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## **Local Community Participation in Tourism Development in Seseh Traditional Village, Munggu District, Badung Regency**

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### **ABSTRACT**

Seseh Traditional Village is one of the traditional villages located in Cemagi Village, Munggu District, Badung Regency. Tourism development in Seseh Traditional Village has been started since 2019. Tourist attractions in Seseh Traditional Village include Seseh Beach, Seseh Sunset Bar, rice fields, Air Yoga and Ratu Mas Sakti Temple or Kraamat Temple. With tourism activities in Aat Seseh Village, people finally see an opportunity to increase people's income. The community is the main stakeholder in the development of agritourism in the Seseh Traditional Village so it is necessary to know the types of participation that have been carried out by the community. This study was conducted to determine the general public participation and the types of community participation in tourism development in Adar Seseh Village.

In this study, the types of data used are qualitative data and quantitative data, the data sources used are primary data, and secondary data. Data collection techniques used include observation, interviews, and documentation. The technique of determining the informants using purposive sampling technique. The analysis technique used in this paper is a qualitative descriptive data analysis technique, with several stages, namely the data reduction stage, the data presentation stage, conclusion drawing and verification.

Based on the results of this study, it is known that in general community participation, the Seseh Traditional Village community applies the ideal concept of living in a community in Bali, namely *menyama braya*. *Menyama braya* activities are usually carried out in the form of building village facilities, repairing or renovating temples, *ngayah*, and cleaning around the Seseh Traditional Village. Types of community participation in tourism development are divided into 4, namely community participation in decision making, community participation in implementation, community participation in benefit-taking and community participation in evaluation. The Seseh Traditional Village community has participated well, this is based on bottom-up community participation which typologically is spontaneous participation.

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Keywords: Seseh Traditional Village, local community participation, tourism development.

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### **1. Introduction**

The tourism sector is a unique sector because it has a multiplier effect on the economy (Ismayanti, 2010). It can be said that because the tourism sector is a sector that can be developed by regions that have their respective regional potentials such as natural, cultural and community life potentials. . Tourism is a potential economic business, and as a generator of the economy of a city, province, district or tourist destination. The role of the multiplier effect produced by the tourism sector can drive other sectors such as plantations, livestock, the food industry, crafts and other industries (Waluyo, 2016).

During 2020 the Ministry of Tourism and Creative Economy will see the number of foreign tourist visits to Indonesia reach 4.02 million visits, a decrease of around 75.03% compared to the number of foreign tourist visits in the same period in 2019 which amounted to 16.1 million visits. The number of foreign tourist visits to Indonesia in 2020 has decreased sharply by 88.08% compared to the number of tourist visits in December (BPS, 2021)

Although tourism makes a significant economic contribution, research results from the United Nations Economic and Social Commission for Asia and the Pacific show that some of the profits generated by international tourism return to the tourist's origins (UNESCAP, 2013). Leakage is a process whereby a portion of the foreign exchange earnings generated by tourism, in addition to reaching or remaining in tourist receiving countries, is kept by tourist producing countries or other foreign entrepreneurs. Leakage rates for high leakage rates can seriously undermine the positive development impacts of

tourism. Most developing countries are between 40-50% of gross tourism revenue and between 10-20% for developing countries and more diverse developing countries. (United Nations Conference on Trade and Development, 2013)

Discourse about the failure of tourism sparked a debate about the development of tourism which is considered fast but less useful for local people. Good tourism development can provide economic, social, cultural and environmental benefits for the community around the destination. Then the idea was born to develop tourism that could coexist with the community which became known as Community Based Tourism (CBT) or Group or Community Based Tourism.

The basic principle of community-based tourism is to make the community the main role in various tourism activities, so that the benefits of tourism are prioritized to the community. The main goal of tourism development should be to improve the welfare of local people in tourist destinations.

