



Community Participation Analysis in Development of Ecotourism Potential in Bukian Village, Payangan District, Gianyar Regency

Gabriel Ariel Raya^a, Ida Ayu Suryasih^b, I Nyoman Sunarta^c

^aFaculty of Tourism, Udayana University, Bali

^bFaculty of Tourism, Udayana University, Bali

^cFaculty of Tourism, Udayana University, Bali

ABSTRACT

Community participation is an important element in developing ecotourism potential in a tourist attraction. This is based on one of the concepts of ecotourism, namely encouraging the participation of local communities in its development. The purpose of this study was to determine the factors that influence community participation and forms of community participation based on three levels, namely planning, implementation and land use in ecotourism development. The location of this research is in Bukian Village, Payangan District, Gianyar Regency. Even though it has not yet become a tourist village, several tourist attractions have been developed in the form of natural, cultural and potentials.

The method used in this study is a spiral descriptive qualitative approach, namely collecting the data found then analyzing it and drawing conclusions. However, this technique is used repeatedly so that the results found are more accurate. Collecting data in this study using interviews, observation, documentation and literature study.

The results of this study found several factors that encourage community participation, namely the support of tourism stakeholders, the community's desire to advance the village, and the opportunity to open a tourism business. Factors inhibiting community participation are limited funds, lack of jobs, lack of development of media facilities, division of community focus with other activities. In addition, this study found three levels of community participation, namely at the planning level the community provides ideas and ideas and captures existing tourist objects in the village, at the implementation level the community helps managers build and renovate tourist objects and facilities, and at the utilization level. the community level forms groups or organizations, participates in regular village meetings, and conducts community activities in the village..

Keywords: *Community Participation, Ecotourism, Attractions Tourism*

1. Introduction

Tourism is an activity of traveling from one place to another which is carried out individually or in groups. Some forms of tourism activities are running, having fun, traveling, and recreation. Tourism can also be interpreted as a tourist activity, which means that tourism actors travel for a certain period of time. Tourism according to Mathieson (1982), is the activity of temporarily moving people to destinations outside their residence and place of work and carrying out activities while at the destination and also preparing facilities to meet their individual needs. Tourism has several types of tourism, some of which are cultural tourism, marine tourism, adventure tourism, agricultural tourism, pilgrimage tourism, and ecotourism. The research conducted at this time will discuss one form of tourism that is quite well known in Indonesia, namely ecotourism.

The International Ecotourism Society (1990) argues that ecotourism is a form of travel to natural areas that is carried out with the aim of conserving the environment and preserving the life and well-being of the local population. This can be interpreted that in developing ecotourism, careful planning is needed from actors or stakeholders who play a role such as government, managers, communities, and also visiting tourists. In the end, the purpose of ecotourism is to maintain a form of tourism which invites people to visit while maintaining and preserving nature, the environment and existing culture by involving the community in its management.

The journey of developing ecotourism in Indonesia began when the Indonesian Ministry of Tourism and Culture launched the "Visit Indonesia Year 2002" program in 2002. The aim of this program is to promote several tourist objects owned by Indonesia so as to increase tourist visits to these attractions. Several tourism actors in Indonesia are present in this program such as local governments, hotel associations, private companies, and the local community.

Then in 2009, Law of the Republic of Indonesia Number 10 of 2009 concerning Tourism and Government Regulation of the Republic of Indonesia Number 36 of 2010 concerning Nature Tourism Business, Wildlife Reserves, National Parks, Grand Forest Parks and Nature Tourism Parks were issued. Then in 2009 issued Domestic Regulation Number 33 of 2009 concerning Guidelines for the Development of Ecotourism in the Regions is a responsible nature tourism activity with due regard to elements of education, understanding, and support for efforts to support nature conservation, as well as increasing the income of local communities. Starting from here then ecotourism is recognized as a type of tourism in Indonesia. Until 2022, there are many ecotourism-based attractions in Indonesia, some of which are the Komodo National Park, Tangkahan Ecotourism, Penglipuran Tourism Village, and Ijen Crater. In addition to these attractions, there are still many ecotourism-based attractions in Indonesia which indicate that the development of ecotourism-based attractions in Indonesia has been appropriately used in management because of the potential of each attraction in Indonesia, be it nature, culture, and people. Ecotourism development requires good and appropriate management so that ideal ecotourism development can later be created and minimize the negative impacts of tourism.

Ecotourism was actually born from the negative effects of the tourism industry in general, which has disadvantages, namely the destruction of nature and culture (Parma 2010). The rapid development of the times has had several impacts on humans, both directly and indirectly. Some negative impacts can be produced, such as the fading of a culture due to the fact that no one wants to continue, the reduced sense of sensitivity to love and protect nature because humans only think about material things, and also the reduced diversity of flora and fauna due to hunting which destroys their habitat. One form of the negative impact of the existence of the tourism industry can be seen in Tarumajaya Village, which is in the Kertasari District, Bandung Regency. In 2021, research was carried out by several students of UIN Sunan Gunung Djati and there it was found that there was a negative impact from the developing tourism industry. Some of them are the erosion of local culture by outside cultures, causing traffic jams and air pollution, lots of interference from outsiders so that it seems that local people are only workers, and the contamination of the surrounding environment (Oktavia et al., 2021).

Departing from this, then ecotourism comes with the aim of protecting the existing nature and culture so that it is not damaged or faded. This condition would be ideal if the community also played a role in developing ecotourism so that the diversity of nature and habitats in it as well as the culture that exists in the midst of society, is not damaged or faded by the times. Therefore it is necessary to have good cooperation in managing ecotourism-based attractions between tourism stakeholders, namely the government, the private sector and the local community in each tourist destination area so that the development of ecotourism in their area continues.

In 2009, the Government issued Minister of Home Affairs Regulation No. 33 of 2009 concerning "Guidelines for the Development of Ecotourism in the Regions" so that the result is, each region begins to develop several attractions in their area with the concept of ecotourism by looking at all the potential of these attractions such as nature, culture and people. One area that has developed some of its attractions so that it is based on ecotourism is Bali. Bali has a number of tourism assets in the form of potential for unspoiled natural beauty, unique cultural heritage, and the hospitality of the local community (Suryanti et al. 2021). Bali also has a number of ecotourism-based attractions such as Kampoeng Crab Mangrove, Sibetan Village, Tahuna Mangrove Wansari, Tenganan Village, Penglipuran Village, Pelaga Village, Pemuteran Village and Tegalalang Village.

This research examines ecotourism because there is an attachment between the use of nature to be used as a destination and the use of destinations for the welfare of the local community both from an economic and social perspective and hopes to protect local culture or local culture. Ecotourism is also interpreted as a form of tourism that is quite attractive to tourists. This is because ecotourism has a goal in its development, namely as nature and culture conservation and is expected to have a good impact on the surrounding community because ecotourism is also related to economic, social and cultural aspects as well as empowering local communities (Arida 2017).

