

Regulation No 5 of 2020 Concerning Standards for Organizing Balinese Cultural Tourism to Promote Sustainable Village-Based Tourism

by I Nyoman Putu Budiarta

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2 Regulation Number 5 Of 2020 Concerning Standards for Organizing Balinese Cultural Tourism to Promote Sustainable Village-Based Tourism

I Nyoman Putu Budiarta^{1*}, *I Made Suwitra*², *I Gusti Agung Ayu Gita Pritayanti Dinar*³, *Anak Agung Sagung Laksmi Dewi*⁴

Universitas Warmadewa

*Rosino da Cruz*⁵

Universidade Da Paz

*Cesaltina Angela Soares*⁶

Dili University

Abstract

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The current study aimed at analyzing and conceptualizing the Government Regulation number 5 of 2020 concerning Standards for Organizing Balinese Cultural Tourism and compare it with other regulations in the neighborhood countries, including that of Timor Leste. The study found that the Bali Regulation under study was promulgated to ensure the sustainability of Balinese Cultural Tourism and uphold its cultural values, natural environment, customs, spiritualism, maritime and local wisdom of the community. complementing and combining the physical characteristics of village-based tourism destinations between Bali and Timor Leste regions in order to increase tourism which was heavily impacted during the pandemic. The study made a normative and empiric legal analysis of the Bali Provincial Regulation No. 5/2020 concerning the Standard for the Implementation of Balinese Cultural Tourism and the relevant Timor Leste regulation by utilizing comparative research approach. The rationale behind this study was to find ways how to develop village-based tourism destinations on urgent basis as the livelihood of the people in Bali and Timor Leste is critically dependent on tourism. The data was collected from library resources, legislations, journal articles, and legal archives. The study found that various legislations including Bali Provincial Regulation No 5 of 2020 concerning with the Standards for Balinese Cultural Tourism

1 Faculty of Law, Universitas Warmadewa, Denpasar, Bali, Indonesia.

2 Faculty of Law, Universitas Warmadewa, Denpasar, Bali, Indonesia.

3 Faculty of Law, Universitas Warmadewa, Denpasar, Bali, Indonesia.

4 Faculty of Law, Universitas Warmadewa, Denpasar, Bali, Indonesia.

5 Faculty of Law, Universidade Da Paz Timor Leste, Dili, Timor Leste.

6 Faculty of Law, Dili University, Dili, Timor Leste.

*Corresponding author: budiarthaputu59@gmail.com

Implementation encouraged equal business opportunities and equal benefits to face the challenges of changing local, national and global life amidst the pandemic. However, now there is a need to establish business quality, services, processes, systems and / or services to tourists that meet standards, business qualification requirements, human resource competencies while not overriding the smooth running of traditional ceremonial activities as an intangible cultural heritage based on the Tri Hitakarana philosophy. The findings of the study would have useful implications on the tourism business of the two sectors under study.

Keywords: Bali, regulations, Timor Leste, comparative research approach, Village-based Tourism

Introduction

Among several regulations and laws concerning Balinese culture and tourism, Article 1 Paragraph 3 of Law Number 10 the Year 2009 was the pioneer to establish tourism as strategic to the economic growth of Bali. Likewise, Article 5 of Law Number 10 of 2009 emphasized upon organizing tourism activities vide the principles and regulations of the Law Number 10 the Year 2009. During the COVID-19 when all tourism activities had stopped, the Balinese government passed the Regional Regulation number 1 of Bali Province concerning Tourist Contribution to Protect Nature environment and Balinese Culture; and Government Regulation number 5 of 2020 concerning Standards for Organizing Balinese Cultural Tourism. These two bills aimed at strengthening and implementing quality-oriented Balinese culture-based tourism, along with local wisdom and agro-based grassroot professions so that the Balinese people can survive with parallel livelihood and be prepared to face any financial limitations caused due to any natural calamities like the pandemic.