Community participation is the basis for creating sustainable tourism, community participation itself plays an important role from the planning stage to its implementation (Lin. D & Simmons, 2017). Participation itself is often discussed in cities and villages in the field of tourism because it has an influence on tourism development. This community participation determines the success of a program, without community participation it will not run well. Participation can be started from the stage of determining where to go and what to produce. As a result, community participation in further stages determines how goals will be achieved and sacrifices the resources that help people achieve them. Ultimately the community is at the stage of reaching a shared understanding of how to guide and evaluate results interactively.

Participation in tourism plays an important role, first of all, because community participation is a tool for collecting and retrieving information about the needs, conditions and attitudes of tourists. Second, being able to know the origins of the project and take over the tasks also gives the community greater confidence in community development programs if the community participates in and prepares for the planning process. The third reason for encouraging joint participation in various fields is generating group ideas. (Palimflower, 2017)

Raharjan (2012) argues that the community plays an important role in supporting tourism development, especially in controlling the direction of tourism development so as to minimize the negative impacts of tourism activities. The participatory approach will enable the application of the principles of sustainable tourism which will direct the community towards a positive attitude by creating efforts to conserve local natural resources and thereby preserve the environment (Tosun, 2006). Communities participating in the management and development of tourism will benefit in the form of improving the quality of life for tourism and preserving the environment and surroundings (Nicholas, Thapa & Ko, 2009).

Most villages that develop community-based tourism use their income to finance traditional and religious ceremonial activities. This utilization does not apply to countries such as America and Asia, because they do not have the burden of religious rituals like Bali so that economic benefits are directly felt by the community through job opportunities and business opportunities, because all Balinese community-based tourism promotes local workers.

Badung Regency is one of the areas that has natural, cultural and man-made tourist attractions offered to tourists so it's no wonder that Badung Regency has the tagline "The Soul of Bali" which means the spirit of Bali. The Soul of Bali officially became the tagline and tourism branding for Badung Regency in 2017 by the Regent of Badung, Nyoman Giri Prasta during the Badung Regency Government gathering and meeting with tourism stakeholders in Bali. (Bali Express, 2017). The district which is shaped like a dagger is divided into three development areas and is unique in each region, namely North Badung, Central Badung and South Badung in a sustainable manner based on agricultural, service and tourism activities towards community welfare as an implementation of the Tri Hita Karana philosophy. (PERDA No. 26 of 2013).

South Badung with its main function namely tourism optimizes space utilization in the Nusa Dua, Tuban and Kuta Tourism Areas with adequate infrastructure support. Development of a transportation network system, developing shopping tourism, preserving protected areas and controlling disaster-prone areas, as well as developing marine coastal areas for sustainable tourism assets. The development area covers the entire area of Kuta District, South Kuta District, parts of North Kuta District, namely Canggu Village, Tibubeneng Village, Kerobokan and Kerobokan Kelod Villages and parts of the Mengwi District area consisting of Pererenan Village, Munggu Village and Cemagi Village. (PERDA No. 26 of 2013)

In 2019, Seseh Traditional Village established the management of BUPDA Seseh Traditional Village where BUPDA is Baga Utsaha Padruen Desa Adat which is a business entity owned by Seseh Traditional Village which is engaged in business, creative economic business potential and development of potential natural and human resources to support the economy in the welfare of the Seseh Traditional Village community. In accordance with the purpose of making BUPDA in PERDA No. 4 of 2019, namely to boost the economy of customary village residents. BUPDA which are usually held are usually in the form of stalls, sales of basic necessities, workshops, ceremonial equipment and others, according to the potential of each Traditional Village. Located in South Badung, which has its main function, namely tourism, Seseh Traditional Village utilizes natural and cultural potential as a foundation to be able to keep up with ongoing tourism trends. Having rice fields and a beach area, Seseh Traditional Village takes advantage of this potential to develop its tourism. One of them is by making a bar called Seseh Sunset Bar. Seseh Sunset Bar is the only bar managed by the Traditional Village as a supporter of the economy of the Seseh Traditional Village community. The Perarem of the Seseh Traditional Village also regulates private parties who wish to establish a tourism business in the Seseh Traditional Village, which they fear is not in line with the vision and mission of the Seseh Traditional Village community, which upholds traditional values and Tri Hita Karana.