This research was conducted in Bukian Village, Payangan District, Gianyar Regency. The reason for the location of this research is in Bukian Village because of several issues that later emerged, namely competition with neighboring villages which also had sales results similar to those sold by the local community (Sulistiyawati 2011). Products sold by the public can be in the form of sculptural works such as sculptures, snacks, and umbrella crafts. Apart from that, in Bukian Village you can also find various potentials such as natural potential, such as expanses of rice fields, cultural potential such as dances, and artificial potential such as crafts and trekking routes. However, Bukian Village is not the only village in Gianyar Regency that has this potential or attraction, there are several villages around this village such as Taro, Kerta and Sayan Villages.

Then the next issue is that there is a change in the social and cultural behavior of the residents themselves due to the influence of the tourism industry that has developed (Surwiyanta 2003). This then gives rise to indications of changes in social behavior in society (Foster 2000). Tourism is related to the behavior of each individual or group in carrying out tourism activities. Therefore, culture that comes from the behavior of each individual or group will have an impact on the culture of the local community and will be a good or bad impact depending on the culture it carries. The next issue is based on empirical experience, namely from the results of an interview with one of the village managers, namely Yeni Arianti, there is an assumption that working outside the village is better because they earn more so that young people have more time to work outside the village. This then becomes a socio-economic issue for local youth because they find that working outside the village will earn them a higher income. Later this will have an unfavorable impact on village development because it causes a lack of regeneration of positions for village development.

The existence of ecotourism development in Bukian Village will later have an impact on the community itself. This is due to the encouragement of economic improvement through tourist visits to enjoy the ecotourism potential there. However, it should also be noted that the more tourists who visit, the more new cultures brought by these tourists and this can lead to changes in social behavior of the people themselves. If there has been a change in social behavior in the community and the culture that exists in the community has been eliminated, it will violate the concept of developing ecotourism itself, namely maintaining nature conservation and preventing the loss of culture.

There is a relationship between local people and local culture as well as nature. This can be seen from the definition of ecotourism itself which puts forward the conservation of nature and the culture of the local community. In addition, the development of ecotourism will also aim to prosper the local community. Therefore, the role or participation of the community is quite important in the management of ecotourism because it means that both directly and indirectly the community will feel the impact that occurs from the existence of ecotourism in their area. In an effort to realize ecotourism development, community participation is also needed to create conditions or a safe atmosphere for tourists so that they want to visit existing ecotourism.

Based on this, clear data or information is needed regarding how the role of the community itself participates in developing ecotourism in their area. The study in this study will then discuss this matter because it will examine the factors that either encourage or attract or hinder the community from participating in the development of ecotourism in the village. This is based on the issue that villages lack jobs, changes in people's social behavior, and the notion that working outside the village is better than in the village.

Even so, in fact there are still many people in Bukian Village who participate in developing their ecotourism potential. There are many forms of community participation in development, such as participating in activities organized by the government, attending meetings discussing village development, being involved in village development, and participating in competitions that bring the name of the village. All of these things then became the basis for this research because there were indications that although there were unfavorable sides in local community participation in village development, it turned out that there were forms of local community participation in village development.

2. Methodology

Sugiyono (2018: 482) argues that data analysis is a process of compiling and searching for data in research that can be obtained in several ways, namely by conducting interviews, field notes, documentation, and so on. Once obtained, the data is then analyzed properly so that later it is expected to be able to draw conclusions based on the problems studied. Another goal is also to make it easier to analyze data and also so that the conclusions obtained later are easy to understand.

The analysis carried out in this study is to use a qualitative descriptive approach. Moloeng (2007: 6) argues that qualitative research is research that has the aim of understanding phenomena related to what is experienced by research subjects as a whole by means of descriptions in the form of words and language, in the specific context experienced and by utilizing various scientific methods. This means that data is first collected by searching from existing documents, the results of observations in the field, conducting interviews with parties related to tourist objects. After that the data is written or interpreted descriptively, then all the data is processed carefully so that conclusions can be drawn.

Accuracy and accuracy of data are quite important points in conducting research. But sometimes, there are some differences or conflicting facts from the data that has been obtained. It is important to be thorough and focused in analyzing data so that the data that will be presented later will be true and can be accounted for. One way to find the truth from conflicting data is to analyze it more deeply and also look for the most correct facts from sources that have been confirmed. Miles and Huberman (1992: 16) describe data analysis techniques through three sets of techniques, namely data reduction, data presentation (display power), and drawing conclusions. The data analysis technique is used to explain the discussion phenomena that occur in this study.

1. Data reduction

Sugiyono (2018) argues that data reduction has an understanding of the process of summarizing, sorting out the main things, looking for themes, looking for pictures with the aim that the things you want to study can be in accordance with the topics to be studied. The aim is to facilitate the data collection process and also in criticizing the data obtained. In other words, it is expected to have good enough insight to be able to criticize the data obtained.

2. Data Display

The next stage is presenting the data. There are several processes or forms in presenting data, including in the form of tables, graphs, and so on. It is hoped that the study data conducted in this research can be well organized so that it is easy for readers to understand. According to (Sugiyono, 2018), through the presentation of the data, the data is organized and structured so that it will be easier to understand. In line with this, qualitative research usually presents data in various forms and what is usually used is a narrative text.

3. Conclusion

Sugiyono (2018) argues that, conclusions in qualitative research can answer the formulation of the problem that was formulated from the start, but maybe not, because as has been stated that the problems and formulation of problems in qualitative research are still temporary and will develop after research is in the field. Usually, the conclusions drawn from later research studies are in the form of an illustration or a description of something. The conclusion is the final stage of the data analysis technique because its content is the answer to the problem being studied.

3. Results

Overview

Quoted from the glorious era of civilization, Ida Rsi Dharma Sadhu also noted the existence of chess rice in Payangan where somewhere (now in the Bukian Village Office environment) there was already a hamlet whose ruler was a powerful person, he was Ki Bendesa or called Dukuh Sakti. where he was accompanied by an entourage of approximately 40 people, his companions were kept living around the west of the hamlet (now the place is called Supati). Ki Bendesa's leadership was going well, but he could only do or cultivate plantations, to make ends meet. One day Ki Bendesa held a remug with his followers that for survival he really needed water, he finally traveled north from where he lived and not too far away he found a holy spring. From there he did tapa brata meditation, the place where the water came out he called "water from the opening" so that the water could rise to the south where he lived (Bhukahan's name is now called Bhuka and until now it has been consecrated by the community) finally the water can flow to the next to the south he lived and found a large puddle to collect the water (the puddle is now called Telaga Waja). Finally, the water was divided to inundate the dry land around it to become a wet land which was formed into plots and could be used for planting rice. Over time, the distribution of the water was arranged/arranged so that until now the organization was given the name Subak. However, his struggle was not enough, finally the plants were attacked by pests, so he held meditation by meditating, asking for guidance from the Almighty. The place which until now has been used for meditation is called Hyang Isung. So with this grace the journey of farming is safe until now. Finally the farming trip went well and the whereabouts of Ki Bendesa and his

followers were very prosperous, the name Bhuka Pinka Bhukti was taken, it was called as Proof (now Bukian). The existence of Ki Bendesa, who was in Provence, by his followers, he was called Ki Bendesa Bukian or Ki Dukuh Bukian, and his area was called the Provence area (Bukian). now Buian).

