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UNIVERSITAS HINDU INDONESIA, 15 FEBRUARY 2020 - DENPASAR, BALI

Community, Ecology and Religion: Interdisciplinary and Civic Engagements towards Sustainable Living



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COMMUNITY, ECOLOGY, AND RELIGION
Interdisciplinary and civic engagement towards
sustainable living

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Editor:

I Ketut Ardhana, Dicky Sofjan, Made Adi Widyatmika

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4th International Conference of Interreligious and Intercultural Studies (ICIIS)

Community, Ecology, and Religion: Interdisciplinary and Civic Engagement towards Sustainable Living

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Messages from the Rector of Universitas Hindu Indonesia



Om swastyastu,

Welcome to Universitas Hindu Indonesia

It is a great pleasure to learn that the Universitas Hindu Indonesia (UNHI), Denpasar, Bali organize the 4th International Conference on Interreligious and Intercultural Studies “Community, Ecology, and Religion: Interdisciplinary and civic engagement towards sustainable living”. With the involvement of scholars and researchers from several countries, the conference expected to become an academic forum that addresses sustainable living.

Currently, in the modern world, every country faces various forms of pollutions that come with the advancement of technology, leading to the degradation of the environment. Indonesia, as well as other countries, needs to anticipate such threats, either by empowering the local wisdom or by using friendly energy. Indeed, the effort to minimize the pollution need any support from any parties. The Governor Regulation number 97 the Year 2018 for plastic uses limitation shows the government of Bali commitment to environmental preservation. Furthermore, studies of various disciplines are needed to support the implementation of this policy.

Hopefully, the conference becomes a medium for a global discussion and dialogue between formal institutions and local customary institutions to seek common ground for the contribution to a sustainable life.

Sincere gratitude to the ICRS and LIPI whom UNHI is collaborating with to make the proceeding book of conference possible. My best wishes for successful academics.

Om santih, santih, santih, Om

I Made Damriyasa
Rector of Universitas Hindu Indonesia

Messages from the Chair of Yayasan Pendidikan Widya Kerthi (YPWK)



Om swastyastu,

This gives me an immense pleasure to learn that Universitas Hindu Indonesia (UNHI), Denpasar, Bali organize an international conference on interreligious and intercultural studies, with great theme “Community, ecology, and religion: Interdisciplinary and civic engagement towards sustainable living.” With the academic involvement and support of ICRS and LIPI, this conference in Bali would open a new vista of cooperation among worldwide scholars with common issues in a sustainable environment.

Multiple concerns regarding environmental sustainability have become the main topic of conversation both in academic forums and in non-formal forums. The most prevalent issues include global warming, deforestation, renewable energy adoption, animal extinction and overfishing, and waste management. These problems require holistic and integrated solutions and strategies. Hence, the role of scholars and researchers from various fields of science expected to produce the latest solutions without leaving the traditional aspects.

Hopefully, this conference, which has collected more than 70 articles of research results and studies of scholars from several countries, can contribute to efforts to create a sustainable life. Thank you, and enjoy the 4th ICIIS.

Om santih, santih, santih, Om

I Ketut Ardhana
Chair of YPWK

Parisadha Hindhu Dharma Indonesia (PHDI) Chairman's Address



Allow me to convey my greetings to all of you in Balinese way
“*Om swastyastu*”

It is a great honor to be among scholars in this valuable forum, the 4th International Conference of Interreligious and Intercultural Studies, with its excellent theme “Community, Ecology, and Religion: Interdisciplinary and civic engagement towards sustainable living”.

Balinese ancestors have produced a wealth of local knowledge in maintaining their relationship with the natural environment. They saw themselves, nature, and the relationship between the two from a religious perspective and a spiritual perspective. Harmony and balance between humans, nature, and the supernatural world consider as the essential principle or value in the cosmic order. This understanding influences their behavior, such as respect and maintaining good relations. The good relationship, that protects from harmful behavior, obeyed and maintained with various religious rites and ceremonies. All such knowledge, beliefs, understandings, or insights, as well as ethics, guide the behavior of Balinese people in the life of the ecological community. The concept of harmonious living among Balinese known as the Tri Hita Karana concept.

The advance of technology seems to change the behavior of Balinese, but somehow they still kept their harmonious relationship to God as well as to nature. Perhaps, one of the reasons is that the Balinese religiosity has been handed down from generation to generation in a beautiful way, through literature or other works of art. This elegant way makes the teachings of the ancestors inherent in the souls of the Balinese. Indeed, it is very interesting to be the object of academic study.