The development of the Seseh Traditional Village in the tourism sector cannot be separated from the participation of the local people involved. Community participation is a process in which the community as a stakeholder is involved in influencing and controlling development in their respective places. Communities actively participate in initiating their lives, through the process of making decisions and obtaining resources for their use (Tikson 2001). In Law no. 10 of 2009 concerning tourism, the meaning of tourism development is one of the efforts to promote the attractiveness of a tourist object so that it develops in accordance with the vision and mission. Wearing (2001) assumes that local communities act as hosts and become important actors in the development of tourism in their respective regions as a whole. Therefore, in realizing ideal tourism, local community participation is needed in planning, managing, benefiting and evaluating.

Descriptively, the consideration for choosing Seseh Traditional Village as a research location was because the Society of Seseh Traditional Village actively participated in developing tourism there by exploring the tourism potential of Seseh Traditional Village. Where one of the successes in tourism that has been developed in rural areas is by making the community a tourism stakeholder (Raharjan, 2012).

The urgency of this research is because the local community is the manager as well as the main stakeholder in tourism development in the Seseh Traditional Village so it is necessary to know the daily activities of the community which will affect tourism development so that it can be known the types of community participation that have been carried out by the Seseh Traditional Village community in tourism development, especially in the tourism component in the village. This study aims to determine the daily activities of the Seseh Traditional Village community and the types of local community participation in tourism development in the Seseh Traditional Village. Based on this description, the authors took the research title, "Local Community Participation in Tourism Development in Seseh Traditional Village, Mengwi District, Badung Regency."

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## 2. Methodology

According to Ardhana (in Lexy J. Moleong, 2002: 103) explains that data analysis is the process of arranging data sequences, organizing into a pattern, category, and basic descriptive units. Data analysis used in this research uses a qualitative descriptive approach. Where qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and the observed behavior of the phenomena that occur (Moleong, 2012). Miles and Huberman in (Sugiyono, 2014), activities in qualitative research are carried out interactively continuously until the data is saturated. The data analysis procedure will be carried out starting from several stages, namely: data reduction, data presentation, conclusion drawing and verification

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## 3. Results

The Seseh Traditional Village area has boundaries to the north and south with Munggu Village, to the west by the Indian Ocean and to the east by Beraban Village. Seseh Traditional Village is 23 km from Ngurah Rai Airport with a distance of 30-40 minutes and is 17 km from downtown Denpasar with a travel time of 30 minutes. Seseh Traditional Village is located to the east of Subak Let, Seseh Traditional Village has green views of rice fields that spoil the eyes of tourists.

Seseh Traditional Village is located in Cemagi Village, Mengwi District, Badung Regency. Seseh Traditional Village is thought to have existed since the 11th century under the name Tanah Asah Village. Previously the Seseh Traditional Village with the name Tanah Asah Village had 3 Banjars namely, Banjar Warung, Banjar Bendega and Banjar Seseh with a total of nearly 65 families. However, when the epidemic hit, there were only 35 heads of households left, so that initially there were only 3 banjars left, namely Banjar Seseh, but now it has grown to 100 heads of households. At that time Tanah Asah Village changed its name to Seseh Traditional Village which was taken from the meaning of coconut tree which in Balinese means Seseh Wood, which at that time the Seseh Traditional Village was overgrown with coconut trees.

Before there was tourism in the Seseh Traditional Village, the people of the Seseh Traditional Village were engaged in agriculture and fisheries, considering that the Seseh Traditional Village had rice fields and was directly facing the beach. There is a place that in ancient times was used as a special place for trading by Chinese people who anchored in Bali called Rurung Toko. In 2019, Seseh Traditional Village established the management of BUPDA Seseh Traditional Village where BUPDA is Baga Utsaha Padruen Desa Adat which is a business entity owned by Seseh Traditional Village which is engaged in business, creative economic business potential and development of potential natural and human resources to support the economy in the welfare of the Seseh Traditional Village Community.

