



POTENTIAL OF TPS 3R AS PART OF THE DEVELOPMENT OF TARO TOURIST VILLAGE, TEGALLALANG DISTRICT, GIANYAR DISTRICT

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ABSTRACT

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The shift in the tourism industry from mass tourism to alternative tourism has led to various interesting developments. One of these developments is related to the existence of tourist villages as a form of alternative tourism. Tourist trends have also changed with their interest in the existence of local communities in presenting their various original attractions. Local communities offer a variety of new experiences in a tourist village to tourists with various purposes. One of the villages that offers local community involvement is Taro Village, Tegallalang Subdistrict, Gianyar Regency with TPS (Temporary Disposal Site) 3R (Reduce-Reuse-Recycle) which is one of the components of tourism village development. This research uses descriptive qualitative methods.

In-depth interviews were conducted with the managers of Bumdes and TPS 3R, the local community which is adjacent to the TPS residents during the researcher's observation. The results of this study indicate that in destination development, the availability of packages (Available Package) is one component that still needs to be developed in both tourist villages. TPS 3R has involved the Community as an important part of the development of taro tourism village. The role of the Bumdes unit is an integrated and important part of the basic requirements for the development of tourism. The impact that arises because of the TPS 3R can be seen in the socio-economic side that mobilizes both directly and indirectly the unit and the community around the TPS. Socio-cultural and environmental impacts that arise such as the transfer of experience to visitors in educating waste sorting to the importance of caring for the environment with the existence of TPS 3R.

Keywords: TPS3R; Tourist village; Development; Gianyar District

INTRODUCTION

The shift in the tourism industry from mass tourism to alternative tourism has given rise to various interesting developments (Ministry of Tourism and Creative Economy, 2021). One such development is related to the existence of tourist villages



as a form of alternative tourism. Tourist trends have also undergone changes with tourists showing interest in the presence of local communities in presenting various authentic attractions. Local communities offer various new experiences in a tourist village for diverse purposes. The presence of these local communities is a form of understanding of community-based tourism that prioritizes community participation in achieving sustainable tourism goals (Sharpley & Telfer, 2008)

Community-based tourism (CBT) is crucial in involving local communities. This type of tourism is one that has very high involvement of the local community and follows a sustainable concept (Sharpley & Telfer, 2008). If tourism strategies are implemented sustainably, then community development and empowerment need to be developed as the main goals of partnerships and benefits to the local community (Sharpley & Telfer, 2008). The concept of Community Based Tourism (CBT) offers a solution to address the main negative issues that often arise regarding the management of the tourism industry (Wiwin, 2018). It is often heard that tourism is considered a destroyer of natural and cultural resources.

CBT that can offer such a solution becomes a form of development and implementation in preserving the resources it possesses. The principles of CBT show that the role of the community is crucial in empowerment development, maintaining performance in the destination's life cycle, and garnering support from relevant stakeholders (Sulistiyadi et al., 2019). As Wiwin mentioned, the community is a key element in the CBT concept and the development of tourist villages. Human resources in this case, the community, become a vital component beneficial for tourism development (Pitana & Diarta, 2009).

One of the villages that offers the involvement of the local community is Taro Village in Tegallalang District, Gianyar Regency, with a 3R (Reduce-Reuse-Recycle) Temporary Waste Disposal Site (TPS) as one component of village tourism development. Based on an interview with Mr. I Wayan Kerta (Nanang), the Chairman of the Village-Owned Enterprises (Bumdes) of Taro Village in February 2023, Taro Village has independently developed units according to its potential. There are four units developed in Taro Village: the savings and loan unit, the grocery store (UMKM gallery) unit, the 3R TPS unit for processing waste from various sources, and the tourist village unit.

The 3R TPS, like other TPSs in general, is the processing of community waste managed independently by the Taro Village community as an initiative in response to the daily waste generated. The principle of developing tourist villages is to involve the local community and provide economic benefits to the local community. The presence of the 3R TPS in Taro Village is able to involve and educate the local community about the importance of managing waste. The education process cannot be done overnight. The process started in 2020 related to waste sorting from the source to the TPS, as stated by Mr. Wayan Sukadana (Tison), the manager of the 3R TPS of Taro Village in 2023. In 2020, the 3R TPS of Taro Village became a model for TPS in the Bali province.

The Taro Village Tourism Village Regulation in 2017, with Number 429/E-02/HK/2017, regulates that tourism to the village should increase so that source-based waste management is supported in each village, especially in traditional villages. Taro Village consists of 14 "banjar" and 14 "bendesa" as the potential for local community participation in waste management.