Through such scientific forums, we hope that traditional Balinese knowledge will be more widely exposed, even though many foreign scholars have studied Bali from its cultural aspects. Of course, it would be the boast of us if the noble teachings of Balinese ancestors could be known more widely, furthermore, applied for the good of humanity.

I believe that your participation in the conference will be an excellent opportunity for the local scholar, researcher, and culture holders to discuss various challenges and objectives regarding sustainable living. Hopefully, these academic forums could give more value to the local genius and local knowledge. Have a fruitful discussion to all of you. Thank you

“*Om santih, santih, santih, Om*”

Wisnu Bawa Tenaya
Chair of PHDI

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Megati Village Development Strategy as a Cultural-Based Agrotourism in Bali and Creating Sustainable Agriculture

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Abstract

Return to nature is an option for outdoor activities, breathing fresh air brings the right benefits for taking the time, to be close to nature is very good for mental and physical health. Village tourism is a form of integration between attractions, accommodation and supporting facilities that are presented in a structure of community life that integrates with applicable procedures and traditions, to create a unique area with a bandage of local culture. The strategy of local culture-based village tourism in the village of Megati, is an alternative strategy based on the analysis of internal and external strategic factors, these factors include opportunities, threats, strengths and weaknesses, with a concentric diversification with horizontal integral strategy. The aspect of agricultural culture carried out by the community in creating sustainable agriculture as capital in the development of a tourism village is to make all cultural activities as attractions that can be enjoyed by tourists sourced from local resources and culture in the agricultural system.

Key words: *THK*, agricultural culture

I. Background

Back to nature is an option for outdoor activities to breathe fresh air, enjoying the greenery of plants and rice fields or walking in the rice fields brings very good benefits, taking time to be close to nature. One innovative alternative that is developing now is utilizing natural resources in rural areas as objects to return to nature. Involving various aspects of life and components of rural communities participated in becoming a tourist attraction. Integrated agriculture is a sustainable system, and adheres to the principle that everything that is produced will return to nature. This means that the waste produced will be reused as a resource that can be utilized.

Village tourism is a form of integration between attractions, accommodation and supporting facilities that are presented in a structure of

community life that integrates with applicable procedures and traditions. Various natural attractions are found in the countryside which require such arrangements as are needed as an attraction visited by tourists visiting a village.

Solutions that develop a village through the tourism sector by involving natural sources of community activities as objects that require developmental control and implementing rural conservation activities as part of tourism assets. The potential of the village as a tourist attraction is a downstream concept of developing agro-tourism that involves various components in the countryside.

It summarizes the intact capital and natural resources that have the characteristics of growing together in an area with a life structure, both space and pattern with the local community. The activities of rural communities are a habit

that is applicable in the community and carried out daily from generation to generation, is a norm that applies in these communities can be said to be a natural culture in rural and natural communities

One of these natural activities is seen in agricultural management. The overall activities of the community are arranged in a rule of agricultural autonomy called *subak* with all the activities therein. Rural tourism is considered to have a connection with development strategies that can continue in many developing countries.

Because of its distinctive nature, rural tourism is included in the category or type of small business. Tourism must also respect local customs, preserve the environment and provide a real positive impact that can be enjoyed by residents around the tourist attractions. With the uniqueness of each village worth to be sold in the packaging of tourism destinations. Each village has certain advantages, namely the uniqueness of a complete lifestyle with handicraft products, arts typical of the region or village. In mapping tourism potential, anticipating obstacles and developing strategies in the context of realizing tourism villages, the community benefits from improving the economy and welfare of tourist visits. planning-action-measurement of results using feedback at each stage.

The research objective is to determine the strategy of local culture-based village tourism in the village of *Megati*, to determine aspects of agricultural culture carried out by the community in creating sustainable agriculture as capital in the development of tourism villages.

The study was conducted in *Megati* Village, *Selemadeg Timur* District, *Tabanan* Regency, as one of the rural tourism destinations that offer natural beauty as a tourist attraction

capital. The study involved 20 samples who have implemented integrated farming in livestock crop integration in reducing agricultural costs, and creating sustainable agriculture based on local culture.

II. Research methods

The study was conducted in the agro-based tourism village of *Megati* Village, *Selemadeg Timur* District, *Tabanan* Regency, *Bali* Province, The study was conducted by purposive sampling in which the *Megati* village as one of the new local cultural-based tourist destinations in agriculture (Agro-tourism) was developed to improve the rural economy. The sample chosen census consisted of 20 people who have carried out farming technology innovation in the field of sustainable agriculture based on *Tri Hita Karana*.

