

Analysis of The Potential of Subak as A Sustainable Tourism Attraction Based on Agro-Tourism in The Village of Jatiluwih

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ABSTRACT

Subak is an inseparable part of tourism in Bali. It is an organization that consists of paddy field owners and farmers that live around the *subak* area where they receive water from certain dams which are used by the members individually. Thus, an effort to preserve the existence of *subak* in the middle of modern global culture is needed by developing *subak* as sustainable tourism which is currently becoming a trend in the world of tourism. In this case, arts, cultures, and religion are potentials that must be owned by a sustainable tourism destination. The problem in developing a *subak*'s potential as a sustainable tourism destination is the lack of local people understanding in maximizing the potential of *subak* in Jatiluwih village as sustainable tourism. The purpose of this research is to identify the concept and the *subak*'s potential as a sustainable tourism destination in Jatiluwih village, Tabanan, Bali. This research can be categorized as a qualitative descriptive study that was carried out for one month and was located in Jatiluwih village, Tabanan, Bali. The data collection is done through non-participatory observation, an in-depth interview with three informants consisting of a local business actor, a *pekseh* (the leader of the *subak*), as well as a local public figure, and documentation studies towards relevant literature and related documents. The result of this research shows that *subak* still preserves the *Tri Hita Karana* concept in the system of implementing agricultural activities in Jatiluwih village. On the other hand, with the existence of *subak* people in Bali can be wiser in managing their natural resources and they can be used according to their needs so that the capacity of the natural resources will always be maintained and always be preserved it can be used by the next generation. *Subak*'s potential development as a sustainable tourism destination can increase the local community commodities in driving sustainable tourism

based on agro-tourism so that in the future, the preservation of their natural resources can always be maintained and can be enjoyed by the next generation

KEY WORDS: *Agro-tourism, Subak, Sustainable Tourism Destination*

INTRODUCTION

Subak is an inseparable part of Bali tourism. Where *subak* itself is a unitary owner of an agricultural area that receives water from certain springs which are then used by its members independently (Manan and Galban, 1989). In addition, *subak* has artistic and religious components that can become a tourist attraction. In addition, the development of sustainable tourism is currently popular. This is because sustainable tourism can bring benefits to tourism managers and tourists. The benefits come from managing the destination and preserving the environment. One of the villages that have the potential to become sustainable tourism is Jatiluwih Village. In this case, Jatiluwih Village has a *subak* that has the potential to influence its people in the arts, religion, and customs of the agrarian society in Bali.

Arts and religion are potentials that must be owned by sustainable tourism destinations (Koentjaraningrat, 2004). Both are included in these cultural elements arranged based on language systems, knowledge, social organization, living equipment, livelihood systems, and religious and artistic systems that exist in the components of society in an area. Jatiluwih Village is one of the areas

where the potential use of cultural elements is well implemented which is implemented through the subak organization. Subak is an organization with an independent and independent management system (Sutawan et al., 1984: 377). This organization is very complex and full of cultural values because this organization involves a variety of community activities based on their cultural values (Pusposutardjo and Arif in Windia and Wiguna 2013: 60).

Community activities in subak organizations can encourage sustainable tourism activities based on agro-tourism. Sustainable tourism can be interpreted as the use of resources that are in harmony with aspects of tourism development that are based on local culture and community empowerment (Setijawan, 2018) so that from this sustainable tourism activity, the community can create reciprocal relationships between tourism and existing cultural aspects. in the area. This reciprocal relationship will create an advantage that is felt between the community and also from the management of the tourist area. The benefits felt here can be in the form of infrastructure development, increasing cultural attractions, and also triggering the development of better accessibility. Subak in Jatiluwih Village can be a driving force in sustainable tourism activities based on agro-tourism.

Through sustainable tourism activities based on agro-tourism in the Jatiluwih Village community, it is hoped that this activity can continue and bring positive benefits to encourage development in the tourist area. Through this sustainable system, it is also expected to be able to maintain the condition of the amenities in Jatiluwih Village so that they are always in good condition to increase the interest of tourists to visit Jatiluwih Village. In addition, a sustainable system like this will improve environmental sustainability in Jatiluwih Village. So through this study, the author will discuss the analysis of the concept and potential of subak in Jatiluwih Village as sustainable tourism.

