

**EMPOWERMENT OF “SUBAK” IN DEVELOPMENT OF
SUSTAINABLE ECO-TOURISM VILLAGE IN BALI INDONESIA
(CASE STUDY OF JATILUWIH VILLAGE, BALI PROVINCE, INDONESIA)**

Ni Putu Nina Eka Lestari 

Lecturer of Management Department, Faculty of Economics and Business,
Pendidikan Nasional University, Denpasar, Bali, Indonesia
ninajegeg@gmail.com

Wayan Sunia

Lecturer of Management Department, Faculty of Economics and Business,
Pendidikan Nasional University, Denpasar, Bali, Indonesia
suniawayan@yahoo.com

Ni Wayan Wijyanthi

Lecturer of Management Department, Faculty of Economics and Business,
Pendidikan Nasional University, Denpasar, Bali, Indonesia
wijyantiniwayan@yahoo.co.id

Ni Nengah Sinarti

Lecturer of Management Department, Faculty of Economics and Business,
Pendidikan Nasional University, Denpasar, Bali, Indonesia
nengahsinarti@yahoo.co.id

Abstract

Existence of tourism can be directed as the balance between interest of human needs and environment conservation. This environment conservation will be applied in a correct manner if it is in line with the values and norms taken by local community. Thus, it is necessary for emphasizing and strengthening on the local wisdom values supporting the environment conservation. One of the villages including in the development program of sustainable eco-

tourism village is Jatiluwih village located in Penebel Sub district Tabanan Regency as one of the world tourist destination and including in the list of United Nation Educational, Scientific and Culture (UNESCO) as one of the World Heritages. This village has its uniqueness with large area of paddy fields and its subak irrigation system as heritage of great ancestor culture. Subak organization is one of the local wisdom values supporting the life environment conservation as well as very important social values to be empowered so that the social and economic functions can be strengthened. This research aims to know the potency of subak in the environment conservation in Jatiluwih village; and subak empowerment model in supporting sustainable eco-tourism village development. The method used is qualitative descriptive through interview with head and management of subak, field observation, and legal documents from some related institutions. This research outputs are subak empowerment model in supporting the development of sustainable eco-tourism village in Jatiluwih village, and new profit oriented institution to support the activity conducted by subak members.

Keywords: Subak Empowerment, Sustainable Development, Ecotourism Village, Tourism

INTRODUCTION

One of the sectors giving important contribution on the growth of economy in Bali province is tourism sector, other than the agriculture sector. The tourism management must refer to the management principles giving emphasis on the natural environment preservation, community values and social value allowing tourists to enjoy their tourism activity and also giving benefits for local community welfare. Construction and development of tourism must be based on the local wisdom and *special local sense* reflecting uniqueness of cultural heritage and environment, preservation, protection and improvement of resources quality as the basic of tourism area development (Cox, 1985, in Pitana and Diarta, 2009). The available natural resources and socio-culture have their own local uniqueness as the world destination for domestic or foreign tourists. To obtain sustainability in development of tourism, there are triple bottom line to obtain consideration, namely (1) ecological sustainability; (2) social and cultural sustainability, and (3) economic sustainability, the consideration is not given by current generation but also generation in the future (Bali Sustainable Development Project, 1993; WTO, 1993).

The guideline development is greatly crucial because it provides direction on the planning and management of tourism. One of the developmental guidelines used is Code for Environmentally Responsible Tourism issued by Pacific Asia Travel Association (PATA) stating

that recognize the necessity to ensure a sustainable future, meet the need of the tourism industry today, and does not compromise the ability of this and future generations to conserve the environment (PATA in Pitana and Diarta, 2009). Based on this PATA guideline, there are three main substantial concerning the responsible tourism management ethics, namely (1) long term profitability; (2) tourism product sustainability; and (3) equity from one generation to the next. Bali province achieves the awards as the best Island Destination of The Year in China Travel and Meeting Industry Award 2013. The Government of Bali Province has development program of 100 culture-based tourism village. This program aims to increase tourism destinations and encourage village economy. The tourism village concept reflects the village unique characteristics having natural resource as well as community social economic and culture condition as their potency. Conceptually, ecotourism is a concept for environmental use-based tourism development and it focuses on the importance of community active participation through education and positive contribution for regional economic growth. Community Based Ecotourism focuses on the community active role in managing tourism activities in indigenous areas. It is based on reality that the community has knowledge on their nature and culture as the potency and selling value on the tourist attraction (Ministry of Culture and Tourism and WWF-Indonesia, 2009).