The sorting and education process is accompanied by the "Merah Putih Hijau" (MPH) community, which focuses on source-based waste management. Waste sorting is done according to a predetermined schedule. According to the manager of the Taro Village 3R TPS, one key to the success of managing the 3R TPS is collaboration with the traditional village, which is crucial for the success of waste management in the 3R TPS. Coordination among several relevant parties is the main and most important function in management (Leiper, 1990).

The research in Taro Village uses a descriptive qualitative method. In-depth interviews were conducted with the managers of Bumdes, the 3R TPS, and local residents who are close to the community waste disposal site during the researcher's observation.

Considering the conditions and potential of the Taro Village 3R TPS, as well as the ability of the TPS manager to educate and collaborate with relevant parties, the researcher is interested in studying the role of the 3R TPS in the development of Taro Village tourism. Therefore, this research aims to determine the potential of Taro Village as a tourist village to be developed into a unity and a model for tourist village development with its unique characteristics.

METHOD

This research was conducted using in-depth interview methods, where respondents were given the freedom to develop their answers. The responses given evolved in accordance with the researcher's interview guidelines (Sugiyono, 2018). The research was conducted at the 3R Waste Disposal Site in Taro Village, Tegallalang District, Gianyar Regency. The selection of this location was based on the following reasons: It is one of the rapidly growing 3R waste disposal sites not only in Bali but also in Indonesia, and it is one of the ancient villages in Bali. The participation of the local community willing to be educated in a short period regarding waste sorting.

In terms of data collection, two types of data were gathered by the researcher, as outlined by (Bungin, 2020) Primary Data which is obtained directly from the research subjects using data measurement tools applied to the sought-after information subjects. In this study, primary data was obtained from research informants. Secondary Data which is obtained indirectly from its source. Data collection can be done through documents or other individuals. The forms of data in this study include literature, e-books, and related journals that are relevant to the research.

To obtain data, three main techniques were used: interviews, observations, and document studies. The interview technique employed in this research involved in-depth interviews with informants. This in-depth interview technique allowed for flexibility, depending on the informants' responses, enabling the researcher to meet the research needs and discover new insights.

RESULTS AND DISCUSSION

The Potential of TPS 3R for the Development of a Tourism Village.

Natural Potential

The natural potential around TPS 3R is the existence of access with views of rice fields and the famous Taro paras crafts. Access is related to infrastructure facilities to the location to facilitate tourists in reaching their desired destination (Pitana & Diarta, 2009). TPS 3R has one main access as an entrance and exit route to the location



Figure 1. The road access to and around TPS 3R in the village of Taro provides natural potential and Taro paras crafts.

The support of a well-established road access can be seen in Figure 8 and is not a problem for both domestic and international tourists, especially when visiting TPS 3R. Paved roads along with the still green surroundings are attractive and captivating for foreign tourists. This interest is evident in other activities for tourists, such as guided cycling with a local guide. The winding terrain offers its own challenges for international tourists.

Cultural Potential

With the development of TPS 3R integrated with the concept of a Tourism Village, significant changes have occurred in the social and cultural aspects of the local community (Listriani et al., 2022). The cultural and socio-economic differences among tourists pose an interesting challenge with the existence of TPS 3R (Theobald, 2004). The waste management practices of TPS 3R in the village of Taro become a new attraction and experience for tourists. Here are some possible impacts like Strengthens Local Cultural Identity: The development of TPS 3R, focusing on sustainable principles and environmental awareness, raises awareness of the importance of preserving local wisdom and traditional culture. The community takes pride in their cultural heritage and strives to integrate traditional

values with a more environmentally friendly modern lifestyle (Pranata Darma et al., 2020).

Another was Increased Community Involvement: The TPS 3R program serves as a tool to unite the community in a joint effort to maintain cleanliness and beauty in the village. The community actively participates in waste collection, management, and recycling activities, strengthening social bonds among villagers. This results in a stronger collective responsibility towards their environment. At last the Cultural Exchange Through Tourists: The village becomes a popular destination for tourists seeking sustainable experiences. Tourists from various cultural backgrounds come to learn about 3R practices, explore local cultural heritage, and interact with the community. This cultural exchange accommodates a deeper understanding of cultural diversity and provides the community with an opportunity to showcase their identity.