Bukian Village is located in Payangan District, Gianyar Regency, Bali Province. The area of this village is 839 ha. This village is located in an area that includes a plain area which has an altitude of 500 – 700 m above sea level and this village has a tropical climate so the temperature in this area ranges from 230C - 320C. The Bukian Village area is bordered by several villages namely,

- a. To the north it is bordered by Puhu Village, Payangan District
- b. To the east it is bordered by Brasela Village and Taro Village, Payangan District
- c. To the west it is bordered by Melinggih Kelod and Kelusa Villages
- d. To the south it is bordered by Melinggih Village

The agricultural sector is one of the drivers of the economy of the Bukian Village community because of the vast land and fertile plains. However, over time, the government then saw the potential of the village to be developed into a tourist village because of its natural potential and cultural uniqueness.

In the management process, Bukian Village is included in the structured village development type. This can be seen from the process of developing Bukian Village, which initially was still in the form of livestock, agriculture and plantation-based development. Over time, the government and the community saw the potential for tourism development so that village development now focuses on tourism. The master plan planning, proposals, budget preparation, and management of the potential ecotourism attraction in Bukian Village have been established so that the direction of development to become a tourism village is more well structured.

In planning development and managing activities in the village, Bukian Village has an institution tasked with regulating this, namely the Dinas Village and the Traditional Village (Pekraman Village). The Bukian Village area consists of eleven Service Banjar areas, including the Bukian Service Banjar, the Bukian Kaja Service Banjar, the Bukian Kawan Service Banjar, the Subilang Service Banjar, the Lebah Service Banjar A, the Lebah B Service Banjar, the Tiyangan Service Banjar, the Ulan Service Banjar, the Service Banjar. Tangkup, Banjar Dinas Amo, Banjar Dinas Dasong. Apart from that, in this area there are also nine Pekraman Villages consisting of eleven Traditional Banjars. The village is, Bukian Pakraman Village consisting of the Bukian Traditional Banjar, the Bukian Traditional Banjar kaja, the Bukian Kawan Traditional Banjar, the Pakraman/Subilang Traditional Banjar Village, the Pakraman/Lebah Traditional Banjar Village, the Pakraman/Lebah Buana Traditional Village, the Pakraman/Tiyangan Traditional Banjar Village. , Ulan Pakraman/Ulan Traditional Banjar Village, Tangkup/Tangcup Traditional Banjar Village, Amo Pakraman/Adat Banjar Village, and Dasong Pakraman/Dasong Traditional Banjar Village. Bukian Village also has a village office which is used as a place to carry out every administration at the village level, such as making documents, running meetings, and making village activities.

Bukian Village is an area with natural potential that is still well maintained by the local community. The total population in Bukian Village is 7025 people and consists of 1625 households (Population Data - Bukian Village archive, 2022). Most of the people of Bukian Village work in the agricultural, plantation, and livestock or animal breeding sectors in the form of cattle, pigs, fish, and poultry. This is because the area of Bukian Village is quite large and approximately 739 hectares of land is agricultural land which is divided into 209 hectares of rice fields, 530 hectares of plantation and agricultural land. In addition, local people also have their own business as their livelihood, such as being construction laborers, owning a drinking water business, making traditional clothes, restaurants, fishing shops, tattoo shops, handicraft souvenir shops, selling livestock feed, and stalls selling basic needs. .

Local people's income levels are quite diverse. Based on the results of observations and interviews, it was found that the income of the people of Bukian Village ranged from 2 million to 10 million per month depending on their type of work. Working as a farmer or construction worker with an income of 2 million to 4 million per month, business owners of food stalls and food stalls sell staple foods which can generate 3 to 5 million per month. Breeders who sell livestock seeds and livestock product processing range from 4 to 6 million per month depending on market demand. There are also business owners themselves such as drinking water businesses, working in government, and traditional clothing businesses and service businesses ranging from 3 to 10 million per month.

Bukian Village is one of the villages whose form of development is ecotourism. From the results of the analysis, it was found that the form of ecotourism development in Bukian Village is in line with the principles of ecotourism itself. (Arida 2017) in his book entitled Ecotourism: Development, Local Participation, and Ecotourism Challenges, five principles are formulated in ecotourism, namely the principle of conservation, the principle of community participation, the principle of economics, the principle of education, and the principle of visitor satisfaction. These five principles are of course the main reasons why the management then took the form of ecotourism in the development of Bukian Village.

The natural potential that is still maintained, the unique culture of the local community which is always inherited, and several typical handicrafts made by the village community are superior products or ecotourism attractions in this village and are of course in demand by tourists. The superior products / ecotourism attractions in Bukian Village are divided into three categories, namely Natural Potential Products, Cultural Potential Products, and Artificial Potential Products.

A. Potential Natural Products

1. Beji Tourism Object

The Beji which flows in the Banua and Champuan rivers is indeed quite impressive, so now it is always crowded with visitors, moreover it can be accessed from two different places, so those who schedule tours with tourist destinations in the same direction to the next tourist object can be more easily and efficiently time. There are a number of advantages offered, access from Blangsinga you can enjoy the beauty from above the river which is the source of the shower (Beji).

2. Tiyangan Indigenous Forest

Tiyangan Forest is the only customary forest in Bukian Village. In this forest there are about seven types of bamboo plants such as petung bamboo, Balinese yellow bamboo, ampel bamboo, and many more. However, as time went on, there were only a hundred varieties of bamboo in this forest. Forest products are abundant in the form of bamboo which comes from the forest, the community then utilizes these forest products by making several handicrafts, namely woven and rope. Apart from the presence of bamboo plants, in the Tiyangan Customary Forest you can also find several ornamental

plants such as orchids, paper roses and lily flowers and many more. Later these plants are propagated by several methods such as grafting, leaf cuttings, and seed plant nurseries so that they can be resold. The existence of these forest products in the Tiyingan Customary Forest indirectly has a positive impact on the community so that they can be creative and help improve their economy.

Apart from forest products, you can also find a castle in the forest which was built by residents of the Cokorda Payangan caste. This castle consists of several buildings, a fairly large courtyard, a bathing place, and a hiding cave which can be seen in Figure 9, Appendix 4. Initially this castle was the residence of the royal family in Bukian, but in the end they gave the village the right to managed and eventually become a tourism potential.

3. Rice fields / Subak

Rice fields in this village are one of the products that are continuously maintained and protected from environmental damage which continues to occur every year due to various things such as tourism development. Therefore, a Rice Field Organizing System or what can be called Subak was formed, the purpose of which is to organize the maintenance of rice fields. In addition, in its management, Subak also uses the concept of Tri Hita Karana which is manifested as a sacred building which is the relationship between humans and God, institutions are relations with fellow humans and the relationship between humans and nature. In Bukian Village, there are eight subaks, namely among others,

- a. Subak Banjar Tangkup
- b. Subak Amo
- c. Subak Dasong
- d. Subak Bukian (Yeh Wos Ulu)
- e. Subak Subliang / Bathing
- f. Subak Bees
- g. Subak Tiyingan
- h. Subak Ulanan

4. Organic Plantation

Vegetable commodity is one of the commodities that plays a significant role in improving the local community's economy. The land area for this organic plantation is approximately ten hectares and is planted with various types of vegetables such as spinach, cabbage, tomatoes, chilies, and so on. What makes this plantation one of the products of ecotourism is that it is the local community who directly manages the vegetables from planting, producing, to the distribution stage. Apart from being distributed to the market, it seems that garden products can also be enjoyed directly by tourists while enjoying the beautiful atmosphere of the garden because in this garden there are also stands or places to sell garden products directly.

