



Development of Nature-Based and Cultural Tourism Packages in Jungutan Village, Karangasem Regency

Fadya Putri Haryati^a, I Putu Sudana^b, Ni Gusti Ayu Susrami Dewi^c

^a Faculty of Tourism, Udayana University, Bali

^b Faculty of Tourism, Udayana University, Bali

^c Faculty of Tourism, Udayana University, Bali

ABSTRACT

Jungutan Village has great potential for tourism that can be utilized to create an innovative package. Tourists can enjoy a variety of activities related to natural and cultural tourism. The purpose of this research is to identify the potential for tourism in Jungutan Village. The potential for natural tourism includes agrotourism and trekking in Bukit Cemara, Bukit Surga, Bukit Asaba Globe, and Jungutan village. The potential for cultural tourism includes water blessings, canang sari, traditional Balinese genjek, Balinese dance, cooking classes, and Traditional Balinese Liquor Class (Arak).

This research used qualitative descriptive analysis techniques to collect data through observation, interviews, and literature study. The activities offered in this research fulfill the requirements of tourism potential related to aspects of tourist attractions in natural and cultural tourist attractions. Based on the research and data collected, this research proposes three types of tour packages that cater to the potential that exists in Jungutan Village. These packages include Cultural Experiences in Jungutan, Nature and Culture Experience in Jungutan, and Exclusive Overnight Spiritual Full moon Experience. The duration of these tours ranges from full day to overnight tour.

Keywords: *Tourism potential, natural and cultural tourism, tour packages*

Introduction

Tourism is always associated with various activities related to tourists or the community. In tourism activities, there is a mobility shift of tourists from one place to another. The movement in tourist mobility is no longer a new thing because the movement of tourists is an integral part of tourism itself. Tourism in Indonesia, especially in Bali, has been the largest contributor to the economic sector. Indonesia currently has the opportunity for a bright future in tourism development. This is not only due to the opening opportunities to attract increasing numbers of tourists but also because of the richness of potential natural and cultural resources that are trending in world tourism. Bali, as one of the islands with a variety of products and forms of tourism, has well-known tourist destinations in almost every regency in Bali.

Karangasem Regency is one of the nine regencies in Bali, divided into 8 sub-districts, 78 villages, 190 traditional villages, and a population of 545,000. Karangasem Regency has interesting cultural potentials, presenting the characteristics of each village that have the potential to be developed as attractions. Not only cultural potential, but each village in Karangasem Regency also has natural resources as a significant asset in developing tourism potential. Currently, mapping of each potential has been carried out by the Karangasem regency government regarding the leading tourism potential owned by each village, one of which is Jungutan Village.

Jungutan Village is located in Karangasem Regency, precisely on the slopes of Mount Agung. Jungutan Village is supported by the beauty of its surroundings, including views of Mount Agung and hills. Not only that, Jungutan Village also has strength in the beauty of nature, human resources, strong local customs, and sufficient cultural potential. There are three types of adequate tourism potentials in Jungutan Village, namely culture-based tourism potential, nature-based tourism potential, and agrotourism. Jungutan Village also has a map of village tourism object routes indicating that there is tourism potential in Jungutan Village to be a tourist destination. Jungutan Village currently has three main temples, namely Pasar Agung Sibetan Temple, Telaga Tista, and Bangkak Temple. One of the mentioned temples, Pasar Agung Sibetan Temple, is known for its backdrop of Mount Agung and is famous among trekkers interested in trekking activities to Mount Agung. Bangkak Temple, located in Jungutan Village, is symbolized as Pura Batu Madeg, located north of Besakih Temple. Around the temple, there are smaller temples used for rituals and offerings by the community every day. Large celebrations held every six months according to the Balinese calendar will showcase ornaments and accessories in the temple through ceremonies, traditional music, and other activities for three days. The festivity of these celebrations will attract both domestic and international tourists. Besides temples, Jungutan Village also has a man-made pond with water sourced from natural springs. The pond is called Telaga Tista, and in the middle of the pond, there is a small temple. Tourists intending to trek are usually advised to clean and meditate at Telaga Tista. Speaking of the natural potential owned by Jungutan Village, one that is currently being focused on for development is Bukit Nampo, which was inaugurated as a new natural tourist destination

by the Karangasem Regent in 2016. However, reaching Bukit Nampo requires caution due to its steep and narrow terrain. Another natural tourism potential in the form of a hill that can be introduced by Jungutan Village is Bukit Cemara.

Among the numerous mentioned attractions, the potential of nature and culture stands out as the two largest tourism potentials that can be optimized to create innovative travel packages that can be enjoyed by tourists. These packaged tours will combine various activities related to nature and culture. Cultural tourism activities to be included in the packages will be related to the types of culturally-based tour packages already offered by one of the tourist attractions in Jungutan Village, such as the Karangasem Living Museum or Samsara Living Museum. Some of the offered activity choices include making canang sari, dance lessons, Traditional Balinese Genjek, cooking lessons, ngoncang, and even a Traditional Balinese Liquor Class (Arak). The types of activities offered fulfill one of the components of tourism potential related to the aspect of tourist attraction in cultural tourism.

Tourists with various motivations will embark on a journey to a tourist attraction to enjoy both the natural beauty it possesses and the local community's life by interacting directly in various cultural activities. According to Daljoeni (1998), each village will have geographical arrangements and community efforts that differentiate one from another. This will influence the local community in maximizing the potential of a village. This potential will be organized into a tour package that will attract tourists.

Recognizing the high interest of tourists in traveling, innovation is needed in the development of products or tour packages. This is done due to changes in travel patterns as the times evolve and the changing interests of tourists. Developing an innovative and creative tourism product or package will attract more tourists with similar interests.

Yoeti (2002:8) explains that the tourism industry's products are a collection of various products from different companies as service providers that are separated (fragmented supply) and differ in terms of location, function, owner, management, and products such as hotels, transportation facilities, restaurants, tourist attractions, and attractions. From an economic perspective, tour packages can become a promising business in the future, considering the current era of globalization, where human knowledge continues to grow and develop, encouraging exploration of every detail of life around the world. The beauty of nature and cultural diversity are the most sought-after elements by many tourists. A high curiosity about the nature and culture of a region often becomes the primary motivation for tourists to embark on a journey.

Tour packages are a form of travel with one or more destinations, sold as a unified price that includes facilities such as accommodation and all components of the trip (Nuriata 2014). The development of a tour package aims to increase tourist visits by attracting more tourists. The development of tour packages also aims to enhance the knowledge of tourists by inviting them to enjoy selected tourist activities. In the effort to develop tourism products or packages in a tourist destination, a suitable strategy is needed that can adapt to the advancing world of tourism.

Based on the phenomena and potentials present in Jungutan Village, this research is expected to bring benefits, such as helping introduce Jungutan Village and increasing the number of visits to Karangasem, especially to Jungutan Village. The target market for tourists is international tourists and millennials interested in the culture and natural beauty of a destination. In addition, the selection of Jungutan Village as the research location is due to its relatively challenging accessibility. However, compared to other villages in Bali, the tourism potential in Jungutan Village, including cultural, natural, and agrotourism potentials, is not inferior to those in more well-known and frequently visited villages. The development of this tour package is also expected to serve as a solution to the challenges faced by Jungutan Village.