Seseh Traditional Village has a distinctive feature, which is based on Tri Hita Karana which is oriented towards a balanced relationship between humans and God, humans and humans and humans and the environment that can bring peace and happiness to human life.

These three elements are Parahyangan (human relations with God), Pawongan (human relations with humans) and Palemahan (human relations with the environment). Seseh Traditional Village is an area that has a unique existence with the number of activities contained therein, the great development pressure, especially in the tourism sector, has a major impact on this sector. The places that have an existence in the Seseh Traditional Village include: Seseh Beach, Sunset Bar, rice fields, Air Yoga, and Pura Ratu Mas Sakti or Pura Keramat. With this potential, the people of the Seseh Traditional Village have started to think about developing tourism in the Seseh Traditional Village.

Tourism in Seseh Traditional Village relies on natural and cultural tourism. Seseh Traditional Village also highlights spiritual tourism because Seseh Traditional Village has a temple called Pura Ratu Mas Sakti or Pura Keramat, which is a temple that also eats from Raden Amangkuningrat or Prince Mas Sepuh. This temple is visited by many tourists from various Hindu, Muslim and Buddhist religions. In addition, the Seseh Traditional Village is close to the Ampura Temple, namely the Kahyangan Jagat Temple and the Kahyangan Tiga Temple, so the image that the Seseh Traditional Village wants to build is that tourists can feel the Balinese atmosphere there.

The Seseh Traditional Village has a dance, the Baris Kelemat Dance. Baris Klemat dance is a sacred dance as a thanksgiving to the ruler of the seas for the sustenance he has given. Baris Klemat dance which tells how dashing a fisherman is. The term klemat comes from the word lemat in Balinese which means knife. Klemat is a fishing gear in the form of a two-pointed paddle like a weapon. The Baris Kelemat dance is danced by about 20 fishermen wearing traditional clothes to the temple, some of them bring klemat and kancuh (water carrier). This dance, which originates from the 17th century, is a means of Yadnya God to give thanks for the abundant sea products. The Baris Kelemat dance is usually danced during piodalan at Bandega Temple or Nelayan Temple on Seseh Beach. (seribali.com, 2021)

Apart from having a culture to display and demonstrate to tourists, there is a resort which is also a yoga and spa place, namely Air Yoga Bali. Air Yoga Bali offers yoga classes, spa, detox, and other activities with a health element. Air Bali has a strong commitment to maintaining a sustainable environment. It can be seen that Air Bali is participating in the fight against plastic by replacing plastic pipettes with bamboo, using tools such as refillable shampoo bottles and also holding regular beach clean-up activities with the Seseh Indigenous Village community. Not only the facilities but the

infrastructure at Air Bali is also environmentally friendly. Air Bali uses solar heating for the water heating system used. Air Bali also uses LED lights to save energy. Most of the materials for buildings at Air Bali are wood purchased from certified Indonesian timber plantations. Air Bali is one of the businesses that supports the local economy of the Seseh Traditional Village because it uses local food ingredients such as seafood where the Seseh Traditional Village fishermen fish using traditional methods. Some of the Bali Air staff also come from the local Seseh Traditional Village community so that indirectly Air Bali helps the local economy of the Seseh Traditional Village. (air-bali.com)

Directly adjacent to Seseh Beach, the people of Seseh Traditional Village and from other surrounding villages use Seseh Beach as a place to carry out religious activities such as melasti, throwing ashes, and melukat, so that activities on Seseh Beach are qualified to be 2, namely religious activities and non-religious (Wardani, et al. 2010). Seseh Beach is a tourist attraction that is most in demand by tourists when visiting the Seseh Traditional Village. Not only tourists, people also like to do activities such as recreation at Seseh Beach. There are many activities that can be done at Seseh Beach such as picnicking, surfing, or just sitting on the beach.