One of the villages including in the sustainable village tourism development program is Jatiluwih Village located in Penebel sub District Tabanan Regency having potency of natural beauty panorama in the form of terraced rice fields and cool air area with an altitude of 700 meters above sea level so that these lead this village as one of the world tourist destinations and registered in List of United Nations Educational, Scientific and Culture (UNESCO) As one of World Heritages. This Jatiluwih village has its own uniqueness namely large area of rice fields and *subak* irrigation system as great ancestral cultural heritage. In this *subak* organization, Jatiluwih village community, especially *subak* farmers have applied local wisdom concept namely Tri Hita Karana concept well (Mathieson and Wall, 1982; Murphy, 1985; Getz, 1986, Dowling and Fennel, 2003, in Pitana and Diarta, 2009, Windia, 2006). The Tri Hita Karana concept, namely *Parahyangan* in the *subak* system is shown by the existence of Pura on the *subak* areas and on farmers' rice field complex. The *Palemahan* concept, is shown by the ownership of rice fields for each *subak*. The *Pawongan* concept is shown by the farmer organizations well-adjusted to local needs, *subak* members, *subak* administrators, and *subak* leaders. In 2012, UNESCO (UN Agency for Education and Culture) acknowledged *Subak, Bali Culture Landscape*, as the World Heritage Site at its first conference held in Saint Paterburg, Russia.

Windia and Wiguna (2011) stated that *subak* as one of the cores in Balinese culture, can be developed into tourist attraction so that it can obtain foreign exchange given for the region and Balinese. However, it is necessary for consideration so that the role of *subak* in attracting tourists can also be enjoyed by the farmers as the main actors in *subak* system preservation. If it can be applied, this will result in a harmonious relationship between the tourism sector development program and the *subak* system preservation as one of Balinese cultures. Bali through its culture-based tourism development will be in line with the cultural capital owned by *subak*, so that *subak* will be one of the determining factors in the sustainable ecotourism development. So, it is interesting to study the empowerment of *subak* so that it can support the development of sustainable tourism village in Jatiluwih Village. Taking into account to formulation of policies on the more effectively sustainable ecotourism development so that it can encourage economic growth, employment creation, environmental sustainability and preserve *subak* local wisdom which lately it tends to be degraded, then this research aims is to know (1) the potential of *subak* in the environmental conservation in Jatiluwih village; And (2) the *subak* empowerment model in supporting the sustainable ecotourism village development in Jatiluwih Village.

LITERATURE REVIEW

Empowerment

According to Rappaport in Suharto (2005), "empowerment refers to an effort of resources relocation through changes on social structure. Empowerment is a way directed to the society, organization or community so that it is able to dominate their life". Torre (1985:18) expressed that empowerment is: *"A process through which people become strong enough to participate within, share in the control of, and influence events and institutions affecting their lives, (and that in part) empowerment necessitates that people gain particular skills, knowledge and sufficient power to influence their lives and the live those they care about"*.

Empowerment can mean as purpose and process. As purpose, empowerment is a condition to be achieved, namely the community with strength and power and empowerment leading to independence based on the types of power mentioned previously. According to Suharto (2005), empowerment is a process with five dimensions, namely enabling, empowering, protecting, supporting, and fostering. Further it is described that empowerment can be applied through three approaches, namely (1) micro approach, conducted by individual through guidance, counselling, crisis intervention, often called as task centered approach; (2) mezzo approach, conducted on community group, by using group approach as intervention media; and (3) macro approach, called as *large-system strategy*, because target of change is directed to

broader environmental system. There are some strategies in the approach, namely formulation of policies, social planning, campaign, social action, community organization and development. Related to the empowerment theories above, then the *subak* empowerment model accommodates the fifth characteristics above and the strategy used is macro strategy.

Subak

Subak in Bali is regulated by Regional Regulation of I Level Bali Province No. 2 / DPRD / 1972 concerning Regional Irrigation stating that *subak* is a socio-agrarian religious customary society which has historically been established since long time ago and keeps developing as a land ruling organization in the field of water and other rice field regulation taken from a source within a region. Through current legal conditions and requirements as well as current developments, the Regional Regulation Number 2 / DPRD / 1972 is replaced by Regional Regulation (Perda) of Bali Province No. 9 of the year 2012 concerning *Subak* stating that *subak* is a traditional organization in the field of water use, and or cultivation at the field of farming by indigenous peoples in Bali, having the natures as socio-agrarian, religious, economic that has historically kept growing and developing.