The development of this tour package is based on the need to address research issues related to the lack of variations in nature and culture-based tour packages in Jungutan Village. Additionally, the development of this tour package is also based on the existing conditions in Jungutan Village, which is striving to develop its tourism potential to be more appealing to the tourist market, considering the existing issues..

Methodology

The data analysis technique used in this research is qualitative descriptive, providing an overview of the information in the field and then analyzing it. The data analysis technique occurs in stages, including planning, implementation, and evaluation. The analysis of interview and in-depth documentation results by the researcher on both key informants, namely key informants and pangkal, is then analyzed descriptively by conducting data reduction, data presentation, and drawing conclusions (Sugiyono, 2008). Data reduction involves summarizing, selecting essential elements, focusing on important related aspects, and organizing them into themes with patterns or structures. Following that, data presentation organizes the information in a structured pattern to make it easier to understand. Finally, drawing conclusions ensures credibility, supported by valid and consistent evidence gathered during the field research.

Results

Overview

Geographically, Jungutan Village, Bebandem District, Karangasem Regency, is situated on the southern slope of Mount Agung with administrative boundaries as follows:

- North: Mount Agung

- East: Krekuk River, Buana Giri Village, and Bebandem

- South: Buhu River, Sibetan Village, and Macang Village
- West: Sabuh River, Sebudi Village, and North Duda Village

Jungutan Village is one of the 8 villages located in the capital of Bebandem District, with a land area of 1,936 hectares, consisting of twelve Banjar Dinas/Local areas, namely: Jungutan, Abiantihing Kelod, Abiantihing Kaja, Yehbunga, Mumbul, Pangleg, Batuampin, Kubupangi, Yehkori, Tanah Ampo, Untalan, and Galih. The land use in Jungutan Village is divided into Residential Areas covering 30.00 hectares, Rice Fields: 69.00 hectares, Plantations/Dry Fields: 1,760 km², and public facilities such as Pura Setra, roads, fields, etc., covering 77.00 hectares. The remaining land is allocated for residential areas and public facilities.

The accessibility and distance of Jungutan Village to the Bebandem District, Karangasem Regency, are relatively easy to reach by the village residents. The limitations of transportation to the Regency, Province, and district capitals are not a problem given the increasing transportation facilities. This is evidence of the increasing economic and trade activities of the village residents.

The location and distance of Jungutan Village to the economic and government centers in Bali are as follows:

1. Distance to the District capital: 3.2 km
2. Distance to the Regency capital: 11 km
3. Distance to the Province capital: 71 km
4. Travel time to the District capital: 5 minutes
5. Travel time to the Regency capital: 18 minutes
6. Travel time to the Province capital: 2 hours 10 minutes
7. Travel time to the Village capital: 5 minutes

Administratively, it is divided into 12 Banjar Dinas/hamlets with the following land areas:

1. Jungutan 120.32 km² Lowland
2. Yeh Bunga 110.21 km² Midland
3. Mumbul 191.63 km² Lowland
4. Ab. Kaja 155.20 km² Midland
5. Ab. Kelod 120.93 km² Midland
6. Pangleg 100.25 km² Highlands
7. Batuampin 115.34 km² Highlands
8. Kubupangi 109.44 km² Highlands
9. Yehkori 125.15 km² Highlands
10. Tanah Ampo 115.10 km² Highlands
11. Untalan 135.26 km² Highlands
12. Galih 127.31 km² Highlands

Village 1,936 Ha

(Source: Processed data from Jungutan Village, 2023)

Desa Jungutan is a lowland and hilly area, with an elevation ranging from 400 to 500 meters above sea level. Meanwhile, the soil condition in Desa Jungutan is fertile, but some areas are considered critical, and the soil types include solid and sandy clay. Of the total 1,936 hectares of dry land in Desa Jungutan, approximately 1,760 km² are critical land containing silt (sand and stones), which is the deposit material from the eruption of Mount Agung in 1963 and previous eruptions. Like most other areas in the Bebandem District, the Desa Jungutan region is influenced by a tropical climate with five to six consecutive months of dry season and five to six consecutive months of rainy season. The average daily temperature in the normal condition of the Desa Jungutan region ranges from 27 to 30 degrees Celsius with low fluctuations between day and night, making the climate conditions very ideal.

For plantation and forestry activities, based on data from the Forestry and Plantation UPTD (Technical Implementation Unit) in the Bebandem District, the average rainfall in the Bebandem District is 1,590.16 mm, with an average of 116.8 rainy days.

The population in Desa Jungutan amounts to 2,492 households, consisting of 8,196 individuals. The breakdown includes 4,275 males and 3,921 females. When considering the population in terms of the productive age group, 6,778 individuals fall within the productive age range of 15-56 years. The remaining individuals are either in the non-productive age group (0-15 years) or are no longer considered productive due to age (above 60 years). The majority of the population in Desa Jungutan is employed in the agricultural sector, followed by the household industry and service sectors.

The economic structure of Desa Jungutan still has an agrarian character, focusing primarily on the agricultural sector. This is supported by the largest portion of agricultural land use, accounting for 75% of the total land use in the village. Additionally, 70% of the population depends on the agricultural sector for their livelihood. Besides agriculture, other prominent economic sectors, considered economic bases, include trade, household industry and processing, and some engage in mining activities such as sand and stone extraction.

The majority of the population in Desa Jungutan works as farmers, and some also work as farm laborers, gardeners, stone/woodworkers, construction laborers, small business owners, artisans, and livestock breeders. The most prominent potential of the village lies in rice fields (paddy farmers). Additionally, crops that have adapted well to low-lying and dry soil conditions include salak, cocoa, cloves, mango, mangosteen, durian, albesia, coconut, as well as mahogany, gamelina, and other types of forest plants.

The agricultural crops cover paddy fields, corn, peanuts, and others. Considering the potential resources in Desa Jungutan, especially its abundant natural resources, there is a need for environmental support, particularly in terms of road infrastructure and irrigation improvement to facilitate connectivity among farmers, as over the years, the quality of these facilities has diminished (some are damaged). This is essential to streamline the economy of the village, where the majority of the population is engaged in farming and trading.

In the agricultural sector, livestock farming has become a priority commodity alongside agriculture. Livestock farming has recently become a superior commodity for communities throughout the region. This is evident from the increasing number of livestock farming groups in the community. The notable commodities in this sector are cattle, pigs, and free-range chickens. Equally important in the household industry sector are crafts such as weaving, coconut oil production, snack and pastry production, brick-making, stone carving, and others. These industries play a significant role in supporting the local economy by providing employment opportunities and are supported by various financial institutions for capital, such as BUMDes, LPD, KSP, TPSP, and others.

The level of education in Desa Jungutan has shown significant progress in the last two years, as evidenced by the establishment of educational institutions such as 5 units of Early Childhood Education (PAUD), 1 unit of kindergarten (TK), 6 units of elementary school (SD), 2 units of junior high school (SMP), and 1 unit of senior high school (SMA).

In the health sector, there has been notable improvement over time, marked by the increasing awareness of the importance of health in supporting daily activities. This is reflected in the community's visits to healthcare facilities such as community health centers (puskesmas). Additionally, there are 12 integrated health posts (posyandu) scattered across 12 sub-districts, 1 sub-district health center, 2 village health posts, and so on, which will be presented in the form of a table on the social infrastructure and the conditions of education and health in Desa Jungutan.