Seeing the pattern of people and tourists who like to do activities on Seseh Beach, the Seseh Traditional Village has created a business where each family can invest a certain amount of money to build the business, namely the Seseh Sunset Bar. Seseh Sunset Bar is one of the businesses under the BUPDA. The Seseh Sunset Bar is later expected to become an asset that can be fully managed for the welfare of the people of Seseh Traditional Village. Apart from having the Seseh Sunset Bar, Seseh Traditional Village is also pursuing other businesses to help the village's economy such as renting out vacant land, and bus parking.

At the beginning of the entry of tourism into the Seseh Traditional Village, people's attitudes were still awkward and it was difficult to see significant cultural differences between eastern and western cultures. As time goes by, people start to get used to the presence of tourists and often interact directly with tourists. The community also participates in village development where the community is involved in activities related to tourism.

Gaventa and Valdmara in Siti Irene (2009) emphasized that community participation has been late in diverting the concept of participation towards a concern with various forms of citizen participation in policy-making and decision-making in various key arenas that affect people's lives. So that it can be interpreted that community participation is the involvement of community members in the development and implementation of programs carried out in the local community. Community participation is both proactive and reactive (the community joins in reasoning and then acts).

Humans and culture are very close to each other, especially the Balinese people. Society and culture are one bond that cannot be separated in life. In Bali there is a term commonly called menyame braya, menyame braya is the ideal concept of living in society in Bali as a philosophy of karma clan that originates from the system of cultural values and customs of the Balinese people to be able to live in harmony (dishub.bulelengkab.go.id, 2021) . When someone says samama braya, this refers to the community and activities carried out by the Balinese people.

Likewise, what happened in the Seseh Traditional Village, the people there still apply the braya samama which has been rooted in the life of the Balinese people since ancient times. The form of meyama braya carried out by the Seseh Indigenous Village community is for example in social activities such as community service building village facilities, repairing temples, and when there are yadnya ceremonies such as ngayah at the temple, there are deaths, weddings, and large ceremonies in one of the houses of the Seseh Traditional Village residents.

The village, which has existed since the 11th century, has 100 families with the livelihoods of most of them being farmers and fishermen because of the location of the Seseh Traditional Village which is close to rice fields and the beach. Many community activities are closely related to rice fields and the sea, such as religious ceremonies held at Bandega Temple, during the ceremony performing the Baris Klemad dance, namely worshiping an abundance of marine products for fishermen.

Other yadnya ceremonies are also performed by the subak group, namely the Nandur ceremony. Nandur is a ceremony that starts to plant rice in the fields. The Nandur ceremony is accompanied by a ceremony held at the Subak Temple with offerings as offerings. The hope in this ceremony is that the plants planted will thrive, all live long, not get sick, not be damaged throughout the year and work smoothly until the harvest time arrives.

In preparing for a yadnya ceremony like this, a sangkep banjar will usually be held to discuss the implementation of the ceremony and what needs to be prepared. The Seseh Traditional Village community also participates in maintaining cleanliness in the Seseh Traditional Village environment. Maintenance of cleanliness in question is a form of action taken consciously to protect the environment so that it is not polluted. Clean-up activities in the Seseh Traditional Village environment are also routinely held every month. The people of the Seseh Traditional Village together with the Seka Teruna-Teruni of the Seseh Traditional Village also participated in mutual cooperation, namely community service to clean up the village, especially around the beach and the main road of the Seseh traditional village. The construction of the I LOVE SESEH landmark is also a form of community participation in supporting tourism development. With the presence of landmarks, people believe this is a symbol and characteristic to know where we are.

Community participation in tourism development in the Seseh Traditional Village where the community provides something in the form of a contribution to the success of achieving the goals of the group formed to be able to develop tourism for the better and develop. Community participation in tourism development in the Seseh Traditional Village is an absolute involvement that must be carried out so that the Seseh Traditional Village has the appeal of being able to make a place that was originally a village into a place with a tourist attraction that has high buying and selling.