In conclusion, the development of TPS 3R integrated with the Tourism Village has a strong impact on social and cultural aspects. It fosters a deeper environmental awareness, strengthens social bonds, promotes positive cultural exchange, and encourages overall community empowerment (Agung et al., 2021).

Despite the positive impacts already observed, it's also crucial to consider potential negative effects. Generally, potential negative impacts on social and cultural aspects in tourist areas in Bali are categorized as follows (Sudiarta & Wirawan, 2018). The first one was Overcrowding and Loss of Amenities for Residents: This involves the potential loss of boundaries between local residents and tourists, which could diminish the comfort of the local community. Currently, this condition has not been observed in the village of Taro. However, given some cases in Bali where foreign tourists are starting to create their own settlements, this condition should be a matter of concern and caution in addressing it.

The second one was Cultural Impacts: This refers to the consequences of commercializing culture as a tourist attraction, leading to unintentional changes in the local culture. At last it can make a Social Problems: Social issues arise due to the community's tendency to focus on money, leading to consumer-oriented behavior.

Artificial Potential

The processing of waste using machines is one form of human creation related to waste. Some visits from institutions or individuals involve engaging in the main activities at TPS 3R, focusing on waste processing. Waste processing based on the declared sources by the management becomes the main activity at TPS 3R. Starting from the sorting of source waste, transportation, to re-sorting at TPS, it is explained in detail and practiced for the attending visitors..



Figure 2 Activity of processing waste using machines and education program

Routine waste sorting activities, whether using machines or not, are carried out by sorting officers at TPS 3R, as seen in the picture 2. Visitors who are interested in directly observing the sorting activities are also allowed to try waste sorting with the assistance of available staff.

Waste sorting activities involving visitors can be carried out at any time, especially in attracting the enthusiasm of the visitors. Some visitors who are interested in waste processing typically include students and environmental enthusiasts. The activities range from explanations by the Head of Bumdes and the Manager of TPS 3R to jointly conducting waste sorting activities manually or using waste processing machines. When viewed from the job description of each employee, it is evident that activities accompanying each visitor will always receive assistance from every staff member.

Other potentials are manifested in the form of statue craftsmanship with Taro paras as the main potential for the village of Taro, as seen in the picture. Another potential is in the production of souvenirs/gifts from TPS 3R. The processing of plastic waste at TPS 3R can be transformed into items such as hanging decorations, such as the elephant-shaped one depicted in the picture 3 below.



Figure 3 Handcraft from community and TPS using stone (left) and plastic (right)

Another potential that can be found is related to accommodation and eateries. During the research, the presence of residents' homes and homestays emerged as a potential artificial form that needs to be developed. Especially with the active

involvement of the local community, if developed seriously with the initial concept of family-based management, it has the potential to grow into an attractive business (Darma & Agung, 2023). Starting with homestays in residents' homes while maintaining the quality of tourists, the existence of accommodation and eateries will be able to have economic impacts on the surrounding community.

Role of community managing TPS 3R Desa

The role of the community in managing the 3R Temporary Disposal Site (TPS 3R) in the village of Taro is crucial to make sustainable waste management efforts successful and have a positive impact. Through these roles, the community actively contributes to the management of TPS 3R in the village of Taro. Their participation and commitment are key to success in creating a cleaner, healthier, and more sustainable environment, as well as supporting the development of environmentally conscious tourism in the village.

The concept of developing tourism potential and attractions in Indonesia should be community-centered based on characteristics (Waruwu et al., 2022) first one was Small-scale, related to the scope of development ranging from banjar areas, hamlets, and communities. Small-scale groups are much easier to manage and implement tourism activities involving the community. Second was Accepted and developed by the local community. The context is the ongoing environmental care activities, even without tourism development. The similarity in the community, culture, and atmosphere is crucial. Looking broadly at the general population, the similarity in the occupations of the surrounding community helps manage and guide the community in achieving its goals. The third to make an Active community participation from planning, implementation to evaluation of tourism activities in their environment. Sustainable development and preservation. The key lies in the local wisdom of the community, which becomes its main attraction. An example is the unique Taro paras craft, a heritage worth preserving and developing for future generations. Sustainable development and preservation require the GILA concept (Waruwu et al., 2022) (Ideas, Innovative, Direct, and Action), which is a cornerstone for attraction development. The GILA concept is similar to the five dimensions presented by Schmitt in (Pertwi, 2021), which include Sense, Feel, Think, Act, and Relate as part of development by providing new experiences for individuals.