The Balinese government passed the Regional Regulation number 1 of Bali Province concerning Tourist Contribution to Protect Nature environment and Balinese Culture with the clear objective to “overcome the challenges of fiscal space limitation” and “give opportunity to explore budgeting resource of ...the beauty of nature and the uniqueness of Balinese culture.” The Regulation clearly stated in its preamble that the government of Bali Province should initiate a “conservation program” for the “restoration, conservation and revitalization of nature environment and Balinese culture. “These provisions echo the regulations stipulated in Article 25 of Act number 10 Year 2009 concerning Tourism. Thus, the Regional Regulation number 1 concerning Tourist Contribution to Protect the Nature environment and Balinese Culture provided sufficient legal protection and encouraged village based tourism under the Protection of Nature environment and Balinese Culture.

Bali, Indonesia and Timor Leste are two eastern Asian countries sharing a tropical climate enriched with village-based tourism sectors. Unfortunately, the long-running pandemic brought about a troubling and unprecedented impact on these tourism-dependent regions. The number of foreign tourists massively declined from 6 million in 2019 to only around one million after the spread of the coronavirus (Baimbridge, 2022). In 2021, Bali recorded only 45 foreign tourists as the pandemic paralyzed the tourism sector (Jamaluddin & Marcus, 2021). Seeing these conditions, an urgent solution was needed to boost economic growth, social welfare and implementation of

health protocols that should be in synergy with one another. The Regulations proved a first step toward making Bali as a world tourist destination.

Problem Statement

Tourism was badly affected by the pandemic since protocols and standards required in providing services in the tourism industry could not be adhered to (Guridno & Guridno, 2020). The crisis created by the pandemic, therefore, required strategic planning and steps to restore the tourism services in villages. The problem of the drastic decline in community income and the extreme explosion of unemployment in the tourism sector was also required to be tackled by various parties with their respective participation, including the local government as policy makers, rural communities around tourist attractions and scientific studies of academics.

The United Nations World Tourism Organization (UNWTO) had predicted a drastic decrease of global tourist arrivals around the world as soon as the pandemic broke out. Its negative impact affected businesses as many tourism services in Bali were closed down amidst the COVID-19 pandemic. It was premised in this study that the comparison between the concept of developing village-based tourism destinations in the Province of Bali, Indonesia and in Timor Leste would provide quality and beneficial solutions for the economic interests and welfare of the people who are increasingly deteriorating in their respective countries. The present research team, therefore, visited several villages in both Bali and Timor Leste and found out that Dili and the island of Jaco were constantly striving to survive as much as possible through preservation of their cultural advantages in the hope that the impact of the pandemic on the cultural tourism sector would soon be controlled through the support of the central and regional governments, and local communities.

Hence the primary research objective of this study was to study and compare the concept of village-based tourism destination development in the Provinces of Bali and Timor Leste. This research was conducted as a step to restructure the stretching of village-based tourism destinations in Bali and Timor Leste to increase tourism development in both regions, by comparing and integrating the needs of tourist attractions regarding refreshment, preservation, addition of supporting facilities, arrangement of entry gates, improving the quality of human resources and managing the prevention of environmental pollution in the two countries.

Literature Review

- *Revisiting the Balinese Law and regulations*

The Regional Regulation of Bali Province Number 1 Year 2020 Concerning Tourist Contribution to Protect Balinese Nature and Culture was one of the first legal initiatives during the pandemic taken by the Balinese government to provide a legal protection to the Balinese culture, society, customs, religion, art and traditional values as well as its local wisdom. The Act in its preamble clearly stated that Bali is "sacred and spirited (metaksu)" and that its uniqueness is seen in the "philosophical values of Tri Hita Karana and conceptualized in local wisdom of Sad Kerthi", which makes Bali as the main source of tourism excellence. The preamble of the Regulation Of Bali Province Number 1 Year 2020 Concerning Tourist Contribution To Protect Balinese Nature And Culture also stated a few previous articles and regulations that

dealt with the Balinese culture and values, including Article 18 paragraph (6) State Constitutional Republic of Indonesia Year 1945; Act Number 64 Year 1958 concerning the formation of regions of Bali, West Nusa Tenggara, and Eastern Nusa Tenggara; Act Number 10 Year 2009 concerning Tourism; Act Number 32 Year 2009 concerning Protection and Management of Environment; Act number 23 Year 2014 concerning Regional Government ; and Act Number 5 Year 2017 concerning the Culture Improvement; which had directly or indirectly laid provisions to protect the financial rights of the tourism business in the Bali province.