Community participation in the development of tourism in Seseh Traditional Village is very influential on voluntary community labor, but what is more important is the direction or involvement of the community to want to take advantage of opportunities to improve their quality of life. Participate in the development of Seseh Traditional Village tourism where the community is involved in tourism development so that it can assist the process of developing tourist attractions.

Community participation is an active participation, both in (1) decision making, (2) implementation, (3) benefit taking, and (4) evaluation especially in tourism development in Seseh Traditional Village.

Decision making is choosing an action to solve a problem. Community participation in decision making is related to determining alternatives by agreeing on various ideas that concern the common interest. On this occasion the village government provides an opportunity for local communities to determine what programs will become the work program of the village government.

Participation in decision-making is very important, the community demands to participate in determining the direction and orientation of the development of their area. The form of participation in decision-making can be in the form of meeting attendance, contributions in the form of ideas, discussions such as exchanging ideas, and responding or rejecting the programs offered (Abdilah, 2021). Initially, the desire to develop tourism in the Seseh Traditional Village began without the community realizing it because tourism activities in the Seseh Traditional Village had been going on for a long time.

Community participation in implementation is a continuation of plans that have been previously agreed upon during participation in decision making. Participation in this stage can be seen from the participation of the community in the tourism development process in the Seseh Traditional Village.

The availability of facilities in tourist areas is important for tourists in supporting their tourist visits. Tourist areas must provide good facilities to support tourism activities. An important element in the development of tourist areas is the involvement of the community around the area. The people of the Seseh Traditional Village make the most of this opportunity in the development of tourism in the Seseh Traditional Village.

Several communities built homestays to help tourists stay in Seseh Traditional Village. Homestays are built in the same area as community houses or on other land owned by people who are still in Seseh. Seseh Traditional Village has a distinctive feature, namely the village has rice fields and is close to the sea. Some people also rent bicycles to tourists and near the lifeguard post there are surfboard rentals managed by surfer groups. Apart from having rice fields which are used as trekking and cycling routes by tourists and fishing activities, on Seseh beach the community has set up a bar which is managed by the community and is the only bar in Seseh Traditional Village, namely the Seseh Sunset Bar. At the beginning of Seseh Sunset Bar was established, the manager of the bar provided an opportunity for the community to invest with a specified amount, this result was selected at a meeting for the development of tourism support facilities in the Seseh Traditional Village. With 65 families participating, the Indigenous Village community built a bar foundation with good mutual cooperation, and bought several tools and materials to help with production later. Promotion of tourist attractions is a strategy that must be implemented as investment capital and action to introduce these attractions. Some people use personal social media and people who work as tour guides to come to the Seseh Traditional Village. Promotional activities are carried out more effectively through various media, both print and electronic, so that the intended target is achieved, unfortunately the people of Seseh Traditional Village are not very fluent in using gadgets, especially using social media.

Tourists who are repeaters and who have lived in Seseh for a long time often promote Seseh as a quiet village and suitable for vacation spots because it is not noisy and close to the beach and rice fields. Tourists who live in Seseh with the aim of having a vacation invite their friends to go to Seseh. This is one of the promotions carried out by tourists so that people often use this opportunity to promote Seseh Traditional Village as a tourist attraction.

In the development of tourism, Seseh Traditional Village has several obstacles including human resources and funds for tourism development. The people of Seseh Traditional Village are mostly only high school graduates where education in tourism and foreign languages is still lacking and only a few people can pursue undergraduate education. Participation in the utilization stage is one indicator of the success of this participation. Participation in taking these benefits is inseparable from the quality and quantity of the results of implementing the tourism program that can be achieved. Success is marked by the output of the programs carried out during participation in implementation.

