

This book is the result of research on tourism villages and SMEs in several areas in Bali, Indonesia and Andhra Pradesh India. The author examines management, branding, digitalization strategies, inclusive innovation in MSME businesses and community contributions in maintaining their sustainability. The development of science and technology combines the approach to managing tourism villages and MSMEs as an inclusive business that benefits society, the economy and the environment. Management and brands are a priority for tourism villages and MSMEs because they are community-based. These researches were funded by the Ministry of Education and Culture Research and Technology DIKTI and the Triatma Surya Jaya foundation.



Dr. Ni Luh Putu Agustini Karta is an associate professor at the Faculty of Business and Tourism at Triatma Mulya University. As Vice Chancellor for Academic Affairs; teaching, research and dedication really inspire the work. Research findings need to be further implemented in people's lives.

The Management and Branding of Village Tourism

Strategy Digitalization, Innovation, Collaboration to MSMEs and Community

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THE MANAGEMENT AND BRANDING OF VILLAGE TOURISM
(Strategy Digitalization, Innovation, Collaboration To MSMEs and Community)



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Preface

Writing down various learning experiences and experiences of interacting with friends and the environment, if written in a book and read by the reader, will give satisfaction to both the writer and the reader. As academics who deepen knowledge through collaborative research and community service, writing books and scientific publications is a moral responsibility that we carry and seek to develop.

The Management and Branding of Tourism Villages is an original work by the author, who has conducted research on various topics and disciplines related to the management of tourist villages in Bali, Indonesia, and in research partner countries, namely Andhra Pradesh in India. Various sub-topics that were studied from 2018 to 2022 include product innovation and digitization strategies, inclusive MSME business, and reviews of various stakeholders regarding management, branding, and sustainability indicators. The COVID-19 period was also a consideration in choosing the theme, so this research had an impact on society during the COVID-19 pandemic. Several research partners from within and outside the country were also involved, so the results of this study became richer in meaning.

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In the end, there is no ivory that is not cracked. For the sake of the perfection of this book, readers' suggestions and input will be very much appreciated to help improve it.

Tabanan, 7 Juli 2023

Author,

Dr. Ni Luh Putu Agustini Karta, S.E., M.M.

Table of Contents

MANAGEMENT AND BRANDING OF VILLAGE TOURISM.....	1
(Strategy Digitalization, Innovation, Collaboration To MSMEs and Community)	1
CHAPTER I.....	8
The Management Of Village Tourism (A Comparative Study on Village Tourism in Bali Indonesia and Andhra Pradesh India.....	8
INTRODUCTION	8
LITERATURE REVIEW.....	9
Community Based Tourism in Village Tourism	9
Community Empowerment.....	10
Destination Management in Village Tourism.....	11
METHODOLOGY.....	12
DISCUSSION AND ANALYSIS.....	13
Village Tourism in Indonesia.....	13
Village Tourism in India.....	14
CONCLUSION	16
CHAPTER II.....	17
Digital Marketing Increase Competitive Advantage	17
Village Tourism in Bali Indonesia.....	17
INTRODUCTION	17
THEORETICAL REVIEW.....	18
The Shifting of Marketing	18
Digital Marketing in Large and Small Business.....	19
Digital Marketing and Competitive Advantage.....	19
METHODOLOGY.....	20
DISCUSSION	20
Digital Marketing Activities of Tourism Villages in Bali	20
Pinge Tourism Village.....	21
Bedulu Tourism Village	21
Taman Sari Buana Tourism Village.....	22
Penglipuran Tourism Village	22
Blimbing Sari Tourism Village.....	22
Comparison and Analysis of Competitive Advantages Based Digital Tourism Village.....	23
CONCLUSIONS AND SUGGESTIONS	24
CHAPTER III.....	25
The Roles and Contributions of Stakeholders in Villages Tourism Brand Management in Bali and India	25
INTRODUCTION	25
LITERATURE REVIEW.....	26
METHODOLOGY.....	28
RESULT AND DISCUSSION	29
Profile of Village tourisms in Bali Indonesia and Andhra Pradesh India	29
Elements of Branding Village Tourisms in Bali Indonesia and Andhra Pradesh India	30
Village tourism destination in Bali Indonesia	30

Brand as Product	31
Brand as Symbol.....	31
Brand as Person	31
Village Tourism Destination in Andhra Pradesh India	32
Brand as a Symbol.....	32
Brand as a Product	33
Brand as a Person	33
Stakeholder Contributions in Branding Villages Tourism in Bali and Andhra Pradesh.....	34
Stakeholder Contribution in branding village tourisms in Bali	34
Stakeholder contributions in branding village tourism in Andhra Pradesh India	35
The model of stakeholder contribution in village tourism	35
CONCLUSION	36
CHAPTER IV.....	37
How Does the Branding Strategy of the Village Tourism Impact in Strengthening the Image in Bali?..	37
INTRODUCTION	37
LITERATURE REVIEW	38
METHODOLOGY.....	40
RESULT AND DISCUSSION	41
Profile of Tourists Villages Studied in Brief	41
Branding Tourism Village In Bali	41
The Influence of Brand Equity in Strengthening the Image.....	43
CONCLUSIONS	46
CHAPTER V.....	48
Business Inclusive Synergy Strategy with MSMEs Supports Tourism Villages in Cepaka Village, Tabanan Regency.....	48
INTRODUCTION	48
LITERATURE REVIEW	48
METHODOLOGY.....	50
DISCUSSION	50
Overview of MSMEs in Cepaka Village.....	50
MSME Resilience Strategy in Cepaka Village	51
Business Inclusion in Cepaka Village	52
CONCLUSION	53
CHAPTER VI.....	55
Community Involvement In Packaging Innovation Ensuring The Sustainability Of Destination (Case Study In Village Tourism Cepaka And Petak During Covid-19).....	55
INTRODUCTION	55
Cepaka Village	55
Petak Village.....	56
LITERATURE REVIEW.....	58
Community Involvement in Tourism Packaging.....	58
Tourism Destination Sustainability	60
Packaging Innovation and Product Image.....	61
METHODOLOGY.....	61
RESULTS AND DISCUSSIONS	62
Community involvement of Cepaka and Petak villages in tourism.....	62
Dimensions of Sustainability of Cepaka and Petak Tourism Villages.....	64

Packaging of Cepaka Tourism Village and Petak Village Spiritual Nature Tourism.....	66
Cepaka Tourism Village Model and Petak Village Spiritual Nature Tourism.....	67
CONCLUSION	67
LIMITATION AND FUTURE STUDIES	67
ACKNOWLEDGEMENT	68
CHAPTER VII.....	69
Synergy of SME in Packaging Of Village Tourism Base on Local Wisdom in Cepaka	69
INTRODUCTION	69
METHODOLOGY.....	70
RESULTS AND DISCUSSION	71
Economic and Social Impacts.....	72
Partner Contribution to Implementation.....	73
CONCLUSION	74
CHAPTER VIII.....	75
Celuk Tourist Village: Maintaining Image Aa A Jewelry Arts Region In Bali Throgh The Struggle Of Cultural Capital And Economic Capital	75
INTRODUCTION	75
LITERATURE REVIEW.....	75
Library Study	75
The struggle for cultural capital and economic capital.....	76
Theory Practice of Bourdieu	76
METHODOLOGY.....	77
RESULTS AND DISCUSSION	78
Causes of the Struggle for Cultural Capital and Economic Capital among Jewelers in Celuk Village, Gianyar, Bali	78
The Practice of Struggling for Cultural Capital and Economic Capital in Jewelry Crafts in Celuk Village, Gianyar, Bali	79
The Image of Jewelry Crafts in the Struggle of Cultural Capital and Economic Capital in Celuk Village.....	80
CONCLUSION	82
CHAPTER IX.....	83
Differentiation and The Five A's Concept In Digital Marketing Of Small and Medium Enterprises During The Pandemic Covid 19 Study at Cepaka Village, Kediri Tabanan	83
INTRODUCTION	83
LITERATURE REVIEW.....	84
METHODELOGY	85
RESULT AND DISCUSSION	85
SMEs Differentiation.....	85
Shifting of Digital Marketing on The Five A's Concept.....	86
Focus on Differentiation	87
The Shifting of Customer Behaviour Based on The Five A's Concepts.....	88
CONCLUSION	89
REFERENCE.....	90

Table Of Figures

Figure 1. 1 Comunity Based Tourism Concept.....	10
Figure 1. 2 Community Empowerment Cycles.....	11
Figure 1. 3 The Destination Management Approach Model.....	12
Figure 1. 4 Activities in Village Tourism Indonesia.....	13
Figure 1. 5 Activities in Village Tourism in India.....	14
Figure 2. 1 Direct Advertising Spending of Online Travel Agencies Worldwide 2012-2018.....	17
Figure 3. 1 Tourism Branding (2019).....	25
Figure 3. 2 Brand as product, symbol and person in village tourisms Bali Indonesia.....	32
Figure 3. 3 Brand as product, symbol and person in Village Tourism India.....	34
Figure 3. 4 Model Stakeholder Contribution in Branding of Village Tourisms.....	35
Figure 4. 1 Keller's Brand Equity Model (2013).....	39
Figure 4. 2 Six Step Branding Conceptual Model (Kotler, 2016).....	39
Figure 4. 3 Qualitative Framework, Karta (2020).....	40
Figure 4. 4 Quantitative Framework, Karta (2020).....	41
Figure 4. 5 Yeh Pulu The Longest Relief in Indonesia.....	42
Figure 4. 6 Home Stay, plowing the fields, traditional tableware (Karta 2019).....	42
Figure 4. 7 The Curch, Bird Watching Eco Tourism in West Bali.....	43
Figure 5. 1 Jogging track arena, selfie spot and Cepaka Harum village icon.....	51
Figure 5. 2 Business Inclusive Model with Cepaka Tourism Village.....	53
Figure 6. 1 SME Survey Result from Desa Petak.....	57
Figure 6. 2 Three levels of sustainability (TLS) framework.....	60
Figure 6. 3 a natural-spiritual spring in Petak village.....	64
Figure 6. 4 a selfie spot and café in Cepaka village.....	64
Figure 6. 5 a selfie spot for the spiritual nature tourism village of Petak and Cepaka.....	66
Figure 7. 1 Outcome Model for Cepaka Tourism Village Packaging.....	72
Figure 7. 2 The Chart Of Communities Participation.....	73
Figure 9. 1 Differentiation on Cepaka Village SMEs.....	86
Figure 9. 2 Mapping Customer Path Throughout The Five A's.....	87

Tables Of Tables

Table 1. 1 Similarities and Differences of Village Tourism in India and Indonesia.....	14
Table 2. 1 Digital Marketing Activities of Five Village Tourism in Bali Year 2018.....	20
Table 2. 2 Comparison of Competitive Advantages of Tourism Villages.....	23
Table 3. 1 Similarities and Differences of Village Tourism in Bali and India 2018.....	27
Table 3. 2 Profile of Village Tourisms in Bali Indonesia.....	29

Table 3. 3 Profile of Village Tourisms in Andhra Pradesh India	30
Table 4. 1 Charateristic of Responden Based on Gender.....	44
Table 4. 2 Charateristic of Responden Based on Professionfession.....	44
Table 4. 3 Charateristic of Responden Based on Age	44
Table 4. 4 Determination Value	45
Table 4. 5 Regression Weigh & Coefficients.....	45
Table 6. 1 Normative Typologies of Community Participation	59
Table 7. 1 Methods of Assistance in the Packaging of Cepaka Tourism Village	70
Table 7. 2 Partner Involvement in Cepaka Tourism Village.....	73
Table 9. 1 SMEs in Cepaka Village.....	85

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CHAPTER I

The Management Of Village Tourism (A Comparative Study on Village Tourism in Bali Indonesia and Andhra Pradesh India)

INTRODUCTION

Bali as a potential tourist destination in Indonesia is very focused in developing tourism. Besides of beach tourism, shopping tourism, rafting, and snorkeling, the local government of Bali is also focusing on developing alternative tourism in the form of community based tourism (CBT). One of CBT activity is the tourist village. The concept of the tourist village is developed in the framework of equitable development, preservation of traditional culture and the improvement of the local economy. Bali Provincial Government allocates a budget of up to 7.5 billion annually for the management of twenty-five tourist villages on the island of Bali beginning in 2015 (Subhiksu, 2014). The target of Bali tourism village in 2015-2018 is 100 tourist villages, according to Bali Mandara Volume II Program by the governor of Bali (Kadisparada, 2014). In 2014 Bali Tourism Office has received submission of 180 proposals of tourist villages. This requires a rigorous selection to eliminate 80 tourist villages that have not fulfilled the requirements as a tourist village. To each selected tourist village, the government allocates Rp 300 million (Subhiksu, 2014).

The government's efforts to equitable distribution of tourism impact, poverty alleviation achieve through tourist village program. The public response is also very positive. The people are racing to propose the proposed tourist village by highlighting the culture, the characteristics of each region that was very unique and diverse. The mindset and the paradigm of society towards the role of the tourist village in improving their life expectancy already imprinted in their minds. Unconsciously this diverse society unearthed the uniqueness of its area to be preserved, packaged so that it becomes a potential product to be sold to tourists. The government has succeeded in stimulating the community to be more concerned about the environment, culture, customs and uniqueness of their respective regions.

Along with the rapid public interest doing local community-based activities, then the government must formulate a strategic strategy in managing tourist village in Bali. The number of tourist villages proposed in Bali reaches 180 villages, while on the other hand the readiness of human resources in the field is still limited. English competence, the skills of serving tourists, international standard cooking skills are still very minimal. In other words the ability of the community to manage the tourist village is not optimal. Program to develop 100 tourist villages in the province of Bali has been pioneered since 2013. Until the end of 2017, total amount of 67 tourist villages were developed and empowered by the Bali Tourism Office (Kompas, 2017).

On the management aspect; tourists village in Bali Indonesia and India have similarities. In order to avoid the monotonous, tourist village implementation model, a specific management pattern is required. Each region should feature different characteristics so that tourists got variety tourist activities. This research analyzed the management aspect of village tourism in descriptive qualitative approach. The findings of this study are expected to illustrate the applied management concept in developing village tourism. The analysis of the impact of tourist villages on the economy in local communities is needed as a tool to decide which aspects should be emphasized.

This research collaboration is conducted by considering each country has the same focus on developing the economy of local people through tourist village. In Indonesia; the selected research object is Penglipuran Tourism Village, Bedulu, and Pentingsari. In India; the research object are

Aruku Valey, Drawaka Tirumala, Amarawati Temple, and Simhachalam. Management and the impact of implementation of village tourism in all of this object will be analyze in qualitative approach.

LITERATURE REVIEW

Some research conducted on community-based tourism aspect in India, have some similarity to community based tourism in Indonesia. Nageshwar Rao (2002), observed of bad management aspect happen in village tourism due to limited skilled of human resources. Khaushik et al. (2009) analyzed that another aspect which is impact to village tourism management are psychology factors, limited of basic facilities owned by villages, lack in communications, and no standard of services, greatly affect the interest of tourists visiting the tourist village. This means that management aspects; include human elements, tools, methods, machines and money are the top priority in developing tourist villages.

Various studies have been conducted by researchers on local people's perceptions of tourism. Nicholas (2007), William and Lowson (2001), Hernandez et al. (1996) states that the local community is very concerned about something that is commercial and social value is done to the village and cultural heritage for the benefit of tourism and the preservation of resources and environment. Shkira et al. (2011) found that community-based tourism is capable of enhancing the conservation of natural resources. The local people earn income from leasing their land, entrepreneur, providing homestay become workers so they got better value for their life.

Mensah and Ernest's research (2013) states that community involvement in community-based tourism activities is elusive and inductive, according to Tosun's (1999) typology. This study shows that the local Bobori Forest community in Ashanti Region, Ghana, has only benefited less from eco-tourism activities. Research Widiyanto et al. (2008) in Ketingan tourist village, found that the development of tourist villages still rely on natural resources. The quality of human resources, marketing, service and quality improvement has not been optimized, thus negatively impacting the sustainability of tourist villages. This is inversely related to the results of the study of Samah and Aref (2009) research's in Malaysia's tourist village. Samah and Aref (2009) found that community participation in local community-based tourism development requires community involvement in initiation, planning, implementation, decision making and management.

Communities take collective action, mutualism, sharing interests by doing activities together. Involvement of the community as stakeholders indirectly carry out management functions. Karta, et al. (2015) research on community-based tourism activities at Kintamani Bangli, shows that stakeholders have different roles and paradigms in the management of tourist attractions. This difference has a negative impact on the feedback given by local people in serving tourists.

Community Based Tourism in Village Tourism

Some tourism concepts, state that people have an important position and role for the sustainability of the destination. According to Islam and Carlsen (2010); Putra and Pitana (2010), community-based tourism (CBT) and Pro-Poor Tourism (PPT) are the right programs to alleviate poverty and create employment opportunities for the community.

This program further more empowered the local communities, giving priority to the rural poor communities, while maintaining the culture and the environment. Hunter and Howards (1995) research concludes that Community-based tourism (CBT), protection and environmental

conservation are prioritized for the purpose of empowering the community (Community Empowerment). Hunter and Howards (1995) outlines the CBT concept in Figure 1.1 below:



Figure 1. 1 Community Based Tourism Concept
Source: Hunter and Howards (1995).

Community-based tourism activities, protection, and nature conservation can mobilize communities to contribute to become more empowered on the economic and social aspect. Community-based tourism activities consist of individual contribution in built tourism facilities, tourism organizations, marketing tourism, and developing small and medium enterprises (SMEs). Institutionally, community-based tourism can be implemented by relevant local agencies that are able to assist in marketing, branding, quality control, regional planning, and public relations, Hunter and Howards (1995).

Another paradigm of community-based tourism is linked to local communities in rural life and marginalized economies. Tourist can be involved in rural life, spending money and learn the traditional culture and ritual. Tourists are invited to come to the village, or tourist destination, thus benefiting the community. Community-based tourism also involved people in rural wild life, traditional cultural and ritual recognition as well as other local wisdom (Responsible travel.com, 2013). Community-based tourism contributes a sustainable impact to the environment and the conservation of natural resources.

In CBT Principles and Meaning (2013), explained that local communities play a full role in CBT. There are three aspects as references in the implementation of CBT, namely: socio-economic, cultural, and environment. Furthermore, Selvam's (1998) study in Kathiresan (2010); research Samah and Aref (2010), found that the participation of local communities is crucial to the success of CBT. Based on the above study, the elements as indicators in CBT are classified as follows.

1. Community participation focused on participation and community involvement in all community-based tourism activities.
2. Improvement of socio-economic of local communities, with indicators of improving living standards, prosperity, and minimizing unemployment.
3. Preservation of tradition, culture and environmental preservation.

Community Empowerment

According to McGettigan and Burns (2004), in the community empowerment cycle that community empowerment through volunteer input is a key criterion at all levels of the community empowerment cycle. The utility value, the position in the social community, the sense of loss of the community, the neglect of the city, the immigration, and the anger of the community encourages a sense of volunteer participation of the community to participate in society. These create a society to proud of its socio-cultural, economic, and empowerment. They also have a high social sense,

economic power, and high commitment towards the better young generation. In more detail it is illustrated in Figure 1.2 below.

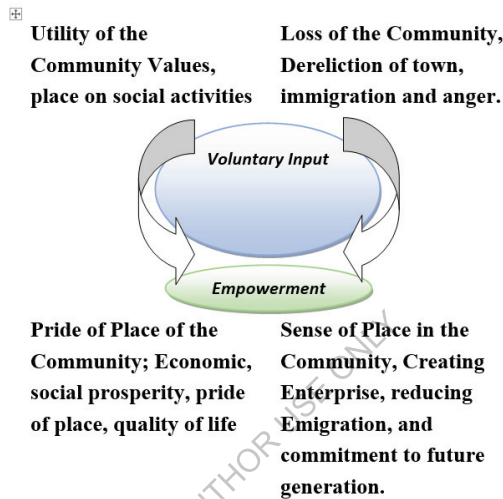


Figure 1, 2 Community Empowerment Cycles

Source: McGettigan dan Burns (2004)

Previous research, Agustini and Suarhana, (2013) concluded that government authority is very limited in the implementation of Destination Management Operation (DMO) in managing Kintamani, Bali. The helplessness limits the Economic of the volunteer spirit in local community. It has not occurred to them to participate further when their clothing and food needs have not been met.

Destination Management in Village Tourism

Destination management approaches was implemented to ensure economic progress and benefits for local communities. In addition, destination management is useful in preventing degradation of all aspects of Local Tourism Destination (LTD) management (Manente and Meneghello, 2006).

Rural tourism development tends to be complex because it involves many parties including private agents, governments, and local communities themselves. As a consequence and evolution in

facing the challenge of managing the destinations, it could not be sold as a unique destination, but must be packaged as products based on market needs (Manente and Mighetti, 2006). Manente (2008) research found that it requires diversification and differentiation to generate positive and beneficial perceptions of value for all aspects of destination management as shown in Figure 1.3.



Figure 1.3 The Destination Management Approach Model
Source: Manente (2008)

Involving local communities is to improve the welfare of the people, the conservation of resources inherent in the social life of the community. Pomeroy and Katon (2000) research states that joint management or co-management or partnership is needed in order to share authority and responsibility with government, local communities, stakeholders, private and academia. Collaboration of all elements in a destination management accelerates the achievement of the destination's development goals.

Kathiresan (2003) describes the types of stakeholders involved in destination management, consist of local user communities, local communities and government agencies. Agencies and associations involved in destination management in Indonesia include PHRI (Association of Indonesian Hotels and Restaurants), ASITA (Association of Indonesian Tour and Travel Agencies), BHA (Bali Hotel Association), BVA (Bali Villa Association), HPI (Guides Association Indonesia), and GIPI (Association of Indonesian Businessman in Tourism Industry). This association has an interest in promoting tourism destinations, planning, developing destinations, and contributing to the increasing number of tourist visits. The challenge faced in the implementation of destination management is the understanding of the destination as a system, then it is understood who the perpetrators are, how they relate, and their interactions within competitive tourism environments.

METHODOLOGY

Some of the above research shows that good management in the management of tourist village is absolutely necessary. The research study which was conducted in two countries, Indonesia and India was done with a qualitative approach. All of the tourist villages have different characteristics. Observation and in depth interviewed conducted to the key informant of each research object. FGDs with stakeholders in tourist villages were conducted in five tourism villages in Andhra Pradesh, India and five tourist villages in Indonesia. The tourism village in India consist of Araku Valley and Borra Caves, Dwaraka Tirumala, Vijayawada, Amaravathi, Simhachalam, Annaram. Village tourism in Indonesia, consist of: Village Tourism Bedulu, Pengelipuran,

Blimbingsari, and Pentingsari. Data also collected from the representative of tourism government, the foundation, NGO, and the local community. A comparative study was done to summarize the similarities and the differences between them, particularly in the management of tourism villages' implementation. The differences, uniqueness, advantages and disadvantages on different aspects of each tourist village in both countries able to create a specific model of village tourism management.

DISCUSSION AND ANALYSIS

Village Tourism in Indonesia

Government of Bali declared a special policy on the development of culture-based tourism villages on Perda No. 16 of 2009. In this regulation is regulated on efforts to increase tourism destinations in Bali, regional development and encourage the village level economy in Bali. Tourism village is one of the development of community-based tourism sector (CBT) based on Balinese culture. Communities provide facilities and infrastructure while maintaining environmental sustainability, emphasizing the economic development goals of the community.