The method used in this research is quantitative descriptive method, which is a method to make a systematic, factual and accurate description of the facts and the nature of the phenomena investigated at the research location (Ardhiariska, Utami, & Kustiari, 2015).

Data analysis as a community-based tourist destination, the planning, implementation, and control of the resources owned are managed directly by the community. An alternative strategy for developing Agro-tourism based on SWOT analysis is identifying internal factors (opportunities and threats) and external (challenges and obstacles) in developing a Balinese Cultural-Based Agrotourism Strategy and Creating Sustainable Agriculture

III. Results and Discussion

A. The *Tri Hita Karana* Concept of *Subak* Culture in *Megati* Village

A farming system that is entrenched in rural communities as a form of the philosophy of Tri Hita Karana in the Subak system. The subak irrigation system is an appropriate technological system, and as a cultural system. This phenomenon shows that basically the Subak irrigation system is a technological system that has been developed as part of a cultural society. Subak systems are seen as technological systems, so these systems have the ability to be changed. Meanwhile, the limited ability of the subak irrigation system to overcome extreme conditions, so the conditions basically must be resolved through harmony and togetherness, because the principle of Tri Hita Karana (THK) as the basis of the subak system (Windia, Pusposutardjo, Sutawan, Sudira, & Arief, 2017)

The form of the concept of *Tri Hita Karana* and the cultural system that contains the element of *parhyangan* is a harmonious relationship between humans and God, *pawongan* as a harmonious relationship between humans and humans, and *palemahan* is a harmonious relationship between humans and the environment (Runa, 2012).

The embodiment of the Tri Hita Karana concept in subak operations in Megati Village includes:

- a. Cultural systems that are mirrored in the mindset of irrigation water management are carried out on the basis of harmony, which is valued as the basis of togetherness. Besides carrying out farming life and carrying out rituals in *subak* as culture as well as culture in the context of *parhyangan* there are several activities that must be carried out by subak members, namely: the existence of *Mendak Tōya* (fetching water) which is considered as a monitoring mechanism for the water management system contained in the subak, with

the aim of suppressing violations in subak (regional) authority.

- b. As the application of local culture to the context of marriage is carried out routinely religious ceremonies that have been organized based on *wariga* on the Balinese calendar, from cultivating land to harvesting.
- c. As the application of local culture to the *parhyangan* context is carried out routinely religious ceremonies that have been organized based on *wariga* on the Balinese calendar, from cultivating land to harvesting. As an embodiment of Balinese culture and farming social system in Subak and as social life in *subak* business is a social organization that has been organized with written and unwritten rules or *awig-awig*. *Awig-awig*, which was originally only an agreement between Subak members, became a tradition called *dresta* or *sima* and was based on beliefs related to Hinduism (Norken, Suputra, & Arsana, 2017). *Awig awig* which is applied to the Aseman IIIa subak in Megati Village contains regulations relating to the implementation of *subak* institutions so that harmony. *Subak* meetings are held routinely before the planting season to get agreement between *subak* members. Furthermore, it can create subak management in harmony and togetherness. *Subak* activities are carried out in mutual cooperation.
- d. material systems as real manifestations in subaks. regeneration of ritual mastery in subak.
- e. The object/material in *subak* can be clearly seen from the existence of buildings for those who regulate the equitable distribution of water on *subak* land. The building for the *subak* has a water channel to the paddy field area and also has a disposal site on the paddy field. Water management is carried out proportionally with the size

of the water called the tektek, the threshold of the building for which is measured based on the size of an adult's finger or about 6-7 cm wide. sometimes adjusted to the conditions in the paddy fields.

IV. Agro-tourism based Village Development Strategy

Community empowerment through the development of rural tourism has implications for social security, regional culture, in the form of strengthening and some changes in social, cultural and environmental values (Andriyani, Martono, & Muhamad, 2014). External Strategy Factor Matrix in the development of agrotourism in megati villages Through SWOT analysis aims to plan agro-tourism development. focuses on organizational analysis for recommended strategic actions. As a methodology for determining strategic position. The determination of strategic factors (opportunities and threats) is a strategy implemented in compiling EFAS tables, the external environment is analyzed based on an analysis of the external environment to develop strategies to identify opportunities and threats (Helms & Nixon, 2010).