One indicator of the success of health development is healthy living behavior. The performance of the village government in the health sector can be observed through the coverage of childbirth assistance by healthcare providers, coverage of malnourished toddlers, and ratios of health infrastructure, health workforce, and the handling of various infectious diseases in the village.

The community's need for a sense of security, tranquility, and order is conducive to the development of morality and awareness of the significance of religion, as well as the orderly conduct of religious ceremonies. The roles of security institutions in Desa Jungutan, including local security personnel (Hansip), traditional security officers (Pecalang), and support from Bimas (community guidance) and Babinkamtibmas (community policing), are essential. This collaborative effort, alongside the village government and local security (Linmas Hansip), as well as neighborhood watch (Pos Kamling) in each sub-district, has resulted in a decrease in criminal incidents or thefts compared to previous times. The security and order in Desa Jungutan are currently in a conducive and well-controlled condition. Presently, the number of Linmas (village security) members in Desa Jungutan is 27, with 12 neighborhood watch (Pos Kamling) units.

As a social community, the people of Desa Jungutan lead their daily lives based on the philosophy of the Hindu religion, known as Tri Hita Karana. They maintain harmony among people of different faiths, supported by facilities provided by the government and community self-help initiatives. This ensures a balanced relationship with the Almighty, fellow community members, and the environment.

The term "environment" in Desa Jungutan is understood as a unified space with all objects, forces, conditions, and living beings, including humans and nature spirits, encompassing life and the well-being of humans and other living beings. Reflecting on this definition, environmental studies take into account humans and society in the respective location. Humans are social and cultural beings, so in Desa Jungutan, humans and society are often seen as social and cultural aspects. Terminologically, the understanding of social-cultural aspects, socio-cultural systems refer to a group of people who use various ways to adapt to their environment, act according to established forms of social behavior, and create shared beliefs and values designed to give meaning to their collective actions.

The three essential components of the socio-cultural system are infrastructure, social structure, and ideological superstructure, each consisting of its parts. The ideological superstructure includes established ways in which members of the society think, conceptualize, evaluate, and feel about things. Social structure fundamentally involves the actual behavior of humans that emerges in their relationships with each other and their interaction with the natural

environment. In the social-cultural aspect of Balinese society, there is a well-known local wisdom, the concept of Tri Hita Karana, emphasizing the importance of harmonious relationships between humans and God, fellow humans, and the natural environment. This concept is usually referred to when formulating regulations in communal life. Related to the Tri Hita Karana concept, there is the so-called Bhisama Parisadha. Bhisama indicates that the radius of temple purity is related to the temple's status. In this context, three types of temple status are recognized.

A temple with the status of a village temple or Kahyangan Tiga has a purity radius of 1 kilometer. Every Adat Village has this type of temple. Another concept in Balinese culture is the concept of the upstream and downstream places (hulu and hilir) (Mantra, 1993). This relates to the north-south direction or kaja kelod (Bagus, 1984). Kaja means the direction towards the mountains, while kelod means the direction towards the sea. Considering that the mountains are in the middle of Bali, and the sea surrounds Bali, kaja for people in North Bali means the south, which is the direction towards the mountains to the south. Meanwhile, kelod means the north. In examining the relationship between humans and their environment, human perspectives on the environment cannot be ignored because based on these perspectives, humans attempt to utilize the environmental potential through various activities.

Tourism Potential of Jungutan Village

Tourism potential encompasses everything that attracts tourists and is useful for developing the tourism industry in the area. The current potential that can be developed by Jungutan Village includes new tourism potential supported by the beauty of natural landscapes, agricultural activities, and traditions or cultures that can be the main objects of tourism. If elaborated in more detail, there are three types of tourism potential in Jungutan Village: the first is spiritually and culturally based tourism, the second is nature-based tourism, and the last is agrotourism. In this study, the village's potential is divided into four aspects: Attraction, Accessibility, Amenities, and Ancillary (Cooper et al., 1993).

1. Attraction

Attraction relates to activities that can be done and seen by tourists in a tourist destination. It is also considered as the appealing factor for tourists and includes things to see, things to do, things to buy, and things to learn. Attractions in a village can be spiritual, natural, or cultural. Attractions in a village are crucial because they serve as reasons and motivations for tourists to visit a tourist destination.

Natural tourism attractions involve activities whose appeal comes from the beauty of the natural landscape and its environment. Natural resources that can be developed into natural tourism attractions include the beauty of nature, various flora and fauna, wildlife conditions, plants, ecosystem authenticity, water recreation types, nature trails, comfortable temperatures, humidity, and normal rainfall. Currently, Jungutan Village already has developed natural attractions, including:

a. Agrotourism

Agrotourism is a natural potential that can be a natural tourism attraction. In this case, tourists can observe the natural scenery and plantations cultivated by the residents of Jungutan Village. In residential areas, there are several salak plantations owned by local residents, which are used for personal needs and also sold outside the village. The salak tree trunks are used for fences covering houses passed during trekking. The harvested salak fruits can be consumed by local residents or distributed outside Jungutan Village.

Salak production sold outside Jungutan Village is the main source of income for some residents who own salak plantations. The salak products distributed outside the village are further processed into wine. Additionally, tourists can visit one of the houses where a resident practices beekeeping. Many residents around Jungutan Village cultivate bees as a supplementary income rather than a primary source. The main occupation of the residents in Jungutan Village is primarily farming and gardening.

The main crops grown are salak, coconut, and bananas. Other fruits are more secondary as they are harvested every six months or once a year. Tourists can buy pure honey in 600 ml bottles sold for around Rp300,000 per bottle. In addition to honey, another source of income from the garden is tuak. Tuak is a traditional palm wine produced from the sap of the sugar palm tree.

Some residents of Jungutan Village have sugar palm trees used to produce tuak. However, many sugar palm tree owners cannot tap or produce tuak. Therefore, some residents who can tap sugar palm trees into tuak collaborate with sugar palm tree owners. The income from tapping sugar palm trees is then divided between the tapper and the sugar palm tree owner. The finished tuak is sold in the surrounding Karangasem area. One container of tuak usually contains 5 liters and is sold for Rp25,000 – Rp30,000.

b. Trekking in Jungutan Village

Trekking is a popular activity for tourists interested in nature-based attractions. During a visit to Jungutan Village, trekking can be an activity for tourists. The starting point for trekking is through the Telaga Tista gate, walking straight north to the first destination, Pura Puseh Abiantihing.

Pura Puseh Abiantihing is the oldest traditional temple located in the Sibetan adat village. This temple was built since the establishment of the kingdom in 1100 AD, in the era after the decline of the Majapahit Kingdom. The existence of Pura Puseh is associated with the existence of a kingdom called Kuncara Giri, located where Pura Puseh Abiantihing is now situated.

There is a special dance performed at Pura Puseh Abiantihing called Tari Rejang Usaba. This dance is performed annually by local girls who have not yet reached puberty. The dance has simple yet sacred movements. According to local belief, the dance has a legend that requires the number of dancers

to be even, and if it's odd, the last dancer must walk around Pura Puseh alone. Each time an odd-numbered dance is performed, the last dancer will disappear and is rumored to be taken or consumed by a giant called Raksasa Tulang Gadang.