Village tourism concept in Bali, Indonesia is referring to the concept and definition of village tourism by Wiendu (1993). Village tourism concept is a form of integration between attractions, accommodation and supporting facilities presented in a community life structure that integrates with the prevailing rules and traditions. Tourist village usually has a tendency of rural areas that have uniqueness and attractiveness as a tourist destination.

The guest stay in local house, involved with local people, they learn painting, cooking traditional food, cock fighting, visit temple and local genius tourist object. They pay special price for each package. Local people are friendly serving them in traditional touch. These activities manage by local foundation, local group of communities.



Figure 1. 4 Activities in Village Tourism Indonesia
Source: private document (2015)

Village tourism activities are packaged as the tourist requirement. It was quite different for local tourist and foreign tourist. This package also sold in group or individual. Local people directly got the benefit of their contribution in tourism village activities. That's why village tourism in Indonesia growing better than in India. The government also more concern in developing village tourism.

Village Tourism in India

Based on the result of preliminary research in India, has found that tourist villages also the mainstay of local government to accelerate the development of the country. The government also wants that tourism village contributes to the improvement of the local community economy, preservation of tradition, culture and environmental conservation. Actually the implementation of village tourism in India has different style with Indonesia. Tourist villages in India are more appropriately referred as rural tourism. OECD (1994) defines rural tourism is a complex multi-faceted activity: it is not just farm-based tourism. It includes farm-based holidays but also comprises special interest nature holidays and ecotourism, walking, climbing and riding holidays, adventure, sport and health tourism, hunting and angling, educational travel, arts and heritage tourism, and, in some areas, ethnic tourism. Activities of village tourism in India more precise as a rural tourism. Accommodation provided by private party, there was no interaction between the guests to the local people. They only come for visiting the village for holiday, adventure, hunting, or farm based tourism. The government and private sector gain the profit from the activities. Local people are only as employees or street vendor.

These pictures describe my research activities in the rural life in Andhra Pradesh India. Religious tourist activities, and local people activities in Araku Valley and Museum, Dwaraka Tirumala, Vijayawada, Amaravathi, Simhachalam, and Annavaram. All this place are initiated and manage by the government.



Figure 1. 5 Activities in Village Tourism in India
Source: private document (2018)

Based on the both profile of village's tourism, it showed that management concept of tourist villages in India and Indonesia has similarity and differences. Table 1.1 below describe the comparative study of implementation of village tourism in Indonesia and in India:

Table 1. 1 Similarities and Differences of Village Tourism in India and Indonesia

NO	ASPECT	INDONESIA	INDIA
1	Concept	Village tourism = village tourism	Village tourism = rural tourism
2	Definition & contextual	According to Wiendu (1993), tourist village is a form of integration between attractions, accommodation and supporting facilities presented in a community life structure that integrates with the prevailing rules and traditions. Tourist village usually has a tendency of rural areas that have uniqueness and attractiveness as a tourist destination.	OECD (1994) Rural tourism is a complex multi-faceted activity: it is not just farm-based holidays but also comprises special interest nature holidays and ecotourism, walking, climbing and riding holidays, adventure, sport and health tourism, hunting and angling, educational travel, arts and heritage tourism, and, in some areas, ethnic tourism.
3	Organizer	Private, government, local communities, foundation, NGO, religious institutions	Private and government. Local people only as employees.
4	Attraction, accommodation & supporting facilities.	Integrated and provide by local people.	Not integrated, own and manage by private sector.
5	Local Community	Full participate in all activities	Only as an employee in the tourist object, hostel or souvenir shop.
6	Activities	Prevailing roles and traditions, culture, religious activities, archeology	Farm base, ecotourism base, hunting, heritage tourism, ethnic tourism.
7	Advantage	Direct improving quality of life of local community. Creating specific local product for specific market.	Profit / gain to private or government. Only providing mass product.
8	Impact	Direct improving quality of life of local community.	Profit / gain to private or government.

Source: research analysis 2019

According to this research, both countries emphasize community-based tourism activities (CBT) as potential alternative tourism to preserve the culture, improve the economy and welfare of local communities. The different climates, cultures, natural resources and human resources involved in the management of tourist villages need to be solved also in various strategies.

Based on the results of research on the five tourist villages in India, concluded the fundamental difference in the concept and implementation of tourist villages. This differences also makes the village tourism program in Indonesia is very potential in accelerating the equity of development. Community-based tourism activities in tourist villages in Indonesia are able to involve the community, improve community economy, preservation of culture, traditions and ancestral heritage as well as environmental conservation. Community empowerment efforts in village tourism activities foster participation voluntarily, serve with pleasure, proud of the area visited and live mingle with tourists. Thus emigration can be anticipated earlier

Destination management implemented to ensure economic progress and benefit for local people. In both of village tourism need commitment to develop. Particularly in Indonesia; requires skilled human resources in handling this project. There is direct involvement to the guest, so they should have sense of hospitality, high willingness to help and professional in handle the guest. Their management competencies will facilitate them in serving the standard product and satisfying the guest. So the activities of village tourism will totally impact to quality of life through improving the local people economy, culture, environmental conservation.

CONCLUSION

Generally tourist villages feature natural elements, local cultural heritage, customs, local food, and local uniqueness. The local people's paradigm of service, their contribution, their competence is crucial to the success of the tourist village. The whole tourist village that became the object of research has similarities with other tourist villages in the world. In order the village tourism is the mainstay way to develop local economy, culture preservation and conservation of environment, both of the countries should committed to improve the quality of village tourism.

CHAPTER II

Digital Marketing Increase Competitive Advantage Village Tourism in Bali Indonesia

INTRODUCTION

As a tourist destination, Bali still relies on tourism as a superior field that contributes to provincial income. Various activities are packaged in order to better harmonize tourism with people's lives. These improve community welfare and poverty alleviation (Putra and Pitana, 2013). Community-based tourism in Bali, is one of the government's efforts in equitable prosperity by involving local communities in tourism activities in Bali. In supporting these efforts, various programs have been promoted by the local government and the district government. Republic of Indonesia Law Number 10 year 2009 concerning tourism regulates the formation of DTW (Regional Tourist Destination) with the aim of equitable distribution of economic development to all corners of Indonesia. The tourism villages policy have been promoted from 2013. Bali targeted establish 100 tourist villages in 2018. Totally 67 villages have been spread across districts in Bali. Thousands of Indonesia's tourist attraction advantages are ready to become a popular tourism destination in the world. The Balinese culture with its local wisdom is packaged as village tourism activities, has been contributing in increasing tourist visits to Bali.

The promotion tag line of "Wonderful Indonesia", tourist destination websites and conventional marketing strategies carried out by stakeholders, are attractive tourists visiting Bali. Considering information technology advances in digitalization era, all travelers book via online. The company allocates high advertising costs to reach the target market worldwide. Following is the trend of increasing the cost of online advertising carried out by travel agents and hospitality industries in the world 2012-2018.

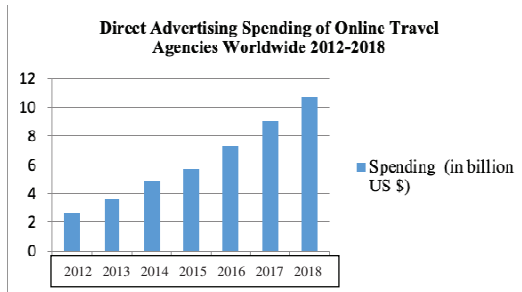


Figure 2. 1 Direct Advertising Spending of Online Travel Agencies Worldwide 2012-2018
Source: <https://www.statista.com/2019>

International Satisfaction (2019) in Figure 2.1 describes the cost of advertising online travel agents in the world last eight years experiencing an increasing trend. The online booking

contribution to the achievement of the hospitality business sales target reaches 75-80% (IHGMA, 2018). Therefore, the general managers of the Indonesia Hotel General Manager (IHGM) Bali association stated that in this digitalization era, they should focus more and adopt digital marketing in sales and promotions. Digital marketing has a very dominant effect in marketing large and small scale businesses. In small-scale hospitality businesses; such as villas, cafes, home stays and tourist villages, promotions and packaging tend to be very simple. This research focuses on the digital marketing aspects of tourism villages. A new breakthrough is needed in digital promotion in order to provide added value in terms of branding and sustainability, the tourist village. Based on this data, the authors are interested in further analyzing how is digital marketing contributes to the increasing competitive advantage of tourist villages in Bali?

The tourist village research object are Pinge Tourism Village and Taman Sari Buana Tourism Village in Tabanan Regency, Bedulu Tourism Village in Gianyar Regency, Penglipuran Tourism Village in Bangli Regency, and Blimbingsari Tourism Village in Jembrana Regency. When all companies compete with the trend shifts to digital marketing; how does this shift contribute significantly to the competitive advantage of the tourist village? Websites, online bookings, blogs, and instagram and Google ads are done to pursue high sales targets. The government is trying to continue to improve connectivity by providing high-speed internet services. This trend makes all village tourism managers choose the right strategy in promoting their products and services. What is the role of digital marketing in increasing tourism village competitive advantage?

THEORITICAL REVIEW

The Shifting of Marketing

Wardani (2017) research the shift in marketing from horizontal marketing to digital marketing; shows that there is a shift of 43% in horizontal marketing activities towards digital in star hotels in Bali. Various media that promote Bali in the virtual world, become a gateway for information for prospective tourists to choose Bali as a tourist destination. Digital Marketing Tourism in E-commerce.com (2018) describes the form of business promoting and marketing a region / tourist attraction using digital media. The digital marketing activities include: websites, social media, online advertising, direct marketing e-mail, discussion forums, and mobile applications. Indonesiacommerce.com (2018) states that the advantages of digital marketing are not owned by conventional marketing strategies (off line marketing), especially in terms of measurement or a measure of the success of a strategy. Today marketing orientation is not only physical fulfillment but also touches the mind, spirit, emotions and even the soul. When related to the theory of Covey (2004), it explains the basic components of a human body, an independent mind with analytical abilities, a heart that can feel emotions, and a spirit or philosophy. Then this component is used as a target to fulfill the indicators of the success of marketing activities. Marketing is not only to meet need and wants, but to create brand, product loyalty and sustainability. Kotler and Kartajaya (2002) describing evolution in marketing is from a narrow and rational process built on the company's mission (marketing 1.0), to the community, visionary netizens (marketing 2.0), shifting towards marketing based on mind, spirit, heart (Marketing 3.0) and now empties into marketing 4.0 or digital marketing (Kartajaya, 2018). Marketing 1.0 is known as a product oriented era, Marketing 2.0 is known as the customer centric era, marketing 3.0 is known as the era of centric people and marketing 4.0 is known as the digital era. .

Research by Hudson (2007) in Suryawardani (2016); explaining the 2012 and 2013 statistical data shows that digital marketing is still a developing field. Digital marketing is often referred to as 'online marketing', 'internet marketing' or 'web marketing'. The term digital marketing

has grown popular over time, especially in developed countries. In the United States online marketing is still prevalent, in Italy it is referred to as web marketing but in the UK and throughout the world, digital marketing has become the most common term (Van, 2007).

Digital Marketing in Large and Small Business

Digital marketing strategy is not only carried out by large companies, but home-based SME groups with products in the form of handicrafts in Singosari, Malang are able to increase production sales significantly through the digital marketing strategy (Pradiani, 2017). Their understanding of digital marketing has contributed to their business. The era of digitalization continued to develop after emerging mobile phone technology media with various applications that can connect buyers with sellers quickly and at low cost. The existence of a unicorn business such as go-jek, go-food, go-car, online shop and online service has shifted the conventional marketing paradigm to digital marketing. Research Chan et al. (2017) tested the comparison of user experience in the mobile apps Go-Jek and Grab through measuring sub variable user experience: happiness, task success, earnings and uptime. They found these mobile apps (Go-Jek and Grab) have differences regarding their User Experience.

Temasek Review (2015); Anandan and Sipahimalani (2015) stated that hundreds of millions of Southeast Asian people have been online, attention is focused on opportunities in the dynamic internet economy in the region. In the "e-Conomy 2025 Southeast Asia" report last year, Google and Temasek examined the tremendous growth in the Southeast Asian internet economy that has exceeded expectations. The internet economy in this region will reach \$ 50 billion in 2017, exceeding the expectations of previous growth of 35 percent. In the report "e-Conomy Southeast Asia Spotlight 2017", it has been proven that this region is on the right track to realize an internet economy worth \$ 200 billion by 2025.

The shift in the economic base from conventional to internet minded has been followed by all business actors both SMEs and large scale businesses. The availability of internet services to various parts of Indonesia makes it easier for general business managers and tourism to marketplace. One of the advantages of digital marketing is its speed and accuracy, so that in droves of SMEs shift their marketing strategies from conventional strategies to digital strategies (Indonesiacommerce.com, 2018).

Leeflang et al. (2013) revealed that the challenge for companies in this digital era is to fill the gap in resource talent, adjust organizational design, and the immediate implementation of the matrix is a great opportunity in increasing cross sector companies. The era of digitalization forced companies to make changes in everything to strengthen their position in competition. Companies with low resource understanding of digitalization will slowly be left behind by their customers (Kartajaya 2008). The internet era has now penetrated into the smallest community, namely the village. In the perspective of internet business in the village, it needs to be optimized in order to increase profit holistically. Supriyanto and Khoirunisa (2015) examined that the rapid development of the internet strongly supports tourism villages in conveying information and promotions through social media. Likewise, tourism villages in Bali, the existence of the internet is used by rural tourism to increase branding and competitive advantage.

Digital Marketing and Competitive Advantage

Other studies also explain experience of internet in terms of time suggested to affect positively the perceived trust in e-commerce (Corbitt et al., 2003). In addition, more frequent users of a service provider will experience greater satisfaction with the service (Shankar et al., 2003). Therefore, it was expected that the website would have a positive effect on web site satisfaction, trust, and loyalty. The faster the company shifts its marketing activities based on digital, the more

superior in competition. The company's competitive advantage is defined by Kotler and Armstrong (2003) as advantages over competitors that are obtained by offering lower value or by providing greater benefits because the price is higher". Porter (2004) defines competitive advantage as the heart of company performance in competitive markets through diversification. Competitive advantage is a strong union between corporate excellence and organizational effectiveness in adapting to changing environments (South, 1981). All company resources that support competitive advantage are often used as research to form the basis of strategies that will be applied in company management (Rumelt, 1984 and Porter, 1985). Day and Wensley (1998), A Pit, (1996) state that the unification of the basis of competitive advantage from organizational capabilities and resources is a determinant of the company's position and performance in the eyes of competitors. Rangkuti (2005) describes the aspects of a company's competitive advantage including two things; namely the potential for competitive advantage and competitive advantage position. The potential for competitive advantage includes the quality of human resources, distribution networks, production capacity and control. The position of competitive advantage includes cost leadership, competition and customer value. Both of these aspects will provide a more structured picture of the advantages achieved by a company.

METHODOLOGY

This research is a qualitative descriptive study using competitive advantage analysis of five tourist villages in Bali. Competitive advantage analysis refers to Rangkuti's (2005) competitive advantage theory, Porter (1985). Observations, interviews and document studies were conducted to explore information and data from key informants. Eight key informants were interviewed in exploring the application of this tourism village digital marketing. Exploration studies on websites and social media owned by each tourism village were further analyzed through a qualitative approach, namely the analysis of competitive advantage. Furthermore, a comparative study was conducted on the application of digital marketing to the five tourist villages so that the impact can be clearly described.

DISCUSSION

Based on the results of interviews and exploratory studies on the management of the five tourist villages, further discussion is classified into two, namely the first elaboration of the five digital tourism marketing activities of the village and second, the comparison of the competitive advantage analysis of each tourism village.

Digital Marketing Activities of Tourism Villages in Bali

The results study of the implementation of promotional media carried out by the five tourist villages of the research objects are explained in the following Table 2.1

Table 2. 1 Digital Marketing Activities of Five Village Tourism in Bali Year 2018

NO	Activities	The Village Tourism				
		Pinge	Bedulu	Taman Sari Buana	Penglipuran	Blimbing Sari
1	Website	A	A	A	A	A
2	Instagram	A	A	NA	NA	A
3	Google Advertise	A	A	A	A	A

4	Face book	A	A	NA	A	A
5	Online booking	NA	NA	A	A	A
6	Blogger	A	A	A	A	A
7	Offline booking	A	A	A	A	A
8	Video	A	A	A	A	A
9	Brochure	A	A	A	A	NA
10	Direct marketing	NA	A	A	NA	NA

NA = Not available

A = Available

Source: Data Processed 2018

Based on the data in Table 2.1; It can be explained that all tourist villages have integrated digital marketing activities. But the number of tourists who enjoy the package of tourism villages has not been optimally felt by the managers and the local community. Further are explained the village tourism implementation and its digital marketing activities.

Pinge Tourism Village

Pinge tourist village is located in Marga District, Tabanan Regency. This tourist village is managed by local communities with excellent programs enjoying the life of agriculture in the village. Its activities include plowing fields, learning to plant rice, learning to dance, paint and playing the traditional music. There are several houses that provide accommodation, with each house having 5-8 guest rooms. There is no special division that consistently handles the promotional activities of this tourist village. Some village leaders usually voluntarily market it. Marketing intensity is not intensely carried out, so this has resulted in a very low level of tourism village occupancy. Tourists know the Pinge tourist village through online media and read news from bloggers on the internet. They have webs, videos, brochures, facebook, instagram but there is no special marketing staff handles direct marketing and online marketing.

Bedulu Tourism Village

The very unique tourist village of Bedulu, initiated by Anak Agung Astawa through the PNPM Mandiri project funding from the local government of Bali in 2010. Bedulu village has an ancient site of Yeh Pulu Relief and several other sacred archeological relics. Bedulu Village is managed by the Damodayana Foundation, Bedulu holds a special meaning in the history of the development of Hinduism in ancient Bali. The attractions of this tourist village include cultural activities that breathe Hinduism such as playing traditional music, dancing, painting, making Balinese specialties, cooking class, exploring archaeological reliefs, tracking bicycles and kock fighting. Bedulu Village is very close to famous tourist destinations namely Goa Gajah and the longest historical relief in Bali named Yeh Pulu. This village tourism package offer is always compared with a visit to Goa Gajah, so it is attractive to tourists. The results of observations on the digital marketing aspects of Bedulu village show that Bedulu tourism village is managed more professionally in terms of marketing. The interview with Astawa (2018) said that Bedulu Village has brochures, videos, websites, offline booking, and direct marketing by the manager. Often visitors also write their experiences in blogs that are very potential to be explored by tourists. The location of the Bedulu tourist village, which is close to Goa Gajah and some of the favorite tourist

attractions in Ubud, makes this tourist destination calculated by tourists, so the room occupancy rate reaches 40-50% in a year. This position makes this tourist village a guarantee of sustainability.

Taman Sari Buana Tourism Village

Tamansari Buana is a tourist village born with a very professional management concept. The interview with the owner (Buana, 2018) and several staff and managers also explained that Tamansari Buana has strong marketing links both nationally and internationally. The promotional media used are quite diverse and well-managed, so that the average selling price is higher, with standard service quality. Activities offered in this tourist village are nature-based cultural activities; such as learning to plow fields, playing traditional music, dancing, and cooking traditional Balinese food. The promotional media used by Taman Sari Buana in touching prospective customers is quite varied. The market includes tourists from all over the world and potential tourists from Europe. Online and offline bookings, bloggers, websites, facebook, instagram, brochures and direct marketing are done well so that it has the maximum impact on increasing the number of tourist visits coming to Tamansari Buana. Although the number of rooms available is limited, the number of tourists who come is a lot to do cultural activities and experience traditional Balinese life. The skill of the manager in packaging and marketing the products of this tourist village makes Tamansari Buana tourism village get profit in its limitations.

Penglipuran Tourism Village

Penglipuran Tourism Village is a heritage tourism village from the ancestral era which is maintained with original architecture. Traditional life in homes in ancient times was packaged as a special attraction that reflected the strength of customs and traditions that bind Balinese people in the era of civilizations in ancient Balinese kingdoms. Local government and local communities are involved in managing this tourist village, so that it gives a balanced contribution to the welfare of local residents. Promotional efforts are almost all carried out and supported by the government. This tourist village is different from other tourist villages. In Penglipuran tourists only watch the customs and traditions of the indigenous people who live in ancient houses of Balinese society. The stories and legends of the life of this village community are quite unique, usually explained by tour guides or local communities visited by tourists. There are only 2-3 villas for rent. Traditional houses have not been standard as a means of accommodation for tourists. The tendency of tourists to come to take pictures, chat with local residents and shop for local handicrafts. Media promos that are utilized by Penglipuran village in marketing activities are quite varied. The regional income from the ticket cost to enter the village is quite large and the turnover of visitors is also quite high.

Blimbing Sari Tourism Village

Blimbing Sari tourist village has a distinctive characteristic from other tourist villages. This village is known as the spiritual tourism village of Christianity. The village was first established since the opening of vacant land by Balinese Christians in the era of 1940. Every citizen was given a two-hectare land to grow crops. Blimbing Sari Village is well-known as a coconut producer, chocolate and palm sugar production. Tourist destinations close to this area include West Bali Tourism Park, Palasari Dam, and snorkeling tours on Manjangan Island. Tourists who visit this place, besides doing spiritual activities, they are also invited to visit the process of making palm sugar, the process of farming, and walk around the plantations and see rare Balinese birds, namely White Starling. This tourist village conducts product promotion activities with several balanced promotional media between the use of brochures, direct marketing, websites, offline marketing, advertising on Google, online travel agents and the writings of bloggers. They haven't optimized facebook, video and instagram. The difference in the implementation of marketing activities

between the Blimbing Sari tourist village and other villages lies in the promotion mechanism. In Blimbing Sari, the home stay owners promote their homestays intensively. The manager is more focused on selling packages to visit Blimbingsari tourism village. Cooperation is still needed between the manager and homestay owner in marketing Blimbingsari tourism village.

Comparison and Analysis of Competitive Advantages Based Digital Tourism Village

Table 2.2 below describes the comparison of competitive advantages of tourist villages that implement digital marketing in its management. The aspects of competitive advantage from each tourist village were analyzed on the potential aspects of competitive advantage and the position of competitive advantage referring to the theory of Rangkuti (2005).

Table 2. 2 Comparison of Competitive Advantages of Tourism Villages

POTENTIAL COMPETITIVE ADVANTAGE	DIGITAL-BASED TOURISM VILLAGE	CONVENTIONAL-BASED TOURISM VILLAGE
a. Quality of Human Resources	Competent in handling online marketing, faster, smart and up to date. Understand several international languages. Able to develop extensive relationships without limits with various media.	Only able to handle offline, slower and conventional. Limited in language comprehension Relationship is limited to correspondents via mail and e-mail.
b. Marketing distribution network.	Extensive covering the whole world. Utilizing unlimited social media.	Limited to certain networks. Utilizing offline, physical and limited media
c. Production capacity	Maximum, even though it exceeds capacity but can still be predicted.	Minimum, because it collides with a method that is less precise and loses quickly.
d. Control	Fast control, accurate and sustainable. Online, based on system.	Slow, less accurate, fragmented. Conventional and manual.
POSITION COMPETITIVE ADVANTAGE	DIGITAL-BASED TOURISM VILLAGE	CONVENTIONAL-BASED TOURISM VILLAGE
a. <i>Cost leadership</i>	Promotion of social media is cheaper. Can sell products at competitive prices.	Conventional high cost promotion. Selling prices tend to be more expensive
b. Competition	Healthy competition. The right competitive strategy. Creative and innovative in competition.	Less able to compete. Without thinking about competitive strategies. Less innovative
c. <i>Customer Value</i>	Consistent attention to customer value. Get maximum value from customers in the digital era. Services to customers are standard	Keep paying attention to customer value. Less reach of customers with a touch of technology. Service to customers is not yet standard.