By looking at the background of the problem regarding the potential of Subak as sustainable tourism, identify the following problems: Lack of public understanding in maximizing the potential of Subak in Jatiluwih Village as sustainable tourism based on agro-tourism.

Based on the identification of the problems that have been described, the formulation of the problem in this study is: What are the concepts and potentials of Subak as a form of sustainable tourism?

The purpose of this research is to identify the concept and potential of Subak as a form of sustainable tourism in Jatiluwih Village, Tabanan, Bali.

Bali Provincial Regulation No. 9 of 2012 defines subak as a traditional organization in the field of water use and crop management at the agricultural business level in Balinese indigenous peoples which has socio-agricultural, religious, and economic characteristics that have historically continued to grow and develop. Subak as an organization that regulates irrigation systems in agriculture in Bali has been known to various parts of the world, especially among experts in rural development and agriculture (Pitana, 1997). Subak has a very strong religious nature, where Subak adheres to the concept of *Tri Hita Karana* which has a very large influence on all aspects of life in Balinese society itself (Wandia, 2006). In general, the concept of *Tri Hita Karana* in this subak has a major influence on aspects of the lives of subak members, especially regarding the concept of harmonization and togetherness among members, the environment, and with God Almighty.

Subak as a water management organization in agriculture has the potential for sustainable tourism. This potential can be developed with a strategy of increasing community involvement, promoting tourist attraction, and increasing accessibility and existing infrastructure in the subak. Apart from being a water management organization, subak can be a tourist attraction for tourists. Where subak, as a water manager is planting rice in the fields. Then planting rice in the fields, can become a type of tourism, namely agrotourism. Then from this agriculture-based tourism can be sustainable tourism with subak as the main support.

Agrotourism is a series of tourism activities that utilize the potential of agriculture as a tourism object. This potential can be in the form of views of rice fields or terraces or processes of agricultural activities such as production activities and cultural customs that exist in the area. Nurisjah in Budiarti (2013) said that agro-tourism or agricultural tourism can be interpreted as various tourist travel activities that utilize agriculture as an attraction. Starting from the beginning of production until the final agricultural product is obtained to expand knowledge, understanding, experience, and recreation in the agricultural sector. The main role of subak here according to Windia (2004) in Budhiarti, et al. (2016) is the main support for the existence of the agricultural sector through the management of the irrigation system as well as regulating the pattern and schedule of planting and marketing.

The development of agro-tourism activities can have a positive impact on farmers, tourists, and the environment. According to Subowo in Budiarti (2013), the development of agro-tourism can preserve the environment, resources, local wisdom, and technology, as well as increase the income of the community around the agro-tourism area. The development of agro-tourism will directly have an impact on the preservation of the environment and natural resources, especially in the agricultural sector such as rice, corn, and other tubers. With the existence of agro-tourism, the selling value of agricultural products in the agro-tourism area will increase and employment will increase will improve the welfare of farmers. In addition, agro-tourism can be a means of promoting agricultural products and local culture so that agricultural products in that place will be better known by the wider community to foreign countries.

Sustainable *tourism* is a form of tourism that can maintain its feasibility in an area for an indefinite or indeterminate period (Butler, 1999: 36 in Higgins-Desbiolles, 2017). Butler (1999: 35) in Higgins-Desbiolles (2017) also reveals the concept of sustainable tourism is a tourism activity or activity that is developed and managed in an area (community or environment) in such a way that it remains feasible for an indefinite period and does not degrade or changing the environment so that it can still be seen and felt in the future.

Subak as support for agro-tourism can certainly make the tourism destination a form of sustainable tourism. In this case, if there is no subak as the organization that manages the agricultural irrigation system, the agricultural sector will be in chaos. If the agricultural sector is chaotic, then agro-tourism will not exist because agro-tourism requires the agricultural sector as a tourist attraction. That way, the sustainability of agro-tourism in these places will eventually disappear. On the other hand, subak as support for agro-tourism has the potential as sustainable tourism because subak adheres to the philosophy of *Tri Hita Karana*, where in *Tri Hita Karana* it is taught how to maintain relationships with God, others, and the environment. Through this philosophy, of course, Subak invites its members to preserve nature and the environment so that in the future, the agricultural sector will still exist and agro-tourism can still be enjoyed by future generations (Andika, et al., 2017).