B. Potential Cultural Products

1. Sarcophagus Archaeological Site

The location of the sarcophagus in Bukian Village is in the courtyard of I Ketut Malon's residence and measures approximately six by four meters squared. Initially the discovery of this sarcophagus was accidentally obtained by one of the villagers, namely I Ketut Malon when he was gardening in his yard. At the time it was found, the sarcophagus was in the form of an ordinary stone and buried in the ground. Then after a deeper excavation, it was found that the object was large enough so it was reported to the village headman and finally this relic was reported to the Gianyar Archaeological Site as one of the megalithic historical relics owned by Bukian Village.

After being designated as an ancient heritage site, this site was then used as a tourist destination and has been visited by many tourists, both local and foreign. Until now, these ancient heritage sites are still well maintained by the government and the local community.

2. Cultural Tourism Griang Dance, Bukian Village

The Griang dance is owned by the Bukian Traditional Village, whose performance is performed in a religious ceremony when the Calonarang performance is held. The Griang Sacred Dance is a symbol of Ida Bhatara Shiva. This performance is very sacred and ancestral values that still survive today. Bukian Village has two types of dances, namely the Baris Gede Dance and the Bukian Traditional Village Jaged Dance.

3. The Balinese Aga Ngasa Tradition of Dalem Bukian Temple

This tradition is owned by one of the customs in Bukian Village. The Banjar is Pakraman Bukian Village. This tradition is a tradition passed down from generation to generation and the ancestors of the Bukian Village community. The tradition is Nyepi/Agasa outside the Saka New Year. This Nyepi tradition is a special tradition because it is held every two years and is held with a series of Ngasa Ceremonies at Dalem Temple. This Nyepi Adat is celebrated with the aim of being a form of welcome for the Ngasa Ceremony which falls alongside Tilem Kasa.

4. Bukian Cultural Festival

This cultural festival is held every August 17 with the aim of participating in commemorating Indonesia's independence day. This festival was held in Bukian Village and was attended by all the people in the village. Various competitions are held at this festival such as beleganjur (gong) competitions, rejang dance competitions, mepeed (wearing Balinese clothes), and banten making competitions.

5. Attraction of Magenda Park

Magenda Park is an attraction that has the potential to become a spiritual-based tourist attraction because it is unique in that there is a temple inside. To reach this temple, visitors must take a footpath of approximately 100 to 200 meters deep from the village main road. This attraction is actually a cave called Goa Pesiraman Bhatari Lingsir Dalem Agung Payangan and Pura Dalem is on the inside. Because this place has a pool of water, villagers usually visit this place to do melukat.

According to the village government, Magenda Park is estimated to have existed more than 100 years ago. After being discovered by the village government, this attraction was renovated and the road to get inside. Apart from having a temple in the park, there is also a place for worship, a bale for resting, and natural scenery in the form of forests and waterfalls.

6. Traditional Balinese Architecture

Traditional Balinese architecture is one of the attractions of the Bukian Village community, which has a long history. This is because traditional Balinese architecture is inherited from the ancestors of the local community in making buildings such as residences, village halls and bale places to rest. This form of traditional Balinese architecture can be found in Bale Daja, Bale Dangin, Bale Jauh, Bale Delod, and Paon. Over time, the traditional architecture has been repaired because there is often damage such as leaking roofs, damaged walls, crushed stone bases, and so on and now traditional Balinese architecture looks more modern. Although it has undergone several improvements, the identity and originality of the architecture has not been changed or removed.

7. Center for Wood Crafts

The location of the Wood Craft Center is in Bukian Village and this has been established since 1990. This place is also one of the places for wood crafts in Gianyar which is quite popular with many people. The uniqueness of this handicraft place is that the woodcraft craftsmen here can make any animal shapes such as horses, geese, giraffes, birds, zebras to elephants. In addition to the local community, enthusiasts of the handicrafts that can be found in this place are quite diverse, such as people from the Kintamani area, Tegal Alang, Denpasar, Tabanan, to Buleleng.

This craft is handmade by local people who work in this place, then sold and used as souvenirs for tourists visiting the village. There are also many forms of support from the village government for this place, such as providing training to craftsmen on how to make, workshops in the form of exhibitions of the work of this craft, and seminars have been held on how to distribute handicraft products.

8. Temples in Bukian Village

The temple in Bukian Village is one of the village's potential attractions. Temple is a cultural-based potential of the local community because its purpose is as a place for prayer, meaning that it is a place for the community to fulfill the spiritual life of the community. In addition, the temple is also a place to carry out activities based on custom and culture. There are a total of 23 temples in Bukian Village. The temples are Pura Dalem Bukian Village, Puseh Bukian Temple, Hyang Asung Bukian Temple, Bedugul Bukian Temple, Dalem Temple of Ulan Tangkup Pekraman Village, Er Bas Temple, Dalem Temple of Pekraman Lebah Buana Village, Puseh Subilang Temple, Penataran Satria Dalem Bukian Temple, Pura Tegal Suci, Banjar Amo Temple, Dalem Banjar Dasong Temple, Dalem Tiyangan Temple, Craft Puseh Temple, Dalem Temple Lebah A Traditional Village, Dalem Banjar Subilang Temple, Taman Ayun Temple Banjar Lebah Buana, Beji Temple, Dalem Samprangan Br Temple. Ulan, Taman Magenda Temple, Kawita Temple Ps. Kayu Selem, Pucak Bukit Temple, and Petapaan Suana Temple. Apart from having quite a number of temples spread across every banjar in Bukian Village, it turns out that these temples have their own uniqueness or characteristics. The uniqueness is like the shape of the temple building which is quite large and the shape of the carvings on the temple which still adopts a distinctive ancient style. Apart from that, inside you can also find several statues and reliefs that tell about the history and beliefs of Balinese Hinduism. Apart from that, the temple in the village is also sometimes used as a place to perform several traditional ceremonies such as Galungan or Kuningan, Ngusaba, Odalah, Mepandes and Mepatangan Ngeteng Linggih.

Bukian Village has many temples whose functions have been divided according to the needs of the local community for worship. Each banjar in Bukian Village has its own temple built with the aim of making it easier for the people in each banjar in terms of access so they are not too far away to worship to go to the temple. When you enter the Bukian Village area, the first temple you will see is the Dalem Samprangan Temple. This temple is generally used by the local community to perform traditional ceremonies which serve to honor Shiva Village. Therefore, several ceremonies were carried out, namely funeral ceremonies and carrying out other religious ceremonies such as the commemoration of Hindu holidays. Several other temples that were visited with a similar purpose were Pura Dalem Bukian Village, Pura Dalem Desa Lebah A, Pura Dalem Banjar Subilang, and Pura Dalem Samprangan Br. devouring. There are temples which generally come with the aim of performing religious ceremonies to honor Lord Brahma, Lord Vishnu, and Lord Iswara. The temples are Puseh Bukian Temple and Puseh Crafts Temple. Apart from that, there is one quite interesting temple in Bukian Village because of its location within the Magenda Park attraction, namely Pura Dalem Agung Payangan. What makes this temple special is that it is located in a cave and is often worshiped by the local community and visiting tourists.