Source: Data Processed 2018

The results of this summary explained that the role and contribution of digital marketing is very high in achieving the competitive advantage of tourism villages, both in terms of potential competitive advantage and position competitive advantage. In general, the tourist village of Penglipuran, Bedulu and Tamansari Buana implemented more intensive digital marketing than the tourist villages of Blimbingsari and Pinge. This is in line with the theory of competitive advantage (Rangkuti 2005), (Porter, 1985) where the three tourism villages are more profitable, superior, branded and competitive in competition compared to the other two tourism villages that are less focused on digital marketing. In line with the research of Leeflang et al. (2013) and Kartajaya (2008) the contribution of human resources in the digital era was also able to increase the competitive advantage of tourist villages in Bali. Strengthened by Supriyanto and Khoirunisa (2015), (Corbitt et al., 2003) this finding reiterates that the contribution of the internet, internet providers and the shifting effort to the digital era, can increase the competitive advantage of tourism villages.

CONCLUSIONS AND SUGGESTIONS

Based on the analysis of digital marketing implementation and the comparison of the competitive advantages of the five tourism villages, it can be concluded as follows:

Some suggestions that should be done by the five tourist villages include: In improving performance; conventional tourist villages as soon as possible must shift to digital marketing. In order to excel in competition, aspects of potential competitive advantage (quality of human resources, distribution network, production capacity and control) and the position of competitive advantage (cost leadership, competition and customer value) must be a priority in management. In this digital era, in order to survive, the village tourism business that is run must be able to utilize information technology creatively and innovatively.

CHAPTER III

The Roles and Contributions of Stakeholders in Villages Tourism Brand Management in Bali and India

INTRODUCTION

Various slogans and tag lines were created by each country to better introduce and popularize destinations in that country. Wonderful Indonesia, Malaysia Truly Asia, Amazing Thailand, Incredible India, and others, aim to popularize the tourist destinations in their respective countries. Indonesia's success in destination branding involves various stakeholders. The involvement of these stakeholders is usually associated with financing, power and regulation. However, it's also common for the branding to be carried out by private industry and that they have a better impact than the branding carried out by the government (Marzano and Scott, 2005).

In the branding strategy, the accuracy in determining the branding element can influence success in achieving the objectives of the branding activity. The elements of branding can be seen from the perspective of the product, visualization, media proposition, advertising stars, symbols/logos, or even from the popularity of the company (Aaker, 1991). Each country makes slogans, tag lines icons, and symbols that characterize their country. The following images show some examples of branding tourism countries in the world (Figure 3.1).



Figure 3. 1 Tourism Branding (2019)

Each country manages destination branding well so that it has a positive impact on tourist visits. Data from the Indonesian Ministry of Tourism (2015) recorded that Indonesia gained one hundred ranks, becoming #47 of the countries with the best tourism branding in the world. Now, according to the Travel and Tourism Competitiveness Index World Economic Forum (2019) Indonesia has got rank #42. Yahya (2018) stated that in 2018, the Wonderful Indonesia brand won the "Brand of the Year" award from the Philip Kotler Center with Association of Southeast Asian Nations (ASEAN) Marketing coverage. To follow up to the Indonesian government in terms of branding in 2018 Indonesia set priority ten tourist destinations to be new Bali. Some of the destination is a new tourist destination developed by the president by rebranding, some of them are the leading tourist destinations as a renewal of the branding in 10 tourist destinations that have developed previously.

Indonesia also won The 100 Top Brand Sustainable Destination in the world in October 2019. The achievement consists of two village tourisms in Bali, namely Pemuteran and

Penglipuran Village tourisms and two village tourisms in Yogyakarta, namely Pentingsari and Nglangeran Village tourisms (Salman, 2019).

The very encouraging is that the sustainable brand was achieved by four village tourisms, not other nature-based destinations. These village tourisms have successfully applied a sustainable concept in village tourism management.

This article discusses the role and contribution of stakeholder in branding activities that have been done by the village tourism in research object in Bali and India. Why chose India? The product and symbol of this country is mostly embedded as a brand of the country. The textile, the jewelry, the statue and other symbols of God become the icon of village tourisms. All brands are managed by the government and the private sectors as well as in Indonesia. The village tourism explores the villager's life and environment. These become the curious phenomena to be research just like in Indonesia. Further explanation, see in the following section, especially Table 3.1.

LITERATURE REVIEW

The importance of brand identity in tourism industry has been discussed by many scholars. Aaker (2013), states brand identity as a combination of 8-12 elements that fall under four perspectives: (1) Brand as Product - This consists of product scope, product attributes, quality or value of the product, uses, users, and country of origin; (2) Brand as Organization - it consists of organizational attributes, local workings versus global activities; (3) Brand as Person - it consists of brand personality and consumer-brand relationships; (4) Brand as Symbol - it consists of audio and visual imagery, metaphorical symbols, and brand heritage. The elements that make up the brand are attached to products, organizations, people, and symbols. A strong combination of these four aspects will also have a substantial impact on the brand image created.

Kotler (2016) explains that branding must begin with the intent and purpose of the branding process that answers promises to buyers or visitors of the destination. The destination needs to use its positioning and differentiation in communicating the intent of the brand, which is finally able to characterize the destination's brand identity so that visitors finally trust and benefit from their visit. Likewise, the concept of brand management, according to Aaker (2013) which explains the brand equity process must start from brand salience/awareness, then brand perceive quality, brand association, brand loyalty and other brand propriety assets. Another concept of brand equity by Keller et al. (2013) that brand equity is consist of brand identity, brand meaning, brand response, and finally, brand relationship. When these stages are not perfect, the result or benefits of the brand are not optimally felt by the destination.

Dinanti (2015) research finding state that brand and service quality are influence the purchase intention. Furthermore, Arslan & Zaman (2014) find that brand image is similarly to personal customer image, so if the brand image is good, the purchase intention of the customer will increase. Another perspective of image also stated by Batra, R. & Homer, P. (2004); they explore the situational impact of brand image beliefs is highly influence the purchase intention.

The stakeholders are important in destination management. Previous research in Kintamani Bali, explore the paradigm of stakeholder find that the paradigm and the role of stakeholders affects the quality of services, image, satisfaction and the loyalty of tourists (Karta, et al. 2015). Semerciöz, (2008) defining stakeholders and understanding relations, potential for cooperation and threats between stakeholders is important factor for destination management. Good coordination and relationships between Provincial Directorates of Culture and Tourism and their stakeholders in three regions (Marmara, Aegean and Mediterranean) in Turkey are highly contribute to the destination management. In relation to branding; the definition of destination branding as a collective phenomenon carries critical implications. Firstly, the creation and the management of a

destination brand are described as requiring collaborative effort among stakeholders (Morgan, Pritchard & Piggott, 2002).

The ability to characterize the stakeholders in terms of their relative power is a problematic issue and different measurement methods are available for assessing stakeholder power such as the positional method, the reputational method and the decision-making method (Marzano and Scott, 2009).

According to Tkaczynski et al. (2009), stakeholders involved in the management of village tourisms are divided into two, namely primary and secondary stakeholders. Primary stakeholders consist of government organizations, competitors, destination marketing organizations, hotels, residents, event organizers, transport service providers, tourists, and restaurants. Secondary stakeholders consist of advisory boards, community groups, stations, media, retail outlets, and universities. Saftic et al. (2011) state that stakeholder approach is a concept related to management primarily referring to organizations which is characterized by its relationships with various groups and individuals, which may include employees, customers, suppliers, governments. Furthermore, this study compiles a model that provides conclusions about the roles and contributions of stakeholders in the village tourism brand management

Previous research on village tourisms conducted in five village tourisms in Andra Pradesh India and five village tourisms in Bali Indonesia; Karta et. al. (2018) stated that between Bali Indonesia and Andhra Pradesh India there are different concept and perception regarding village tourism concept and implementation (Table 3.1).

Table 3. 1 Similarities and Differences of Village Tourism in Bali and India 2018

No	Aspect	Indonesia	India
1	Concept	Village tourism = village tourism	Village tourism = rural tourism
2	Definition and contextual	According to Wiendu (1993) village tourism is a form of integration between attraction, accommodation and supporting facilities presented in a community life structure that integrates with the prevailing rules and traditions. Village tourism usually has a tendency of rural areas that have uniqueness and attractiveness as a tourist destinations.	OECD (1994) Rural tourism is a complex multi-faceted activity. It is not just farm based tourism. It includes farm based holidays but also comprises specials interest nature holidays and ecotourism walking, climbing, riding holidays, adventure sport and health tourism, hunting and angling, educational travel, arts and heritages tourism, and in some area ethnic tourism.
3	Organizer	Private government, local communities foundation, NGO, customary villages organization.	Private or government; local people only as employees
4	Attraction, accommodation and supporting facilities	Integrated and provided by local people	Not integrated; managed and own by private sector.
5	Local communities	Full participate in all activities	Only as employee in the tourist attractions, employee at the hostel or souvenir shop.

6	Activities	Prevailing roles and traditions, culture, religious activities, visit museum	Farm base, ecotourism base, hunting, heritage tourism, ethnic tourism.
7	Advantage	Direct improving quality of life of local community. Creating specific local product for specific market.	Profit / gain to private or government. Only providing mass product.
8	Impact	Direct improving quality of life of local community.	Small impact to local communities.

Sources: Karta (2018)

Karta and Babu (2018) state that based on the both profile of village's tourism, it showed that management concept of village tourisms in India and Indonesia has similarity and differences. The village tourism in Bali packs a tour package by integrating cultural-based activities in the village that involve local communities such as learning to dance, cooking classes, painting, learning to plow rice fields, and other activities that introduce the Balinese lifestyle. In Bedulu Village tourism, the guest learns Kecak Dance from the local's dancer group. They also learn how to plow the rice field from the farmer in Pinge village, take Balinese food cooking lessons in Sari Buana village, and other activities.

All those experience are very popular for tourists because they are directly involved in the activity. There are valuable experiences gained by tourists in these interactions. Because this activity is carried out in rural and culture-based nature, the region's uniqueness is indirectly the focus of tourists' attention. Suarathana et.al (2015) state that village tourisms employed the local people's participation properly, so the local people gained economic, social cultural and environmental benefits. In marketing aspect, village tourisms in Bali have implemented digital marketing in promoting the destination.

Karta et al. (2019) research state that digital marketing increases the potential and position of competitive advantage of village tourism. This study suggests that to improve the competitive advantage of village tourisms, each manager must shift conventional marketing activities to digital-based so that village tourisms can compete more competitively. Karta et al. (2019) research on marketing in village tourisms conclude that digital touches on marketing of village tourisms simultaneously impact the positioning and branding of village tourisms and greatly contribute in strengthening the image of village tourisms. The implication of this research is that the village tourism must carry out more specific branding so that its positioning becomes unique which can directly strengthen the image of the village tourism.

METHODOLOGY

This research collaboration conducted with a partner from Andhra University, India. Same as Indonesia; India also has favorite rural tourism destinations that has been contributing positively to the local community and the brand of the country.

This research emphasizes the role and contribution of stakeholders in the village tourism management brand based on a brand theory by Aaker (1991). On the stakeholder perspective; how each stake holder contributes is explored through in-depth interviews with 20 (twenty) resource people. Observation and visiting government tourism bureaus and agents involved in branding tourist destinations conducted in both countries. Focus group discussions were also held with several speakers in Andhra Pradesh and in Bali Indonesia. In depth interview conducted with five managers of village tourism in Bali, the staff of each village tourism, the owner of home stay, the

guide and instructor of cooking class, travel association and NGO. In India, in depth interview is conducted with the owner and staff of the textile's SME (Small Medium Enterprise), the owner and staff of gold covering's SME, government representative, the local community, Andhra Pradesh's Tourism Board staff, manager of Aruku Valley and shop keeper in gift shop around village tourism. Focus group discussion conducted once for each research object. This study is a qualitative research approach. The results of this study found a role model and stakeholder contribution to the implementation of village tourism branding in Andhra Pradesh, India, and Bali in Indonesia.

RESULT AND DISCUSSION

Profile of Village tourisms in Bali Indonesia and Andhra Pradesh India

This research was conducted in village tourism destinations in two countries, namely Bali Indonesia and Andhra Pradesh India. Research objects in Bali consist of five, namely Pinge Village tourism, Sari Buana Park, Bedulu, Blimbingsari, and Penglipuran. These villages tourism are selected because they are favorite, visited by many tourist, they have got positive brand, and located in several regions in Bali.

In contrast, in India, the research was carried out on four destinations; namely Aruku Valley, Kailasagiri Park, Kalamkari, and Chikalapudi in Machilipatnam. All objects highlight the local community's activities in the villages. Many tourists visited due to the favorites brand's product, identity and the symbol of the destination.

Table 3. 2 Profile of Village Tourisms in Bali Indonesia

Name Of Destination	Location & Characteristic	Attraction / Activities	Branding
Panglipuran	Kintamani Bangli, cold weather, traditional heritage of local villager's life. Manage by local villager.	Visit traditional house, sacral and traditional life norm and ethic.	Traditional village house design and life.
Bedulu	Gianyar Regency, heritage relief and archeology, traditional art, traditional food and life heritage. Manage by local foundation.	Visit relief Yeh Pulu, Goa Gajah Temple, archeology, learn dancing, painting, cooking class of Balinese food, tracking, involved in traditional life activities.	Kecak dance learning, amazing relief tracking, unique art on egg painting.
Pinge	Tabanan Regency, rice plantation, traditional art performance, cold weather. Manage by individual villager.	Plowing rice, learns dancing, playing traditional Balinese music, making traditional kite.	Natural villager's life.
Taman Sari Buana	Tabanan Regency, traditional villager's life. Manage by professional / private	Plowing rice, learns dancing, playing traditional Balinese music, cooking class Balinese food with traditional	Experience the traditional life.

Blimbingsari	Jembrana Regency, spiritual and religious activities. Manage by private in cooperation with church.	equipment. Spiritual journey, retreat, tracking, bird watching.	Spiritual tourism Christian Based and exotic bird watching.
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Sources: Research Data (2019)

Table 3. 3 Profile of Village Tourisms in Andhra Pradesh India

Name Of Destination	Location & Characteristic	Attraction / Activities	Branding
Aruku Valley	Visakapatnam, cold weather, snowy valley	Visit the cave, gardens tour, apiculture, coffee plantation, coffee and chocolate museum, cultural museum, water falls, jungle bells, honey bee cultivation.	The village of coffee, chocolate and honey, fragrance snowy valley
Kailasagiri Park	Visakapatnam, religious place & temple	Visit temple, praying, painting own picture, sight seeing	Holly statue of Lord Shiva and Parvati
Kalamkari	Visakapatnam, SME for traditional high quality textile.	Handmade painting and traditional making textile. Producing textile for export.	Kalamkari high quality textile, shopping market.
Chilakalapudi at Machilipatnam	Visakapatnam, SME for gold covering jewelry.	Designing and producing rod gold jewelry, handmade or semi fabricants.	Village of jewelry product as an icon of Bollywood

Sources: Research Data (2019)

Elements of Branding Village Tourisms in Bali Indonesia and Andhra Pradesh India

The Aaker branding theory (1991) stated that brand identity as a combination of 8-12 elements, then classified again in four perspectives, namely brand as product, brand as an organization, brand as a person, and brand as a symbol. After being reviewed one by one, the branding element used is a unique combination of branding elements and sub-elements. In more detail explained as follows:

Village tourism destination in Bali Indonesia

Based on the concept that has been socialized by the Ministry of Tourism, where village tourisms in Indonesia are village tourisms that involve tourists and local people in the cultural activities of local communities. The interactions among the guest to local people and other stakeholder have a positive impact on the economy, social and environment for local communities. Karta's research (2018), conducted a comparative study of village tourisms in Bali and Andhra Pradesh, India found that in India, there is no interaction between tourists and local people, so it does not have a positive impact on the economy, society, and environment.

Based on the results of interviews and focus group discussions with key informant of village tourisms in Panglipuran, Pinge, Blimbingsari, Tamansari Buana, and Bedulu, there are several things found in the branding of village tourisms in Bali Indonesia. According to the brand theory by

Aaker (1991) stated brand identity as a combination of 8-12 elements that fall under four perspectives. In these village tourisms, branding activities are embedded as follows:

Brand as Product

Village tourisms in Bali adopt similar brands, namely culture-based activities, local people's way of life, such as (plowing rice fields, dancing, painting, cooking traditional Balinese food). Village tourisms package tour offer to the guests. The travel areas covered by the village include archeology, temples, reliefs, and local heritage sites. This village tourism promotes the brand of local wisdom as a product that includes the attributes, quality, or value of the product, the usefulness, and characteristics of a village tourism in Indonesia. For the guests who have visited village tourisms in Bali, they will memorize the activities offering by the local community as a tourism product. This is a unique experience they can enjoy during their stay in Bali, so they will always remember that village tourisms in Bali are nature-culture-based activities.

Brand as Symbol

The implementation of the brand as a symbol of a village tourism, is relatively the same, namely elevating the culture of the local community and involving tourists to interact with the local community. This concept provides a reasonably high economic benefit for the social life of the community and the preservation of the village environment. The village tourism brand in Bali takes the symbols of village life, which are traditional, natural, and happy. Tourists are given experience economy, and Hardini et al.'s research (2015) explains that there is a linkage between the experience economy concept and the village tourism concept, which is at the participation level of all components in the development (management, tourists and the society).

The basic concept of providing an experience economy is generally appointed for the village tourism brand in Bali, which is why it is very memorable and motivates tourists to come back again. This repeated arrival is a guarantee of the sustainability of the village tourism in Bali. In 2019 Indonesia won the Top 100 Sustainable Destination Brand in the world, where the destination covered the entire village tourism, namely Penglipuran Village tourism, Pentingsari, Pemuteran, and Nglangeran.

Brand as Person

From the perspective of the actors, the village tourism activities are carried out by local people by directly involving tourists: dancers, cooking class instructors, rice plowing instructors, painting teachers, and traditional music teachers. According to research Suarhana (2015); most of local community whom involved in village tourism in Bedulu, and Pinge are not so fluent in English, but the interactions that occur between the locals and the tourists are very delightful. A good relationship exists between tourists and the local community. This relationship is proven to strengthen the brand theory by Aaker (1991); brand as a person; village tourism activities in Bali involve local people who interact fully with tourists. So the brand that emerged in the Balinese village tourism is a warm personality and relationship between tourists and the local community, very encouraging.

Photo 2 describe the activities of the guest with local people. Starting guest stay at the traditional homestay, cooking class traditional Balinese food with natural kitchen equipment, explore the traditional bamboo house, visit religious church with Christian traditional life, learns egg art painting, and historical journey to the longest relief in Bali.



Home stay in Pinge



Traditional equipment in Tamansaribuana



Pengelipuran Village



Belimbingsari Church and Village Tourism



Egg painting and relief in Bedulu Village

Figure 3. 2 Brand as product, symbol and person in village tourism Bali Indonesia (Sources: Karta, 2019).

Village Tourism Destination in Andhra Pradesh India

Brand as a Symbol

The interviewees explained that the management of the Aruku Valley tourist destination and its surroundings was carried out entirely by the private sector. The government only functions as a division that only carries out control functions if something is not under general regulations. Local people are not involved in direct interaction with tourists. They are only employees who sell handy crafts, snacks, and drinks in the vicinity. Around the valley, honey-producing bee farming is managed traditionally by the local community. There is no specific guide provided by the manager.

The branding efforts undertaken by Aruku Valley Management are limited to the utilization of Aruku's attributes as a beautiful snowy valley. Upon arrival at Visakhapatnam airport, there were nine statues of Aruku dancers called Dinsa Dance in Indian uniforms on display. Tourists are given space to stand in the middle of a row of statues for a selfie photo. It is in line with Aaker's (1991) branding theory; that Aruku Valley uses symbols as branding points that are considered capable of giving value to Aruku Valley.

Another place is a religious place named Kailasagiri Park. Tourists are invited to listen to the story of Lord Shiva and Goddess Parvati as the father and mother of the universe as a manifestation of God in melting/wiping out the bad things in the world. Around there are temples on the mountain that can only be reached using a cable car. The government contributes to oversee matters relating to regulations. Likewise, the surrounding local community is only involved as employees or as individuals who sell food and drink for tourists.

Brand as a Product

Kalamkari are known as a tourist destination producing export-quality textiles and shipped to Bombay. This brand, as a textile producer, was developed by involving the local community. The involvement of the government and other stakeholders in strengthening branding greatly affects the capacity of Kalamkari's textile exports.

Based on field observations, fabric production is quite high, and the market demand for continuity is also high. Another product brand is Chilakalapudi Rod Gold Jewelry, and it has 130 years of history in making Rod Gold Jewelry. This brand is worked by the local village community hereditarily. Their expertise in producing this product is well known in India and abroad. India is known as "Bollywood" with beautiful women who always use jewelry.

Andhra Pradesh Tourism Board and government fully supported the branding village of gold covering village tourists. This branding effort is what makes Andhra Pradesh known as a producer of quality gold and gold covering. Based on theoretical references, brands (Aaker; 1991), brand are focused on products as Bollywood icons. This brand contributes positively to community empowerment and improving the welfare of local communities.

Brand as a Person

On the perspective of a brand as a person; village tourism in Andhra Pradesh is mostly managed by private sectors and government representatives. There is no interaction between the guest / visitor to the manager. The employee whom in charge as a shop keeper, ticket seller, and freelance guide in the destination have never had a close interaction with the guest. It's not like in Bali. The dance instructor, the tour guide, the local community whom involved in village tourism in Bali are usually close and interact with the guest. In fact, the local people in Andhra Pradesh are friendly and polite, but the difference is the application models of village tourism in there have made no interaction between the guest to the villagers.

There are nine statues of "Dinsa Dancer" with Indian uniform display in Aruku Valley. The visitors can take picture at the middle of the row. This experience has made the guests feel as a part of the Aruku Village community. The icon of Dinsa dancer describe that the local people are good dancers and friendly to visitors. According to branding concept Aaker (1991) proven that brands are embedded on the people of the villagers. Figure 3.2 and 3.3 are the activities in village tourism Andhra Pradesh India.



Snowy Valley and Dinsa Dancer in Aruku Lord Siva Statue in Kailasagiri Park



Export Quality Textile of Kalamkari

Chikalapudi Gold Covering Shop and Entreprises

Figure 3. 3 Brand as product, symbol and person in Village Tourism India
 Sourcer: Karta (2019)

Stakeholder Contributions in Branding Villages Tourism in Bali and Andhra Pradesh

Village tourisms in Bali are managed with different brand management. The involvement of stakeholders, are diverse and tends to be unique, depending on whom the organizer is. Village tourism in Andhra Pradesh, India also has a different character with varied branding concepts as well. Each object has a different brand that attracts tourists to visit Andhra Pradesh. The information-gathering carried out for this research explain the different comparisons in the management of village tourism brands in Indonesia and India. Contribution of stakeholders in the village tourism branding varies, depending on the objectives to be achieved. Tkaczynski et al. (2009) explained that stakeholders involved in the management of village tourisms are categorized into two, namely primary and secondary stakeholders. The study found a fundamental difference in branding between destinations in the two countries. In more detail explained as follows:

Stakeholder Contribution in branding village tourisms in Bali

The symbol and slogans Bali as the island of paradise are scattered and known throughout the world, which makes Bali a leading destination in Asia. Based on the results of interviews with stakeholders in five research villages in Bali, found that the primary and secondary stakeholders involved in the promotion of village tourisms in Bali. The roles of tourism associations, event organizers, tourism associations, hotels, and restaurants, local communities work hand in hand to strengthen brands.