METHODS

This research was carried out for 1 (one) month, namely Wednesday, February 20, 2019 – Sunday, March 24, 2019

located in Jatiluwih Village, Penebel District, Tabanan Regency. The research location was determined with the consideration that the place has subak which has the potential as the main attraction of agro-tourism activities in Jatiluwih Village. The research used a qualitative approach method. Where in the data collection process, the authors use three methods of data collection, namely: (1) Non-participant observation conducted by direct observation to obtain an overview and data needed regarding the situation and condition of the subak in Jatiluwih Village. (2) In-depth interviews with three informants consisting of *subak farmers*, business actors, and local communities in Jatiluwih Village who know things related to subak and tourism in Jatiluwih Village. (3) Documentation studies of documents, journals, and literature that have relevance to this research. The collected data was then reduced and analyzed using qualitative descriptive techniques.

RESULTS AND DISCUSSION

Subak concept

Since ancient times, Balinese people have known the irrigation system and crop management known as subak. According to Manan and Galba (1989: 1), Subak is a unit of owner or manager of rice fields that receives irrigation water from a particular source or dam that is used jointly by its members. The Ministry of Education and Culture (1989: 1) states that the subak system can be divided into 2 (two) types, namely the Abian Subak which is used for irrigating dry lands (*dry tradition*) such as fields or gardens. Then there is the Tanah Wet Subak which is used to irrigate the fields (*wet tradition*).

In a book entitled "Peddlers and Kings", C. Geertz (1977) also wrote about 7 (seven) attachments to Balinese people, which can also be related to attachments to subak. This subak is bound by things such as (1) the obligation to worship a certain temple, (2) a place to live, (3) agricultural land in the region, (4) the caste or dynastic system, (5) kinship ties based on blood relations. and marriage, (6) membership of a *sekeha*, and (7) administrative unit. Subak itself is also tied to the concept of religion, where the basic religion adopted by the Balinese people is Hinduism. Subak is based on the philosophical concept of *Tri Hita Karana* which teaches about balance and harmony between humans and God Almighty (*Parahyangan*), with others (*Pawongan*), and with the environment (*Palemahan*).

Based on the results of the interview in Jatiluwih Village on Friday, March 22, 2019, there are facts that in Jatiluwih Village there are 7 subaks led by a *Pekaseh* named I Nyoman Dastra. He said that subak in Jatiluwih Village has a function as an organization that regulates the distribution of water taken from the forest and subak does not play a direct role in the management of tourist destinations, but its impact can be seen from the highly structured water management so that agriculture in Jatiluwih Village does not experience drought. well maintained and maintained so that agricultural activities and terraces in Jatiluwih Village can become a tourist attraction. In addition, Putri (2017: 7) in her research revealed that the *subak village* is usually also directly involved in the organization of the Tourism Attractions Management Agency and holds the position of vice chairman in the organization.

Subak has a shared principle. The first principle is justice. Justice in question is the distribution of water used by all subak members, the water is distributed and adjusted according to the contribution of each member. The second principle is the principle of openness where according to Mrs. Sriyani, as local residents, all members can play a role and contribute and can know all forms of allocation of water, seeds, funds, and all things related to agriculture and worship in subak.

The next principle is the principle of harmony, which is a principle that is closely related to the concept of *Tri Hita Karana*, where this principle prioritizes harmony between its members, the environment, and also with God. The last principle is the principle of togetherness, where this principle has a meaning that is almost similar to the principle of harmony, but the difference is that togetherness includes more harmony between its members and with people outside the subak members. Meanwhile, the existence of artifacts in the subak system is built in such a way that it can support the principles of the subak system. This means that the subak system is essentially a technology that has been entrenched in the dynamics of Balinese life (Windia et al., 2015).

Subak's Potential as a Form of Sustainable Tourism

Subak is an independent organization where management is focused on the owner of the subak itself, that is, only relevant people have the right to manage their subak independently (Sutawan et al. 1984: 377). Subak itself has a very big influence on Balinese society, especially in the relationship between managers and the environment. This is because Subak itself is one of the organizations that

always prioritizes the preservation of the integrated agricultural system for its benefits until the future, which can be seen through the water irrigation system, nurseries, and also agrarian ceremonies that exist within this organization. Therefore, it can be seen that subak has enormous development potential in the field of environment and culture for the Balinese people. In addition, the concept of subak itself contains elements of *Tri Hita Karana* in it. The concept of *Tri Hita Karana* itself is divided into several relationships where the first is the relationship between humans and God, then the relationship between humans and humans, and finally the relationship between humans and the environment. The implementation of this concept can be seen directly in the subak management itself. With the concept of subak which is based on *Tri Hita Karana*, the community will work for hand in hand to build good relations between humans and humans, the environment, and God to create a harmony that is interrelated with one another.