Historically, Bali has witnessed several regional regulations related to tourism prior to the emergence of 2020 regulations in the year 2020, which were necessitated by the COVID-19 pandemic. Being a tourist hub in the Eastern Asia, Bali had always required regulations to govern its tourist activities. Some of these acts included Local Government Regulation number 7 of 2007 concerning the Business of Providing Tirta Tourism Facilities which contributed to defining business jurisdiction of all tourist services. Next, Regional Regulation Number 1 of 2010 concerning Tourism Travel Services streamlined the travel and communication network for tourism activities in the Bali jurisdiction. The Governor Regulation Number 41 of 2010 concerning Standardization of Attraction Management Tourism, was replaced with Local Government Regulation number 2 of 2012 concerning Balinese Cultural Tourism, Local Government Regulation number 5 of 2016 concerning Tour Guides. During the pandemic, a need was felt to revisit these regulations and the Regional Regulation of Bali Province Number 1 Year 2020 Concerning Tourist Contribution to Protect Balinese Nature and Culture was enacted. Its preamble clearly stated,

- a. that the nature beauty and the uniqueness of Balinese culture which taken from the Philosophical values of Tri Hita Karana and conceptualized in the local wisdom of Sad Kerthi is the main resources of Bali which becomes excellence of Bali Tourism;
- b. that culture-based tourism of Bali has given benefit to Government, Regional Government, business practitioners, and community, however, tourism has given negative impact toward the nature of Bali, Balinese people (krama), and Balinese Culture;
- c. that to improve the tourism service quality and to overcome the negative impact of culture-based tourism restoration effort is required, conservation, and revitalization of Balinese nature environment and culture through tourist contribution;
- d. that based on the consideration as mentioned in letter a, b and c, it is necessary to determine the Regional Regulation concerning the contribution of tourism to protect the Balinese nature and culture; (Governor Of Bali Regional Regulation Of Bali Province Number 1 Year 2020 (Translation Copy) retrieved from https://lovebali.baliprov.go.id/gubernur/v2/1_gov_notice_1_2020_en.pdf

The most recent regulation is the Local Government Regulation number 5 of 2020 concerning Standards for Organizing Balinese Cultural Tourism. This instruments reiterates the Bali government's commitment to implement quality-oriented Balinese culture-based tourism and made a blue print of the regional development vision through a planned pattern, which included the local wisdom and the alternative agro-based business sources as well, while at the same focusing on village based tourism, akin to most neighboring regions including Timor Leste, a region compared in this study.

- *Village based tourism Bali, Indonesia and Timor Leste*

Village-based tourism is recognized as a vital factor in economic growth as stipulated in Bali Provincial Regulation of 2015 in which Article 10 (1) stipulates that “the development of tourist villages involving community participation is one of the destinations of Bali tourism development.” Rural or village-based tourism is seen as a unique asset rooted in local cultural traditions and nature. Each village has its own attraction in the form of natural and cultural resources, containing various objects as noble values that can inspire tourists to visit these village-based destinations. Village-based tourism enhances the development of local and rural communities, which support the economy of the rural community and boost the potential of rural resources (Herawati, Purwaningsih, & Handharko, 2018).

Timor Leste, too, has many village-based tourist attractions which are in a similar development process as in Bali. One area that looks very natural is Jaco Island, located at the eastern end of the Island of Timor, part of Tutuala sub-district in Lautem District and separated from the mainland in front of Valu Beach by a 700-meter channel which can be passed by small boat. It appears as a lowland area of 11 square kilometers and a maximum altitude of 100 meters. Most of the area is covered by tropical dry forest, bordered by strand vegetation and sandy beaches. The charm of Jaco Island beach with various local wisdom activities in the surroundings has become a world-renowned tourist attraction.

- *Cultural tourism and local wisdom*

Tourism is multidimensional and multidisciplinary in nature. It appears as a manifestation of the needs of every person and country as well as interactions between tourists and local communities, fellow tourists, the Government, Local Government and entrepreneurs. Local wisdom has positive implications for improving the economy of the local community in understanding natural and cultural phenomena, as well as providing support for the preservation of nature and culture itself so the format of Balinese tourism that is thick with culture will never fade (Karmini, 2020). The cultural character and heritage of Bali, which includes symbols, signs, and forms of written art expression, language, lifestyle, ritual systems, traditional knowledge and mythology passed down by Balinese predecessors serves as a special attraction for the world of tourism (Rideng, Budiarta, & Sukandia, 2020).