The government did not specifically make efforts to strengthen branding in villages tourism. The efforts made by the government focus on the branding "Wonderful Indonesia". The government's attention to the development of village tourisms is prioritized in the formation of competent resources and legal aspects of village tourisms, especially in the use of land as a homestay, restaurant, and competency certification for employees of village tourism managers. The government is currently still focusing on developing guidelines or guidelines for managing village tourisms.

The promotion and efforts were carried out alone, brand and image strengthening was also carried out by the respective entrepreneurs. Secondary stakeholder contributions in strengthening the village tourism's brand, which stands out today, are the involvement of academics in supporting village tourism's activities. The contribution of social media in strengthening the village tourism brand also occurs spontaneously, and this is integrated with the slogans go green, save the village, preservation of local genius, and climate change issues.

Stakeholder contributions in branding village tourism in Andhra Pradesh India

Stakeholder involved in branding in Andhra Pradesh include primary and secondary stakeholders. The involvement of all stakeholders in Andhra Pradesh is more specific and strengthens the village tourism brand. The results of interviews with resource persons in Kalamkari explained that the government, tourism board, entrepreneurs are very focused on branding village tourism as producers of textiles so that this small industry can prosper the community. For example, Kalamkari is known as a producer of high-quality textiles, the government and businessmen spur production from local communities, collect it, and organize it to enter the market at more competitive prices.

Quality standards and original motives are maintained so that their uniqueness persists, and this fabric brand is increasingly recognized in this comparing the roles and contributions of stakeholders with exploring this research. Not only for Kalamkari, Indian's stakeholder full are support Aruku Valley, Kailasagiri, and Chikalapudi village tourism in branding and keep the destination sustain in the future.

The model of stakeholder contribution in village tourism

The results of this study compile a model that explains the role and contribution of stakeholders in the management of village tourism. The roles of stakeholder in each country dominantly done by government. In Indonesia; The Minister of Tourism developed the branding program and then supported by the tourism board. The same models also applied in India.

The forms and types of stakeholder contributions in Bali Indonesia and India have differences in focus because they take into account the type of brand that is suitable for use or branding methods. In detail are describe as the models below:

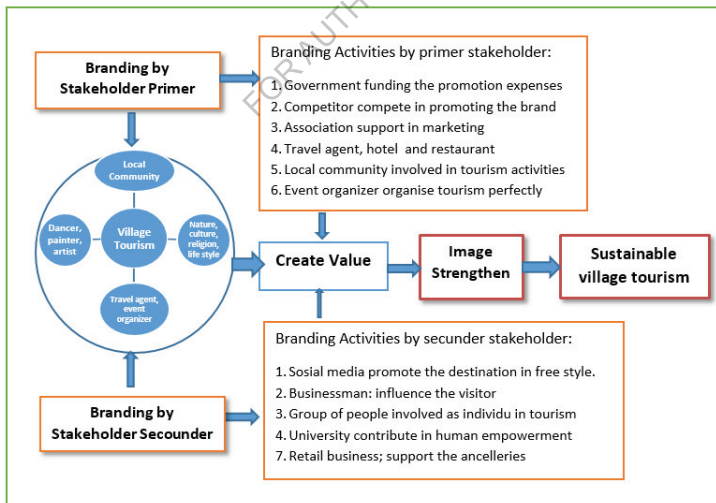


Figure 3. 4 Model Stakeholder Contribution in Branding of Village Tourisms (Karta 2020)

Based on the above model, it can be explained that the village tourism branding effort involves a wide range of stakeholders. Primary and secondary stakeholder contribute simultaneously. They have created the good value of the village tourisms. The increase of value impact to image strengthen and the sustainability of the village tourism. If stakeholders take part and collaboration each other in branding and promoting the village tourisms, these village tourisms will have more sustainability and gain more advantage to the local people.

Each stakeholder should take each of their roles according to the field. Government, association, travel agent, event organizer, local community must cooperate side by side with the businessman, internet / social media provider, university and retail business or small medium enterprises in developing the brand of the destination. So together, they will create the value, strengthen the image and keep the village tourism sustainable.

CONCLUSION

This research concludes that the stakeholder as all parties classified as being directly involved in branding and strengthen the village tourism management. Stakeholders play an essential role in branding Bali and India village tourisms to be able to build a good image of the destination. The brand of village tourisms is an important thing to be considered by visitors in selecting the destination, so every stakeholder must contribute to developing a good brand. The brand has a positive impact on the visit to village tourisms, so that stakeholders can compulsively maintain the brand to be a sustainable destination.

Branding carried out in village tourisms in Bali, Indonesia, and in Andhra Pradesh, India have the same goal of strengthening the image and as a reliable promotional media. All activities offered in village tourisms indirectly become the brand or icon of the village. The differences are in Bali, primary and secondary stakeholder contribute a lot than in India because Indonesia focuses more on village tourism management in comparison to India. This brand is expected to increase tourist visits, strengthen the image and keep the village tourisms as sustainability tourism destinations. Sustainable of village tourisms will give the positive impact to social, economy and environment of the local community.

CHAPTER IV

How Does the Branding Strategy of the Village Tourism Impact in Strengthening the Image in Bali?

INTRODUCTION

Village tourism is a form of tourism activity where a small group of tourists have the opportunity to live and experience the life of the local environment (Inskeep, 1991). Village tourism is one of the tourism industries that contributes to the rural economic equality. In an attempt to develop tourism villages, various strategies have been carried out by the government. One of them is through the Ministry of Tourism and Creative Economy (Kemenparekraf), which seeks to encourage the development of tourism villages as a strategy to revive the economy (kemenparekraf.go.id, 2021). In addition, this program is also supported by the 2020-2024 National Medium-Term Development Plan (RPJMN), which is related to the improvement and management of destinations in rural areas as an effort to encourage the formation of tourism villages (Tarigan, 2020). It explains the obligation for developing a tourism village in a district scope, as long as it has the competence to support the operation. Branding plays a significant role in creating a strong brand image for the village, which can provide positive benefits to the village community. Karta, Kusumawijaya and Kappola's (2020) latest survey on tourism villages, involving 100 respondents revealed most of them knew and visited Penglipuran Tourism Village in Bangli district due to its unique traditional housing design as the branding strategy. It reveals how the specified and robust branding of tourism villages can increase tourists' awareness and interest. Kotler and Keller (2012) explain the importance of brand formation on a product. In general, a brand serves as an indicator of the quality of a product. However, apart from physical products (goods), brands also affect products in the form of tourist destinations (Chen and Tsai, 2007; Bigné, Sánchez and Sánchez, 2001). A comprehensive study needs to be carried out to produce a brand that is unique, attractive and can easily attract consumers, which in this case, are the tourists. Among the branding strategies undertaken in tourism villages in Bali, the authors are interested in exploring Keller's (2013) strategic brand management concepts application in tourism villages. It explains how visitors feel about the tourism products of the village and what experiences they have, so that visitors can have more positive thoughts, feelings, perceptions, and beliefs towards the services of the rural tourism in Bali. This research is a continuation of Karta's study (2019) that explores the marketing shift in marketing tourism villages from conventional to digital. The results are expected to be able to provide a research roadmap on tourism villages in Bali – how the brand equity model, which consists of brand identity, meaning, response, and relationship strategy can be carried out by tourism villages in Bali to strengthen their images. This study analyses how the brand equity model strategy (brand identity, brand meaning, brand response and brand relationship) conducted by a tourism village in Bali can strengthen their image. It uses the brand equity concept model by Keller (2013) as the general guideline, which will be compared with the six conceptual steps of brand strategy models by Kotler (2016) that are specifically applied to strengthen the destination image. Based on the comparison of the two concepts, the formulated problem statement will discuss is "To what extent does the implementation of the brand equity model strategy in tourism village strengthen the village tourism's image?" This problem statement will be deeply explored **within** the scope of three main topic areas: (a) How effective is the implementation of Keller's (2013) brand equity concept model in branding tourism village?; (b) How does the six-step branding conceptual model brand model by Kotler (2013) contribute to the branding of the tourism village?; (c) How does the brand equity in a tourism village influence its brand image? It is expected that the result of

the study can help the tourism village's organizers utilize their potential and create an attractive tourist destination.

LITERATURE REVIEW

The marketing concept explains how a company achieving its goals by determining the needs and wants of target markets (Kotler et al., 2019). The same concept also applies to tourist destinations (Cai, Feng and Breiter, 2004). The marketing carried out must be in accordance with the customer-generated set, which will act as an indicator of customers (in this case tourists) in determining the decisions they make (the destinations they want to visit) (Tasci and Kozak, 2006). However, just like various standard products on the market, tourist destinations also have similar offers such as beautiful views, adequate accommodation, and friendly local communities, which are not enough to attract tourists. Qu, Kim and Im (2011) stated that the concept of branding in marketing is fundamental to help a tourist destination identify and distinguish itself from other alternative destinations in this industry. For tourism villages, the branding used usually relies on the marketing strategy in the form of a strong positioning because most tourism villages have similar components as the absolute criteria. Based on the study of tourism village criteria compilers, Arida and Pujani (2017) state that a tourism village criteria matrix consists of 8 components, which are biological resources, physical environment, culture, amenities, institutions, human resources, community life, and accessibility. The information illustrates that the eight components mentioned are the absolute composition of each tourism village. Therefore, a more specific marketing strategy is needed to be the indicators of the differentiation, such as positioning. Marketing strategy in general consists of three elements: segmenting, targeting, and positioning (Kotler and Keller, 2016). With the absolute criteria possessed by tourism villages, the targeted segments tend to have similarities. In contrast with the positioning, the tourism village has the ability to position the destination based on its uniqueness. One of the positioning strategies that tourism villages have carried out includes highlighting one of the most prominent components, such as agricultural tourism, spiritual tourism, archaeological tourism, and others. One example is Kerta Tourism Village, Gianyar, which is positioned with the tagline 'Green Paradise' to describe the green area in Kerta Village as a paradise for tourists to visit (Michandani and Arida, 2019) The brand positioning of a destination is referred to as destination branding. According to Kotler and Armstrong (2001), a brand is a name, term, sign, symbol, or design, or a combination of these intended to identify the goods or services of one seller or a group of sellers and to differentiate them from their competitors. Aaker (1992) an expert in brand building, has suggested that a brand should not only define its functional purpose, the job that it is going to do, but also to express the brand's higher purpose. As per Aaker's (1992) model, brand assets create value for both customers and the firms in different ways. A more important purpose suggests the existence of emotional and social benefits, which are generated from choosing that brand. Septiani's (2016) research about Bukalapak online shopping brands shows that brands also have a significant effect on customer satisfaction. However, when it comes to destination branding, it does not merely discuss the logo, symbol and tagline, but also how the value of the potential possessed by a tourism village can be clearly communicated. Cai (2002) conducted research related to destination branding that focused on efforts to build a positive destination image by choosing a consistent mix of brand elements. The study found that consistent brand elements can strengthen and function to unify the entire process of forming and building the image of a destination, including tourism villages (Cai, 2002).

Based on research conducted by Cai (2002), the brand elements covers the name, term, logo, sign, design, symbol, slogan, package, or a combination of these, where the name is the first and foremost reference. Especially for destinations, sometimes the brand is also relatively combined with the actual geographical name of the place. For this reason, this study tries to explore deeper

into the other perspectives of brand elements, one of which is the concept of brand equity by Keller (2013), which explains the four steps of a pyramid strategy that reflects four fundamental questions that visitors always ask unconsciously about brands. The four steps consist of six blocks that respectively must be done in order to reach the top of the pyramid and develop the brand. The six blocks consist of salience, image, performance, feeling, judgment, relationship as detailed in Figure 1



Figure 4. 1 Keller's Brand Equity Model (2013)

According to Keller (2013) the first step of a company goal is to create “brand salience” or awareness. The second step is how to communicate the brand, which refers to what it stands for. Performance and imagery define how well the product meets the customers’ needs. The third steps is making the customers’ responses of the brand into customers’ judgments and feelings. The last one is brand “relationship”, which sits at the top of the brand equity pyramid because it is the most difficult to achieve and the most desirable level to reach. Karta, Kusumawijaya and Kappola’s (2020) research found the vital role of stakeholders in branding tourism village, which influences the destination’s better image. Due to the importance of branding in tourism villages, every stakeholder must collaborate in promoting the good brand image. The contribution of stakeholders and the representation of harmonious relationships formed will reflect a positive atmosphere in the destination, which influences the goods/product brand image of the tourism village. Apart from the four components in the Keller’s (2013) pyramid, Kotler (2016) states that when a firm launches a new product, it needs to carefully and creatively craft brand strategies and tactics to maximize the probability of success. Conceptually, Kotler and Keller (2012) also define the six stages of branding, which are depicted in the six steps of conceptual models branding as shown in the following Figure 4.2.

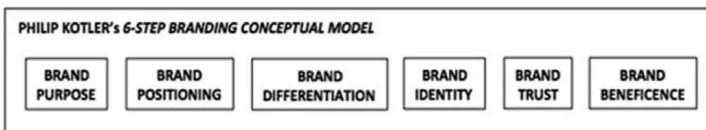


Figure 4. 2 Six Step Branding Conceptual Model (Kotler, 2016)

In this model, Kotler (2016) explained that a company should not start by setting the brand's identity. The company should start by setting the brand's purpose. A brand purpose answers the question of what the brand promises to the buyers. The company needs to use positioning and differentiation to communicate the brand's purpose and ultimately enriching the brand's identity, with the hope that in the end, the customer will trust and get the benefits. These two models reinforce one another in the implementation of strengthening the company's brand. Hence, there are several adjustments that need to be considered. Since the tourism village is a blend of products and services, the brand image also includes the perception of the place that is reflected in the memories of tourists (Anderson, 2013). Hobart's (2011) finding explains that Bali's brand destination sometimes has good value for selling the products/services; hence, creating additional value to the product, which also includes the tourism village.

METHODOLOGY

This research employed qualitative and quantitative approaches. Qualitative data was obtained from five tourism villages in Bali which were selected as the research objects namely Penglipuran Tourism Village, Pinge, Bedulu, Taman Sari Buana and Belimbingsari. These tourism villages were chosen based on their popularity in industrial tourism and the large number of visitors compared to other tourism villages. Data were collected through interviews which were conducted with eight key informants, who have been involved in the management of the village's tourism. The data was analyzed along with descriptive study exploring aspects of branding strategy in the image of tourism village in Bali. The quantitative analysis was applied to support the qualitative analysis and carried out in the form of characteristics analysis. Questionnaires are distributed to 126 respondents by using the purposive sampling technique and analyzed by using multiple linear regression. Regression analysis was carried out to calculate the effect of the implementation of the tourism village strategy brand on the strengthening of the tourism village image in Bali. The results of the analysis on the implementation of brand strategy in strengthening the image of tourism villages in Bali will later be used as a reference and recommendations in preparing tourism villages in building a positive image as competitive advantages in the tourism industry. Figure 4.3 and 4.4 below is the research framework for the qualitative and the quantitative approach that will be conducted to analyze the influence of brand equity to the image of village tourism.

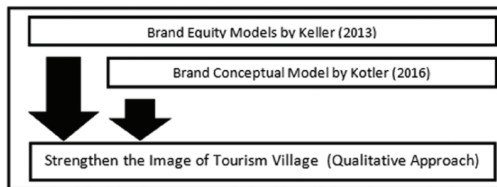


Figure 4. 3 Qualitative Framework, Karta (2020)

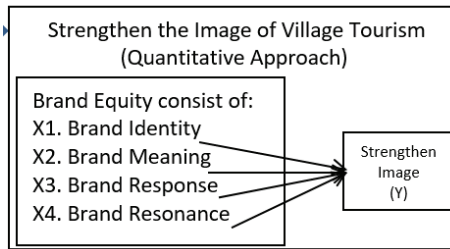


Figure 4.4 Quantitative Framework, Karta (2020)

RESULT AND DISCUSSION

Profile of Tourists Villages Studied in Brief

The following are the briefs of five villages tourism as research objects in Bali and each figure.

- Panglipuran tourism village located in Bangli Regency, known as the most visited favourite tourist village in Bali. Residents' traditional houses with architectural heritage from antiquity that are still maintained are the characteristics of this tourist village.
- Bedulu tourism village centered in Puri Bedulu, in Gianyar Regency, known as an archaeological-based tourism village, has the history of Bali's iconic touristic performance Kecak Dance, which is known as originally created and performed the first time from Bedulu.
- Pinge tourism village located in Tabanan Regency highlights the activities of living in the countryside as the main activity of tourists. Pinge has many homestays managed by local people with buildings that are characterized as the Balinese style.
- Taman Sari Buana tourism village located in Tabanan Regency offers cultural activities based on villagers' daily life such as inviting visitors to plant rice in the paddy field or cook traditional cuisines in a traditional kitchen. The tourism village has been managed professionally, and as a result they receive relatively better income.
- Blimbingsari tourism village located in Jembrana Regency with spiritualbased activities combined with activities to visit a bird park, chocolate plantation, and various local community SMEs

Branding Tourism Village In Bali

As the key informant of this study, tourism village managers explain that tourism villages in Bali do not yet have a specific brand. The branding chosen as the destination packaging carried out by each manager varies according to the activities in favour of the related tourism village and is unspecified. Nevertheless, the survey results show that Panglipuran is the most popular tourism village, which has been utilizing its natural architecture of the historical heritage as the specific branding strategy. The community still maintains its traditional life, such as unique norms, customs, and beliefs to regulate the social life of their community. This village is a real example of how the right fit and specific concept in the branding strategy greatly influences the popularity of the

destination, in contrast to other tourism villages that are still not aware of nor apply a specific branding strategy.

In the Bedulu tourism village, the interview with Astawa (2019) revealed that the branding concept carried out by the Dharmodayana Foundation in Bedulu Castle is the concept of an archaeological tourism village. The Yeh Pulu relief is the Asia's longest relief, reinforced by several temples with relics of ancient objects. The connection of Bedulu Kingdom with Goa Gajah Temple as a relic of the Hindu kingdom era, further strengthens the existence of the Bedulu tourism village as an archaeological tourism village (Photo 1). Tourist activities and services in the tourism village of Bedulu are similar to the activities of tourists who travel in other tourism villages in Bali. Among them, tourists are involved in making traditional specialties, learning to plough the paddy fields, learning to dance, playing Balinese music instruments, nature exploration and tracking, painting eggs and visiting traditional markets. These attractions differentiate Bedulu from other tourism villages.



Figure 4. 5 Yeh Pulu The Longest Relief in Indonesia

During the interviews with informants in the tourism villages of Taman Sari Buana and in Pinge village both Mr Buana (2019) and Mr Receb (2019) respectively explained the similarities between the tourism villages. Both tourism village of Pinge and the tourism village of Taman Sari Buana are located in a cold rural area in Tabanan Regency (Photo 2). The branding of these two tourism villages focuses on tourism activities in the village. The relaxed, green and fertile village atmosphere provides a peaceful and calm ambiance for tourists. The main activities include dancing, drumming, cooking traditional food, making kites, making canang sari, and enjoying lunch. In the tourism village of Pinge, the community is very enthusiastic about preparing homestays for tourists who want to come and stay there. Almost in every house, residents allocate one or two of their rooms for rent to tourists. The gates of the houses are neatly arranged and depict a similar architecture as those in the Panglipuran tourism village. The Pinge tourism village is managed by village community groups where each group consists of 5-6 people who have homestays and are ready to participate in various tourism village activities. Their contributions include being a cooking class instructor, ploughing guides, teaching dancing and playing music instruments, as well as providing traditional delicacies.



Figure 4. 6 Home Stay, plowing the fields, traditional tableware (Karta 2019).

Taman Sari Buana tourism village has differences in terms of the management, where individuals own this tourism village. Operationally, the homestay is provided in a certain area, equipped with restaurant facilities that serve traditional menus combined with continental menus. Service equipments used are made from natural/traditional raw materials, including coconut shell, bamboo, rattan and woven sticks. Eating with traditional equipment is also a culinary brand in this tourism village. The management of Taman Sari Buana, which is by individuals tends to be more professional. This tourism village manages its website professionally so that it is able to reach the European and Australian markets at a reasonably high price. Bing branded as a tourism village with professional management enables Taman Sari Buana to strengthen its image. In contrast to the Pinge tourism village, in which the management is carried out by incompetent community groups, many homestays which have been built are rarely visited tourists. Constrained by promotional funds, marketing activities for this tourism village products are almost inexistent; thus the brand is not be well-formed.

Fibri (2019), one of the owners of homestays and restaurants in the tourism village of Blimbingsari stated that Blimbingsari spiritual tourism village has different characteristics from other tourism villages. The history of the village establishment is depicted as a newly opened village, discovered by exploring the wilderness, to be used as a settlement for Christians in Bali (Photo 3). Since the beginning of the construction of houses in this village, a certain yard area is regulated with a mandatory same designed gate model from one gate to another. So it looks like a tourism village Panglipuran. Community members who intend to contribute to spiritual tourism village activities can build a homestay in their respective homes. Tourism activities carried out in this tourism village include retreat, visiting the bird park, sightseeing in cocoa plantations, coffee plantations, making coconut sugar and cooking cassava chips. The structure of the fertile plantation soil strongly supports the community's livelihood for gardening.



Figure 4. 7 The Curch, Bird Watching Eco Tourism in West Bali

According to the analysis conducted, the implementation of a brand theory of Keller (2016) should be started by setting the brand's purpose of the visitor. A brand purpose answers the question of what the brand promises to the visitors. Each village tourism's positioning and differentiation which are successfully implemented, will communicate the brand's purpose and ultimately enrich the brand's identity. Customer satisfaction with a well-communicated brand will be able to strengthen the image of the tourism village.

The Influence of Brand Equity in Strengthening the Image

Characteristic of Respondent

The data of the respondent swere collected using online google form. The respondents are those who have visited village tourism destinations in Bali. They are categorized based on gender,

profession and age. Gender-wise, 60.3% of the respondents are male and 39.7% are female, as detailed on Table 4.1 below.

Table 4. 1 Charateristic of Responden Based on Gender

		Frequency	Percent	Valid Percent
Valid	Male	76	60.3	60.3
	Female	50	39.7	39.7
	Total	126	100.0	100.0

Source: Data 2019

Based on the profession, 46.8% respondents are private employees and 29.4% are government officials, as described in detail in Table 4.2 below.

Table 4. 2 Charateristic of Responden Based on Professionfession

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Civil apparatus	5	4.0	4.0	4.0
	Lecturers / Teachers	12	9.5	9.5	13.5
	Private employees	59	46.8	46.8	74.3
	Students	5	4.0	4.0	64.3
	Government Officers	37	29.4	29.4	93.7
	Businesspeople	8	6.3	6.3	100.0
	Total	126	100.0	100.0	

Source: Data 2019

Based on the age, 20.6% respondent are in range of 20-30 years old, 28% in range of 31-40 years old and 41.4% are older than 40 years old, as described in detail in Table 4.3 below.