This story, while illogical, led to an investigation by villagers into the cave of Raksasa Tulang Gadang. According to circulating stories, the cave contains many scattered and moss-covered human bones. Therefore, access to the cave has been closed, and only certain people with permission can enter the cave.

The trekking journey continues with a visit to the house of a resident who practices beekeeping. Many residents around Jungutan Village cultivate bees as a supplementary income rather than a primary source. The main occupation of the residents in Jungutan Village is primarily farming and gardening. Farming is more intensive, requiring care every 3-4 months, while gardening is done approximately every 6 months. The most productive crops in the garden are salak, coconut, and bananas. Other fruits are more secondary because they are harvested every six months or once a year. Tourists can buy pure honey in 600 ml bottles sold for around Rp300,000 per bottle. In addition to honey, another source of income from the garden is tuak. One container of tuak usually contains 5 liters and is sold for Rp25,000 – Rp30,000.

c. Cemara Hill

Cemara Hill is located on the eastern part of Bali, precisely in Yeh Kori Village, Bebandem District, Karangasem Regency, at an altitude of 1200 meters above sea level. There are 11 pine trees along the journey scattered towards Cemara Hill, which is why it is named Cemara Hill. Cemara Hill is one of several hills that can be visited in Karangasem and has the advantage of a close-up view of Mount Agung. The environment around Cemara Hill is still lush and fertile, making it used as a garden by local residents. Tourists can enjoy views of mustard green fields because almost 2/4 of the land on Cemara Hill is mustard green plantations.

Cemara Hill tourism activities are popular for tourists interested in nature-based attractions. In addition, the researcher has found a trekking route from Bukit Surga to Bukit Cemara and vice versa. This trekking route allows tourists to enjoy nature, wildlife, plantation/farming activities along the way.

d. Surga Hill

Initially known as Bukit Nampo, Surga Hill was formed by the initiative of a farmer to build a gazebo or locally known as "Bale Bengong" as a place to stand guard. The location of this gazebo is considered strategic, and initially, it was used by villagers to enjoy the beautiful valleys of East Bali. Over time, not only local residents came to see the scenery, but people from other villages also started coming to enjoy similar views. This led to the idea of turning Surga Hill into a self-photo tourism attraction.

The attraction of Surga Hill provides several facilities such as a restaurant, hall, toilets, and a place of worship. Activities that can be done at Surga Hill include camping, family gatherings, yoga, and trekking. Camping is usually done by tourists such as students/university students or some communities who come to enjoy the beauty. Camping packages provided by the manager for rent to tourists include a tent, firewood for a campfire, coffee or tea in the morning.

Tourists can also rent equipment if they want to grill and include the necessary ingredients. Family Gathering is an activity commonly carried out by organizations or companies, as well as communities to strengthen relationships. Yoga is an activity done to calm the mind and body. Surga Hill is one of the recommended places for yoga with its calming natural charm, not too close to crowded areas, and soothing coolness. Trekking is an activity commonly favored by adventure-loving tourists.

e. Asaba Globe Hill

Asaba Globe Hill has become a new tourist destination in Jungutan Village. It is located in the Batu Ampin Village, Jungutan Banjar. The interesting feature of Asaba Globe Hill is the presence of a large-sized globe with the relief of Bali Island, making it an iconic photo spot against the backdrop of green scenery. The name Asaba comes from "A" meaning ampin (cluster) and "Saba" meaning unite. These two names imply the vision and mission of developing tourism potential in Jungutan Village.

In addition to the photo spot with the hillside scenery, Asaba Globe Hill also offers camping facilities for tourists. The camping fee at Asaba Globe Hill starts from Rp45,000 - Rp50,000. This price includes entrance tickets, tents, mattresses, lamps, one bundle of firewood, and free wifi. For tourists bringing their own equipment, they only need to pay Rp10,000 per night.

Cultural attractions involve activities that utilize the surrounding culture as objects to be enjoyed by tourists. A Yoeti (2008) mentions that cultural attractions are related to various cultural elements, including language, community customs, handicrafts, food and eating habits, music and art, history, religion, forms and characteristics, dress codes, and education systems. Cultural attractions in Jungutan Village include:

a. Water Blessing (Melukat)

Water Blessing or Melukat is a ceremony for purifying the mind and spiritual soul. It is a ritual of self-cleansing, removing impurities from within. Melukat, derived from the word sulukat, means good and purification. Tourists who wish to cleanse and purify themselves through Melukat must offer offerings such as canang sari, prascita, bayuan, and others according to their capabilities.

Melukat is generally classified into several types based on the reasons for the procession. The types include Melukat Astupungku, Melukat Gni Ngelayang, Melukat Gomana, Melukat Surya Gomana, Melukat Semarabeda, Melukat Prabu, and Melukat Nawa Ratna. Hindus in Bali believe that every human has impurities that need cleansing. Melukat aims to purify both the physical and spiritual aspects of a person.

Melukat can be done at Telaga Tista, a sacred water source and a place for Hindu worship due to the presence of a temple in the lake area. The sacred spring of Telaga Tista is used by the people in seven villages. The tradition of Pura Telaga Tista is still ongoing, with an annual ceremony called Usaba Ketipat led by the Sibetan Adat Village. Every ten years, a larger ceremony called Ngusaba Ketipat Agung is held, attended by the seven adat villages that use water from Telaga Tista for purification and prayers.

Telaga Tista, with its large pond and temple in the center, is a tourist attraction. The holy spring at Telaga Tista never dries up, even in the dry season, providing water to thousands of hectares of rice fields in seven subak villages and for the daily needs of the seven adat villages. There are sacred fish in Telaga Tista, believed by Hindus to be sacred. Due to this belief, there is an agreement that tourists are not allowed to swim or fish around Telaga Tista, but they can engage in other activities like prayer or meditation.

b. Canang Sari

Canang Sari is the smallest form of offering in Hinduism, expressing gratitude to Sang Hyang Widhi Wasa. It represents the struggle of life, always seeking the assistance and protection of the Almighty. The making of Canang Sari is a crucial part of every prayer activity. Components include Ceper (symbolizing the crescent moon), Porosan (symbolizing worship to the Tri Murti), and Beras or Wija (symbolizing the life force). Canang Sari not only has religious significance but also contains aesthetic and artistic elements, serving as a means of concentration and a genuine expression of devotion.

c. Traditional Balinese Genjek

Traditional Balinese Genjek is a combination of dance and choral singing developed in the Karangasem Regency. Genjek, derived from the word gonna, meaning jokes or humor, involves vocal and rhythmic elements, imitating the sound of gamelan instruments. Genjek lyrics provide insight into how the original Balinese language is optimally utilized, fostering active communication between performers and the audience. Genjek is meant for entertainment and joy, not a sacred activity.

d. Balinese Dance

Bali Dance involves diverse movements originating from the island of Bali. Dance lessons can have various impacts on the dancer's body, indirectly serving as a form of exercise. Samsara Living Museum offers tourists the opportunity to interact directly with dancers, share experiences, and discover their spirit and expression.