General *Subak* principle is mainly on the irrigation management so that it is able to meet water needs of various plants when there is lack of water. Water is distributed proportionally for each farmer as the *subak* members, namely through the size of *tektek*. One *tektek* of irrigation water in *subak* basically can be used to irrigate rice field in an area of one middle bit, namely about 0.35 ha. To achieve this objective, *subak* organization is formed to manage the available irrigation system. The tasks taken by the organization management, are (1) Planning the objectives, and the activity targets in the forms of obedient implementation to the principle according to the rules; (2) Describing the objectives and targets to the members; (3) Establishing agreement on problem solving action, and division of responsibilities to all members; (4) Empowering the members to participate and adjust to their own objectives, rights and obligations; And (5) Coordinating the task implementation set so that the activity objectives and targets agreed can be achieved properly. The *subak* social system relates to regulate water supply and allocation (managing irrigation water) on the basis of mindset conformity, then *subak* builds its organization according to local needs. For example, in certain areas, there is a *subak* management staff called as *petilik*, having routine task to monitor the allocation and distribution of irrigation water in the area. Because there is only one *subak* in Bali with various inherent values resulting in its unique products, so that it becomes tourist attraction. Local *subak* wisdoms are not possessed by all regions, then directly and indirectly *subak* becomes the social, economic and cultural power of Bali agriculture (Windia, 2006; Suasih, 2016). On the

other hand, Bali through its culture-based tourism development will be in line with the *subak* as the cultural capital, so that *subak* is one of the determining factors in the sustainable ecotourism development.

Ecotourism Principles

Community-based ecotourism is a pattern of ecotourism development supporting and allowing full involvement of local community in planning, implementing and managing processes of ecotourism businesses and obtaining any benefits (Ministry of Culture and Tourism and WWF-Indonesia, 2009). Community-based ecotourism can create employment opportunities for local communities, reduce poverty through ecotourism income obtained from tourist services such as tourists, guide fees, transportation fees, homestays, handicraft sales, and so on. Ecotourism provides positive impacts on the preservation of local environment and indigenous cultures that ultimately it is expected to be able to develop self-identity and pride among the local people. It is necessary to make the ecotourism implementation as part of integrated development planning in an area. Therefore, it is also necessary for involvement of any relevant stakeholders ranging from community, society, government, business and non-government organizations so that all of which are expected to build a network and run a good partnership according to their respective roles.

There are some key aspects of community-based ecotourism namely (1) Communities establishing committees or institutions for ecotourism management, by support from government and community organizations; (2) local ownership principle is the management and ownership by local community that is applied to any possible facilities and pre-facilities of ecotourism, ecotourism area and others; (3) Homestay is the primary choice for accommodation facilities at tourist sites; (4) Guide is a local person; And (5) Pioneering, management and maintenance of tourism objects are the responsibility of local community (Budhi and Lestari, 2016). One form of participatory planning in the tourism development is by applying *Community Based Tourism* (CBT) as the development approach. The CBT definitions are 1) a form of tourism providing opportunities for local community to control and involve in the tourism management and development; 2) any people who are not directly involved in the tourism businesses can also obtain the benefit; 3) demanding on political empowerment and democratization as well as distribution of benefits to any disadvantaged communities in rural areas.

RESEARCH METHOD

This research is type of case study research, with type of qualitative descriptive to study on the reality life of *subak* farmers as social religious organization. The research process is conducted by observing, and utilizing informants to reveal the data. Total populations and samples is 50 *subak* institution which are interviewed by 5 competent leader of each *subak*. It is conducted by purposive sampling in Jatiluwih village Penebel sub district Tabanan regency, Bali Indonesia. Reason of chosen object research because it has broad rice field areas with active *subak* members, supporting demography and cultural characteristics on the *subak* empowerment in the ecotourism village development.

The analysis conducted is inductive data analysis (Sugiyono, 2005). The data analysis process is started by studying on overall data obtained through the interview with the head and management of *subak*, field observation, and legal document from any institutions related to the research.