Table 4. 3 Charateristic of Responden Based on Age

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	20-30 years	26	20.6	20.6	20.6
	31-40 years	48	38.0	39.0	58.0
	➤ 40	52	41.4	41.4	100
	Total	126	100.0	100.0	

Source: Data 2019

Determination Analysis

Based on multiple regression analysis, using SPSS program, the coefficient of determination (R-Square) is 48.1%. The R-Square shows the level of the independent variables' ability which consist of brand identity (X1), brand meaning (X2), brand response (X3) and brand relationship (X4) to explain the dependent variable strengthened image (Y). Details are shown in Table 3 shows the R-Square value of 0.481, which means that 48.1% independent variables have ability to explain the dependent variable. The total 48.1% the image strengthen are influenced by the brand and the remaining (100%-48.1% = 51.9%) is influenced by other variables. The significant value of the F-test (0,000 < 0,005) means that the independent variables significantly influence the dependent variable, as shown in Table 4.4 below.

Table 4. 4 Determination Value

Model	R	R Square	Adjusted R Square	Standard Error of Estimate	F	Sig.
1	.694 ^a	.481	.464	.35616	27.393	.000 ^a

Sources: Data 2019

Multiple Regression Analysis

The results of the multiple regression analysis shown in the Table 4.5 below, describe that only one variable significantly influences the strengthened image of the village tourism in Bali.

Table 4. 5 Regression Weigh & Coefficients

Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.
		B	Std. Error	Beta		
1	(Constant)	1.665	.325		5.115	.000
	Brand Identity	-.004	.084	-.004	-.046	.963
	Brand Meaning	.026	.078	.030	.336	.738
	Brand Response	.146	.071	.190	2.065	.041
	Brand Relationship	.463	.068	.554	6.780	.000
a. Dependent Variable: Strengthen Image						

Based on the results of multiple regression in Table 4 above, an equation can be created as follows.

$$Y = C + b1X1 + b2X2 + b3X3 + b4X4$$

$$= 1.665 - 0.004X1 + 0.026X2 + 0.146X3 + 0.463X4$$

This regression equation can be explained as follows.

- 1) The constant value of 1.665 means that if the independent variable of the brand equity strategy is constant, then the dependent variable - strengthened image will be worth 1.665.
- 2) Variable brand identity has a regression coefficient worth -0.004, which means, every increase in the implementation of brand identity strategy by 1%, will affect (weaken) the village tourism image 0.4%. In this case the village tourism in Bali does not have a specific

identity which makes it more unique and different from other destinations. In this context, the village tourism in Bali's brand is not stand out, customers do not either recognize it or aware of it. It will not ensure that brand perceptions are correct at key stage of buying process.

- 3) Variable brand meaning, with the regression coefficient of 0.026 indicates that, every increase in the implementation of the brand meaning strategy by 1%, will affect (strengthen) the image of village tourism by 2,6%. This context describes the brand of tourism village, which still cannot meet with the customers' need at the social and psychological levels.
- 4) Variable brand response, with the regression coefficient of 0.146 means, every increase in the implementation of brand response strategy by 1% will have an impact but not significant on the strengthening of the image of village tourism by 14,6%. In this context, the brand responses of tourism village in Bali is very reflective of quality. All activities which are based on the nature, culture, and which prioritizes the local wisdom are raised as a tourism village brand. Something that is unique and natural is very trusted by tourists as an added value of tourism resources
- 5) Variable brand relationship, with regression coefficient of 0.463 means every increase in the implementation of brand relationship strategy by 1%, will significantly increase (strengthen) the image on village tourism by 46,3%. Keller (2013) stated that brand "relationship" sits at the top of the brand equity pyramid because it is the most difficult and the most desirable level to reach. In this analysis the brand relationship contributes to the higher impact to strengthen the image. The brand relationship will be definite when the customers feel a deep psychological bond with the brand. The brand relationship should be the priority in keeping and strengthening the image.

CONCLUSIONS

Based on the brand equity models approach (Keller, 2013), tourism villages in Bali has already acquired all aspects needed in forming the brand equity for the destinations such as the product and service adjustments to be fully based on traditional-community destination concept. However, it has not been well integrated to the branding strategy in highlighting which selling points can differentiate one tourism village from the others. This phenomena have caused the failure of the tourism villages in raising their optimal identity, trustworthiness and benefits for the visitors.

In the quantitative perspective, the regression explains the brand equity can strengthen the brand image. Out of the four variable mentioned in brand equity results : 1) brand identity does not have any influence in strengthening the brand image, both 2) brand meaning and 3) brand responses do not significantly strengthen the image, and 4) brand relationship significantly strengthens the image of village tourism. In short, the key strategy in strengthening the brand image of tourism village is when it has already been able to establish the brand relationship with the visitors.

The implication of this research is that the tourism villages must carry out more specific branding so that the new positioning will differentiate themselves from their competitors and directly strengthen their image.

The limitations of this research are the aspects of participation and the number of respondents village tourism, which are limited. It is necessary to strengthen the branding strategy that engages all stakeholders so as to achieve optimal results. More branding strategies to increase competitive advantages for tourism village need to be pursued in further research. Optimizing the

brand equity will immediately strengthen the image of a tourism village. Acknowledgment This research is funded by Kemenristek DIKTI skim International Research Collaboration and continued by the Government of Bali Province in collaboration with National Board for Disaster Management (BNPB) and Kementerian Pendidikan dan Kebudayaan (Ministry of Education and Culture) in the skim of Strategic National Research, Ideathon Bali Kembali.

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CHAPTER V

Business Inclusive Synergy Strategy with MSMEs Supports Tourism Villages in Cepaka Village, Tabanan Regency

Resilience is the key word for MSMEs and other businesses during the Covid 19 Pandemic. Various efforts were made to survive and get through this difficult phase. The purpose of this research is to find a new strategy for MSMEs to be resilient, namely forming an inclusive business with tourism villages in Cepaka. Interviews with informants and FGDs were conducted to collect data and information. The findings of this study are an inclusive business synergy strategy for MSMEs and tourism villages in Cepaka village, reviving MSMEs from adversity during the Covid 19 Pandemic.

INTRODUCTION

The COVID-19 pandemic has had a negative impact on health, welfare and the economy worldwide, in Indonesia and in Bali in particular. Tourism as the leading sector that contributes second only to mining, has experienced a sharp decline. Presidential Chief of Staff Moeldoko (Tribunnews.com, 2020) explained "by the end of 2020 as many as fifteen million (15 million) employees in the tourism sector in Indonesia are at risk of losing their jobs" Bali as a major tourism destination contributes to the biggest unemployment problem in Indonesia. This is what prompted the government to immediately intervene to prioritize Bali for resilience (adapting and rising from adversity). All districts that rely on the tourism economy must be prioritized.

Tabanan Regency is known as the rice barn of Bali Province. The fertility of the soil, the wisdom of the people, the view of the rice fields have made this district an icon of prosperity. The presence of Jatiluwih as a rice field heritage site has motivated other villages to develop. The Covid 19 pandemic has had a negative impact on MSMEs and tourism businesses throughout Indonesia. The decline in MSMEs and tourism in Bali has resulted in unemployment and a decrease in the level of social welfare. This feeling of sinking and failing must be stopped immediately. Bali must clean up and rebuild areas that have the potential to be developed. Bali's resilience can be started by shifting, synergizing and collaborating and starting a good business inclusive model. The urgency of this research lies in the word resilience (adapting and rising from adversity). It's not just human resources that are termed experiencing a downturn. MSMEs are also experiencing the same thing as a result of this outbreak. Bali, which fell the worst during the Covid 19 Pandemic, must be the first to rise and reorganize its economy. Given that the largest number of people negatively affected by Covid 19 is in Bali; it is necessary to make extra efforts from all stakeholders, the government and the community to prioritize these recovery efforts starting from Bali. Gradually the government, the researchers found a quick formula for Bali's recovery. Various innovations are attempted so that significant changes occur in vital sectors that dominate the lives of small communities. In this study, resilience can be done by shifting the business model, through synergy and collaboration and designing an inclusive business model in the tourism sector, starting from tourist villages. What kind of inclusive business model is expected to be able to revive the spirit of the village community so that it is prosperous and sustainable

LITERATURE REVIEW

The decline in tourism in Bali as a result of the Covid-19 Pandemic has become a big homework for all government and private institutions in Bali. Physical and psychological impacts

appear simultaneously with the victims of human resources and small-scale enterprises (MSMEs) and large-scale enterprises. Responding to the impact of Covid 19, HR, MSMEs, and even large companies are trying to get back on their feet, being able to become resilient. Reivich and Shatté (2002) state that resilience is the ability to adapt and remain steadfast in difficult situations. Resilience is built from seven different abilities and almost no individual has these abilities well. Seven components of resilience, namely emotional regulation, impulse control, optimism, problem analysis ability, empathy, self-efficacy, and achievement. Could MSMEs be resilient? Grotberg (1995) states that someone who is resilient must have three factors, namely I am, I have and I can. Those who only have one factor are not considered resilient people. In this study, the term resilience is used for MSMEs to provide an overview of what adaptation MSMEs in Tabanan Regency must do to bounce back from adversity. Resilience for business actors and MSMEs in the Covid 19 era is urgently needed to restructure their business strategies and competitive advantage strategies to be more competitive and sustainable. Partners that have the potential to be invited to synergize and collaborate by MSMEs in the village include tourism villages.

In order to carry out the mandate of the Governor of Bali regarding community economic empowerment through tourist villages, tourist villages have begun to appear in all corners. The governor's target in 2019 is to form 200 tourist villages. This was further defined by the regents in nine districts in Bali. One of them is the Regent of Tabanan who established 23 tourist villages spread over eleven sub-districts. All villages have similar characteristics, with the target market being foreign tourists. The tourists who visit are invited to enjoy village tourism activities which include culinary arts, making local handicrafts, making Balinese snacks, painting, Balinese dancing and watching Balinese performances / dances and exploring tourist destinations in the tourist village.

Karta and Koppula's research (2019) Karta et.al (2019) on a comparative study of tourist villages in Bali and Andhra Pradesh India, found different perspectives and management of tourist villages, giving different contributions to managers. In Andhra Pradesh, the management of tourist villages is entirely carried out by the government and the private sector, so that local people can only act as employees, not managers. In a different study, Karta, Kusumawijaya and Kappola (2020) explain the role of stakeholders in creating a tourism village brand that significantly improves the image of the tourist village. Therefore, stakeholders must be fully involved. When associated with Suarhana's research (2016) describing the packaging / packaging of the Important Sari Yogyakarta tourist village involving farming communities, batik craftsmen, art and wayang studios, fishing arenas, fruit picking gardens and home stays / community houses, it turns out that this tourism village is the best in Yogyakarta. . The economic benefits are fully felt by the community and indirectly the community has an interest in keeping their village sustainable, so that the tourist village they manage becomes profitable and sustainable. Other research from Karta and Koppula, (2019) on tourist villages in Bali and Karta et al., (2019) on the hospitality business in Badung shows that the shift to digital marketing is able to bring tourism villages and other hospitality businesses to have more competitive advantages compared to businesses that still do conventional marketing. However, in this Covid 19 Pandemic, the research of Karta, Wardani and Suarhana (2021), on the differentiation and approach of The Five A's in digital marketing of MSME products in Cepaka Village also justifies how important the differentiation strategy and use of digital media is in this 4.0 era shift. In this research, it was found that various efforts made by MSMEs during the Covid-19 Pandemic have not been able to optimally help MSMEs rise from adversity. In an effort to rebuild the spirit of MSMEs and tourist villages, a combination of entrepreneurial spirit and synergy and collaboration is needed to be able to increase competitiveness. Research (Karta, Kusumawijaya, Astawa, Agung, & Diarini, 2018) on the role of entrepreneurial marketing in the export and import of Balinese handicraft products in Badung,

Gianyar, Tabanan and Denpasar found that entrepreneurial marketing has a positive role in competition and market penetration.

Another effort in rebuilding MSMEs and tourist villages is implementing an inclusive business model. Porter and Kramer (2011) explain that creating shared values provides confidence that the unification of social and economic goals is possible. Kaplan et.al (2008) states that in an inclusive business solving poverty and inequality problems, four principles can be used: 1) seek opportunities for systemic and multi-sectoral change, 2) mobilize partners who have complementary capabilities. 3) ensure financial resources for the initial and advanced phases, especially to increase the scale of impact 4) implement governance and monitoring systems until the intended systemic changes are achieved. Gradl and Knobloch (2010) and IFC (2011) stated that there are five important components that make up an inclusive business. Namely; 1) involve the poor along the value chain as business owners, suppliers, workers, distributors, and consumers. 2) creating benefits by ensuring the sustainability of economic, social and ecological functions. 3) bringing benefits to the poor in the form of employment opportunities, business opportunities, increased income, increased skills, increased local capacity and products that suit their needs and are affordable. 4) benefit the company both in terms of risk management, operations, reputation and finances. 5) contribute to poverty alleviation and achievement of sustainable development goals. Literature review and several empirical studies explored in this research will be elaborated in order to produce the right model to be implemented in the recovery of the Bali tourism economy.

METHODOLOGY

This research is qualitative in nature, namely analyzing the shifting strategy, synergy and collaboration of tourism villages (SHISIDEWI IN) with MSMEs (business inclusion) in Tabanan Regency from businesses with downstreaming the general public, to businesses with varied downstreaming; one of them is a tourist village. The criteria for MSMEs in this research are MSMEs in local villages that support village tourism activities. This study took samples in Cepaka Village, Kediri, Tabanan. In this study, SMEs are included in the shifting category; can synergize and collaborate with tourist villages including: incense making business, duck, cow, catfish farming, plantation, Gong meatball culinary business, Sate House and Slingsing Babi Guling, Balinese jaje making business, mushroom cultivation business, Balinese carving craftsman business, studio dance and local farmers cultivating the rice fields with traditional methods. MSMEs engaged in non-food sector and not based on Balinese culture; such as MSME grocery stores, building material shops and the like, cannot be categorized in groups that can shift and collaborate in direct tourism village activities.

In-depth interviews and FGDs were conducted with community leaders and MSME owners and managers. Furthermore, a qualitative analysis was carried out to describe the shifting, synergy and appropriate collaboration models carried out by inclusive existing businesses with tourism villages.

DISCUSSION

Overview of MSMEs in Cepaka Village

Cepaka Village is a small village with an area of 200 ha and a total of 698 families (KK) and a total population of only around 2326 people. The dominant livelihoods of the people of Cepaka village are private employees working in the tourism industry 42%, self-employed professions 16%, casual daily laborers 12%, managing the household 11%, and farmers 6%. When the Covid 19 Pandemic hit, 42% of village people lost their livelihoods. Some of them, who have little agricultural land, have started cultivating rice fields, gardens and even raising catfish. The most popular thing to do is sell food online. Many workers as employees in food and beverage

hotels switch to opening food businesses in small capacities. Under these conditions, people are starting to look at the paddy fields that are passed by green farming paths, turning into leisurely walking, cycling and sports routes for the surrounding community, even those from outside the city of Tabanan. The busyness of this route invites the creativity of the community to provide services along this route; both in the form of food and beverage services, rest areas, selfies and others. Support from the head of Cepaka village, which made the village tourism development project a part of the village's RPJM; as if able to give directives for the community to build a tourist village with a jogging track as the center of activity. The SMEs in Cepaka village include: mushroom cultivation, duck breeders, vegetable farmers, Balinese jaje, culinary at satay houses, gong meatballs, Slingsing suckling pig, carving craftsmen, incense, dance and gamelan studios, as well as jogging track tourist destinations. In the village of Cepaka there is also a dam with four old wells as an irrigation control gate (heritage site) that was built since the Dutch government which functions as an irrigation canal to other districts. Figure 5.1 below is a selfie spot in the jogging track area of Cepaka village.



Figure 5. 1 Jogging track arena, selfie spot and Cepaka Harum village icon.

MSME Resilience Strategy in Cepaka Village

Previous preliminary research regarding the marketing approach during the Covid 19 period, it shows that MSMEs in Cepaka village carried out a new differentiation strategy in the form of a turn around strategy. This condition is very useful when various obstacles and problems arise due to the Covid 19 Pandemic. In the initial program carried out in Cepaka village, students were assigned to record the condition of MSMEs; the result is clear that 80% of MSMEs are implementing a turnaround strategy; they lowered their promotional costs, laid off employees, made products cheap and closed stores and took online orders only. This condition lasted for almost two years. In this "pause-up" phase, MSMEs sometimes get desperate and choose to close their businesses; However, there are several MSMEs that are required to be creative in finding various ways to be able to survive in conditions like this. In some MSMEs, especially culinary-based ones, it turns out that their creativity is able to inspire MSMEs to survive and get back up.

Based on Maslow's theory, the hierarchy of human needs always begins with basic needs; food, clothing, boards then increase to the need for social interaction (social interaction) and even higher esteem needs. This theory illustrates that no matter how critical the condition of society is, food, social and recognition needs are always needed, even in a crisis. Food-based MSMEs will always be needed, both in crisis conditions and vice versa. Facing this condition, MSMEs must revive or often termed resilience.

Reivich and Shatté (2002) stated that resilience is the ability to adapt and remain firm in difficult situations. Resilience is built from seven different abilities and almost no individual who as a whole has the same ability well. Referring to this resilience theory, in interviews with MSMEs in Cepaka village and FGDs conducted in Cepaka village, it can be explained that the spirit of

resilience of Cepaka village MSMEs still exists, especially in food-based, agriculture-based MSMEs and IT providers.

The results of an interview with the village head (Tedja, 2020) explained that during this Covid 19 Pandemic, all people must survive, be able to eat to live, avoid Covid, be able to buy medicines to prevent Covid and be able to carry out activities that can prevent contracting Covid. . They must remain empowered even in the face of this crisis. Tedja (2020) explains that village leaders have mobilized the community to earn income in easy ways, namely raising catfish, growing hydroponic vegetables, returning to the fields, raising ducks, and selling food. The village collaborates with a tertiary institution, namely Triatma Mulya University to carry out the learning process at the banjar hall where students become the teaching team. In this online-based learning period, people need internet facilities and quotas. As village head, Tedja (2020) seeks internet procurement by Bumdes through collaboration with providers to collectively provide internet to homes at low prices. Various strategies carried out by village officials helped the community to live a new life during the Covid 19 Pandemic.

Satria (2020) as a provider that provides collective internet equipment also works with BUMDES in procuring internet equipment so that it can be paid in installments.

Apart from business opportunities from fulfilling learning needs and internet quota, the village community sees a trend of exercise that is happening in the community, namely relaxing sports along the farm village roads. These paths are used as jogging tracks, cycling paths and where they gather with their community to carry out activities in the village.

Business Inclusion in Cepaka Village

The results of discussions and observations in Cepaka village found that efforts to bring MSMEs to form joint businesses in the form of inclusive business are very possible. Considering this; in the FGD involving MSME actors and community leaders in Cepaka village, they formulated a model of resilience that was possible for MSMEs in Cepaka village. Resilience focuses on the goal of producing the products that society needs to survive in difficult times. The FGD also formulated efforts to connect MSMEs with jogging track tourism villages to become an inclusive business unit that has an impact on increasing the community's economy. Considering the results of this FGD, the community is working with the campus to make efforts to synergize MSMEs with jogging track tourist destinations and tourist villages to form an inclusive business.

Figure 5.2 below is an inclusive business study model formed in Cepaka village that accommodates all MSMEs in the village to be involved in the tourism village, forming an inclusive business unit with the tourism village.



Figure 5. 2 Business Inclusive Model with Cepaka Tourism Village

As an implementation of the theory of Gradl and Knobloch (2010) and IFC (2011) which describes inclusive business is a business that involves the poor, which is able to create benefits by ensuring the preservation of economic, social and ecological functions, bringing benefits to the poor in the form of employment opportunities, opportunities business, increased income, increased skills, increased local capacity and products that suit needs and are affordable, will benefit the company both in terms of risk management, operations, reputation and finances, and contribute to poverty alleviation and achievement of sustainable development goals.

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CONCLUSION

Based on the findings of the MSME resilience model by forming business inclusiveness in tourist villages, several conclusions can be drawn as follows:

1. During this time of despair due to Covid 19, it is difficult for MSMEs to be motivated to revive (resilience), but when combined with forming an inclusive business that optimizes the potential of local village communities, these resilience efforts are easy to implement.
2. The turn around strategy implemented in the resilience effort gives new hope to MSMEs to have the courage to start a business with adjustments to products, markets, services and

prices. This breakthrough gives a new color to the survival strategy during the Covid 19 period.

3. Business inclusion in tourist villages by optimizing MSMEs is able to provide good economic benefits for the community, preserve the environment, reduce risk and be sustainable.

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CHAPTER VI

Community Involvement In Packaging Innovation Ensuring The Sustainability Of Destination (Case Study In Village Tourism Cepaka And Petak During Covid-19)

INTRODUCTION

The objects of this research are two villages that are in the packaging phase to become a tourist village; namely Cepaka Village in Tabanan Regency and Petak Village in Gianyar Regency. The two villages have similar natural and population characteristics. Cepaka village relies on natural advantages in the form of jogging tracks of rice fields and old wells from Dutch irrigation, while Petak village relies on the unique nature of holy water sources which are believed by the community to be able to provide healing or spiritual benefits. Gradually the background and description of each village is explained as follows;

Cepaka Village.

Cepaka Village is a village in Tabanan Regency whose people depend on tourism for their livelihood. Since 2006 along the "Penet" river that flows through Cepaka Village, villas have been built by foreign investors. These villas also contribute to creating jobs for the people of Cepaka Village. Guests staying at this villa who always enjoy the village nature work with the village community so that it has an economic impact on the community. In Cepaka Village, the community has been involved in the world of tourism based on local wisdom, but has not been able to package the existing tourism potential into tourist packages that have high selling value. In exploring the MOU of the independent campus village empowerment program, the village head, Mr. I Ketut Tedja, MSi. states a description of the condition of the village and the desire to build a tourist village.

Potential and Business Opportunities in Cepaka Village include as follows; the soil structure of Cepaka village is fertile, with green rice fields with abundant harvests. Cepaka Village is one of the villages that contributes greatly to the designation of Tabanan Regency as the rice granary of Bali Province. The residents of Cepaka Village have a stretch of rice fields that are still beautiful with footpaths that are often used as a four kilometer long "jogging tract" arena. This path is a place for leisurely walks, selfies and leisurely cycling for the local community and even for bicycle enthusiasts from various regions. The existence of this "jogging tract" is well known by many people. There is even a culinary tourism destination in the neighboring village that uses this route commercially as part of a package that is sold to guests, namely cycling along the rice fields. For bicycle enthusiasts who enjoy this route, the public does not dare to charge special rates because there is no correct legal basis. Therefore, proper tourism packaging is needed in the form of a tourist village under the auspices of the Tourism Awareness Group (Pokdarwis). Another potential of Cepaka village is that there is an irrigation canal which is often called "DAM" which was built during the Dutch colonial era as a water controller that irrigated the rice fields to Badung Regency. This DAM is very historic and has a solid shape with a one (1) kilometer long tunnel running under the soil of Cepaka village. This DAM and tunnel was once surveyed by a professional rafting company from Jakarta to be developed as a historic rafting destination through tunnels such as tours along tunnels in rivers in the Netherlands. However, constrained by funds, the rafting company canceled its intention.