e. Cooking Class

Traditional Balinese cuisine is well-known, and tourists can enjoy the experience of learning and tasting traditional Balinese dishes at Samsara Living Museum. Menu items include timbungan, sayur liklik, sate pusut, and other traditional Balinese dishes. Cooking is done using traditional utensils, adding a natural touch to the learning experience. The dishes are then enjoyed together, following the local tradition of megibung.

f. Traditional Balinese Liquor Class (Arak)

Arak in Bali serves not only as a recreational drink but also as a means for religious ceremonies. The Arak-making process involves traditional tools, preserving cultural values. The Samsara Arak, made from coconut, palm sap, and lontar, goes through a lengthy process, including distillation and infusion with tropical fruits like salak and banana. The traditional approach is balanced with innovative techniques to produce a clear and flavorful Arak.

g. Ngoncang

Ngoncang is a tradition involving pounding rice in a mortar (lesung) performed by a group of around six people. It is usually done during specific religious ceremonies, welcoming Nyepi, children's birthdays, natural events, and ngaben (cremation). Ngoncang symbolizes togetherness and harmony between humans and God, humans with other humans, and humans with their environment, in line with the Hindu concept of Tri Hita Karana. The rhythmic pounding produces a beautiful melody, creating a cultural and communal atmosphere.

2. Amenities

Amenities, or facilities, are one of the components of tourism potential that serve as support for infrastructure and facilities for visiting tourists. The form of these amenities includes various facilities to support accommodation needs, food and beverage provision, entertainment venues, shopping places, and other services. Inskeep in Hadijjoyo (2012:59-60) mentions that basically, each destination has different facilities, and the facilities of each destination will be equipped according to the characteristics of that destination.

a. Accommodation

Accommodation, as a component of tourism potential, is used as a residence for tourists. Accommodation can take the form of lodgings or homestays in a village, usually utilizing the homes of local residents as places for tourists to stay. Jungutan Village offers accommodations in the form of homestays that tourists can use for lodging during their visit. Based on data obtained from in-depth observations, there are several homestay accommodations in Jungutan Village, including:

1. Homestay Griya Ulon | Jungutan, Bebandem
2. Homestay Pondok Salacca | Jl. Banjar, Jl. Telaga

3. Homestay Dukuh Lestari | Banjar Dukuh, Bebandem

(Source: Researcher, 2023)

With the potential for tourism packaged into a nature and culture-based tourism package in Jungutan Village, to support tourist accommodation, the availability of homestays in Jungutan Village is closely related to the residences of village residents that are unoccupied and then rented out to tourists.

3. Accessibility

Accessibility, as a component of tourism potential, is a crucial element that supports tourism activities. Accessibility refers to the facilities and infrastructure needed by tourists to reach a destination and how they can reach that tourist destination area. To facilitate tourists in reaching their destination, services such as vehicle rentals, local transportation, routes, or travel patterns are required. The details of accessibility in tourism potential can be seen as follows:

a. Road Conditions to Jungutan Village

In research related to tourism package development, road conditions refer to the ease of tourists in accessing the road to attractions from the initial journey until arriving at Jungutan Village. Based on an interview with Mr. I Ketut Guna Yasha, the Head of the Government Section of Jungutan Village, he stated:

"The road condition from Denpasar to Jungutan Village is good. For the closest access from Denpasar via Sidemen, the road is a bit winding. On the way back, you can go straight past Telaga Tista, straight until you find the temple, go down left, and you'll directly find the return direction. The road has also been fixed. Motorcycles or cars can pass through."

Based on this interview, it can be concluded that the road to Jungutan Village can be accessed in two ways: through Sidemen and Manggis roads. The access to Jungutan Village is good because tourists can reach it by both two-wheeled and four-wheeled vehicles. However, tourists are advised to access Jungutan Village via Sidemen to avoid steep roads. In tourism package development, road conditions are something that must be considered because they will support the ease of transportation access.

b. Transportation

Transportation is a means that can move people or goods from one place to another using a facility powered by humans, animals, or machines. In tourism, the primary function of transportation is closely related to accessibility. Accessibility in transportation modes is related to the frequency of use and speed provided by a transportation service so that the distance to a distant location feels closer.

There are three types of transportation: land transportation, sea transportation, and air transportation (Salim, 2000). The type of transportation to access Jungutan Village is land transportation. Based on an interview with the Head of the Government Section of Jungutan Village, he stated:

"There is no public transportation yet; tourists must arrange it before coming. Gojek and online transportation have not entered because residents around here usually bring their own vehicles. There are also those who already have connections in the village, so when they come, they use the services of their family or acquaintances."

From the interview above, it can be concluded that currently, access to Jungutan Village is not served by public transportation such as Sarbagita or Transdewata. Tourists coming to Jungutan must ensure that they have their private vehicles or rent vehicles that they have brought from their place of origin and can be used by tourists while in Jungutan Village for transportation to and from the village.

c. Road Signs

When traveling to a place that has not been visited before, road signs are one of the essential elements needed to reach a tourist attraction. Road signs leading directly to Jungutan Village have not been found along the road to the village. Tourists can use map assistance to reach Jungutan Village. However, tourists also need to be careful in following map directions because sometimes they will encounter tricky roads and turns. If tourists are not careful and miss a turn, they will be directed to alternative routes, and usually, these roads tend to be more winding or take longer than the estimated arrival time.

Based on an interview with Mr. I Ketut Guna Yasha, the Head of the Government Section of Jungutan Village, he stated:

"There are not many road signs directly to Jungutan, but there are signs along the roads. You can use maps; it's easy to get here."

Based on the interview results, it can be concluded that, to go directly to Jungutan Village, there are not many road signs that will lead directly. To make it easier, tourists can use maps that can guide them directly to the village.

d. Availability of Information About Tourist Attractions

In the accessibility component, the availability of tourist attractions is usually needed by tourists to provide information related to a tourist attraction. The availability of information about tourist attractions usually comes in the form of village websites, social media owned by Jungutan Village, such as YouTube, Facebook, Instagram, and Twitter. Based on an interview with Mr. I Ketut Guna Yasha, the Head of the Government Section of Jungutan Village, he mentioned:

"There is no village website yet, and there is no specific social media. Here, nothing has been made, and no one has taken care of it; there is no promotion of tourism going out."

Based on the interview results, it is mentioned that until now, Jungutan Village does not have a specific website that can be accessed by the general public. This website includes both a specific village website and a tourism promotion website around Jungutan Village.

4. Ancillary Service

Ancillary services are supportive aspects in the tourism component. Included in ancillary services in the implementation of tourism are government and community groups. In the 4A component, ancillary services support tourism in terms of management institutions such as tourist information, stakeholders in the tourism sector, and other institutions or organizations involved in tourism development in Jungutan Village.

Community organizations involving the people in Jungutan Village include Empowerment and Family Welfare (PKK), Youth Group Widyasrama, Village-Owned Enterprises (BUMDES), and the Village Consultative Body (BPD). Based on the results of interviews and observations by researchers, for the Jungutan Village Tourism Awareness Group (POKDARWIS), it has been confirmed by the Head of the Government Section of Jungutan Village that it does exist. However, its level of activity cannot yet be considered fully active because, based on the current tourism situation in Jungutan Village, there are still many obstacles hindering the development of tourism potential. Therefore, tourism in Jungutan Village has not become the main focus for the community organizations in Jungutan Village.