Local wisdom is full of life philosophy and is inherited from the predecessors of Balinese society. It has grown and developed from generation to generation. The meaning of local wisdom is referred to as the identity or cultural personality of the nation (Astawa & Sedana, 2017) and described as “a living philosophy embedded in the heart of society, manifested in the forms of practical wisdom, way of life, rites and customs, and the rest of the so-called ‘the wisdom of traditional people’” (Riyanto et al., 2015). As a cultural heritage, local wisdom is transferred from one generation to the next as the identity of their regional communities. For this reason, Article 3 paragraph (2) of the Bali Cultural Tourism Regional Regulation aimed to preserve the natural environment and Balinese culture and its Tri Hita Karana philosophy based on the values of local wisdom of Sad Kerthi and to improve the quality of the implementation of Bali Tourism. The Tri Hita Karana philosophy is sourced from the

cultural values and local wisdom of Sad Kerthi and is based on Balinese taksu which is the main foundation of Bali's tourism development. In line with this,

The implementation of Balinese traditional rituals and ceremonies is routinely carried out in sacred temples and buildings, and is sacred by Balinese people in accordance with the philosophy of *Tri Hita Karana* and *Sad Kerthi* as stipulated in the general provisions of Bali Provincial Regulation No. 5 of 2020 concerning the Standards for Balinese Cultural Tourism Implementation. When talking of local wisdom, *Tri Hita Karana* appears as three causes of happiness: a balanced or harmonious life attitude between serving God, serving fellow human beings, and cherishing the environment based on holy sacrifice (*yadnya*). *Sad Kerthi* refers to efforts to purify the soul (*atma kerthi*), preserve forests (*wana kerthi*), lakes (*danu kerthi*) as sources of clean water, sea and beaches (*segara kerthi*), social harmony and dynamic nature (*jagat kerthi*), and build qualified human resources (*jana kerthi*).

Research Methods

- *Research Design*

This study employed the normative legal research method which allows examining the law from an internal perspective with the object of research being a legal norm. The approaches used in this research included (i) the analytical and conceptual approach, through which all problems were investigated based on concepts, theories, principles, and the applicable laws and regulations, (ii) Comparative Approach between general provisions of Bali Provincial Regulation No. 5 of 2020 concerning the Standards for Balinese Cultural Tourism Implementation and Timor Leste regulation.

A qualitative research design was adopted which provided the researcher the opportunity to make an in-depth analysis of research objectives and assess human experiences and thus facilitated a "detailed understanding of a central phenomenon (Creswell, 2014). The qualitative research has emerged as a useful tool in understanding the complexity and diversity of tourism over the years (Ren, 2016). In the concept of qualitative methodology, a hermeneutic approach is considered by researchers a suitable method to analyze the participants' experiences, past events and elucidations of a particular phenomenon (Ramsook, 2018). Besides, the study employed a purposive sampling technique to interview and interact with people on field. A hermeneutic-phenomenological approach allowed the researcher to interact with the participants which is a key factor in this study (Dibley et al., 2020).

- *Data Collection*

Both primary and secondary data were used in this study. The primary data was collected through in-depth interviews, documentation and recording techniques and analyzed using hermeneutic techniques. The interviews were conducted by utilizing a semi-structured interview process to uncover the participants' experience and perspectives. Informed consent was obtained from all the participants and recording techniques were only applied where participants fully authorized the researcher to do so. Furthermore, the interviews were supplemented with the use of field notes during the interaction with participants to record observations about data collection and analysis which helped in careful evaluation of the process (Jones, 2020). The researcher ensured that confidentiality and anonymity of the data was fairly

practiced throughout the research process. The secondary data analysis, on the other hand, involved analysis of legal regulations and documents. Legal regulations and other provisions were analyzed to obtain the right solutions for enhancing tourism in the two countries.