While during the Covid-19 Pandemic many villas were closed, the spirit of the village community to rebuild tourism was still burning. Several groups of art studios, culinary SMEs, duck farming SMEs, fish and mushroom farming require assistance in order to return to activities so that

the family economy remains smooth. The potentials that drive the entrepreneurial spirit of the Cepaka Village community include several carving/sculpting craftsmen and dance and mask studios, incense making SMEs, mushroom cultivation, Balinese culinary business SMEs as well as livestock and fisheries businesses. All of this potential is very feasible to be packaged to be part of the impact of tourism village activities.

Petak Village

Petak Village is located in Gianyar Regency; which is very famous since Ubud became an international icon that is able to invite foreign tourists. The professions of the people of Petak village are quite diverse, some are farming, raising cattle, ducks, chickens and pigs. Petak Village, which is very synonymous with tourism, is also supported by people who work in the arts; including traditional dance, sacred dance, gamelan, sekehe santi (Hindu recitation group), sculpture, sculpture, masks and painting. These diverse professions make Petak village very ready to be packaged as a tourist destination. The support of village financial institutions such as village cooperatives, LPD (Village Credit Institutions) is quite strong, so that the economic wheels of small communities can still be stretched. However, since the Covid-19 Pandemic, the village community has been in a very bad state, only tourists who already have a long stay permit in Bali can enjoy Bali, Gianyar (Ubud) and its surroundings.

The fertile soil structure allows the people of the Petak village to cultivate gardens, garden and raise livestock. In addition to rice yields, banana, coconut, durian and papaya trees thrive and provide sufficient income for farming communities in the village. The atmosphere of rural life still feels thick and blends with the rapid development of tourism in the Ubud Gianyar area. Plantation products, the Petak village community contribute to improving the village economy. Besides agriculture and plantations, Petak Village is also very well known for its artistic and cultural creativity. As Gianyar Regency is supported by villages with the potential for arts and crafts typical of the Petak village. The handicraft industry produced by the Gianyar people is very popular and favored by foreign tourists. In 2019, Gianyar Regency was designated as a world craft city. President of the World Craft Council Asia Pacific Region, Madam Ghada Hiijawji Quddumi and Chairperson of Dekranas Ms. Mufidah Jusuf Kalla, presented the World Craft City (WCC) Certificate (gianyarkab.go.id, 2019). Village communities in Gianyar are very creative and innovative in utilizing natural resources to be processed into wooden masks, statues, carvings, wall hangings and various ornaments that are more economically beneficial. These handicrafts have become a valuable export capacity in Gianyar in addition to silver.

The natural and religious atmosphere is further strengthened by the presence of several natural water sources which are believed to have mineral content and good health benefits. The waterfall is very beautiful and allows tourists to bathe and enjoy the water for therapy, giving a unique impression for tourists. In addition to being fed by water from Petak Village, Sangsang and Melangge, there are also 9 (nine) springs whose debits are large enough that; For agricultural purposes, Petak Village does not lack water. These springs include: 1) Beji Umahanyar Springs 2) Pule Madangan Kelod springs 3) Beji Madangan Kelod springs 4) Madangan Kaja springs 5) Gunung Sari springs 6) Bonnyuh dalem springs 7) Melange springs Benawah 8) Madangan Kaja Masceti Spring 9) Dalem Madangan Kaja Pesiraman Spring. This spring has the potential to be packaged into spiritual and wellness tourism packages for domestic and foreign tourists. Many spiritual activities such as yoga packages, wellness spa, healing and melukat (bathing in natural springs) are offered by hotels in Gianyar Regency. This event provides a positive and exclusive brand for tourists visiting Gianyar.

An initial survey shows that 80% of the people who work in the tourism sector, since the Covid-19 Pandemic, have switched to odd jobs. There are raising livestock, gardening, and farming.

However, due to the paralyzed tourism sector, the community's agricultural products are still not absorbed by the hotels and villas in Gianyar Regency. Discussion with the Petak Village Chief; Mr. I Made Mahardika, explained that, "The paralysis of tourism brings disaster to the people in Bali, both in the city and in the village (Mahardika, 2021)." That said, residents become more creative to look at their surroundings, find new tour package models that can be developed while maintaining environmental sustainability so that they can quickly revive the community's economy. The APBD funds for the restoration of tourism in Bali do not fully reach the village community. Not all of the existing food and craft SMEs have an incentive to bounce back from adversity. Figure 6.1 below is the data from the survey on the number of MSMEs in Petak village.

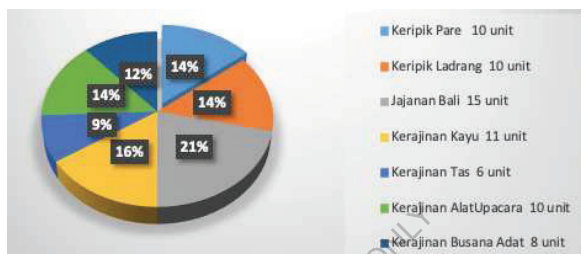


Figure 6. 1 SME Survey Result from Desa Petak

During the Covid 19 Pandemic, MSMEs were not optimal in producing and many even closed their businesses. Many human resources in Petak village have been laid off from hotels and are unemployed. Meanwhile, the demands to meet household and educational needs should not stop. From the results of the discussion with the village head, we can conclude that; Petak villages must involve the community, package the potential of village tourism to develop and provide sustainable economic benefits for the community. Community involvement in various arts, culture, culinary, and natural exploration activities is synergized to support the packaging of tourist villages that require community involvement. In this study, the village head stated that the limited knowledge of the community in packaging tourism potential to become a tourist village greatly affected its achievement. The presence of tourism students and lecturers helped realize the excavation and packaging of tourism potential into an attractive tourist village package, which was successfully carried out. The packaging of spiritual nature tourism potential in Petak village makes a big contribution to the community.

On the other hand, The Sustainable Development Goals Framework for COVID-19 Recovery 2021 states: Leveraging this moment of crisis, when usual policies and social norms have been disrupted, bold steps can steer the world back on track towards the Sustainable Development Goals (un.org, 2021). This is the time for change, for a profound systemic shift to a more sustainable economy that works for both people and the planet. The Covid-19 condition that weakens the community must be addressed in the right way. The whole community must rise again, build a village within various limitations. Whatever the role and involvement of the community in packaging tourism potential must turn into an attractive natural tourism village so that it is sustainable. Several important aspects in the form of theoretical studies must be considered in this activity. Based on the priority goals to be achieved from this research are as follows: How the community in Cepaka and Petak villages should be involved in packaging the potential of the

village into a tourist village, and how this activity provides economic benefits for the community and is able to ensure its sustainability.

LITERATURE REVIEW

The success in developing tourist destinations in the community cannot be separated from the role and contribution of the surrounding community. Massive transformation efforts were carried out both in terms of human resources regarding their capacity and competence as well as other things that are development priorities in Bali.

Community Involvement in Tourism Packaging

Research conducted by Suryani et al., (2021) found that to successfully transform, Dalegan community needs to expand their networking, build horizontal and vertical partnerships. In carrying out the transformation, the main thing to expand is the networking that is built vertically and horizontally with various existing partners. Partners in this case include all stakeholders involved in tourism development. Stakeholders involved in tourism are also classified into primary and secondary stakeholders. The role and contribution of stakeholders in tourism villages is very important. Stakeholder involvement in tourism villages gives its own color in the management and development of tourist villages. Karta, Kusumawijaya, & Kappola (2020) mention the role of stakeholders in branding tourist villages in Bali, Indonesia and India, is very different, but each stakeholder plays an essential role in branding village tourism to be able to build a good image of the destination.

Various literatures show that local communities' knowledge and ability in developing tourist destinations is an effective key in supporting the implementation of CBT for sustainable tourism development (Purnomo & Rahmawati, 2021). Another finding of this research also states that the community's capability to participate in tourism development directly requires the attention of stakeholders and government officials so that it can be a key support for community-based tourism development.

In village-based tourism or often termed community base tourism, the readiness of supporting facilities also requires extra attention. Tourists who come must get complete services ranging from communication, eating and drinking, lodging, and even other public services. When taking a tour in the village is an absolute thing, Sosa, Aulet, and Mundet (2021) analyze the limitations in analyzing village-based tourist destinations, local communities tend to be vulnerable. Mainly in the collection of supporting data that must involve the private sector and government. A special strategy is needed, not only the strengthening of the current localized agri-food systems, but also the reevaluation of forgotten food systems.

In various local community-based researches, it appears that economic, social and environmental aspects cannot be separated. This also strengthens the findings of Sosa, Aulet, and Mundet (2021) regarding the vulnerability of community-based tourism. In tourist destinations that already exist that are purely business-based, the consideration of involving the community almost does not occur in a non-business context. All tourist activities are measured on a business / profit oriented basis.

If literacy is expanded to the aspect of the level of participation, then the theory that adopts the three levels of participation described by Tosun (1999) includes spontaneous, induced, and coercive participation. Tosun (2006) summarizes again in the Normative Typologies of Community Participation which is described in Table 6.1 below.

Table 6. 1 Normative Typologies of Community Participation

Level 1	7. Self-mobilization	8. Citizen Control	Spontaneous participation: bottom up; active and direct participation, participation in decision making, authentic participation, self planning
	6. Interactive Participation	7. Delegated power 6. Partnership	
Level 2	5. Functional participation	5. Placation	Induced participation: top down, passive, formal, mostly indirect, degree of tokenism, manipulation, pseudo participation, participation in implementation, sharing benefit, device between proposed alternatives and feedback
	4. Participation for material incentives	4. Consultation 3. Informing	
	3. Participation by consultation		
Level 3	1. Passive participation	2. Therapy	Coercive participation: top down, passive, mostly indirect, formal, participation in implementation but not necessarily sharing benefits, choice between proposed limited alternatives or no choice, paternalism, non participation, high degree of tokenism and manipulation.
	2. Manipulative participation	1. Manipulation	
Level 4	Non Participation		

Pretty's (1995) typology of community participation

Arnstein's (1971) typology of community participation

Tosun's (1999) typology of community participation

Source: Tosun (2006)

By level, community participation is motivated by various reasons. Participation at level 1; namely the category of Spontaneous participation, which is very much needed in developing villages. Then the community will be induced to level 2, when the community gets the sharing of

benefits. Meanwhile, level 3 and 4 participation occurs in people who do not formally expect benefit sharing or anything so they tend not to participate.

Tourism Destination Sustainability

Referring to the Triple Bottom Line theory which was first introduced by Elkington (1994) in the California Management Review as a win-win-win business strategy. Furthermore, in Sustainability's (SA) report focuses on Engaging Stakeholders and in the book *Cannibals with Forks: The Triple Bottom Line of 21st Century Business* (Elkington, 1994). In 1995, we also developed the 3P formulation, 'people, planet and profits', later adopted by Shell for its first Shell Report and now widely used in The Netherlands as the 3Ps.

Felisia & Limijaya (2014) describe the TBL concept as a concept that develops along with the issue of sustainability. Companies are now required to not only pay attention to the interests of shareholders but stakeholders who are all parties affected by the activities carried out by the company. These interests can be summarized into three pillars called TBL. These three pillars consist of Profit, People, and Planet. Each component in TBL does not stand alone but supports each other.

A study by Cavagnaro and Curiel (2017), on the three levels of sustainability, reveals aspects of sustainability from a more complete and multi-level perspective, namely at the outermost stage including economic value, social value and environmental value which adopts the Triple Bottom Line theory (Elkington, 1997). In the simplest terms, the TBL agenda focuses on corporations not just on the economic value that they add, but also on the environmental and social value that they add – or destroy (Elkington, 1997).

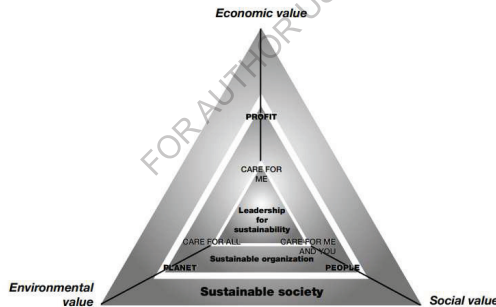


Figure 6. 2 Three levels of sustainability (TLS) framework

In Figure 6.2; the outer triangle of the TLS framework illustrates the three dimensions of sustainable development on the societal level: responsible economic growth, equitable social progress, and effective environmental protection. These three dimensions refer to a sustainable society. As mentioned above, sustainable societies cannot be achieved without sustainable organizations and individuals. This insight is borrowed from the field of social sciences and is represented in the TLS framework by two other triangles drawn inside the triangle representing a sustainable society. The middle triangle corresponds to the organizational level of sustainability and the inner one to the individual level. Sustainable organizations are described by borrowing the concept of a triple bottom line from John Elkington's landmark book, *Cannibals with Forks* (Elkington, 1998). Company operate business based on a sustainable organization strives to create

value on three dimensions: profit, people, and planet. These three dimensions are in line with the three dimensions of sustainable development at the level of society: economic, social, and environmental value creation.

Packaging Innovation and Product Image

Packaging is one way to keep products last long, attract buyers and ensure product sustainability. Mukhtar and Nurif (2015) state that various kinds of packaging can place and even store products, so as to attract buyers. Not only for durability and attracting customers, the packaging also needs to be repackaged according to the current visual concept. Research by Syahputra, Wahyudi, and Maheni (2020) regarding the design of modern children's toothpaste, explained that creative directions were developed in the minmapping and moodboard processes, which were then processed into a visual concept so as to produce a new packaging design that had a more modern, fun and fresh impression. When it comes to the mission of preserving the environment and sustainability, the consideration of compiling environmentally friendly packaging is the main thing. Natalia and Muryeti (2020) combine cassava as a basic ingredient with chemicals to make biodegradable plastic from root materials such as cassava starch and chitosan composites that are easily digested by microorganisms. The addition of CMC and glycerol is expected to add flexibility and elasticity to biodegradable plastics and remain environmentally friendly.

Every effort to maintain the sustainability of a company's products must be accompanied by efforts to preserve the environment and society, both as a source of raw materials and as recipients of production results. Involving the community in various nature-based tourism business activities requires high consistency and persistence. When one component of this business process is not sustainable, the business will close and go out of business. On their research, Karta, Sili, and Nugraha (2021) concludes that in community-based tourism activities, the synergy and collaboration of MSMEs in the packaging of the Cepaka tourist village is able to increase the participation and economy of the village community. When the community is involved, it can be ascertained that the economic benefits are felt directly by the community, thus they will always maintain their source of economic income.

When viewed from a marketing perspective, the packaging of a product also affects the brand equity of related products according to Karta, Widiastini, Sutapa, and Wiles (2021). The findings of this study are that qualitatively brand equity and conceptual branding strategy in village tourism have been implemented, however, they need to be optimized to strengthen the village tourism's image. Quantitatively, it appears that the brand relationship significantly strengthens the image of the tourism village. Strengthening product image also depends on the related product packaging. Petak Village, which offers nature-based tourism products, conceptually has its own model that is fully supported by the surrounding community. Community participation certainly gives its own color in the management of this destination.

METHODOLOGY

This research is qualitative research from the results of the Community Partnership Program (PKM) and the Holistic Program for Village Empowerment Development (PHP2D) organized by the Ministry of Education and Culture, Research and Technology (Kendikbud Ristek). Initial observations were made to assess the parties involved in this program, how involved they were and what economic benefits they felt for the community. Data and information were collected from stakeholders who were the main resource persons for the research, namely indigenous community leaders, religious leaders, Cepaka and Petak village leaders, youth leaders, tourism actors, engineers, craftsmen and hoteliers in the Puri Saron Group, as well as villa managers in Cepaka village. , who is involved in the packaging of the jogging track tourist destinations in Cepaka

village and the spiritual nature tourism village of Tirta Gunung Mertha, Petak village. The total number of informants was 10 people in Petak village and 16 people in Cepaka village. They are stakeholders who are fully involved in various development and packaging activities of the two tourist villages. Focus group discussions (FGDs) were conducted in two villages and in-depth interviews with structured interview guidelines were conducted with key informants. Furthermore, information on community involvement in the packaging of the Cepaka tourism village and spiritual nature tourism in Petak village was explored and analyzed qualitatively, on aspects of competitive advantage that strengthen the image, community involvement and aspects of the sustainability of post-packaged tourism villages.

RESULTS AND DISCUSSIONS

Based on the results of interviews and qualitative analysis of the data and information received, it can be explained that in general the people of Cepaka Tabanan and Petak Gianyar villages are very enthusiastic about packaging village products so that they are better known to local and foreign communities. Covid 19 has brought a downturn for the tourism community in Bali, but the demands of life must still be met. The potential which is the mainstay in the form of very beautiful and attractive natural wealth in the village of Petak Gianyar, is not difficult to be packaged into a new source of income for the village community.

Community involvement of Cepaka and Petak villages in tourism

Cepaka Village is a small village that relies on agriculture, although along the river around the village there are many villas, but Covid 19 has made people lose their jobs. Petak Village is one of the art villages in Gianyar Regency. The natural beauty that is still natural, the profession of the people who are involved in the world of art / entertainment makes this village inseparable from the target of tourist visits. The existence of the former kingdom in Ubud, Sukawati, Bedulu, Mas makes Gianyar Regency a pristine heritage site with the characteristics of an ancient kingdom. Covid 19 has made almost 90% of tourist destinations in Bali unable to operate. This condition makes the villagers feel lost and almost no economic income. The arrival of the PKM team (Community Partnership Program) and the PHP2D team (Holistic Village Development and Empowerment Program) from Triatma Mulya University, accompanied the community to package all the potential in Cepaka and Petak villages into attractive tour packages. The packaging of jogging track tours in Cepaka village and spiritual tourism, agro tourism and collaborating with MSMEs supporting tourism villages have been carried out in stages in the last eight months. There are interesting things that became the focus of the team's research in these two villages, namely strong local community involvement in village development. There are traditional groups, service groups that have the same interests so that academics help them to package the potential of tourist villages.

When linked to the "Penta Helik" model initiated by the Minister of Tourism (Kemenparekraf), the tourism minister at that time, illustrates to the public that the contribution of elements of business, government, community, academic and media (BGCAM) in the development of sustainable tourism is very balanced (kemenparekraf.go.id, 2020). In the concept of the penta helix (BGCAM), (Suarthana, Sutapa, & Wardani, 2021) found that the media is the last element that determines the sustainability of MSMEs. Good collaboration between MSMEs as business actors, the government as policy makers, the community as implementers and those who benefit, as well as the contribution of academics as motivators / movers and strengthened by the media are able to raise the competitiveness of MSMEs in Cepaka village.

In the implementation of the packaging of the two tourist villages, the involvement of elements of BGCAM is eagerly awaited by the community. The competence of lecturers, students and the scientific substance shared by academics becomes a guide for all people who want their

village to be better. In the activities carried out in these two villages. Cepaka village in particular, previously received assistance from academics in building learning houses during the Covid 19 pandemic. The presence of academics gave new enthusiasm to the community and school children. Parents who do not understand technology, do not have an internet quota to study, feel very resolved by internet learning facilities and teaching campuses in the village. Interview with Tedja (2021) as the head of Cepaka village, felt that he was greatly helped by the contribution of academics in developing education and building tourist villages. The assistance provided by academics inspires the community to be directly involved in the village. Outsiders are very enthusiastic about helping the village community so that the villagers feel called to be more intensely involved in developing their village.

An interview with Arta (2021) explained that the natural potential of Petak village is extraordinary. There are canyons, drizzling rain, waterfalls, natural spiritual springs that are believed to be efficacious, agro-coffee plants, durian, rambutan, and various processed food products from the local community. This potential still stands alone and there is no effort to package it so that it provides economic benefits for the community. Assistance in packaging the potential of Petak village to become an attractive tourist village received a positive response from the local community. Mahardika (2021) explains that the people of Petak village are still innocent and very responsive if a competent party wants to guide them. People want to be involved spontaneously without being paid because they feel they have and have to take responsibility for preserving the environment. The presence of academics and students who mingle in various activities for developing spiritual tourism areas, agro tourism and helping MSMEs seems to be a role model for them and become good learning partners in developing villages.

The packaging of spiritual nature tourism in this village, in addition to considering nature conservation, actually has a business orientation that is combined with other tourism businesses in the area. The community is also considering the economic benefits that become alternative income during this Covid 19 recovery. They are very cooperative and invited to pack the natural potential to be profitable. Likewise, the Cepaka village community, who have the same character and were victims of layoffs during the Covid 19 period. The FGD with 16 community leaders concluded that all MSMEs in Cepaka village are willing to collaborate in supporting jogging track tourism to become a center for tourism activities for the community. domestic tourists. Darta (2021) as secretary to the head of the Cepaka village is very proud to see the Cepaka village community excited to build supporting facilities for jogging track services, in order to participate in obtaining economic benefits from tourism village activities in Cepaka village.

The condition of the community in Petak and Cepaka villages is in stark contrast to the findings of Sosa, Aulet, and Mundet (2021) who stated that they are very vulnerable to developing community-based tourism, while in both villages developing community-based tourism is fully supported by the community. This support is an indicator of the sustainability of a tourist village. Figure 3 below is a documentation of one of the potential sources of holy water in Petak village which was visited for religious tourism, and coffee and selfie service spots in the jogging track area of Cepaka village.

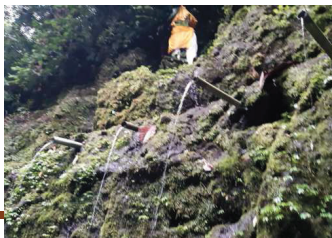


Figure 6. 3 a natural-spiritual spring in Petak village
Source: Agustini's Documentation (2021)



Figure 6. 4 a selfie spot and café in Cepaka village
Source: Agustini's documentation (2021)

The people of Cepaka village and Petak village are working hand in hand to build tourism support facilities that are being built. Not a few of them sacrificed their personal money to support the realization of the packaging of the Cepaka tourism village and the Petak spiritual nature tourism. Community involvement with various professions that will be part of the jogging track and spiritual tourism packages include; carvers, dancers, musicians, field plows, religious leaders, MSMEs, culinary, incense businesses, mushrooms, guides, villa accommodation managers really help speed up the packaging process. Considering the economic benefits felt by the two village communities, all components of the community contributed or got involved spontaneously without being specifically instructed. The community cooperates with stakeholders without restrictions. This condition induces other communities who have not contributed to participate so that they get the same economic benefits. When linked with Tosun (2006) participation theory, it can be concluded that in the construction of tourism facilities, all elements of society join spontaneously, and in the packaging of tourism activities; community members involved are able to induce other communities to participate as well. Based on the participation theory of Tosun (2006), the level of community participation in Cepaka and Petak villages is included in the level 1 and level 2 categories, namely spontaneous and induced participation.

Dimensions of Sustainability of Cepaka and Petak Tourism Villages

Based on the Triple Button Line theory, Elkington (1994) developed a very good 3P (People, Planet, Profits) formulation to be applied to all business activities, whether initiated by the public or private. This sustainability dimension is a top priority in business/business development. 3Ps that get good attention have a balanced impact on business continuity. Therefore, business focus is not only on profit, but humans and nature as the main resources remain sustainable. The packaging of the Cepaka tourism village and the Petak spiritual nature tourism is a community effort to get a positive impact on all sectors. Natural resources (planets) have their potential explored, packaged properly so that they provide benefits to the community (people) and are profitable (profit).