ANALYSIS AND RESULTS

Potency of *Subak* in Environmental Conservation in Jatiluwih village

Jatiluwih village has several *subak* in which in one area, it is led by Pekaseh consisting of three *subak* namely: (i) *Subak* Kedamaian; (ii) *Subak* wesikalung; And (iii) *Subak* kesambi, *Subak* Gunungsari, and *Subak* Umakayu. *Subak* in Jatiluwih village is led by a *pekaseh* and *kelihan subak*. The environmental conservation concept is applied by referring to Tri Hita Karana concept. So that it creates Jatiluwih village as a tourist village that still maintains the environmental balance. The Tri Hita Karana philosophy presents three causes of happiness applied as harmonious relationship in the form of three dimensions, namely; harmonious relationship between man and God, harmonious relationship among men and harmonious relationship between human and nature (Sunaryasa, 2002).

According to Darma (2016), the Tri Hita Karana (THK) implementation in *subak* organization has some elements, namely: *Parhyangan* (harmonious relationship between man and God), *Pawongan* (harmonious relationship among men), and *Palemahan* (harmonious relationship between human and natural environment).

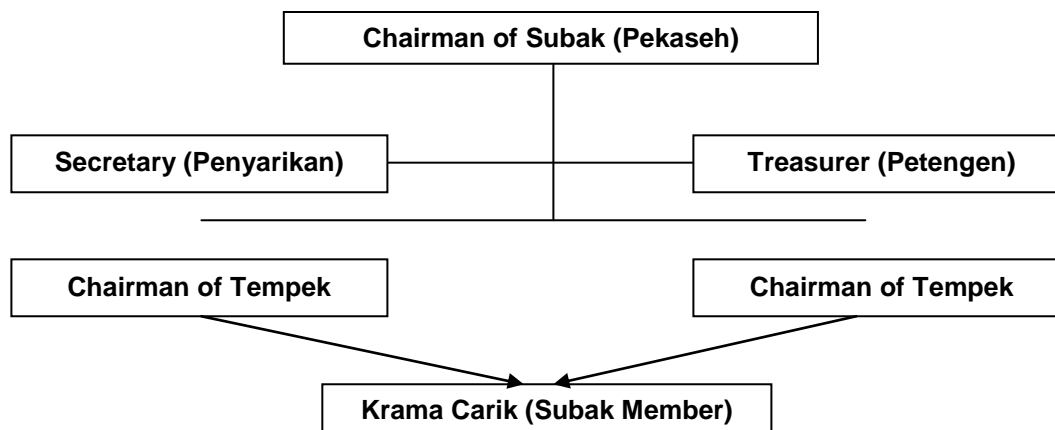
Implementation of *parhyangan* element in *subak* is manifested in the form of ritual activity. Ritual activity can be conducted at the *subak* institution level as well as at the individual level of *subak* members. In addition, there is also responsibility of *krama subak* (*subak members*) to maintain their ritual facilities, and any materials used for the ritual are taken from raw materials in nature and agriculture such as, janur (coconut leaves), coconut, leaves,

flowers, fruits, grains, and rice so that through this ceremony, it will affect on on the preservation of nature and the environment (Sutjipta, 1999).

There are various ritual activities and meanings of the ritual implementation, as follows: (1) *Magpag toya / muat emping*, the ceremony takes place in rice field, it means to pick up and purify water to be irrigated to rice field areas, to ask safety to *Hyang Widi* in order to get many result; (2) *Ngendagin / amacul*, the ceremony takes place in the field, at the beginning of this ceremony, it may hoe and plow the fields and ask for safety in land processing; (3) *Nyuwinin* ritual / nursery, the ceremony takes place in rice field, it means to ask for safety to Dewi Sri so that there will be no any pest on the plants; (4) *Nangluk Merana*, the location is in Pura Ulun Suwi, it is asking for that the rice plants are not attacked by any pests and diseases; (5) *Nyungsung / Nunas Pedampah*, it is in Pura Ulun Suwi, asing for safety for the rice plants; (6) *Pakelem*, it is at Lake Batur, it provide sacrifaction in the form of gratitude for water availability; (7) *Mepinunas* at Pura Ulun Danu Batur, it is at Pura Batur, asking for paddy plant safety so that it can give maximum results; (8) *Mewinih*, it is at seedbeds, so that the seeds can grow well; (9) *Pengwiwit*, it is in paddy fields near farmer intake, so that the plants can grow well; (10) *Nuasen nandur*, it is in paddy fields near farmer intake, so that the plants can grow well; (11) *Ngerorasin* (12 days), it is in paddy fields near farmer intake, so that the plant can grow well; (12) *Nyaeb* (25 days), it is in the rice fields near farmer intake, so that the plants can grow well; (13) *Nyungsung* (42 days), it is in the rice fields near farmer intake, so that the plants can grow well; (14) *Biukukung*, it is in paddy fields near farmer intake, when the rice plants begin pregnant, so that the grain of rice grows with a pithy; (14) *Biukukung*, it is in the rice fields near farmer intake, as gratitude, it is conducted at the time the rice is yellow and ready to be harvested; (15) *Ngadegang Dewa Nini / Nyootin*, it is in paddy fields near farmer intake, cutting rice plants in rice fields near farmer intake and it is tied as embodiment of Dewi Sri to be “*stanakan*”-put in *Lumbung* or barn; And (16) *Ngodalin Dewa Nini (mantenin ring jineng)*, it is in the barn in farmer house, as a form of gratitude for His gifts, and asking for that the crops obtained can be consumed to save and provide health.