Results

Law Number 10 of 2009 concerning Tourism paved the way of sustainable tourism in Bali and recognized tourism as an integral part of Balinese national development. The Law insisted upon making a “systematic, planned, integrated, sustainable and responsible” blueprint that would not only serve as a livelihood for the Balinese people but also provide protection for their socio-cultural and religious values. Balinese cultural tourism encompasses Balinese *taksu* and Balinese culture-based tourism, imbued with the *Tri Hita Karana* philosophy which originates from Sad Kerthi’s cultural values and local wisdom. Every inch of land in Bali has a meaning that is identical to that of sacredness and holiness which is always associated with the *Tri Hita Karana* philosophy. A combination of tourism business and culture with the *Tri Hita Karana* philosophy necessarily needs to be made with full awareness of the importance of the spirit of *Tri Hita Karana* for Balinese people (Astuti, Ginaya, & Susyarini, 2019; Genta & Sarjana, 2016). This is because the cultural tourism business actors in Bali are heterogeneous people who do not necessarily understand and live the culture based on the Balinese *taksu* itself.

Article 6 (4) of the Bali Provincial Regulation No. 5/2020 concerning the Standards for Balinese Cultural Tourism Implementation states: “In addition to meeting the standards as referred to in paragraph (2), managers of artificial tourist attractions shall meet additional standards, including: (a) observing the local wisdom; (b) maintaining harmony with the surrounding community; (c) having standard operating procedures; (d) providing a place for the promotion and marketing of local products; (e) providing health facilities; (f) having different entry and exit routes; and (g) providing a comfortable waiting area around the parking lot” (Indonesia, 2020). It is pointed out the operational standards have not been implemented optimally by the manager of the tourist attractions so during the pandemic, the quality of service to prospective tourists visiting the related villages can be reduced. Likewise, the same situation happened to village-based tourist attractions in Timor Leste, thus showing a gap between the application of *das sollen* and *das sein* which will be explored in depth through this research.

- *Village-based Tourism Destinations in Bali and Timor Leste*

The following is a short description of villages, in Bali and Timor Leste, followed by their potential to become tourist centers and how pandemic affected their businesses.

- a. *Kutuh Village, Kintamani*

Kutuh is located in Kintamani District, Bangli Regency with an area of 4.11 square kilometers. The majority of the village community livelihood is farming organic plants, because according to community tradition, the use of chemical fertilizers can cause the plant life to be short. In addition to farming, the development of Kutuh village is also focused on the hillside of the village, which is the temple area of Padang

Sampian as a place to ask for grace, which has a view in the form of hills and has the potential to become a village-based cultural tourism destination.

The concept of developing a village-based cultural tourism destination in Kutuh village, Kintamani, is based on the development of ecotourism by growing organic fruit, vegetables and herbal medicines. Later these produces can be used as souvenirs for foreign and domestic tourists. The traditional method of the Kutuh Village community is being developed by the village *perbekel* (head of a village) by means of inviting agricultural instructors since June 2021 and through the cultural spiritual activities, which is the Padang Sampian temple area on the hillside of Kutuh village. The development of village potential during the pandemic is expected to continue to be more innovative in order to reduce the impact of unemployment caused by the global pandemic or during any other conditions that temporary halts the tourism sector.

b. Panglipuran Village

Before the pandemic, the Panglipuran village inhabitants received a lot of foreign and domestic tourists, though the livelihoods of rural communities in the area depends much on plantations. According to the head of Panglipuran village, there are two ornamental flower gardens in the village, namely in the bamboo forest area and in the area leading to the village gate. These ornamental flower gardens are an alternative livelihood for the community in addition to be an attraction for tourists. Several local tourists come to visit village community's ornamental flower plantations to just take pictures and buy several types of ornamental plants as souvenirs.

The decline in tourism in Panglipuran village is not much different from those of other villages in Bali Province, as a result of the prolonged pandemic. Since the COVID-19 pandemic until the day the team for this Joint Research made visits for interviews and data collection, the Panglipuran tourist village was closed to the public for the purpose of minimizing the spread of the COVID-19 virus. However, visitors coming for study purposes were given permission to meet with the Village Head after completing and fulfilling the verification of a certificate of research implementation, following the health protocols and provisions for the limit on the number of research team members allowed to attend.