Andayana (2021) explains that the village has an obligation to form a prosperous society. Village officials are obliged to help explore the potential of the village that can be developed so that it is economically beneficial for the villagers. On this basis, the entire village community supports every effort to develop the village's natural potential for the welfare of the community. When related to the study of Cavagnaro and Curiel (2017), The Three Levels of Sustainability (TLS) reveals the sustainability aspect from a more complete and multilevel perspective, namely at the outermost stage including economic value, social value and environmental value. On the inside, it adopts the theory of Triple Button Line, (Elkington, 1997). Putra Suarhana (2021) as the owner of the Purisaron hotel, stated that the benefits of tourism for the Petak village community in the form of economic, social, and environmental values are important considerations in maintaining the sustainability of the tourism business, thus the community will feel interested so that they are moved to get involved.

Likewise, the view of Tedja (2021) as the head of the Cepaka village, really feels the impact of mentoring from academics to reactivate community-based tourism, so that all elements of society feel the positive benefits. On the other hand, the TLS concept of Cavagnaro and Curiel (2017) emphasizes caring, which includes caring for me, caring for you and me and caring for all as a reflection of indicators of sustainability leadership. An interview with Edi Artha (2021) as the Head of the Madangan Indigenous village stated that the community's concern for themselves, others and the environment is clearly illustrated in this project, where all the residents are involved in revitalizing the Gunung Merta natural tourism which has been trusted by the community for generations as a place to ask for blessings of health, chastity and even to ask for offspring. This sacred mission is doubly beneficial; In addition to cultural preservation, building rehabilitation, there is also a socio-economic mission that benefits all parties. This cohesiveness indicates that the community adheres to social, economic and environmental values so as to ensure the sustainability of the tourist village.

The spiritual perspective of Arman and Ediana (2021) as religious leaders and stakeholders at Gunung Merta Temple explained that in the Hindu concept nothing is unplanned. This project is running because of the will of God and the Gods of the rulers of the Petak village realm. Indigenous religious leaders always support all good activities and pay attention to religious signs adopted by local villagers. Guests who are menstruating are not allowed to visit this destination; it is very risky since it can ruin the sanctity of the place. When associated with the findings of Sosa, Aulet, and Mundet (2021) who look at the vulnerability aspect on the development side of community-based tourism villages, the findings in Petak village that support this research are vulnerability to aspects of violating village rules or awig-awig which are feared to have a bad impact if violated by managers or tourists. The enthusiasm of religious leaders in supporting this activity provides a higher guarantee for the sustainability of the spiritual nature tourism of Petak village.

Parwita (2021) stated that, as a tourism business actor in Cepaka village, connecting the Triple Button Line theory, Elkington (1997) in developing villages with the 3P (People, Planet, Profits) formulation states that in a slumped condition, people tend to be creative to look for alternative businesses to generate income. Cepaka village has a beautiful jogging track with green rice fields, it becomes productive when all local people exercise in the rice fields and the surrounding community begins to find new business ideas, such as; selling coffee, snacks, roasted corn and juice and drinks. Business inclusion is built, connected to the activities of the Cepaka tourist village. The economic benefits are felt by the smallest strata of society so that it ensures the sustainability of the business in the village.

Packaging of Cepaka Tourism Village and Petak Village Spiritual Nature Tourism

Packaging is the scourge of millennial conversation when buying a product in the era of digitalization. Attractive packaging is able to bring consumer expectations to the real product. Packaging according to Mukhtar & Nurif (2015), something that can improve product quality and attract consumers. The tourism potential in Cepaka and Petak villages is quite diverse and is supported by human resources who are ready to be trained to be involved. The touch of technology also needs to be balanced so that existing products are extracted, packaged and delivered to local, national and even international communities. The existence of students and academics in this spiritual nature tourism project provides a complete picture of how the existing potentials should be packaged and integrated into the concept of spiritual tourism that is economically beneficial.

Interview with Sapta (2021) GM Purisaron Madangan hotel explained that in this digitalization era, tourists know a destination from e-commerce facilities designed by the manager. Petak Village has not been able to package and sell it at the same time. Through collaboration with the Puri Saron Madangan hotel, the people of Petak village can sell spiritual tour packages through the Purisaron hotel website and BUMDES. Meanwhile, Cepaka village relies on the BUMDES website to sell the tourism village packages. This is different from the research conducted by Natalia and Muryeti (2020) which found that repackaging aims to increase the flexibility and elasticity of plastic products. The tourism packaging of Cepaka and Petak villages requires community collaboration with the surrounding MSMEs to become products that are inclusive and beneficial for the lower class.

The tourist village brand of Cepaka and the spiritual nature tourism of Petak are not yet known by tourists, making digital promo media and combining it with MSMEs is the right effort to make this product viral. Skilled hands are needed who can turn various existing spots into Instagram-able selfie spots. Excavation of information from Ariadi and Natarius (2021) revealed that Petak village could imitate the promo model carried out by other destinations in Gianyar, which is able to invite local and foreign tourists to visit Bali. Arta (2021) also adds; that the easiest way to be popular is to create photo spots that sell and invite the curiosity of tourists. Figure 6.5 below is a selfie spot that was built from the packaging project of the Cepaka tourist village and spiritual nature tourism in Petak village.

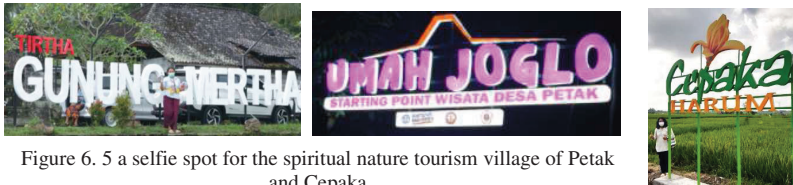


Figure 6. 5 a selfie spot for the spiritual nature tourism village of Petak and Cepaka

Source: Agustini's documentation (2021)

Efforts to make several selfie spots uploaded on various digital media, are able to provide information quickly and have unlimited coverage. Tourists tend to have a high curiosity, when one piece of information becomes viral, then supported by a good satisfaction review, the destination will quickly become a favorite destination. Support the role and contribution of the community who participate spontaneously Tosun (2006) where the community participates directly, authentically and self-planning, the results will be good.

Cepaka Tourism Village Model and Petak Village Spiritual Nature Tourism

Packaging a tour package requires its own expertise, various ways are done to compile a tour package by combining various components including MSMEs, natural uniqueness, cultural traditions, arts, uniqueness and even traditional food. Karta, Widiastini, Sutapa, and Wiles (2021) states that the right branding strategy in a tourist village will strengthen the image of the related tourism village. This explains that a certain way is needed to organize interesting activities and activities in a tourist village. Based on the tourism village packaging models in Bali, it can be explained that a tourist village based on community life must have an appropriate selling point in order to be visited by tourists. Tourism village is a national program of the Indonesian government, which must be developed in all corners of the country; therefore all relevant parties contribute to developing rural-based tourism. Moreover, Covid 19 has disrupted the community's economy in the normal business sector, so the existence of this tourist village is expected to be able to lift the community from adversity.

When converted to a tourist village model that has been packaged in several tourist villages in Bali and Yogyakarta, the implementation of the Cepaka tourism village and the spiritual nature tourism of Petak Madangan village are similar, only the core products are different. In Cepaka, the jogging track is the advantage, while in the Petak village the spiritual baths dominate.

Some of the best practices for tourist villages in Bali that have received a tourist village license are to package their products according to the model above. In this model, all layers of inclusive businesses in the village will benefit from the economy. In addition, the image of the village will also strengthen (Karta, 2021). When the economic, social and environmental benefits are felt by the community, the sustainability of the tourist destination is achieved.

CONCLUSION

Based on this study, some conclusions can be explained as follows:

- 1) Spontaneous and induced community involvement in exploring and packaging the potential for spiritual nature tourism has provided economic, social and environmental benefits.
- 2) The development of tourist destinations that consider social value, economic value and environmental value has a balanced impact on the community and the business itself, this also ensures the sustainability of the business. A touch of digital marketing creativity in the packaging and marketing of spiritual nature tourism in Petak, improve product display quality, accelerate the dissemination of information with an infinite scope.
- 3) Packaging the Cepaka tourism village and the spiritual nature tourism of Petak village by synergizing and collaborating with MSMEs and existing hotel businesses, is able to improve the image of the destination.

LIMITATION AND FUTURE STUDIES

This research focuses on aspects of spiritual nature-based tourism packaging, which starts from the beginning and involves the community and other stakeholders. This research study is limited to the concept of community involvement in packaging and distribution to the market, so that the product can develop and be sustainable. Other dimensions that include packaging quality and target market classification related to packaging methods, and the impact of these packaging efforts need to be investigated further.

ACKNOWLEDGEMENT

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CHAPTER VII

Synergy of SME in Packaging Of Village Tourism Base on Local Wisdom in Cepaka

INTRODUCTION

Cepaka Village as a partner village of Triatma Mulya University has expressed a desire to form a tourism village, but their limited knowledge of tourism villages is an obstacle in making it happen. Like the proverbial tit for tat and the word answered. The competencies needed by Cepaka Village are fully owned by lecturers and students, so that the implementation of this PKM program has the potential to be carried out optimally.

Based on discussions with the village head, it is described that the crucial problems faced by Cepaka Village can be explained as follows:

- 1) The closure of the tourism sector for foreign tourists has an impact on tourism workers who are unable to finance family life so that their economic and social life is also disrupted.
- 2) SMEs are quiet with orders, dance studios that usually perform have no activities, culinary delights sell products with a low cost strategy.
- 3) The jogging and tracking bicycle paths that are busy being visited by domestic tourists cannot provide economic benefits, so they do not provide value to the farmers who own the rice fields that are passed by cycling tourists or tourists who jog and take selfies.
- 4) There is no product packaging and the potential for Cepaka Village to become a tourist village that is intact and involves the whole community which includes legal aspects, resources, services, empowering SMEs and providing accommodation,

Based on the description of the problem by the Head of Cepaka Village, and the grouping of activities in the introduction, then further the issues that are the focus of this activity are carried out based on the grouping above, namely: realizing, packaging / packaging a tourism village by involving all existing potential, and involving the village community.

Considering that the potential that is managed is very diverse, then it is compared with several tourist villages that are already running well. Research by Karta et.al (2019) on a comparative study of tourist villages in Bali and Andhra Pradesh India, shows that there are differences in the management of tourist villages from a regional perspective. In the Aruku Valley of India; Tourism villages are built with potential resources consisting of extensive plantations, waterfalls, stalactite caves, honey cultivation, museums, coffee and cocoa industries in one area with several very large villages and sometimes it snows at the end of the year. Meanwhile in Bali, tourist villages are formed from a combination of tourism potential which is only limited to the area of one village, which involves a small number of residents so that it is easier to package and market it. When viewed from the perspective of managers; tourist villages in Bali can be managed by foundations or individuals and Pokdarwis. Karta Research et. al (2020) explains the role Stakeholders in the tourism village brand are also very much needed to improve the image of the tourism village. In this project, the involvement of SMEs with products sold as part of a tourism village package is expected to increase the acquisition of economic value for the community. In research Suarthana (2016) explains the packaging of the Important Sari Yogyakarta tourism village involving farming communities, batik artisans, art and puppet galleries, fishing arenas, fruit picking gardens and home stays/community homes, it turns out that this tourism village is the best in Yogyakarta. The community gets optimal and sustainable economic benefits. The management of the Important Sari tourist village is carried out by local community leaders, an observer of art, culture and very concerned with environmental preservation.

When viewed from the perspective of community participation, this tourism village activity is expected to have a positive impact on the community. As in the theory of participation Pretty (1995) reveals that community participation in tourist villages takes various forms, some are spontaneous, based on invitations or economic motivation. The priority issues are focused on realizing Cepaka Village as a tourist village supported by SMEs in the village. Cycling tourism village packages, jogging tracks as a mainstay during the Covid 19 pandemic were a priority to be set up earlier. On each cycling route, residents can prepare several spots to provide food and beverage services such as tea, coffee, snacks, roasted corn and others. Or create spots to see community innovations such as orchid gardens, ornamental fish ponds and selfie-spots as well as other spots that contribute to the economy/benefits to farming communities. This packaging places hidden local wisdom as an innovation that is beneficial to the surrounding community Activity Purpose

Based on the description above, the core problem that is the focus of the solution is: "Realizing and packaging the Cepaka tourism village with the various potentials of the village into an attractive local wisdom-based tourism village?" The packaging of this tourism village begins with a village potential survey, assisting MSMEs to support tourism villages, then building complementary facilities to support tourism village activities, providing training to resources who will be involved in tourism village services. The outcome is a community-based holistic tourism village package.

METHODOLOGY

The implementation of the tourism village packaging assistance program is divided into several stages with a separate method approach. In general, it is divided into two stages, namely the packaging stage to form a tourism village product and the management or management stage involving partner communities. Apart from community members, this activity also involved students who were deployed to explore village potential, enter the village community layer to carry out an inventory of SMEs that are ready to participate as a result of the implementation of tourism villages. There are twenty students involved in this program, so that excavation efforts can be carried out in a complete and structured manner.

Technically the method applied in assisting the packaging of this tourist village is described in Table 7.1 below:

Table 7. 1 Methods of Assistance in the Packaging of Cepaka Tourism Village

NO	ACTIVITIES	IMPLEMENTATION	P I C
I	Production Stage (packaging tourism potential into a tourist village)		
1	Exploring village potential, managing legal aspects of tourism villages.	Exploring the potential of Cepaka Village which is ready to become the core product and impact of a tourism village. Make the Tourism Awareness Group (POKDARWIS) the lowest institution that has the right to manage it so that it has economic value. Technically it can be determined under BUMDES.	By students under the direction of the lecturer By lecturers with community leaders

2	Packaging jogging tracks and bicycle tracking is a managed tourism potential.	Making entrances, exits for interesting and controlled bicycle tours / trails. Installation of "Caring Donation Box"	By lecturers and students with the approval of village officials
3	Provision of service spot innovations that attract tourists.	Empowering people who own rice fields to create photo spots, food and drink service spots, fishing spots or plant viewing spots and more. So that these spots have the potential to generate income for the community, while preserving the environment.	By community owners of rice fields, with subsidized PKM funds supported by lecturers
4	Optimizing SME income based on local wisdom.	Shifting UKM activities to activities that support tourism villages as impact UKM. Existing SMEs will be included in the destination or activity packages that tourists can enjoy in Cepaka Village	By lecturers and students. UKM actors who are ready to become the impact of tourist villages
II	Stages of Management (socialization to human resources supporting tourism villages)		
5	Up-grade understanding of tourism to the community in supporting tourism villages.	Providing training which includes training on breakfast service standards, accommodation service standards, hospitality grooming, excellent service, MSME assistance, in preparing their synergy and hygiene sanitation in food and beverage production	By tourism lecturers, a team of tourism auditors and hospitality management students

Based on the job classification in Table 3 above, conceptually, the impact of the packaging of this tourist village has been felt by SMEs and the whole community of Cepaka Village

RESULTS AND DISCUSSION

Referring to the work program in Table 3 above, the realization of activities in the packaging of this tourist village is explained as follows:

1. Exploring the potential of Cepaka Village which is ready to become the core product and impact of a tourism village; carried out by lecturers and students so that they are well identified.
2. Formation of a Tourism Awareness Group (POKDARWIS) as the lowest institution that has the right to manage it so that it has economic value. Technically it can be determined under BUMDES. The proposal for the formation of POKDARWIS is in the process of being submitted by the village and a team of lecturers to the Tabanan Regency Tourism Office.
3. Making attractive and controlled entrance gates, exits for cycling and jogging trails/tracks, equipped with a secure parking area.
4. Making a "Caring Donation Box" at several selfie spots
5. Empowering people who own rice fields to create photo spots, eating and drinking service spots, fishing spots or plant viewing spots and more. So that these spots have the potential to generate income for the community, while preserving the environment. The community is

- very enthusiastic about contributing in making service spots independently according to the menu that will be provided.
6. Shifting MSME activities that previously stood alone (not involved in tourist villages) are now part of the implementation of tourist villages. MSMEs that are included in the tourism village package, get the impact of implementing the tourism village evenly.
 7. Training activities provided by a team of lecturers assisted by students which include training on breakfast service standards, accommodation service standards, hospitality grooming, excellent service, MSME assistance in preparing their synergy and hygiene sanitation in food and beverage production, were well implemented and received a warm welcome from the community and SMEs.
- In a structured tourism village packaging model and its impact; described according to the model Figure 7.1 below

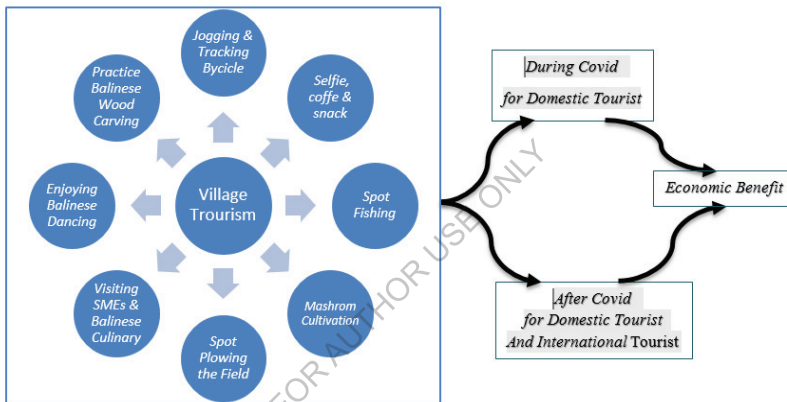


Figure 7.1 Outcome Model for Cepaka Tourism Village Packaging

If all components of SMEs based on local village wisdom are involved and get an impact from the packaging of this tourist village, it can be guaranteed that this tourism village will continue (sustainable). While waiting for the recovery of tourism after the Covid 19 Pandemic, the community received socialization and learning about the hospitality industry so that they are ready to provide international standard services when international tourism routes are reopened.

Thus Cepaka Village, which deals with foreign tourists who stay in villas around the local river every day, will be able and very confident to sell these packages to foreign tourists staying in villas and other foreign tourists visiting Bali.

Economic and Social Impacts

When this activity was carried out, there were several socio-economic benefits felt by the people of Cepaka Village, which are described in Table 7.2 below:

Table 7. 2 Partner Involvement in Cepaka Tourism Village

NO	Partner type	Number of Previous Partners	Amount
1	Balinese culinary	4	8
2	SMEs supporting village tourism	3	10
3	The Art Communities	1	3
4	F & B Service at the jogging track	2	4
5	Spot selfie service	2	5
6	Villa and home stay surroundings	2	5
7	The farmer who involved in plowing activities, fishing, dancing	0	5
8	Housewives community involved as instructors	0	15

When depicted in a bar chart, the increase in the involvement of MSMEs as a supporter of tourism villages tends to increase. More and more people are realizing that they can contribute to the tourism village; they can earn income also from this activity. This factor also encourages their enthusiasm to participate in this activity. Even in some of the training activities carried out in the framework of preparing this tourist village, the women of the PKK were closely followed.

In more detail, the percentage of participation growth can be described in Figure 7.2 below:

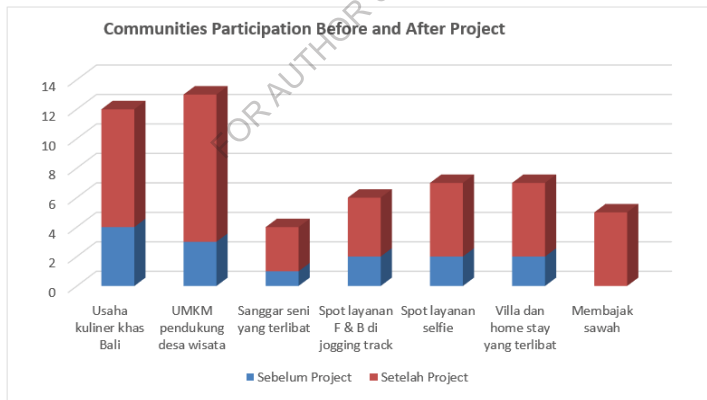


Figure 7. 2 The Chart Of Communities Participation
Sources: Data 2021

Partner Contribution to Implementation

In this tourism village packaging partnership project, the UNTRIM team is fully supported by the Head of Cepaka Village and all his staff. The entire apparatus synergizes; where they were enthusiastically selected and appointed as the core team in POKDARWIS, so that they could proceed further in Tabanan Regency. Likewise MSMEs, art galleries, culinary businesses and the

local community, flocking to the village hall, to the jogging track area to participate in monitoring and being involvein the construction of various facilities that support the tourism village in Cepaka. Coincidentally, many members of this village community also work as artisans, dancers and gamelan players, so getting them to support tourism-based activities is not difficult.

CONCLUSION

When this project was realized, the community began to open up and support efforts to shift their business focus to packaging village tourism. Some of the things that become conclusions in this dedication work are:

1. Tourism which is growing rapidly in Bali has actually formed the character of a community that cares about the tourism environment. When there is something the village government and community leaders are trying to do to bring them to a better change, the community tends to easily follow and carry out the directions of the Head of Cepaka Village.
2. Their profession, which is also a farmer, at a time affected by Covid 19 as it is now as if they were moved to return to farming, but farming is not only to produce rice, but farming while making other service spots that can be sold to domestic tourists who go through the the jogging track.
3. The availability of vast land and very supportive nature seems to give the community another alternative in saving themselves from Covid 19
4. The enthusiasm and dedication of the community in tourism and culture, color the way they work in realizing this PKM work program.

CHAPTER VIII

Celuk Tourist Village: Maintaining Image As A Jewelry Arts Region In Bali Through The Struggle Of Cultural Capital And Economic Capital

INTRODUCTION

Craftsmen have been engaged in jewelry in Celuk Village as a source of livelihood for generations. Jewelry crafts in Celuk Village have existed since 1915, at that time artisans only made jewelry and ceremonial tools for the nobility. Beginning in 1935 new artisans started making jewelry as souvenirs for the Dutch colonial government. The development of tourism in Bali in 1970 made jewelry crafts in Celuk Village experience quite significant developments because many tourists were interested in the jewelry made by Celuk craftsmen.

The skill of artisans in making quality jewelry is a cultural asset that has made Celuk Village known as a jewelry center, both nationally and internationally. Along with the development of technology since the 2000s, some entrepreneurs have started using reproduction technology in making jewelry. This technology is capable of producing large quantities of jewelry in a relatively short time. The presence of reproductive technology brings ease in the process of making jewelry. However, this technology also has an impact on reducing work space for traditional craftsmen. Their role as producers is slowly being taken over by entrepreneurs through the power of reproductive technology.

These conditions make the bargaining value of the artisans to weaken. Being in this situation does not make traditional craftsmen give up and switch to other sectors. Many artisans are still surviving by relying on the skills they have, even though in terms of their production capacity they are unable to compete with reproductive technology, in reality they are still surviving. Under such conditions, traditional artisans try to grapple with their cultural capital in the form of jewelry-making skills with the economic capital of entrepreneurs in the form of reproductive technology in order to survive.

The struggle of artisans in maintaining their profession is very interesting and it is important to study more deeply, because in terms of production capacity it is clear that traditional craftsmen cannot compete, but they still survive. The struggle of these artisans needs to be deconstructed or dismantled. Deconstruction is carried out to find out how reasons, power practices, and imagery in the struggle occur. Based on that, this research is significant to do.

This research generally aims to reveal, understand and critically explain the phenomenon of the struggle for cultural capital and economic capital that occurs among jewelry craftsmen in Celuk Village, as well as the involvement of the parties in it. In particular, this study aims to find, explore, and analyze the various reasons, power practices, and imagery that occur in the struggle for cultural capital and economic capital among jewelry makers in Celuk Village, Gianyar, Bali.