C. Artificial Potential Products

1. Tracking and Cycling

This Tracking or Cyclin route has been well developed by the village so that visiting tourists can go through it while enjoying the natural scenery of Bukian Village. This route was created because it saw the potential for natural beauty and a beautiful atmosphere that the village had, therefore the management worked closely with the local community to create and develop this route so that it could be used properly.

2. Villas and Homestays

Based on the results of observations and interviews, it was found that there were villas or homestays in Bukian Village. The villa or homestay can be rented either for private or for the public. The function of this villa or homestay is as a facility for tourists visiting Bukian Village who want a place to rest or stay overnight. Some of the villas or homestays that have been closed include Nandini Jungle Resort and Spa Bali, Bali Eco Village, Taman Sari Bali Resort and Spa, Villa Puspa Bukian, and Rijasa Agung Resort and Villas. The uniqueness of most of these villas or homestays is that they are located in the middle of nature in the form of forest and which are still beautiful and offer the experience of living in a rural area so that the view offered when staying in these places is panoramic views of rice fields and the expanse of the natural beauty of the village.

Even though it is in the middle of nature, the facilities offered in the villa or homestay are still good, such as bedrooms, dining room, swimming pool, spa and restaurant. The results of observations made also found that there are also several inns in Bukian Village which are still under construction. This then indicates that villas or homestays in Bukian village have quite good potential.

Factors Influencing Community Participation in the Development of Ecotourism Potential in Bukian Village.

The process of developing ecotourism in Bukian Village involves the community in every plan. The existence of community participation as one of the principles of ecotourism development can assist the government and managers in preparing careful planning so that the ecotourism potential in Bukian Village can be developed properly and appropriately. However, community participation also has several factors that influence its existence. In this study, two types of factors were found, namely driving and inhibiting factors.

1. Factors Encouraging Community Participation

A. Support from Stakeholders

Stakeholders play an important role in tourism development. In this study it was found that the Bukian Village community as one of the tourism stakeholders whose role is quite important, namely as a provider of human resources in the form of services and tourism products, has received quite good support from the Bukian Village headman.

Apart from that, there are also several public facilities provided in Bukian Village as facilities and infrastructure that can be used by the village community. These are the construction of village halls for community meetings, clinics and posyandu to support public health, early childhood, kindergarten and elementary schools, as well as the existence of Bumdes (Village Owned Enterprises) as a funding facility for the community to start a business. This is related to the development of ecotourism on the basis that good cooperation between tourism stakeholders, namely the government, managers and the community must be established.

B. Want Village Progress in the Tourism Sector

The Bukian Village community certainly wants the progress of their own village to be better. Therefore the local community then feels compelled to develop their own village, one way is to participate in village development.

Based on these interviews, it was found that the people who later served as village headmasters, as well as tourism business owners in Bukian Village were happy to participate in developing their village. Tourism potential, namely the natural beauty, history, and cultural uniqueness of Bukian Village, then opens the way for the community to develop tourism in the village.

Community support for development for the betterment of the village to include elements of tourism has also been well received by other communities in Bukian Village.

supporting women farming groups because these groups can later also participate in development by creating demonstration plots (Demonstration Plots/Agricultural Demonstration Plots) which can become tourist attractions for visiting tourists so they can be taught and experience how to grow organic crops in the village.

All of these things indicate that the community is aware of the various ecotourism potentials that Bukian Village has, both natural, cultural and man-made potentials. Because this awareness then brings the intentions and desires of the community so that this potential can be managed properly so that tourism in the village can also develop.

There is an Opportunity to Open a Tourism Supporting Business

Some of the Bukian Village people have special skills so they think about opening a business in the form of tourism services. Some forms of business in the form of tourism support services in Bukian Village are becoming a veterinarian, opening a tattoo business which can be seen in Figure 10, Appendix 4, and services for making traditional Balinese clothing, and making handicrafts.

Based on the results of interviews with several people who opened tourism support service businesses in Bukian Village, it was found that most of them opened businesses because they saw new business opportunities, meaning that there were still not many competitors in the area. There are also people who have been taught to make things since they were small by their parents.

The opportunity to start a business in the village is also seen by other communities in Bukian Village, such as the Bali Surya Style shop (Balinese Traditional Clothing), the "Karya Mandiri" Handycraft Craft Center, the Buk Tunik Warung, Bukian Fishing Equipment Sales, the business of selling and raising cattle seeds. and pork, and many more.

Community Support for Bukain Village Government

Based on the results found in the village, it was found that the people of Bukian Village had a fairly high awareness of village development. This can be seen from the existence of several community groups which were later formed with the aim of assisting the government in village management such as tourism awareness groups, women farmer groups, breeder groups, water management groups, and so on. The community has objectively assessed that the development of ecotourism potential in Bukian Village is the right step taken by the Bukian Village government.

The community's trust in the government is in fact an important enough factor to attract the community so that they consciously want to help develop their village.

2. Factors that Obstacle Community Participation

A. Limited Funds

The ecotourism potential of Bukian Village is one of the main assets of the Bukian Village Headquarters to include tourism in village development. Careful planning has been carried out in the form of several things such as holding meetings or gatherings to discuss the concept of village development, the formation of several groups to support tourism development planning, and how the sustainability of tourism development after it is approved.

The results of the analysis obtained based on the results of interviews and observations are found that the lack of funding is a factor that is quite important considering that the development that will be carried out later will cost quite a lot. However, due to several reasons, funding must be allocated to other matters first.

B. Limited Job Fields

Based on the results of observations and interviews conducted, it was found that some people from Bukian Village prefer to work outside the village, such as outside the city or abroad. This is because there is an assumption that jobs outside the village or in the city are better in terms of income or salary and experience. There is also a reason where jobs are still difficult to find in the village.

Apart from that, it was also found that local people had jobs outside the village, namely working as construction workers abroad, namely India.

C. Age

Based on the data obtained from the Bukian Village Headquarters, there are also some people whose age can be said to be old. This then affects the level of productivity of the community itself, especially in community participation.

that old enough age causes a decrease in their level of productivity. This then affects the people themselves who feel that it is difficult for them to participate in development in the village because they are often sick, feel unable to do work, and so on.

D. The Covid-19 pandemic

Last year's pandemic due to Covid-19 certainly affected many things. Some things, such as construction and planning that had been planned, had to be postponed in advance to avoid spreading pandemic cases. Even though the pandemic has now diminished and is entering a period of recovery or near normal, the impact of the pandemic is still quite felt. One of them is that funding, which was originally planned for the construction, renovation and maintenance of tourist attractions in Bukian Village, must be allocated in advance for more important things such as assistance to affected communities, recovering funds owned by the village due to lack of income to village, and repair of damaged temples or buildings in the village.