The element of *pawongan* is manifested in the form of decision making by deliberation of consensus in *subak* meeting, mutual cooperation activity, membership structure, and social interaction among farmers in solving various problems in agriculture field. In the management, it is necessary for *subak* management, administration, and *awig-awig*. The *Subak* management consists of *Pekaseh* (chairman), *Penyarikan* (secretary), *Petengen* (treasurer), *Kesinoman* (interpreter), and *Kelihan Tempek* (chairman of tempek) in each of tempek. Complete organizational structure is presented in Figure 1.

Figure 1. Organizational Structure



Source: Research Processing, 2017

The management of subak must applied some important tasks namely (1) determining of planting pattern, planting schedule, and type of planted varieties; (2) Coordinating on procurement of production facilities (seeds and fertilizers), as well as tractors when processing land; (3) Deploying *subak* resources for mutual cooperation activity in the implementation of rituals, repairs and maintenance of *subak* temple and irrigation network; (4) mobilizing of funds sources for repairs and maintenance of *subak* temple and irrigation network, as well as taking responsibility transparently in the *subak* meeting; And (5) applying *awig-awig* expressly to avoid any conflicts.

Jatiluwih village also has village superior products namely local organic red rice Jatiluwih and also Jatiluwih typical tea having added value of derived products. It is not only benefits of red rice production, the rice harvest process also has its own local uniqueness with the inherent cultural meaning. Once the harvest is done, it will be traditionally tied having its own peculiarities and it is not easily done by everyone, because harvest tradition is generally done by women farmers. Furthermore, drying process is conducted under hot sunlight within a period of approximately up to seven days in normal weather. Once the rice is dried, it will be delivered to each house so that it can be stored in a barn for certain period of time. The following process is the ritual as a gratitude expression to God the Almighty.

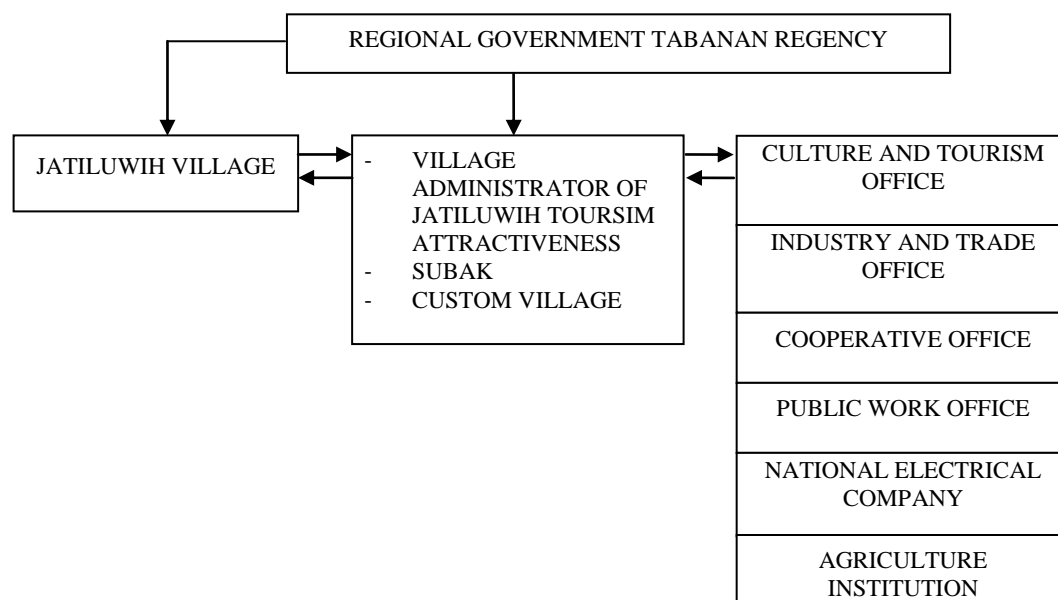
Subak Empowerment Model in Supporting Sustainable Ecotourism Village Development in Jatiluwih Village