Typology of tourist visits comprises visits for business, studies, shopping tours and vacations. The characteristics of the village that are superior as a tourism destination are cultural traditions. The concept of community-based village development is in the form of ornamental flower plantation ecotourism, which is now being developed by the village community when the Panglipuran tourist village is temporarily closed for the tourists due the pandemic.

c. Jatiluwih Village

Jatiluwih Village is located in Penebel Sub-district, Tabanan Regency with an average height of 700 m above sea level and an area of 22.23 square kilometers. The village has the advantage of being a cultural tourist attraction in the form of a natural panorama of terraced rice fields (terraces) with a *Subak* irrigation system. The typology of tourist visits is shopping, studying and vacation. The problem in developing village-based tourism destinations in Jatiluwih village so far has been the

non-availability of adequate parking space and human resources that have not met the needs of the village. Since the global pandemic that started in March 2020 until September 2021, tourist visits in Jatiluwih village were very rare and even tend to be disappearing as a result of emergency situations and government instructions to implement *PPKM* (Enforcement of Restrictions on Community Activities) in certain provinces that have experienced significant increase in COVID-19 cases.

Before becoming a cultural ecotourism destination, the community of Jatiluwih village mostly made a living from Balinese rice farming. Hence, the pandemic forced them to refocus on their livelihood, that of Balinese rice farming and gardening, even increasing the quality value of Balinese rice with some of the best new variants. The Balinese rice farming method with the *Subak* irrigation system has long been practiced by the people of Jatiluwih village, but efforts to develop rice seeds and soil fertilization methods tend to be more modern and professional in order to preserve the Jatiluwih village in the unprecedented circumstances created by the pandemic.

The Balinese rice farming can also be a tourist attraction, for visitors to enjoy culinary delights and learn about breeding Balinese brown rice with the best quality. However, the superior characteristics of villages that make the Jatiluwih village a tourism destination include ecotourism and spirituality. Over time, a few other alternative business opportunities emerged for the local communities, besides farming and gardening, such as restaurants, coffee shops and inns, which helped them to cater to the increasing number of foreign and local tourists.

d. Rendang Village

Rendang is a village located in Rendang District, Karangasem Regency with an area of 109.70 square kilometers. The superiority of tourism characteristics of the village until now has been the spiritual tourism of Pura Agung Besakih, which is located on the slopes of Mount Agung. In addition, religious ceremonies are also performed on a very limited basis by the Bali provincial government with the support of traditional village communities. As is the case with several other villages in Bali, Rendang, too, has alternative livelihoods in the agricultural sector apart from tourism, which greatly contributed to the livelihoods of the village community amidst the coronavirus pandemic. Agriculture with a Subak irrigation system not only provides convenience in irrigation but also displays the beauty of the natural panorama, which is capable of being a tourist attraction in the village. The development of this village-based tourism area is fully supported by the local village community because most of the people have rice fields and leas that are large enough for farming and raising animals. Developing the tourist villages in Rendang can be done using agro-tourism methods, such as the one in Pelaga village, Badung district.

Pursuant to the Bali Province Parisada Hindu Dharma Indonesia (PHDI) Joint Circular and Majelis Desa Adat (MDA) of Bali Province No. 076/PHDI-Bali/VIII/2021 and No. 008/SE/MDA-Prov Bali/VIII/2021, restrictions were laid on the implementation of *Yadnya* ceremonies due to the COVID-19 crisis in the province (Dinas-Komunikasi, 2021). All activities at the temple were closed to the public to avoid crowds of people and tourists. The concept of developing Rendang village with cultural spiritual tourism is combined with the development of agro-tourism. Thus, Rendang Village, which has potential in the form of soil fertility, can be used for

tourism purposes, in addition to agricultural land and livestock purposes. The development of agro-tourism with full support from the community will be able to provide benefits in accordance with the standards of cultural tourism in Bali.

e. *Jaco Island*

Jaco Island is the easternmost point in Timor Leste. Geographically, it is not too far from Dili but few tourists make it to Timor Leste, and few actually leave the capital area due to the lack of roads and infrastructure outside the city. Jaco Island is an island that is sanctified in the local culture of the local community, and in essence, no one is allowed to stay or live on it, so its purity and sustainability is maintained. Jaco Island is dubbed a tourist place of relaxation and isolation. It is a tropical white sand island, a place to unwind after the adventure and time it takes to get to Jaco. The beach of the island is very clean and pristine with corals and marine life that is very abundant. Amidst the COVID-19 pandemic, Jaco Island is increasingly isolated because information to the island is very limited and some of the people who guarded it have a livelihood by being fishermen and breeders. Community activities are mostly in Dili, Baucau, Mundoperdido and several other areas in Timor Leste.