Development of Nature and Culture-Based Tour Packages

Research related to the development of nature and culture-based tour packages in Jungutan Village is based on the results of research conducted on tourism potential, which is then organized into attractive tour packages. In this study, the researcher developed three tour packages, including overnight tour packages, full-day tours, and half-day tours. The tourism events in this study are presented in three forms: descriptive form (essay), tables (tabulated table), and graphical images. The type of tour package development in this study is the ready-made tour package, in which the components of the tour package are arranged without any specific request or demand from potential tour participants. This tour package is compiled based on considerations such as travel time, routes between tourist attractions, starting point, finishing point, object variations, and pricing.

1. **Travel Time and Routes between Tourist Attractions:** Travel time is an estimated time spent on a journey starting from the starting point of an attraction to the finishing point. In developing tour packages, a circular or circle route is recommended. However, if it is not possible to take a circular route, the journey can be adjusted based on the conditions and effective travel time. The adjustment assumes the condition of the road in Denpasar City, which is straight with an average vehicle speed of 60 km/h without traffic congestion, obstacles using certain roads (diverted), and the selected road considering the safety and comfort of tourists.
2. **Starting Point:** The starting point is the location used as the starting or gathering point to begin the journey. The selection of this meeting point has been agreed upon between tour participants and the tour guide/leader. The starting point used in this study is the hotel or the place where tourists stay, namely Atanaya Kuta Bali, because it is easily accessible and strategic.
3. **Finishing Point:** The finishing point is the location or final place used to end the tourist journey. The finishing point can be at the airport, homestay/hotel, station, and so on. In the development of nature and culture-based tour packages, the finishing point is done at the starting point of pick-up if the package is a full-day or one-day tour. However, if it is the opposite, and the tour package is an overnight tour, the finishing point can be adjusted based on the requests of participants or tourists.
4. **Object Variations:** Object variations are an important component considered to avoid tourist boredom and become a choice of attractions or interesting activities for tourists. The variations of objects in this study include a series of cultural activities such as cooking classes, offering making, water blessing, Traditional Balinese Genjek, natural activities such as agrotourism, trekking, camping included in one of the tour packages, and other natural and cultural activities.
5. **Price Calculation:** The price calculation in this study is adjusted to the components of the tourism events listed in the tour package. The price calculation in the packaging of nature and culture-based tour packages includes:
 - **Package Price:** The price of nature and culture-based tour packages is aimed at both domestic and international tourists who enjoy exclusive cultural and nature activities in areas far from the city center at a relatively affordable price according to their target market.
 - **Compliments:** Compliments refer to free-of-charge (FOC), where the tour agent will send guests or tourists in numbers exceeding a certain amount, then there will be a free-of-charge tour guide.
 - **Selling Price:** The selling price in this study is the amount of the price burden that must be paid by consumers and is obtained from the calculation of production and non-production costs as well as the desired profit margin.

Based on the research observations on the development of nature and culture-based tour packages in Jungutan Village, there will be a total of three types of tour packages with packaging durations of full-day tours and overnight package tours.

Table 1. Nature and Culture Tour Package of Jungutan Village

Tour Package Name	Type of Tour Package	Duration	Tourist Attraction
Cultural Experiences In Jungutan	Full Day Tour	8 hour	1. Samsara Living Museum 2. Cooking Class 3. Traditional Balinese Liquor Class (Arak) 4. Balinese Dance
Nature and Culture Tour in Jungutan	Full Day Tour	8 Hour	1. Trekking 2. Visit Museum 3. Traditional Balinese Genjek 4. Asaba Globe 5. Bukit Cemara
Exclusive Overnight Spiritual Full moon Experience	Overnight Tour	2 Days 1 Night	1. Trekking Upkara 2. Offering Making 3. Water Blessing 4. Camping Bukit Surga 5. Yoga 6. Trekking Bukit Surga

(Source: Researcher 2023)

Development of Cultural Experiences Tour Package in Jungutan

The development of the Cultural Experiences Tour Package in Jungutan is a tourism package that showcases the culture and traditions of the community in Jungutan Village. In this tour package, tourists will be invited to engage in activities related to cultural attractions, providing them with a memorable experience. In the development of this package, tourists will be involved in activities that not only provide an experience to see but also offer knowledge about a culture to learn.

The Cultural Experiences Tour Package in Jungutan is created with a full-day tour duration, focusing on tourist activities in the life of the community in Jungutan Village, presented in a life museum called Samsara Living Museum. The presentation of this tour package is provided in the form of descriptions, tables, and graphics. Below is the itinerary for the development of the Cultural Experiences Tour Package in Jungutan presented in a table.

a. Cultural Experiences Tour Itinerary in Jungutan

Time	Activity	Description
07.30-09.30	Pick up and travel	Journey to Jungutan Village and Samsara Living Museum
09.30-09.50	Samsara Living Museum	Tour briefing, traditional Balinese clothing (senteng) distribution, welcome drink, entrance to Samsara Museum
09.50-10.05	Snack, tea or coffee break	
10.05-12.00	Cooking Class	Cooking traditional Balinese dishes
12.00-13.00	Lunch (ajengan yasa)	Traditional communal meal at Wantilan
13.00-14.45	Traditional Balinese Liquor Class	Making traditional Balinese liquor (arak)
14.45-15.30	Balinese Dance	Learning traditional Balinese dance
15.30-16.00	Documentation and preparation to leave	Photo session in front of the museum and preparation to leave
16.00	Return to Hotel	Tourists are escorted back to the hotel/homestay

(Source: Researcher 2023)

b. Cultural Experiences Tour Itinerary in Jungutan in Narrative Form The development of the Cultural Experiences Tour Package in Jungutan is a full-day tour package that begins with a driver picking up tourists at 07.30 and heading to Jungutan Village. The estimated travel time from the starting point to Jungutan Village or Samsara Living Museum is 2 hours without a break. According to the estimated time calculated, tourists will arrive at Samsara at 09.30.

Upon arrival at Samsara Living Museum at 09.30, tourists will be directed and welcomed by an in-house guide. Before entering the core area of the museum, tourists will be lent a senteng to wear during their time at Samsara Living Museum. Not only that, tourists will also be greeted with a welcome drink. During the visit to Samsara, tourists will be handled by an in-house guide and will also be explained about the series of activities or activities that will be carried out throughout the duration of the activity.

After the briefing or introduction, tourists are allowed to enjoy snack time/coffee break for 15 minutes between 09.30 – 10.05, then tourists will start the first core activity, which is a cooking class or a class to cook traditional Balinese dishes, starting from 10.00 – 12.00. This cooking class will be held for approximately 2 hours.

The dishes that have been prepared will then be served for a communal meal (ajegan yasa). Tourists will participate in a communal meal tradition from 12.00 – 13.00. Next, from 13.00 – 14.45, tourists will continue to the second core activity, making traditional Balinese alcoholic drinks processed through fermentation and distillation (Traditional Balinese Liquor Class (Arak)). The third core event is Balinese Dance (learning traditional Balinese dance), which will take place from 14.45 – 15.30.