Strategic planning for the development of a tourism village in Megati Village, it can be seen the opportunities and threats that are likely to affect the sustainability of agro-tourism based villages in the future. Megati village as one of the tourist village development objects that lead to agro-tourism development strategies, demands the uniqueness of local resources and local culture that has an attraction to visit, and is able to provide satisfaction to the experience of each tourist, is a strength that must be highlighted. internal weaknesses found in Megati Village can be minimized through directed programs,

overcome to develop rural tourism based on local culture.

The development of a tourism village (Agro-tourism) is known to include several things:

a. SO Strategy:

The SO (Strength-opportunities) strategy is a strategy that uses all the strengths to take advantage of opportunities in Megati Village, which utilize a weak economy as a leverage to develop local culture-based agro-tourism and the existence of natural resources through innovations that are packaged to produce various attributes that are interesting as an experience that can be felt by visitors to agro-tourism.

b. ST (strength-threats) strategy

It is a strategy to use the power of Megati Village to avoid threats, in this context strengthening the existence of local culture such as the implementation of rituals in subak as a unique activity can be seen in Megati Village. Strategy avoids the impact of technological innovation, carried out by utilizing technology in accordance with the needs of agro-tourism development without eliminating the existing local nuances. Using the concept of biotechnology as an effort to produce agricultural inputs that can be applied to agriculture to maintain natural areas free of inorganic influence.

c. WO Strategy (Weakness-opportunities)

The strategy used to take advantage of opportunities that exist to overcome the weaknesses found in the village of Megati. The actions taken include regeneration of farm managers in the Megati Village area, and regeneration of the mastery of local culture in businesses that function to sustain operations in a sustainable manner. Creating biomass innovation in protecting nature in the village of Megati.

d. WT (Weakness-threats) strategy

Strategies based on defensive activities are aimed at minimizing existing weaknesses and avoiding threats. Weaknesses in the field of technical operations and threats that come from outside such as attacks, pests and changes in weather and climate, the interest of young people to pursue the field of farming and the weak mastery of local culture. To overcome this, the strategy used is the socialization efforts of the younger generation, training and mentoring of farming and agricultural workshops to avoid extinction in the future.

The SWOT analysis shows that the strategy of agro-tourism development in Megati Village is on strong internal factors and strong external factors as well improve the efficiency and effectiveness of farming naturally, human resource development so as to be able to provide good service, strengthening local culture in farming systems that are packaged in farming attractions, as the main attraction that can create a unique experience in a visit to the Megati Agrotourism village.

V. Sustainable Agriculture Development in Megati Village

Sustainable agricultural development is a commitment that must be implemented. Implementation of development that emphasizes the goal of economic progress by protecting the environment. The sustainable development approach is essentially a development activity that combines economic, social and environmental aspects. its implementation of this concept has not been implemented consistently, this is reflected in the many problems that are associated with environmental damage. There are still

many problems encountered in the implementation of sustainable agricultural development, one of the prominent causes is the existence of a sectoral ego that causes implementation to be insulated (Rivai & Anugrah, 2016)

Implementation of sustainable agriculture in Megati Village is an effort to manage agricultural land, by utilizing land as a food crop production, using environmentally friendly agricultural inputs including the use of fertilizers processed from fermentation of cattle waste from farms owned by farmers, and processing agricultural waste into feed livestock. This innovation was carried out with the aim of returning soil nutrients to produce optimally. The use of environmentally friendly inputs is one of the objectives of sustainable agriculture and then agriculture can be economically profitable, acceptable to the community and ecologically environmentally friendly.

VI. Conclusions and Suggestion

A. Conclusion

The results of the SWOT internal and external analysis are the local culture based tourism village logging strategies. Strategic factors both internal and external consisting of opportunities, threats, strengths and weaknesses, it can be concluded that the Megati Village has a strategic position to support the development of agro-tourism, meaning that in this position agro-tourism has the advantage of being able to compete with other agro-tourism. One way the strategy can be implemented is to create distinctive features from other agro-tourism strategies

The cultural aspects of agriculture carried out by the community in creating sustainable agriculture as capital in the development of tourism villages are making all cultural activities as

attractions that can be enjoyed by tourists.

B. Suggestions

Suggestions that can be given to respondents, namely, maintaining agricultural areas by conducting farming management activities with environmentally friendly inputs. And preserving the local culture of agriculture as one of the advantages of Megati Village and the regeneration of farm labor and rituals in farming as agricultural culture.

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