Subak as one of the World Cultural Heritages (WBD) is a heritage of human cultural work with very prominent or extraordinary value or excellence (uniqueness) and recognized universally in the world. *Subak* culture has been designated as WBD by UNESCO. WBD Predicate is the

status or label attached to or owned by a site or region that has been designated as WBD. Through the World Cultural Heritage predicate, a region has the opportunity to be developed into a sustainable tourist destination. Related to this matter, Windia and Wiguna (2011) stated that *subak* as one of Balinese culture cores, can be developed into a tourist attraction in obtaining foreign exchange for the region and the Balinese. However, it is necessary for thinking that *subak* role in attracting tourists can also be enjoyed by farmers as the main actors in preservation of *subak* system, so that it can result in harmonious relationship between the development of tourism sector and the preservation of *subak* system as one of the Balinese cultures. This is in line with Wiguna and Kaler (2008), stating that *subak* has considerable opportunity to generate state revenues and increase community incomes through the development of agriculture-based tourism. As a part of the WBD having its resources, Jatiluwih Village has great opportunity to develop its *subak*-based tourism, then it will provide benefits in economic, socio-cultural community sectors as well as natural and cultural conservations in a sustainable manner.

Community-based tourism is an empowerment involving and putting the community in this case *Subak* members as important actors in the context of new sustainable development paradigm. This approach is in line with the goal of WBD determination by UNESCO namely to maintain authenticity and sustainability of a WBD site. It is the commitment and responsibility of the owner of cultural heritage, namely the government and society. It is not easy to maintain the cultural landscape of Bali Province and also it is very vulnerable, so that it is important to provide positive support for *subak*-based tourism management, especially in the WBD region. Good and directed management aims to improve the quality of tourism and obtain ability to attract tourists. It will also grow understanding and awareness in maintaining and utilizing the WBD site. This strategy has several objectives among others: protecting cultural heritage, increasing the community income, and improving tourism sector. According to Budhi, Utama, and Lestari (2015), Jatiluwih Village has established institutional mechanisms involving *subak* as tourism managers consisting of Custom Village, and Regional Government elements.

Figure 2. Institutional Mechanism that is most appropriate with the interests of Stake Holder



Source: Budhi, Utama, and Lestari (2015)

Based on figure 2 above, through the form of this institutional mechanism, it is expected to be a coordination, interaction and cooperation between the government of Tabanan Regency, Village Administrator of Jatiluwih Toursim Attractiveness, *Subak* organization and village apparatuses so that all elements can realize the empowerment of *Subak* Jatiluwih Village, mainly in tourism sector, so that all elements of community can enjoy the benefits of ecotourism village in a sustainable manner. The role of institution is to facilitate the enforcement of rules and conduct coordination between the members by assisting to achieve their hopes through fair cooperation in the relationship between one another. There is no man or organization that can live without any interaction with other community or organization giving mutual binding, also, the interaction between the community of Jatiluwih village through Village Administrator Body of Toursim Attrctiveness in Jatiluwih. This interaction consists of some elements such as *Subak* Organization and Custom Village apparatuses. Both coordinate with related institutions such as Toursim Office, Industrial and Trade Office, Cooperative Office, Public Work Office, Agriculture Office, and National Electrical Company. So that, the *subak* members can be more empowered in managing the ecotourism and establishing business pattern by giving mutual benefits economically, socially and culturally. This is in line with the dynamics of economy and tourism. Empowerment of *subak* members to support the tourism in Jatiluwih Village can be done in the form of Mezzo approach. The empowerment is done to community groups mainly the *subak* members in Jatiluwih village, the empowerment is done by using group approach as