The impact on society due to the Covid-19 pandemic has also been felt directly by the community. This is because the people affected by the pandemic must find new livelihoods to support them, then the community is also required to comply with health protocols to prevent the spread of the virus, and so on.

The Bukian Village Worker also had to postpone planning to build tourism in the village due to this pandemic. The village headman must then prioritize thinking of ways to get out of this pandemic problem, such as allocating funds for assistance to village communities affected by the pandemic.

E. Lack of Promotional Media Facilities

Promotion of tourism products is one aspect that is quite important. Promotion aims to introduce the product that is owned to the public so that they are aware of the existence of the product with the intention that a buying and selling transaction process occurs between the producer producing the product and the consumer.

Even though Bukian Village already has several attractive potentials, both natural, cultural and man-made, the village's promotional facilities are still underdeveloped.

the local community and the government of Bukian Village stated that media promotion facilities regarding this attraction had not been managed properly. This is of course because there are several things that must be managed or prioritized first.

The ecotourism potential of the village is quite diverse. Starting from natural, cultural, and man-made potentials, they have been well managed. But of course this must be followed by developments in the information media sector. The management of information media will have an impact on the level of the number of tourist visits. The point is that if the information media is managed properly, the level of tourist visits will also be good and will affect the development of ecotourism potential in Bukian Village.

F. The division of focus with other effects

Based on the data obtained, most of the people in Bukian Village work as farmers, ranchers, and construction workers. But there are also other people who work in the village administration, open businesses selling products and services, and work outside the village. In addition, the local community has also formed a group with different objectives, such as a water group to manage mineral water in the village, a subbak group to manage subbak in the village, farmer groups, women farmer groups, and breeder groups or Simantri (Integrated Agricultural Management Information System).

Community Participation in Developing Ecotourism Potential in Bukian Village

Community participation is one of the principles in ecotourism development. Bukian Village uses this principle in developing its ecotourism potential. The result is the active participation of the local community in development which is studied from three stages, namely the planning, implementation and utilization aspects.

Community participation in Bukian Village is an important factor in its efforts to develop tourism. The potential for ecotourism is an important capital for village managers, to include tourism. Planning can be realized with statements and actions that are directly carried out by the Bukian Village community for the village in accordance with what has been prepared previously. The embodiment of this action is giving ideas or ideas, criticizing opinions regarding thoughts, developing tourism supporting businesses, planning the formation of community groups or organizations, and compiling data in the form of village area, geographical location and demographic characteristics of Bukian Village.

Initially the basis for village development was to focus on the agricultural and animal husbandry sectors. This can be seen from the average employment of the local community, namely being a farmer, working in gardens or fields, raising animal breeds such as pigs and cows, and being a construction worker. But then the village government saw that there were several attractions that could be developed so that the village development was planned by incorporating elements of tourism in it.

This research has found a form of community participation in planning. Headman of Bukian Village as the one responsible for governance in the village then held a meeting to discuss tourism development planning.

Meetings or gatherings are held at the village office and village hall and sometimes meetings are held online using the Zoom or Google Meet application. Based on the results of interviews and observations, it was found that the existence of an element of tourism developed in the village was the right new step for the village. This can be seen from the existence of various natural, cultural and artificial potentials as well as the human resources owned by the village which are quite good as factors that support tourism in Bukian Village.

Community support for planning the development of ecotourism potential in the village is certainly a pretty good factor seeing that one of the principles in ecotourism development is involving the participation of the local community in its management, be it planning, development, and sustainability. The participation of the Bukian Village community who do not work in village workshops also contributes to planning for the development of this village.

Various statements have been given regarding information carried out such as attending village meetings or deliberations, to mapping related potential attractions in the village that have been carried out. The forms of local community participation are quite diverse, such as giving ideas, ideas and opinions when attending village meetings or deliberations, looking for and identifying existing attractions in the village, to compiling proposals and master plans for ecotourism-based tourism development in Bukian Village. From this it was later found that the community had been invited to participate in tourism development planning based on ecotourism potential in Bukian Village. This means that the community is aware of the importance of their participation in planning village development.

At this planning stage, the village then formed several community groups consisting of the community itself, namely Pokdarwis (Tourism Awareness Group) of Bukian Village, PKK (Family Health Empowerment), KWT Group (Women Farmers Group), and Simantri group (People's Livestock

Management System), and the 'Be Gianyar' Mineral Water Management Group, and the Subak Management Group. This group was then formed with the aim of later assisting the government in the management and maintenance of ecotourism attractions and potential in Bukian Village, both natural, cultural and artificial potentials.

Participation at this stage is a continuation of the previous stage, namely the planning stage. At this stage, the plans and ideas that have been prepared are then implemented, such as construction, forming road boards, and so on. In this case, there are many things that can be given or donated by the community as a form of participation in village development, such as providing assistance in the form of money, labor and materials.

Bukian Village has many tourist attractions both natural, cultural and man-made. All of these are potentials that are good enough to be developed into ecotourism attractions because they are in line with the principles of ecotourism, namely nature conservation and community culture. The Bukian Village government has planned tourism development in this village and has studied the previous points. Then some of the things that were planned, it turns out that something has been implemented, both the construction and repair. Some of the things that have been done by the government in collaboration with the Bukian Village community are as follows:

A. Building and Renovating Tourist Attractions and Temples in Bukian Village

Based on the results of observations and interviews, it was found that the Bukian Village government had built and improved several attractions that were potential for Bukian Village. The potential attractions that have been built or discovered and renovated are divided into three parts, namely natural, cultural and artificial potentials. The natural potentials owned by Bukian Village are the Beji Area, Tiyangan Protected Forest, and subbanks in each village banjar. The cultural potentials are handicrafts, spiritual tourism in Magenda Park, and there is also the art of traditional dance by making and renovating studios where training is carried out and buying and repairing traditional gamelan musical instruments. The artificial potential that is owned is villas and homestays and trekking routes. Apart from that, building or renovating temples as places of worship in every banjar is also a form of local community participation and these temples are also the main attraction of Bukian Village.

Community participation in this part of the implementation is carried out by the local community by helping to renovate and clean up previously discovered tourist attractions such as Magenda Park which was originally just a cave, then the community helped build roads and facilities to penetrate this attraction. The following is an excerpt from an interview with Putu Muni as the local community who was present and helped during the repair and construction of Magonda Park.

The development of tourist attractions in the village is not only the work of the village government, but its implementation is also the intervention of the participation of the local community. Apart from Magonda Park, there were also people who were directly involved in helping during the construction and implementation of the jogging track in the village.

B. Development of access roads and directions to Bukian Village

Based on the results of observations and data obtained, the access road in Bukian Village has been well built. The roads that were originally just dirt, have now been paved and cast so that they are not difficult to pass, both with two-wheeled and four-wheeled vehicles. Small streets such as jogging tracks and also roads in the Tiyangan Forest attraction have also been repaired using paving. block so that tourists who later visit will have no trouble regarding road access in this attraction. This is what then makes tourists visit often and do not find it difficult to go to tourist areas because good road access will help and make it easier for them to find locations of existing tourist attractions.