In addition, with the existence of subak, the Balinese people will be wiser in managing the resources they have and use them according to their needs so that the capacity of the resources will always be maintained and always sustainable so that they can be used for the next generation. Therefore, the concept of subak is very good and provides positive benefits for the people in Bali, especially to make the Balinese people continue to preserve the environment around them. In addition, the existence of this organization can increase the motivation of the community in establishing closer family relationships within this organization because everyone builds this organization together in its management. Then with this organization, it will create cultural resilience because this organization has a variety of cultures in it, especially in the agrarian field which can be used as a sustainable tourism potential that is profitable for the cultural owner and also the condition of the culture itself so that it will continue to be sustainable so that later it will be sustainable. can be enjoyed by the next generation. Through a sustainable cultural system, it will lead to the development of various aspects of the life of the Jatiluwih community, this is evidenced by the results of our interviews with the community in Jatiluwih Village where the community feels positive benefits from the existence of this organization. This is because subak has very good benefits for the community, especially in environmental management. After all, the community must be required to maintain the condition of their environmental sustainability so that the implementation of the irrigation system can be better for agricultural activities. Not only environmental sustainability but also the existence of

subak organizations can increase community economic activity in a sustainable manner because subak has become a tourist attraction in Jatiluwih Village. So that the management of economic activities can continue and can also have implications for the people of Jatiluwih Village as a whole.

To support good economic development, the government also participates in increasing tourism interest in Jatiluwih Village, where according to the results of interviews it is said that the government plays a role in the development of tourist attractions, the form of government implementation of increasing tourism interest is by building several photo *spots* along the *trekking route*. provided in Jatiluwih Village. In addition, ahead of the ceremony at the subak, the government assisted in the form of money, seeds and fertilizers for the community to increase the economic activities of the people in Jatiluwih Village.

With this kind of assistance, the community can sustainably manage the village system due to the existence of subak as an icon in Jatiluwih Village. In addition, there are several potentials that Subak has, namely: (1) Subak as a world heritage site designated by UNESCO since 2012 which makes the role of Subak as a tourist attraction in Jatiluwih Village is increasing.

Based on an interview on Friday, March 22, 2019 with Mrs. Sukarai, as a business actor in Jatiluwih Village, said that the number of tourist visits in Jatiluwih Village itself has increased quite rapidly so that it can improve the standard of living of the people in Jatiluwih Village. (2) With the natural conditions that exist in Jatiluwih Village, creating potential in the form of subak publications through *online media* as a tourist attraction that is worthy of being visited by tourists. In addition, in the subak located in Jatiluwih Village, several photo *spots* have been provided by the manager of the tourist area in Jatiluwih Village to increase the interest of tourists to visit. In that case, tourists can indirectly interact with agricultural-based cultural attractions. (3) Accessibility to subak in Jatiluwih Village is quite capable with paved roads making it easier for tourists to reach subak in Jatiluwih Village. Accessibility development in Jatiluwih Village can increase the number of visits. In addition, the ease of accessing information in Jatiluwih Village is also quite adequate, which can be seen from the availability of *Wi-Fi* in several *villas* and restaurants around Jatiluwih Village..

CONCLUSIONS

Based on the discussion above, it can be concluded that subak has an indirect role in the development of tourist areas in Jatiluwih Village. Jatiluwih Village uses subak for various things, for example, maintaining environmental sustainability conditions which through environmental conservation activities affect water management for agricultural purposes. Through this water management activity, it will create a sustainable impact in the arts, economy, culture and environment. The sustainable impact referred to here is how a system can take place continuously so that later it can be enjoyed by future generations. Through this sustainable activity, it is hoped that the government, subak managers and subak members can work together in developing subak as the main attraction of agro-tourism-based sustainable tourism in Jatiluwih Village. In addition, with good subak management, agriculture and agro-tourism activities in Jatiluwih Village will be better while encouraging environmental and natural conservation activities. With the development of existing potentials in the Jatiluwih Village subak, it is hoped that in the future it can have a positive impact on the local community's economy and the development of sustainable tourism activities in Jatiluwih Village

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