Tourism in the Seseh Traditional Village has a good influence not only on the village but also on the community. In general, people who live in one place over time unknowingly have their own culture, such as ways of speaking, how to dress, how to live, and so on. Long before tourism was developed in the Seseh Traditional Village, the people of the Seseh Traditional Village had not fully accepted tourists. The culture that tourists bring and the culture of the people indirectly meet and don't just mingle right away.

It takes a lot of adjustments from the community and tourists themselves, the community as tourism actors and organizers who are then required to respect every incoming foreign culture. As explained by one of the informants, in the past it was quite difficult for the community to accept the foreign culture brought by tourists to the Seseh Traditional Village, from the way they dress to the lifestyle. However, as a community that wants their village to progress with tourism development, the community is starting to accept and sort out what can be implemented and what can't.

Respecting and exchanging culture is important for rural communities in developing tourism so that the community can develop and be able to keep up with the times. The influx of tourists from various places and countries has at least had an impact on the Seseh Traditional Village community. Some of the challenges faced by the Seseh Traditional Village community are how to preserve local culture and the norms held by the community.

Participation in taking benefits that are also felt in the economic aspect by the Seseh Traditional Village community. A tourism is said to be successful if it pays attention to the community's economic sector, so the question arises whether with tourism in the Seseh Traditional Village the community is able to fulfill and depend on the tourism they have.

In Seseh Traditional Village, the economic aspect to measure the influence of tourism has been going well. The economic aspect is also a possibility that benefits all parties.

What people get from tourism is the opening of new jobs, especially in the field of tourism. Air Yoga is a yoga retreat center located in Seseh Traditional Village. Air Yoga provides opportunities for the people of Seseh Traditional Village who want to work as waiters or cleaners at the venue. In addition to Air Yoga, several villas and homestays that have been established in Seseh Traditional Village also provide job opportunities for people in need. This benefits the Seseh Traditional Village community because the development of tourism is considered effective in introducing and providing opportunities for village communities to understand the meaning of the world of tourism and enjoy the benefits of tourism. from the tourism.

Since the entry of tourism in Seseh Traditional Village, it has been able to have an economic impact by creating new jobs. People who work as fishermen also become guides, work at the Seseh Sunset Bar, or rent their boats to tourists. Communities whose livelihoods are fishermen and farmers who depend on the weather, mothers who were only housewives, and teenagers who only work in get-togethers without having a job, can now work as tour guides, work in villas, drivers, have stalls, as well as parking attendants who have more benefits and income.

Evaluation is a series of activities and seeks to know the effectiveness and efficiency of a program plan and at the same time to objectively measure various results of implementing activities with measures that can be accepted by parties who support or do not support a plan. The evaluation results will be very important in the final process of the village development program. Communities can give or convey their aspirations in various forms. It can be in the form of protests, demonstrations, through social media, holding meetings with related parties or spontaneously visiting related parties (Putranto, 2021).

At this stage the community participates in monitoring all activities that have been carried out starting from the planning, implementation, benefit-taking stages and evaluating all activities that have been carried out. Community involvement when evaluating tourism programs and activities taking place at Seseh is good, the community participates in monitoring and providing criticism and suggestions for the programs being implemented. The community is also included in evaluation meetings related to tourism development in the Seseh Traditional Village.

The Seseh Traditional Village community usually performs sangkep at bale banjar with the community and related parties. However, it is not uncommon for people to visit Jro Bendesa's house directly to give their aspirations and just sit back and chat, considering that the Seseh Traditional Village community is a society that upholds family values and Tri Hita Karana.

Sangkep specifically to discuss tourism development in the Seseh Traditional Village is indeed rarely done, but usually when there is a sangkep a discussion related to tourism development is inserted. When the sangkep took place, the people invited were the Seseh Traditional Village community, but most of those present were only men. People who are not directly involved in tourism also often pay attention to performance, suggestions and criticisms when tourism programs are in progress. The people who were present during the sangkep actively provided criticism and suggestions for the development of tourism in the Seseh Traditional Village

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