Road access in Bukian Village also connects to every tourist attraction there. This then makes it easier for tourists visiting the attraction in Bukian Village because in addition to the good roads, there are also several directions which can be read clearly. Road access is a component in tourism development and in this study it was included in the form of community participation in the implementation of ecotourism potential development. This is based on the results of interviews and observations from local people who did participate when there were roads in the village.

The construction of roads in the villages was not only aimed at developing tourism, but it was also found that during the construction of roads in the villages, the local community also participated in making these roads. The road construction was carried out because the access road has quite a lot of functions which can make it easier for the community to also carry out activities such as traveling to other banjars, carrying out traditional ceremonies in the village because the community takes to the streets, facilitating village administration such as carrying out activities at the village hall, village office, posyandu, schools, and so on.

C. Preservation of Culture and Arts in Bukian Village

The potential for ecotourism in Bukian Village is not only an attraction in the form of a place or location containing historical heritage, but also the heritage of the community itself. The people of Bukian Village have inherited several artistic traditions from generation to generation. Some of them are the Baris Gede Bukian Dance, Joged Dance from the Bukian Traditional Village, Gamelan Gong cultural arts, carving, sculpture, the Bali Aga Ngasa Pura Dalem Tradition, and the Bukian Festival.

Bukian Village has a lot of potential in the form of community culture which can become a tourist attraction. Initially, the Head of Bukian Village through the village Pokdarwis group looked for any arts that the village had. Then a mapping is carried out related to the cultural potential of the local community. This is done with the aim that village development will later be directed to the tourism sector, therefore a tourist attraction is sought in the form of natural, cultural and man-made potential in the village.

Bukian Village has two types of dances, namely the Baris Gede Bukian Dance and the Bukian Traditional Village Joged Dance. This dance is usually performed at the time of the local community's traditional ceremonies. Usually this dance practice is held at the village hall or other places provided by the studio. Practice time is usually held in the afternoon and when the day of the performance is approaching, the intensity of the practice then becomes frequent so that practice time is also sometimes held in the morning.

D. Building Public Facilities in Bukian Village

Public facilities are facilities established by the village government with the aim of meeting the needs of the local community, improving their quality of life and also as a form of government concern so that the community can live well and comfortably in the village. Several public facilities in Bukian Village include:

1. Village Hall

The existence of a village hall as a means for the community to carry out activities such as holding meetings, carrying out traditional or artistic activities, to carrying out social activities. Every banjar in Bukian Village has its own Village Hall or commonly called the Banjar Hall.

2. Posyandu and Clinics

Posyandu and clinic in Bukian Village are public facilities provided as a form of health facility for the community. Most of the medical personnel working there are members of the local village community, so this also encourages the level of community participation in implementing village programs (the organizational structure of the Posyandu in Bukian Village can be seen in Figure 2, Appendix 4).

3. School

There are several schools in Bukian Village, namely two PAUD (Early Childhood Education), one TK (Kindergarten), and three SD (Elementary School). School is a form of public facility to fulfill community education.

4. Temple

Temple is a public facility in the form of a place of worship and has a purpose as a means for the community to worship. Bukian Village itself has a total of 23 temples as places for worship. The temple there is also used as a place to perform traditional or religious ceremonies. Several ceremonies that are usually held at the temple in Bukian Village include the Bali Aga Ngasa Tradition at Dalem Bukian Temple, Griang Dance at Bukian Village, Cultural Festival at Bukian Village, Joget Dance Culture at Bukian Village, Gamelan Gong Art, Baris Gede Dance at Bukian Village, Ngaben Ceremony, and several traditional religious ceremonies in Bali.

5. Bumdes (Village Owned Enterprises)

Bumdes is one of the public facilities provided to the community with the aim of providing loans or capital to the local community. Later these funds can be used by the community for various purposes such as fulfilling their daily needs and building a business. Bumdes itself is established with the aim of stabilizing the local community's economy and also encouraging the level of community participation in helping run government programs.

The implementation of the construction and repair of several tourist attractions in Bukian Village also invites the local community to help both in terms of energy, mind, and also food and drink for the community during the implementation. This was also confirmed by the Bukian Village government regarding community participation in helping carry out the development plans that had been prepared.

Forms of Community Participation in the Utilization of Ecotourism Potential Development in Bukian Village.

The Head of Bukian Village as the head of government in Bukian Village has the duty to oversee the activities of the people in the village. The responsibilities that are owned are of course not only limited to planning and implementing development in the village, but also in terms of utilization in preparing sustainable plans for the development of ecotourism potential in Bukian Village. Sustainability of an attraction is one of the principles in ecotourism development.

Bukian Village is one of the villages that has abundant ecotourism potential. The composition of the planning and implementation of the development of a tourist attraction is incomplete if there is no arrangement for the sustainability or utilization of the tourist attraction that is owned. The utilization phase of this development can be interpreted as how the community can utilize the land and its ecotourism potential with the aim of improving people's lives. In this utilization phase, it is divided into three categories of forms of community participation in the development of ecotourism potential in Bukian Village. The following are three forms of community participation

A. Tourism Support Community Enterprises

Bukian Village has a fairly large area. This village also has many tourist attractions and ecotourism potentials that have been planned and implemented in the development process. Community participation is one of the factors that can determine how the ecotourism potential develops. One form of community participation in the utilization phase of developing ecotourism potential in Bukian Village is the opportunity to open a tourism supporting business in the village. Therefore the community then opened businesses to earn income. Apart from that, these efforts also open up new jobs for the local community, thereby helping to increase local community participation through community productivity.

The community business built in Bukian Village does not only sell products, but also offers services. This community business was built not only with the aim of meeting the needs of the community itself such as meeting the basic needs of the community, but also aiming as a tourism support business because tourists will need something, for example wanting to buy food, drinks, village souvenirs, staying in the village, and etc., can be fulfilled properly. Several community businesses and tourism support businesses in Bukian Village are:

- a. Homestays and Villas
- b. Stores selling food or drink,
- c. animal feed stalls,
- d. groceries shop,
- e. Laundry Shop,
- f. Balinese traditional clothing boutique,
- g. clinic for animals,
- h. tattoo shop,
- i. Fishing tackle shop, and
- j. Motor vehicle wash shop.

This community business is managed by the local community itself. The results of interviews with several people who owned businesses in the village stated that they themselves managed and funded the business when opening a business, some of them stated that they received assistance from the village and some were funded in advance by Bumdesa (Village Owned Enterprises).).

Community business is a form of local community participation in assisting the development of ecotourism in the village. This community business later aims to meet the needs of the local community and tourists later. In addition, the purpose of this community business is to increase people's income and open new jobs for the community by creating a place of business both in the form of selling products and services.

B. Forming Community Groups or Organizations

The development of ecotourism potential in Bukian Village is certainly not without interference from several local community groups and organizations. These groups and organizations were formed based on the existence of human resources in the village and were formed with a specific purpose such as farming, savings and loan cooperatives for the community, welfare and strengthening relations between village communities. The existence of these community groups and organizations is a form of community participation in exploiting the potential of ecotourism in Bukian Village. They were also formed with the aim of helping the community to increase stability in the village and also to assist in managing their potential.