The empowerment pattern in the village of Taro plays a role in realizing the concept of a Learning Society. The concept of combining top-down and bottom-up approaches is one of the steps that can be applied to achieve its goals, as suggested by Friedman in (Hadiwijoyo, 2012). An active Learning Society is expected to develop the capacity of a group, forming the mindset and concern of the community in responding to existing conditions.

Examining the characteristics of development occurring at the 3R TPS in the village of Taro from Jenkins (Adikampana, 2017), it is currently undertaking small-scale tourism development with the following characteristics like Physically, development activities integrate with the local community's life (Wiwin, 2019). The context of development includes awareness of waste management, starting from source-based waste sorting at the household level. Another The development of the area is based on the initiative of the local community. Active participation by the local community in development, from attractions to TPS 3R, is carried out through the Village-Owned Enterprises (Bumdes) of Taro Village.

CONCLUSIONS

The results of the research on the Potential of TPS 3R as part of the development of Taro Tourism Village are as follows: TPS 3R plays a crucial role in the development of Taro Tourism Village as it has fulfilled the components of tourist attractions, activities, accessibility, supporting services, and amenities. The potential it possesses, ranging from natural, cultural, and artificial potentials, has been well-developed. TPS, as a supporter of the tourism village, is highly essential as a manifestation of the cultured community in the village of Taro. The availability of tourist attractions in Taro Village is reflected in the community's habits of preserving the surrounding area from waste accumulation.

The local community in the village of Taro has contributed and actively participated in TPS 3R, particularly in the development of Taro Tourism Village. Their involvement includes active participation in source-based waste sorting, providing education to fellow community members, playing a role in managing TPS 3R, and offering suggestions and input regarding the development of TPS 3R.

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I Gusti Ketut Indra Pranata Darma, was UHN Sugriwa lecturer started from 2019 until now. I Gusti Ketut Indra Pranata Darma was born and raised in the Juwana District, Pati Regency, Central Java. He completed his elementary to high school education in Pati Regency. In 2006, he pursued his undergraduate studies in Electrical Engineering at Diponegoro University, Semarang, graduating in 2012. He gained practical knowledge in the workforce from 2011 to 2013, starting with an internship at LPMP Undip and extending to a villa in Seminyak, Bali. Had experience from Villa Seminyak Bali, he developed an interest in the field of Tourism. In late 2013, he returned to Pati Regency to work at one of the hotels in Juwana. His experience and technical knowledge further enhanced the hotel's progress. In 2014, he decided to continue his master's education as a serious commitment to the field of tourism at the Higher Education of Economics and Tourism (STIEPARI) in Semarang. Additionally, he was entrusted to become an assessor for front office skills by one of the LSPs (Assessment Centers) in Semarang, namely LSP Gunardharma. In 2018, he had the opportunity to teach at SMKN 1 Pati, sharing his industry experience. In 2019, he was accepted as a lecturer at the State Hindu University I Gusti Bagus Sugriwa Denpasar, where he continues to teach until now. The author can be contacted at indrapranata@uhnsugriwa.ac.id.

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I Ketut Arta Widana, was Having empirical experience in the travel industry, particularly in the field of guiding as a tour guide in several travel agencies for foreign tourists. A background in English Literature at the undergraduate level provides a practical skills foundation, and a Master's degree in Tourism Studies offers new insights from an academic perspective. Actively engaged in research in

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I Putu Suyasa Ariputra, known by the nickname Suyasa, he was born in Denpasar and grew up in the Dalung area. I Putu Suyasa Ariputra is a graduate of the Master's program in Dharma Acarya (Hindu Religious Education) at the State Hindu Dharma Institute Denpasar in 2019. Previously, he was a student of Hindu Religious Education at the same campus and successfully completed his studies in 2017. In addition, he also pursued undergraduate studies in Ancient Javanese Literature at Udayana University, completing his studies in 2018. His primary and secondary education was completed in the Badung area. He began his work experience as a non-civil servant Hindu religious counselor from 2017 to 2019, assigned to the Abiansema district, Badung, and in 2020, his last year in the counseling career, he was transferred to the North Kuta district. In addition to being a non-civil servant Hindu religious counselor, in 2018 he was assigned additional duties as a Public Information Counselor in collaboration with the Ministry of Religion and the Ministry of Communication and Information. His career as a counselor went hand in hand with his role as an educator at SD Fajar Harapan, starting from 2017 to 2020. Currently, he is an educator at the State Hindu University I Gusti Bagus Sugriwa Denpasar.

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