intervention media. Education, training, group dynamics are usually used as a strategy to increase the group awareness, knowledge, skills and attitudes so that they have ability to solve any problems faced. Related to the empowerment of *subak* members in Jatiluwih, it is also conducted trainings, among others are as follows (1) There is inability of foreign language proficiency, especially English among *Subak* members in Jatiluwih village, then there is a foreign language training, especially English for three months. Through this foreign language training, it is expected to provide opportunities to *subak* community members to be guides of foreign tourists who visit Jatiluwih Village, especially any tourists having curiosity about the agricultural culture; (2) Economic empowerment for the *subak* members is conducted by conducting training in the field of entrepreneurship. This training is held with the purpose to increase any developing business performance and continuity in the community. The training is given in the form of improvement of knowledge and skills on processing agricultural products such as processing of red rice into tea, as a superior product of Jatiluwih Village; (3) There is also a training concerning preservation of natural environment, such as waste processing, making compost. The training on the environmental management should take into account any prevailing values in the life of community, so that it can provide more opportunities for local community and *subak* members to participate in environment management based on local wisdom including customary institutions. Actualization of the principle of environmental preservation is by the implementation of ecotourism. Success of the ecotourism as early prevention of land use change is also determined by the role of ecotourism actors, namely tourism industry, tourists, local communities as *subak* members, government, private and academia. The tourism industry driving the ecotourism must adhere to the principles of nature conservation and tourism sustainability; And (4) also, in order to make *subak* empowered economically, it is necessary for a profit oriented new institute to support any activities conducted by the *subak* members, such as establishment of *subak* cooperative under the *subak* management, as place of economic activities so that the *subak* members will be more economically empowered, in addition to its function as a social institution.

The ultimate goal of the empowerment process of *Subak* Jatiluwih Village is to create independence on *subak* members so that they can improve their standard of living and optimize their resources. The development of empowerment to obtain ability to create is not only determined by the ability to conduct evaluation and planning, but also determined by the ability to interact between the *subak* members and the community. This will facilitate access to any important information in making different innovations from others so that it can create excellence.

CONCLUSIONS

1. Potency of *Subak* in the Environmental Conservation in Jatiluwih Village is conducted through the implementation of Tri Hita Karana philosophy in the *subak* organization including (a) *Parahyangan* is that the implementation of *parahyangan* element in *subak* is manifested in the form of ritual activity. The ritual activity can be conducted at the *subak* institution level as well as at the individual level of *subak* members. In addition, there is also responsibility of *krama subak* (*subak* members) to maintain their ritual facilities, and materials used for the ceremony are taken from raw materials from natural and agricultural products such as, janur or coconut leaves, coconut, leaves, flowers, fruits, grains, and rice so that with the implementation of this ceremony will affect on the natural and environmental conservation; (b) *Pawongan* is that the *pawongan* element is manifested in the form of decision making by consensus in the *subak* meeting, mutual cooperation activity, improving irrigation facilities, membership structure, and social interaction among farmers in solving any various problems in farming sector; And (c) the *palemahan* element is the relationship between *subak* members and their natural environment. The implementation is reflected by conserving agricultural land in order not to change its functions, and preserving the environment by keeping and maintaining irrigation facilities, ritual facilities, keeping and maintaining the equipment.
2. *Subak* empowerment model in supporting Sustainable Ecotourism Village Development in Jatiluwih Village, (a) the empowerment model is conducted by *subak* members using group approach as intervention media. Education, training, group dynamics are used as the strategies to improve the group awareness, knowledge, skills and attitudes in order to have the ability to solve any problems faced. The trainings provided to the *subak* members are in the form of foreign language training, entrepreneurship training and natural conservation training; (b) there is a profit oriented new institute to support any activities conducted by the *subak* members, such as establishment of *subak* cooperative under *subak* organization management, as the place of economic activities so that the *subak* members will be more economically empowered, in addition to its function as a social institution.

SUGGESTIONS

1. It is necessary for strengthening the *subak* values related to the environmental conservation. This is conducted by perfecting any existing rules adjusted to current conditions.
2. The strengthening of *subak* member perception on the sanctity of rice field areas can be done through some strategies, among others are by conducting *subak* competition, giving

guidance and counseling to *subak* members so that there will be no any agricultural land use change.

3. It is necessary to form a *profit oriented* new institution with the purpose to strengthen the *subak* economic function, in addition to its social function.

FURTHER STUDIES

In the future, it is necessary to conduct any researches concerning *profit oriented* institutions under the *subak* management so that it can strengthen the *subak* economy in Bali Province, in addition to its social function. This leads to an objective to preserve the *subak* functions.

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