The utilization phase in the process of developing ecotourism potential in Bukian Village is inseparable from the existence of community groups or organizations. They are later expected to be able to assist the village government in carrying out existing sustainability programs or plans so that later all planning and what has been carried out in the village can continue to run well and accordingly. Based on the data obtained, the following are community groups or organizations in Bukian Village:

- a. Farmer Women's Group "Bhuana Sari"
- b. Livestock Farmers Group "Bhuana Sari"
- c. Toga Paras Usadha Group, Bukian Village
- d. Livestock Farmers Group "Revelation of Tapa Sawira"
- e. Pekaseh (Subbak)
- f. Pecalang
- g. Babinsa (Village Superintendent)
- h. STT (Sekaa Teruna Teruni)
- i. LPD (Village Credit Institution)
- j. LPM (Community Empowerment Institution)
- k. BUMDes (Village Owned Enterprises)
- l. PKK (Family Health Empowerment)

Some of these community groups or organizations were formed directly from the Bukian village government, and some were formed from the awareness of the community in developing a sector. The community groups or organizations that are formed will later carry out the management of a sector and program from the village government. Then obtained some results of interviews with the chairman and management members of the community group or organization.

Government Programs as a Form of Sustainability

The utilization phase in the development of ecotourism potential broadly means that the form of community participation in this phase is how the community can utilize the land or ecotourism potential they have and can manage it optimally, whether it is in the form of community businesses supporting tourism or forming groups or community organizations themselves. therefore it can be interpreted that this utilization phase is closely related to the sustainability of the attractiveness development design.

The government's role in developing ecotourism potential in Bukian Village is quite important in the Village, namely being the person in charge of every development process. Some of the tasks that are owned are to make and provide direction, policies and regulations in the development of tourism in the village, develop village-owned tourism-based infrastructure, increase the stability and quality of human resources owned, and maintain environmental sustainability in the village. Therefore, the government of Bukian Village then made several work programs in order to carry out each of the responsibilities they had. These programs then become a form of sustainability planning from the government as a form of long-term management of the ecotourism potential they have. The following are government programs that aim to design the sustainability of the ecotourism potential of Bukian Village:

- a. Bukian Village Garbage Disposal Program
- b. Collaboration Program "Tanguh Dewata Village"
- c. Information Technology Innovation
- d. Livestock Breeding Seminar and Training
- e. Subsidized Cattle Assistance
- f. Drug Free Service
- g. Bukian Village Subak Management Program
- h. Training and Workshops related to the Use of Organic Materials for Plant Fertilizers
- i. Training and Workshop related to Handicraft Making
- j. P2L Program (Sustainable Gardening Program) and DANKF (Special Non-Physical Allocation Fund)

Ecotourism potential that has been planned and developed for, must also be prepared regarding the sustainability of the ecotourism because sustainability is one of the principles in ecotourism development. Therefore datlah government program as above. The relationship between government programs and community participation is how local communities can play an active role in running government programs provided through community groups or organizations, then these programs are run by the community. based on the results of observations and interviews, it was found that the program provided was running well. One of the Bukian Village government programs that is running is the village waste management program.

Garbage is one of the things that must be managed properly because the impact of waste can certainly damage the environment. Of course this is also related to the potential for ecotourism because improper waste management can cause the destruction of ecotourism potential due to damage to nature and

the environment. Luckily the Bukian Village government has a program for waste management in the village. This program has been running since the formation of the village until now. This program is held once every two weeks. A team has also been formed whose task is to supervise and implement the waste disposal program. So later there will be a village-owned truck that functions to collect garbage. Later this truck will go around every existing banjar to collect garbage. After everything is collected, the waste will be taken to the TPA (Final Disposal Site) in Gianyar to be recycled or destroyed.

In addition, it was found that government programs were also running well in the technology sector. Based on the results of the analysis, it was found that the Bukian Village government had used several information technology platforms as a means of supporting village development. These platforms are:

a. Prodeskel platform

This platform is in the form of an application or platform that is useful for improving the population management system and village administration. Prodeskel stands for Village and Kelurahan Program. In addition, this platform is used by Bukian Village to create and record population, planning and profile data for Bukian Village. In administrative management, there are several features from the prodeskel platform that can be used, namely the population registration feature, population administration, calculating village finances, public services in terms of requesting permits or submitting information, and monitoring or evaluating performance results in village government.

b. Siskudes platform

The Siskudes Platform stands for Village Financial System. As the name implies, this platform records all types of transactions made by the village. This means that the government is assisted in managing village-owned funds to make it more effective, both income and expenses in Bukian Village. This platform is also used as a form of transparency in the use of funds owned by the village.

c. Sipede platform

The Sipede Platform stands for regional development information system. This platform is used by the Bukian Village government with the aim of recording and documenting all forms of administration of the development carried out. This form of platform is also commonly used as a provider of information regarding service monitoring or monitoring related to financial management such as its use, tax reporting, borrowing, and use of funds by Village Business Entities.

d. Social Media Platforms

Bukian Village has several official social media platforms that are managed directly by the admin in the village government. This social media platform is available with the aim of being a means of providing information regarding activities, management, and programs carried out in Bukian Village to the community. The social media platforms owned by Bukian Village are Youtube: Bukian Village, Instagram: Bukian Village Administration, Facebook: Bukian Village Office. This social media platform exists with the aim of facilitating the government in providing information regarding activities in the village and outside the village to the local community and the wider community.

4. .Conclusion

This study examines community participation in Bukian Village in helping to develop ecotourism potential in the village by looking at the influencing factors, namely the factors that encourage and inhibit community participation. In addition, this study also examines the forms of community participation by looking at three aspects, namely in development, implementation and utilization. Based on the results of the discussion that has been studied, the following conclusions can be drawn:

1. This study found that there were two factors that influenced community participation, namely driving factors and inhibiting factors. Factors driving the community to participate are the support from local tourism stakeholders, the desire to advance the village in the tourism sector, the opportunity to open a business supporting tourism, and the community's support for the village government in preparing development plans. Then the factors that hinder the community from participating are limited funds, limited employment opportunities, old age, the impact of the previous COVID-19 pandemic, lack of media promotion facilities, and divided community focus in terms of work with other interests.

2. There are three levels of community participation studied in this study, namely planning, implementation, and utilization. At the planning level, the form of community participation is the community in providing ideas and thoughts regarding village planning. Apart from that, the local community has also formed several groups consisting of people whose job is to map the village, such as what attractions can be found, how wide the village is, and so on. Then at the implementation level, there are also several community contributions such as the community providing labor or services in assisting development in the village, forming tourism support businesses, building public facilities for villages, and forming arts groups whose job is to maintain and preserve the arts or culture that owned by the community. Furthermore, at the level of utilization, the form of community participation is by cooperating with the management to participate in trainings provided according to the needs or interests of the community itself. The training is intended so that tourists who visit later, get satisfactory service from the village. In addition, the community is also involved and becomes the village manager, forming community groups that have specific tasks such as forming programs that are useful for the village such as managing the routine disposal of waste in the village.

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