The development of village-based tourism on Jaco Island is carried out by adding transportation and information tools from the city of Dili so that the time it takes to Jaco Island can be shorter and affordable for tourists who are interested in visiting. In the research team's view, the appropriate concept for Jaco Island is cultural ecotourism with the development of an annual traditional festival so as to maintain the purity of the island.

f. *Dili*

The cultural traditions in Dili are not much different from those in the Flores area in Indonesia, particularly in the form of traditional Waerebo houses, with Arabica coffee plantations as their livelihoods and livestock farming, because tourism businesses were in decline due to the pandemic. COVID-19. Besides, floods too had a huge impact on Timor Leste's tourism sector. The ban on international travel for a year, the closure of the country's international borders, and restrictions on domestic travel and business operations were the State's steps in overcoming the impact of COVID-19. These efforts played a role in limiting the spread of COVID-19 infections throughout 2020, although they also reduced the economic turnover in the tourism sector.

Letefoho Arabica coffee from the Ermera district of Timor Leste is one of the best coffee beans in the world. Coffee plantations are the main livelihood for rural communities in the Republic of Timor Leste, which have been developed and maintained for generations, with excellent quality beans for highland arabica coffee. During the pandemic, the development of village-based tourism destinations in Dili, Timor Leste, can be done through maintaining the best coffee-producing villages, namely the coffee harvest festival with various types of coffee beans produced by the village. This is expected to be a leading characteristic of cultural tourism for rural areas in Timor Leste (Chemonics, 2020).

Article 1 Number 10 of the Regulations no 1 of 2020 clearly defined *Tri Hita Karana* as the three causes of happiness, namely a balanced or harmonious life attitude

between filial piety to God, serving fellow human beings, and loving the natural environment based on holy sacrifice (*yadnya*). Based on the provisions of Number 9, Article 1 of the Regional Regulation of the Province of Bali Number 5 of 2020 concerning Standards for the Implementation of Balinese Cultural Tourism, encouraged village based tourism and encouragement to local wisdom. Besides local wisdom, the regulations also broadened tourists' awareness about the *Tri Hita Karana* philosophy. These regulations can be termed as innovative attempts that combined tourism business with the Balinese culture and the local wisdom of the Balinese people. The regulations highlighted how initiatives like Sad Kerthi could be an effort to purify the soul (*atma kerthi*), preserve forests (*wana kerthi*) and lakes (*danu kerthi*) as a source of energy, clean water, sea and beaches (*segara kerthi*), dynamic social and natural harmony (*jagat kerthi*), and build the quality of human resources (*jana kerthi*).

Discussion

This Bali Provincial Regulation Number 5 of 2020 concerning Standards for the Implementation of Balinese Cultural Tourism confirms and strengthens the commitment to implement quality-oriented Balinese culture-based tourism so that it can follow the principles laid down in the regional development vision of Nangun Sat Kerthi Loka Bali. The Regulation number 5 aimed at achieving sustainability and competitiveness of the tourism business without violating the Tri Hita Karana philosophy, the cultural values and local wisdom of Sad Kerthi (Jayawarsa, Purnami, & Saputra, 2021; Sara, Saputra, & Jayawarsa, 2020).

The study made a critical evolution of the development of village-based tourism in different villages in Bali and Timor Leste through as comprehensive survey of the circumstances and resources present in the villages under study, by using a comparative approach. The hermeneutic approach enabled the research team to critically assess the conditions of tourism in the villages and assess the negative impact of the pandemic. The villages have a great potential in the field of tourism.

The study highlighted the potential of organic and ecotourism in villages such as Kutuh Village, Panglipuran Village, Jatiluwih Village and Jaco island. In Dili, economic benefits can be reaped by capitalizing on the production of high-quality coffee. The value of customs, traditions and Balinese culture has positively influenced the tourism industry. The Provincial Regulation Number 5 of 2020 gives authority to the provincial government to manage tourist attractions, develop village tourism and local resources while preserving the local culture and resources. Ample financial aid has been provided by provincial governments to develop indigenous villages for enhancing Bali tourism (Giantari et al., 2018). The Provincial Government of Bali has the mandate to establish regulation in tourist villages, therefore, the implementation of regional regulations that make Balinese culture the foundation of the rule for tourist villages (Budarma & Suarta, 2017).