At the end of the activity, tourists will have a group photo session with the background of the Samsara Museum. The photo session will take place from 15.30 – 16.00. In that time duration, tourists are given the freedom to take selfies with their personal phones at various locations. If tourists still have time remaining, they are also allowed to stroll and look at souvenirs or homemade products from Samsara that can be taken home. At 16.00, tourists return to the hotel.

c. Cultural Experiences Tour Itinerary in Jungutan in Graphical Form Cultural Experiences in Jungutan is a series of tourism programs presented in graphical form, consisting of information on the full-day tour activity sequence, activity duration, distance between activities, and pictures of tourist attractions/activities so that tourists can get an overview of the activities to be carried out. Here is the Cultural Experiences in Jungutan tour itinerary in graphical form.

(Graphical representation is not provided in the text. It may include a timeline with icons representing each activity.)

(Source: Researcher 2023)

d. Cultural Experiences in Jungutan Tour Package Price This tour package is arranged by considering the number of tour participants with suitable types of vehicles. The tour package price already includes a 15% surcharge from the price per participant plus a 10% agent fee. This tour package is structured based on calculations of fixed costs and variable costs. Fixed costs in the Cultural Experiences in Jungutan package include vehicle rental, administrative costs, parking fees, and other expenses. Meanwhile, variable costs in the Cultural Experiences in Jungutan tour package include entrance tickets to attractions, cooking class activities, coffee break/lunch, and Balinese lessons. The following is the price of the Cultural Experiences in Jungutan tour package with the number of participants and vehicle rentals.

Cultural Experiences in Jungutan Tour Package Prices

Tour Package Name	Currency	Number of Participants	1	2-4	3-6	7-9
Cultural Experiences in Jungutan	Rupiah (Rp)	2,715,000	2,236,000	2,076,000	1,921,229	
	Dollar (USD)	176	145	135	125	

Based on the tour package price table for Cultural Experiences in Jungutan, it is calculated based on the number of participants per person and collectively. The price is \$176 for 1 person, \$145 for 2 people, for a collective price of 3 up to 6 at \$135, and a collective of 7 up to 9 people at \$125. From the tour package prices, it can be concluded that the more participants joining the tour, the cheaper the tour package price paid.

Nature and Culture Experience in Jungutan

The development of the Nature and Culture Tour Experience package in Jungutan is a combination of nature and culture tourism with a full-day tour duration. The potential tourist destinations included in this package are Telaga Tista, Pura Puseh Abianting, Agrotourism of Honey Bee Cultivation, Samsara Living Museum, Bukit Asaba Globe, and Bukit Surga. The packaged natural activities include trekking, hill visits, and cultural activities such as visiting museums and the Traditional Balinese Genjek, a combination of dance and choral arts, with music known as toreng and cipak.

In the Nature and Culture Experience package in Jungutan, tourists will also have the opportunity to enjoy a traditional Balinese lunch served in the "megibung" or communal style. The development of this tour package is explained in the form of tables, descriptions, and graphics. Here is the detailed itinerary for the Nature and Culture Experience tour package in Jungutan presented in table format.

a. Nature and Culture Experience Tour Itinerary in Table Form

Time	Activity	Description
07.00	Pick Up Tourists	Picking up tourists at the hotel
07.00-09.00	Heading to Jungutan Village	
09.00	Arrive at Jungutan Village	Tourists arrive at Telaga Tista
09.00-09.15	Briefing	Information about trekking preparation
09.15-10.00	Trekking around Jungutan Village	Starting point: Telaga Tista; Endpoint: Samsara Living Museum Gate
10.00-10.15	Coffee break	Enjoying snacks, coffee, or tea

Time	Activity	Description
10.15-11.00	Visit Museum	Explanation of Samsara's history, knowledge of Balinese traditions, and cultural cycles
11.00-12.15	Traditional Balinese Genjek	Learning the traditional Genjek art of movement and choral singing, a tradition of the Karangasem community
12.15-13.15	Lunch	Communal meal with the "Megibung" tradition
13.15-13.40	Heading to Bukit Asaba Globe	
13.40-14.15	Bukit Asaba Globe	Enjoying the valley view from the top of Bukit Asaba Globe
14.15-14.25	Heading to Bukit Cemara	
14.25-15.20	Bukit Cemara	Enjoying the view, taking selfies, and exploring the surrounding area
15.20-15.30	Coffee break	Relaxing at the Bukit Cemara area
16.00	Return to Hotel	Transfer out for tourists

(Source: Researcher 2023)

b. Nature and Culture Experience Tour Itinerary in Narrative Form The Nature and Culture Experience tour package in Jungutan is a full-day tour package that begins with picking up tourists at the agreed Pick-up point. In the development of the Nature and Culture tour package, the package is designed by combining the potential of natural and cultural tourism. The program starts with picking up tourists at 07.00. Tourists will continue the journey from Denpasar to Jungutan Village from 07.00 to 09.00, with an estimated time if there are no obstacles during the journey. At 09.00, tourists are estimated to arrive at the starting point of Jungutan Village, namely Telaga Tista. Next, tourists will receive a briefing because the first activity upon arrival in Jungutan Village is trekking.

Trekking will be carried out from 09.15 to 10.00. The starting point of the trekking is Pura Telaga Tista, walking straight north towards Pura Puseh Abiantihing, which is the oldest traditional temple. The trekking journey continues by visiting the house of one of the residents who has honey bee cultivation. Here, tourists will gain knowledge about bee cultivation. Not only learning about bee cultivation, but tourists will also be invited to see the natural scenery and other plantations cultivated by the residents of Jungutan Village. During the residential area trekking, tourists can see several salak plantations owned by residents used for personal needs or as a source of income sold outside Jungutan Village. Then, trekking ends by passing through rice fields next to Pura Telaga Tisa and ends at the Samsara Living Museum gate, which is not far from Telaga Tista when walked.

Tourists are estimated to be in Samsara at 10.00, upon arrival at Samsara, tourists will be welcomed by an in-house guide with a welcome drink and a senteng to be used during their stay at Samsara. Next, tourists will be served with snacks, coffee, or tea to be enjoyed for 15 minutes. From 10.15 to 11.00, tourists will be invited to enter the museum to learn and listen to the deep values of philosophy, culture, and local wisdom of the Balinese people. During the museum visit session, tourists will be given a narrative explanation of the life cycle of the Balinese community displayed in a visual series. Not only that, tourists can also witness several authentic activities of the community, such as singing, painting, making canang, and getting a brief opportunity to learn about local products.

From 11.00 to 12.15, tourists will participate in the Traditional Balinese Genjek activity, which is a dance that combines the art of movement and choral singing. The word "genjek" itself means joking, making it suitable for an entertaining but meaningful art performance. The Traditional Balinese Genjek activity will be carried out with a duration of 1 hour 15 minutes. From 12.15 to 13.15, tourists will enjoy lunch in the "megibung" style in Balinese, or together. After lunch, from 13.15 to 13.40, tourists will continue their journey to Bukit Asaba Globe with a distance of 7 km from Samsara. Tourists will be given time from 13.40 to 14.15 to enjoy Bukit Asaba Globe.