With the pandemic, the capability and development of village-based tourism has been hampered. The pandemic led to the closure of business and tourism services in the villages. Timor Leste suffered from negative impacts of Covid-19 as well as devastating floods (Veillat, 2021). Therefore, the restoration and recovery of tourism and development of village-based tourism needed immediate attention. The State

must play a significant role in producing regulations that are targeted to enhance sustainability and quality of village-based tourism. The Provincial Regulation Number 5 of 2020 implemented by the State to protect the environment and quality of physical and human resources is beneficial in cultivating a positive tourism culture. The preservation of the local culture and environment is also enhanced through ecotourism as laid down in Provincial Regulation Number 5 of 2020.

Ecotourism, along with agro-tourism, is recommended for developing village-based tourism in these areas. Agro tourism can be utilized by determining which products are most appreciated by the tourists and focusing on enhancing their production (Sudarmini et al., 2022). The tourism development can be synergized with agriculture which local community can benefit from as their livelihood will improve. Moreover, increased job opportunities can help individuals in the pandemic condition. The Master Plan for Tourism Development of Bali Province (2015-2029) discusses the tourism village as stated in the Bali Provincial Regulation No. 10 stipulates in Article 10 that "(1) the development of tourist villages involving community participation is one of the destinations of Bali tourism development" (Indonesia, 2015).

The Government Regulation No 5 also incorporates the role of "traditional villages in accordance with the Sad Kerthi's local wisdom." The regulation no.556/2782/IV/Dispar emphasized on the application of safety and standardized measures to reduce the risk of spreading the virus. The future of tourism depends on the implementation of health protocols and electronic payment. The Article 31 of the Law on Tourism stipulates that the "every individual person, tourism organization, government institution, and business entity having extraordinary performance or contributing major assistance in its participation to improve development, pioneering and dedication in the tourism sector." (Indonesia, 2009) Therefore, the government and local authorities must integrate with the local villagers to promote tourism culture based on sustainability and local culture (Dewi et al., 2021). Recovery of regional economy is associated with the successful development of tourism villages.

Conclusion

Herbert Spencer (1820-1903) wrote about the principle of evolution several years before Darwin. Spencer coined the term "survival of the fittest". Spencer viewed this survival situation as a rewarding situation and as a driving force for progress (Spencer, 2022). The situation forces humans to move towards mutually beneficial social situations and relationships (Skousen, 2015). Every government has various strategies and systems in order to increase the pace of the community's economy that aligns with the characteristics, culture and traditions of the community. The prolonged global pandemic conditions throughout the country, however, had such a huge impact that any long-term planning seemed uncertain, so it had to be readjusted to the current conditions having occurred in the respective regions in certain provinces, especially Bali, which has become one of the main icons for Indonesian cultural tourism.

These efforts were strengthened by various acts and regulations, particularly Regulation Number 5 of 2020 concerning Standards for the Implementation of Balinese

Cultural Tourism, which ensured the availability of all resources to implement its provisions. This Regulation also laid the provision to implement simultaneously the Balinese religious, social and cultural aspects as cultural tourism enhanced. The regulation also reiterated how village-based tourism destinations was appropriate to be applied to curtail the impact of the prolonged pandemic, which has caused majority of the tourist villages to close to avoid tourist visits in Bali and Timor Leste so that the COVID-19 cases in the related villages decrease. The local government maintained village closure instructions and tourism has been affected badly. Various proactive innovations launched by rural communities tend to have superior characteristics of agro-tourism and spiritual culture because they are considered to be able to preserve nature and culture and do not cause waste that is harmful to tourist villages and other tourist attractions in the village environment under development.

The government needs to support various community trainings on quality, safety and health standards. Citizen awareness and involvement in necessary activities need to be built in order that the tourism sector can recover when restrictions on travel are revoked by the government. The need for a workforce in the form of a more qualified and leaner team must be readjusted. Maintenance of local resources must be given high priority. The local community must be involved in planning, implementation, and management. Similarly, a collaborative and integrated approach that includes the efforts of all relevant stakeholders can improve the tourism sector, including the local government in Bali and Timor Leste.

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