At 14.15, tourists will continue their journey to Bukit Surga. The distance from Bukit Asaba Globe to Bukit Cemara is not so far, about 1.2 km, so tourists are estimated to arrive at 14.25. From 14.25 to 15.20, tourists can enjoy the beauty of Bukit Cemara with views of Mount Agung and are free to choose their own activities. The tour concludes, and tourists will be escorted home at 16.00.

c. Nature and Culture Experience Tour Itinerary in Graphical Form The development of the Nature and Culture Experience tour package in Jungutan in graphical form includes a series of tourism activities with a full-day tour duration, containing the duration of activities, the distance between one activity and another, and the duration of each activity. In the graphical form of the tour program, there are sequence images related to places and activities that tourists will undertake. Here is an explanation of the sequence of the Nature and Culture Experience tour itinerary in Jungutan in graphical form:

[Graphical Representation of Nature and Culture Experience Tour in Jungutan](Image link here)

(Source: Researcher 2023)

d. Nature and Culture Experience Tour Package Prices in Jungutan The development of this tour package is designed by considering the type of vehicle with the number of participants. The listed package prices already include a 15% surcharge from the price of one participant, plus an agent fee of 10%. The tour package is packaged in both Rupiah and USD.

The Nature and Culture Experience package in Jungutan is recommended for participants above 5 people. The calculation of this tour package consists of fixed costs, including vehicle rental, guide fee, parking fee, administrative fee, and other fees. Meanwhile, variable costs in the Nature and Culture

Experience tour package include entrance tickets to attractions, tourism activities, lunch, and coffee breaks. Here are the prices for the Nature and Culture Experience tour package in Jungutan with the number of participants and vehicles to be used.

Package Name	Currency	Number of Participant			
		2-4	3-6	7-9	10-12
<i>Nature and Culture Experience in Jungutan</i>	Rupiah (Rp)	1.523.750	1.363.000	1.243.095	1.182.583
	Dollar (USD)	99	89	81	77

Based on Table the calculation of the price of the Nature and Culture Experience tour package in Jungutan is based on the collective number of participants ranging from 2 to 12. This tour package is not intended for individual or single-person tourists. The tour package prices for 2-4 people are \$99, for 3-6 people \$89, for 7-9 people \$81, and the price for 10 to a maximum of 12 people is \$77. It can be concluded that the more participants in the tour, the lower the price obtained.

Exclusive Overnight Spiritual Full Moon Experience

a. Exclusive Overnight Spiritual Full Moon Experience Tour Itinerary in Table Form

DAY	TIME	ACTIVITY
DAY I	08.00 - 10.00	Pick Up Tourists to Jungutan Village
	10.00	Arrive at Jungutan Village
	10.10 - 10.25	Heading to Samsara Living Museum
	10.25 - 10.45	Trekking to Upkara Garden
	10.45 - 11.00	Coffee break
	11.00 - 12.00	Offering Making
	12.00 - 13.00	Lunch and preparation
	13.15 - 14.30	Water Blessing
	14.30 - 15.15	Change of clothes
	15.15 - 15.30	Group Photo
	15.30 - 16.00	Heading to Bukit Surga
	16.00	Bukit Surga
	16.00 - 16.15	Briefing for Camping at Bukit Surga
	16.15 - 16.30	Coffee break
	16.30 - 17.00	Tent Placement and Personal Time
	17.00 - 17.30	Free Time to Enjoy the Beauty of Bukit Surga
	17.30 - 19.00	Dinner Preparation
	19.00	Dinner
	DAY II	07.00
07.00 - 08.00		Yoga Session
08.00 - 08.50		Breakfast
09.00 - 09.45		Trekking
10.00 - 10.15		Coffee break
10.15 - 11.00		Cleaning and Preparation
11.00 - 11.20		Heading to Abian Salak Agrotourism
11.20		Abian Salak Agrotourism
11.20 - 12.00		Explore and Learn about Salak Agrotourism
12.00	Transfer out with lunch on the way (Tourist's Departure)	

(Source: Researcher 2023)

b. Exclusive Overnight Spiritual Full Moon Experience in Narrative Form The Exclusive Overnight Spiritual Full Moon Experience is a 2-day, 1-night tour designed for those seeking spiritual and cultural rejuvenation. The journey begins with tourist pick-up at 8:00 in the morning, heading to Jungutan

Village. Arrival in Jungutan is expected by 10:00, followed by a visit to Samsara Living Museum, trekking to Upkara Garden, and a coffee break. Offering making takes place from 11:00 to 12:00, followed by lunch at 12:00. The highlight is the Water Blessing ceremony from 13:15 to 14:30, providing a spiritual experience.

After changing clothes and a group photo session, tourists head to Bukit Surga at 15:30, arriving by 16:00. A briefing for camping is conducted until 16:15, followed by a coffee break. Tent placement and personal time are allocated from 16:30 to 17:00, allowing tourists to enjoy the beauty of Bukit Surga. Dinner preparation commences at 17:30, with dinner served at 19:00. The second day begins with yoga at 07:00, aiming to rejuvenate the spirit. After breakfast, trekking, and a coffee break, tourists prepare to leave Bukit Surga at 11:00.

The journey continues to Abian Salak Agrotourism, where tourists explore and learn about salak cultivation. The tour concludes with the transfer out of tourists, including lunch on the way, with an estimated return by 12:00.

c. Exclusive Overnight Spiritual Full Moon Experience in Graphical Form [Graphical Representation of Exclusive Overnight Spiritual Full Moon Experience](Image link here)

(Source: Researcher 2023)

d. Exclusive Overnight Spiritual Full Moon Experience Tour Package Prices The Exclusive Overnight Spiritual Full Moon Experience tour package is priced based on the type of vehicle and the number of participants. The listed prices, inclusive of a 15% surcharge and a 10% agent fee, are provided in both Rupiah and USD.

Package Name	Currency	Number of Participant			
		2	4-8	12-16	16-20
<i>Exclusive Overnight Spiritual Full moon Experience</i>	Rupiah (Rp)	2.655.000	2.477.000	2.354.000	2.336.000
	Dollar (USD)	172	161	153	152

The pricing is based on a sliding scale, with the cost per participant decreasing as the group size increases. The package is recommended for groups of 2 or more, with larger groups benefiting from reduced costs per person.

4. Conclusion

The potential for nature-based and cultural tourism in Jungutan Village can be developed into nature and culture tourism packages with natural attractions such as agrotourism, trekking in Jungutan Village, Surga Hill, Cemara Hill, and Asaba Globe Hill. Cultural attractions in Jungutan Village include water blessings (melukat), Canang Sari, traditional Balinese Genjek, Balinese Dance, Cooking Class, and traditional Balinese liquor class (arak). The development of nature-based and cultural tourism packages in Jungutan Village is based on the 4A tourism potential components, namely Attraction, Amenities, Accessibility, and Ancillary.

The development of nature-based and cultural tourism packages is composed of a combination of the natural and cultural potential in Jungutan Village. Nature and culture tourism packages in Jungutan Village are organized into three packages: Cultural Experiences in Jungutan (full day tour), Nature and Culture Experience in Jungutan (full day tour), and Exclusive Overnight Spiritual Full Moon Experience (overnight tour). The Cultural Experiences in Jungutan package is created by presenting tourist attractions that focus on the culture and traditions of the community. The Nature and Culture Experience package is created by combining nature-based and cultural tourist attractions. Meanwhile, the Exclusive Overnight Spiritual Full Moon Experience is a tourism package created for the purpose of refreshing the body, spirit, and mind, as this package offers a series of spiritual activities that can help dissolve all negative energy and gain positive energy.

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