LITERATURE REVIEW

Library Study

Studies on jewelry related to economic issues have been carried out by several authors, namely Udiana and Sudiana (2017), Yasa and Astrama (2018), Lestari and Wirathi (2016), Arifiani and Mustika (2013), and Surya (2011). The studies carried out explained that the profession as a craftsman is practiced in order to make ends meet, where the number of products produced greatly influences the income of the craftsmen.

Jewelry crafts are also studied on the aspect of capacity building Arsa (2016), Dewi et al, (2016), Arsa (2015), Driver, (2012), Between and Honest (2007). This research provides a lot of detailed information about the role of reproductive technology in increasing production capacity. However, the research conducted only focused on ways to increase the amount of production, and did not conduct a deeper search of the ideology brought about by the presence of reproductive technology and its implications for traditional artisans.

Jewelry production studies have also been studied regarding the protection of intellectual property rights (IPR) by Simona Bustani (2016), Mahadewi (2015) and Lodra (2011). This research presents data related to the law and conditions of the artisans, in which the study explains that the jewelry craftsmen do not understand the importance of providing legal protection for the works they create.

Study of Giles Slade (2012) with the title *The Big Disconnect: The Story of Technology and Loneliness* reviews the role of technology in the social activities of society, including in the world of art. Slade presents data on the role of technology in the craft world that is happening in North America. It was also explained that human preoccupation with technology causes them to become lonely humans. This paper is a source of reference in the discussion of jewelry reproduction activities carried out using technology in general.

The struggle for cultural capital and economic capital

Cultural capital (*cultural capital*) is a concept proposed by Pierre Bourdieu. Cultural capital highlights forms of cultural knowledge, in this case, cultural capital is defined as a form of knowledge, an internal code or an acquisition of cognition that complements social agents (Bourdieu, 2010, Barker, 2014; Fashri, 2007). Regarding the jewelry craft in Celuk Village, skills and mastery of traditional jewelry making techniques obtained from the results of learning passed down from generation to generation are the cultural assets of the artisans.

Economic capital as stated by Fashri (2007) includes the means of production, materials and money. Bourdieu (2010) explains that economic capital can be a guarantee for someone, the greater the capital owned, the greater the opportunity for power to be achieved. The concept of economic capital Bourdieu (2010) implies that someone who has economic capital will be able to defend himself in the face of all forms of change. As happened in the jewelry craft in Celuk Village. When an entrepreneur owns a reproductive machine, it can be used to dominate the production arena. However, in this context, the cultural capital possessed by artisans in the form of traditional jewelry making skills cannot be transformed into economic capital.

This imbalance in capital ownership causes a struggle. Struggle is a struggle carried out by the owners of capital to control each other. The struggle for cultural capital and economic capital occurs when each party with a different amount and type of capital tries to fight for its own existence and gain power in an arena.

Theory Practice of Bourdieu

The theory of practice emphasizes the subject's involvement in a cultural construction. Culture is considered as a realm of struggle in fighting for power. For this reason, Bourdieu's view is placed in a dialectical framework between what is usually polarized as structure and agency (Mahar, 2005). Humans are agents or actors who act or carry out social practices in a social arena or in space and time (Bourdieu, 1985; Giddens, 1984).

Social practice always involves actors with different social status positions. This social status is related to the ownership of capital, namely economic capital, intellectual capital, cultural capital or symbolic capital. Whoever has the most capital will be in the upper structure, conversely those who have the lowest capital will be in the lower structure. Bourdieu formulates three

important elements to create a social practice, namely habitus, capital and domain. Bourdieu in particular pays more attention to the defining power of social class as a structural barrier, and places habitus in the context of class-oriented habits into social construction (Barker, 2014).

The theory of practice is used to understand and dismantle every individual practice involved in the struggle for capital that occurs among jewelers. Bourdieu's method, namely constructive structuralism, which aims to understand complex socio-cultural phenomena in a more complete way is used to understand the struggles over various powers in jewelry crafts in Celuk Village.

Theory of Mechanical Reproduction

Mechanical reproduction that occurs in the world of art is the idea of Walter Benjamin (1935). Benjamin said that traditional works of art have an aura of uniqueness, specialness, distance and timelessness, but on the other hand, mechanical reproduction has shifted and destroyed this uniqueness and aura, and replaced it with a plurality of copies or imitations, so that connoisseurs can appreciate the work at any time and place. desired (Eagleton, 2002).

Benjamin's idea was explored more deeply by Jean Baudrillard through his idea of simulacrum (Budiman, 2002). *Simulacrum* In Baudrillard's view, postmodern culture is not only a sign culture, but refers to the development of electronic duplication techniques that allow people to have original copies. The boundary between the copy and the original has been shattered by what Baudrillard calls a process of simulation. The disappearance of the aura of a work of art due to technology opens up space for various new interpretations. Reproduction technology has changed the pattern of production of works of art.

The theory of mechanical reproduction developed by Benjamin is in line with the formulation of the problems studied in this study. Thus theory is considered important to be used as a frame of mind in answering research questions, especially those related to the image of jewelry crafts in the struggle for cultural capital and economic capital.

METHODOLOGY

This research was designed as a cultural studies research (*cultural studies*) which focuses on efforts to dismantle, understand, and explain ideas, ideas, thoughts and the truth behind actions, both in the form of views and behaviors, displayed by the parties involved in the struggles that occur among jewelry makers in Celuk Village.

The ethnographic approach used in this study refers to Barker's (2005) understanding, namely focusing on a qualitative exploration of values and meaning in the context of an entire way of life, namely issues of culture, world of life, and identity. The issues of culture, world of life, and identity referred to in this study are the overall conditions, actions, ideas, or behaviors displayed by the parties involved in the struggle for cultural capital and economic capital in jewelry crafts in Celuk Village, Gianyar, Bali.

This research was conducted in Celuk Village, Sukawati, Gianyar, Bali. The choice of this place was based on the consideration that Celuk Village is one of the largest jewelry centers in Bali. The jewelry produced is widely known, not only at the national level but also internationally.

The data used in this research is qualitative data and supported by quantitative data. There are two kinds of data sources for this research, namely primary data sources and secondary data sources. Primary data obtained directly from the results of interviews and observations at the research location. Secondary data was taken from several places, such as the Office of the Head of Celuk Village, the Office of the Central Bureau of Statistics for the Province of Bali, libraries, print and electronic media

The selection of informants in this study was carried out by combining purposive and snowball. *Purpose* used to obtain information in accordance with predetermined criteria, meanwhile snowball used when in the field information is found about other informants other than the informants that have been determined.

The research instruments used were interview guidelines and observation guidelines. In order to record any data obtained in the interview process the researcher is equipped with other research tools, such as writing instruments, recording equipment, photo cameras, and videos. Data collection requires the right technique so that the results obtained are as desired. This study used a series of data collection techniques, namely observation, interviews, and document study.

Data analysis in this study was carried out qualitatively. The steps taken refer to Barry's suggestion (2010). First, sorting the data is done in order to get paradoxes and contradictions in the text through the data that has been collected. Data analysis is done by trying to delay the meaning of the text that appears so as to allow new meanings to be born. Delay in meaning as stated by Derrida which is based on the relationship between meaning and means, the relationship is unstable so it can be postponed in order to obtain a new relationship (Hoed, 2008). Through this it is hoped that it can be shown the differences stated in the text and what is hidden in a text.

Second, it is proved that the text is less coherent and less consistent. This is done so that it is possible to produce multivocality of meaning, not only to produce monovocality of meaning. Third, we search for various types of shifts and fractures that occur in the text and view them as evidence of what was repressed, deleted, or intentionally left out in the text. Through these steps a fault line can be obtained which proves previous activity and movement. The next step is testing the truth, suitability, and validating the meanings that appear at the research location so that they can become complete and detailed conclusions.

The results of the data analysis are presented in an informal way in the form of a descriptive-narrative or description of words formulated and conceptualized by researchers based on scientific principles of cultural studies.

RESULTS AND DISCUSSION

Causes of the Struggle for Cultural Capital and Economic Capital among Jewelers in Celuk Village, Gianyar, Bali

Maintaining identity and self-image is very important among jewelers. Through a group of crafters named *Celuk Design Center* (CDC) several active crafters declared their existence. Jewelry crafts for them are more as a medium to show self-actualization. Their concern for the preservation of jewelry can be seen as an effort to maintain a cultural identity built through cultural similarities. Cultural identity is a portrait of meanings that express something related to the perceptions of others. (Barker 2005). Surviving as a craftsman is done in order to maintain self-identity which is mostly done by craftsmen who are *soroh pande*. Processing metal for them is a task from their ancestors. Craftsmen in Celuk Village through their habitus act in order to fulfill their various interests. Habitus (Bourdieu, 1993) in its social practice is an individual's perspective on something, be it beliefs, politics, and aesthetic arts. Remaining as a traditional craftsman is done by some artisans not only for economic purposes. There are other needs that accompany it, namely as a place to entertain themselves or recreation. Working for them is also an effort to get refreshment. Referring to the division of the signifying relation that Piliang (2003) put forward, it belongs to the signifying relation form *follow fun*, where the sign has found a marker of ironic meaning. Making jewelry in this case is done not in order to fulfill its ideological meanings, working in this case has created a new signifying chain, and allows oneself to be swept away in the game of markers freely.

Many traditional artisans have a simple belief that fortune is fate, fortune will not be exchanged, this causes them to be reluctant to look for other jobs. This thinking encourages them to survive in the midst of intense competition. The persistence of artisans in such a situation can be seen as an effort to delay defeat as a result of the craftsman's inability to face competition and technological advances. This is in line with Scott's (1981) view of the economic morale of farmers who prefer to avoid risks by growing crops in a sub-system. The symbolic capital owned by Celuk Village is the basis for identity jewelry that has been built over a long period of time. The artisan community in Celuk Village has succeeded in creating an identity as a place that produces quality jewelry. This is in line with Piliang's idea (2005) that identity is something that must be created. The identity of Celuk as a jewelry branding by itself invites many people from various areas outside Celuk to try their luck in developing a business in Celuk. They principally take advantage of Celuk's symbolic capital to gain profit. According to Buordieu (1991), symbolic capital is an accumulation of prestige, dignity, prestige or honor. Attachment to customary obligations is one of the reasons for traditional artisans to remain as artisans. Because work as a craftsman gives them flexibility in managing work time when they have to carry out various traditional and religious activities. In this context, artisans tend to be more willing to sacrifice their economic benefits by not switching to other jobs, even though they can get greater economic benefits from other sectors. Such conditions are the result of a cultural system that does not experience change, as Ogburn's (Brinkman 1997) idea of cultural *lag* or cultural gaps involving the occurrence of inequality in the development of the cultural aspects of a society that encourage social change.

The low level of productivity of artisans is also one of the triggers for capital struggles among artisans. The low level of productivity of artisans makes entrepreneurs change their production techniques by transferring production equipment from traditional work systems to industrial work systems. This can be seen as a form of businessmen's resistance to production power which has so far been controlled by artisans. Industrial work systems that involve various reproductive technologies make entrepreneurs less dependent on artisans. Such practice is in line with Nietzsche and Foucault's idea that it is the will for power that lies behind artistic practices and power relations that always accompany every discourse (Piliang, 2003).

The Practice of Struggling for Cultural Capital and Economic Capital in Jewelry Crafts in Celuk Village, Gianyar, Bali.

The entrepreneur's hegemony over the artisans works in two stages, namely the domination and direction stages. Domination is carried out through the cultivation of ideology, language, and the meaning of technology-based production systems in the minds of traditional artisans. When the crafter has entered into the awareness built by the entrepreneur, then the next step is the crafters are directed and subject to the leadership of the entrepreneur. On the one hand, the craftsmen also seem to support and not fight against this situation. This kind of practice is what Gramsci calls hegemony. Hegemony is a process of domination by the upper class over the lower class, and the lower class also actively supports the ideas of the upper class. The exercise of power is carried out not through violence, but through forms of approval from the people who are controlled (Strinati, 2003). Craftsmen as agents who own cultural capital are required to be able to play with the capital they have in order to survive. When they are unable to play their capital well, they will be easily controlled, and vice versa. Referring to Bourdieu's (2010) understanding that every capital can be converted into other forms of capital, cultural capital owned by artisans should also be converted into economic capital depending on the ability of artisans to manage it.

In practice, some artisans who are aware of their capital start their actions in fighting for economic space. Craftsmen play their capital quite smoothly, namely by silence orders or orders

from the entrepreneur if the work costs given are deemed not in accordance with the level of complexity, until the owner of the order asks for the order, at that time the craftsman will negotiate until an agreement is reached. This condition is in line with Foucault's (1982) idea that power is diverging or spreading. Power also does not only belong to certain people. However, power is everywhere, in real form or in hiding. Power can come from anywhere, and be owned by anyone, when a social relationship occurs even though it only involves two people, so that power practices will appear in it (Martono, 2014).

The presence of reproductive technology in jewelry is felt by traditional artisans as a force that will take over their expertise, so that in order to survive they must develop their creative abilities. As Bourdieu's (2010) idea states, to enter and survive in an arena one must have sufficient knowledge, skill or talent to be accepted as a legitimate player.

In practice, traditional artisans who want to survive try to create various designs with a high level of complexity that are difficult to reproduce by machine, besides that, artisans also tend to speed up their design cycles so that they do not have time to be copied. This condition is a craftsman's strategy in facing very tight competition. Because in a struggle no one wants to lose, both entrepreneurs and craftsmen, all parties must fight for their interests. This is in line with the view of Smiers (2009) that when art has been invaded by economic interests, cultural life will also be disrupted. Likewise, the culture of artisans and entrepreneurs for the sake of the economy is willing to sacrifice their social ethics when they copy each other's designs that are in demand.

Businessmen and craftsmen alike feel high business competition in jewelry crafts. They continue to make various efforts and actions to obtain economic benefits. Entrepreneurs in this case develop a combination of techniques between techniques *casting* and traditional techniques. This technique is capable of producing unique jewelry in a relatively short time. This technique was deliberately developed by entrepreneurs to reduce their production dependence on traditional artisans. Through this practice, jewelry entrepreneurs in Celuk have anticipated production failures that could be caused by problems affecting the productivity of the artisans. All of this is done in order to maintain the viability of jewelry production under the control of entrepreneurs. This practice is in line with Altuser's idea (2008) that in order to maintain a production, a reproduction of the existing production conditions must be carried out. Reproduction for Altuser can be done exactly the same or can be expanded.

The artisan community in Celuk Village has developed the activity of making jewelry as a tourist attraction since around 1976. Craftsmen have opened opportunities for tourists to see first hand the process of making jewelry. Tourists can also try and feel the process of making these jewelry. Draft *silver smith* besides being able to provide a special attraction for consumers, this concept is also able to increase the bargaining value of a product made by artisans. Understanding consumer culture as mentioned above so that entrepreneurs adopt the style *silver smith* and present it with a different look inside art *shops* or their galleries. Through this practice it is seen that entrepreneurs want to evoke a sense of pleasure in shopping for consumers through these shopping activities.

So, the traditional jewelry making process presented by entrepreneurs in each *art shop* is an attempt to stimulate the desire for consumption through these cultural attractions. As related to *retro marketing* or retro branding (Hallegatte, 2014) who has the idea that the relationship between a product or brand and the past can be packaged into a product promotion strategy.

The Image of Jewelry Crafts in the Struggle of Cultural Capital and Economic Capital in Celuk Village

Intense competition in the craft of jewelry makes traditional craftsmen build an image through the discourse that jewelry is made with reproductive technology/*casting* characterless and

lacks a touch of artistic taste. The discourse was built to influence consumer behavior in making choices. This practice is very similar to what Piliang (2004) means as image politics. Through this image, the craftsman tries to build a perceptual and verbal image. Perceptual image and verbal image are built by giving an understanding accompanied by examples of the shortcomings of the jewelry made with casting. Traditional artisans are always trying to build a negative image of the products they are made with casting before consumers have time to understand the quality of the product. This kind of practice is meant by Piliang (2004) that images can obscure the reality of objects and images often precede objects.

High competition in the jewelry business not only demands the ability to produce quality jewelry, it also demands an identity that differentiates it from other products. Realizing this, several companies build their product identity through a certificate. Product certificates are presented as a sign filled with various persuasive language games to lead consumer perceptions in the desired direction. Jewelry certificates as a sign of quality jewelry and having an exclusive image are used as a tool to build a fake reality, so that the real quality of jewelry is buried behind the simulated truth that is formed through a certificate. This kind of thing is called Piliang (2009) as a political simulation. Simulation politics is a strategy that relies heavily on the game of signs and images, because only through signs and images can various forms of distortion, falsification, and deceit be staged.

Imaging practices are also carried out by entrepreneurs by presenting unique and interesting displays. Through *display* entrepreneurs try to bring pleasure and comfort to consumers when shopping. In addition to the uniqueness of a display, it is also able to build its own image of luxury for the products on display which in itself will increase the value of the products being sold. This is what makes some entrepreneurs build display *art shops*-it is very luxurious and provides many good places so that many consumers are interested. Observing this meaningful display a magnificent building is built not solely to make a building *art shop look* beautiful, but also as a commodity that is attached to the value of the jewelry being sold. Mitchel (Piliang, 2018) refers to such an imagery practice as a graphic image, which is an image formed by concrete visual elements in space and time, such as pictures, sculptures or architecture.

In order to win the economic realm in jewelry crafts, entrepreneurs develop various marketing strategies through various promotional media, both print and digital. One of the strategies used is to always imagine that their products are handmade despite the fact that they rely more on reproductive technology. In this way, it seems that the entrepreneur wants to present the authenticity of the jewelry made by hand handmade on each of its products and release its products from the shadow of mass production. The imaging practice is in line with the idea Piliang (2018) that the contemporary economic world cannot take place if there is no image world that builds it, such as the world of advertising, the world of media information, digital banking systems, and so on.

Community life which tends to lead to the life of the consumer society is an economic opportunity for jewelry entrepreneurs. The presence of reproductive technology makes it easier for entrepreneurs to take advantage of this opportunity. Reproduction technology allows entrepreneurs to create various types of jewelry with all types of metals. This makes it easier for entrepreneurs to establish market trends. The ability of reproductive technology to produce jewelry very quickly allows entrepreneurs to change jewelry models very quickly. Entrepreneurs do not seem to give consumers the opportunity to realize what they have consumed. Consumers continue to be presented with new products so that they inevitably fall into the consumer society. The consumer society, as explained by Piliang (2004), is a condition in which there is almost no room for sharpening the heart, they are more focused on serving their passions and are very dependent on spectator activities.

The existence of jewelry crafts in Celuk Village, which absorbs a lot of workers, is of concern to the Gianyar Regency government. The high absorption of labor in the jewelry industry has helped the government in overcoming the problem of unemployment. But the presence of reproductive technology in the form of a machine casting many replaced the role of the craftsmen. This seems to have received little attention from the local government. Under these conditions the local government's attention is actually more focused on increasing product productivity from time to time, because that is the measure of regional economic growth. Work programs and assistance provided to artisans often do not solve the problems faced by artisans. The work program given tends to only want to show the level of success of its work.

CONCLUSION

The capital struggle that occurred among jewelry craftsmen in Celuk Village involved the craftsmen and entrepreneurs. This struggle was not only caused by economic problems, but also by various other interests. The existence of interests such as maintaining identity, self-image, and local customary obligations has made some jewelry craftsmen choose to survive even in a difficult competitive situation.

The practice of struggle gave rise to various practices of power. This struggle is always overshadowed by the hegemonic practices of businessmen and counter-hegemony by artisans. The practice of hegemony is carried out by entrepreneurs in an effort to secure their production and achieve the highest profit. Counter hegemony by artisans is their attempt to escape pressure from entrepreneurs and increase their bargaining value.

All parties involved in the capital struggle that occurred among the jewelry craftsmen in Celuk Village built their respective images according to their interests. Each party has its own way of building its image according to the capital it has.

The existence of economic capital in jewelry is more powerful than cultural capital. Economic capital can more easily be transformed into other forms of capital. This is in line with Bourdieu's theory (2010) that economic capital has a stronger influence on a production cycle. Even though artisans have cultural capital in the form of jewelry making skills, in practice entrepreneurs with their economic capital are able to control the movement of the artisans as a whole.

The existence of the aesthetics of jewelry cannot survive in a traditional work system, the presence of reproductive technology has led it to industrialization. Reproduction technology makes jewelry lose its aesthetic purity. This condition is in line with Benjamin's idea (1935) that traditional works of art have an aura of uniqueness, privilege, distance, and timelessness, the presence of reproductive technology has shifted and destroyed this uniqueness and aura, and replaced it with a plurality of copies, so that the audience can experience it at the desired place and time.

Technology that was originally created with the aim of facilitating human life turns out to be in practice not necessarily capable of improving human welfare. In the case of jewelry, the presence of reproductive technology can only bring prosperity to entrepreneurs. Technology has shifted the position of artisans from creators to technology servants because their creative abilities have been taken over by reproductive technology. This is in line with Marcuse's (2000) view, technology always favors owners of economic capital. Technology has a dominant pattern that has the potential to do oppression. This puts traditional artisans in a dilemma between the ambition to maintain tradition and the reality of being unable to face competition and technological advances.

CHAPTER IX

Differentiation and The Five A's Concept In Digital Marketing Of Small and Medium Enterprises During The Pandemic Covid 19 Study at Cepaka Village, Kediri Tabanan

INTRODUCTION

Indonesian Statistic (2020) explains that the results of the Covid 19 impact survey on business actors show that the Provinces of Bali, Yogyakarta, Banten, and DKI Jakarta are the four provinces whose business actors experience the most decline in income. Bali is Indonesia's mainstay tourist destination and closest tourist routes for foreign and domestic tourists. The closure of tourist destinations in Bali has an impact on the income of SMEs (Small and Medium Enterprises) that support tourism in Bali. According to the UU Law No. 20 of 2020, it explains that small businesses are independent productive economic enterprises carried out by individuals or business entities that are not subsidiaries or branches of companies that are owned, controlled, or part of, either directly or indirectly from Medium or Large Enterprises that meet the criteria for Small Business as referred to in this Law. The number of SMEs in Bali until 2019 has reached 326,000 (Berita Bali, 2019). SMEs are usually engaged in culinary, cosmetic products, fashion, technology, agribusiness and souvenirs. The SMEs that suffered the impact of Covid 19 in Bali are SMEs that engage in fields that are directly related to tourism. Among them are the souvenir businesses in Bali, the business of materials romantic spa therapy, culinary, business of coffee shops, restaurants, travel agents, even agribusiness that supply agricultural products to hotels and restaurants are badly hit because no one buys abundant agricultural products. Large-scale businesses working on projects to build hotels, villas, apartments and various tourism support facilities in Bali are barely capable to operate.

This research takes Cepaka Village as an object, which is one of the villages where people rely on tourism activities. Cepaka Village is one of the fifteen (15) villages in the Kediri sub-district, Tabanan Regency, Bali Province. The geographic location of Cepaka village is between 8.36.28. - 8.35.52. LS and 115.07.76 - 115.09.44. BT. Judging from the geographical location and territorial boundaries, Cepaka Village is the easternmost part of the Tabanan Regency area. The northern boundary, eastern boundary and southern boundary are all villages in the Badung Regency area. Being in the border area has its own consequences for Cepaka village. In the agricultural sector, Cepaka village has rice fields equipped with walking trails for biking and jogging. They're known as a "jogging tract" across rice fields. Along the "jogging tract" are the people's rice fields which are now starting to be arranged. There was a desire from the head of Cepaka village to create a tourist village in collaboration with universities, to provide assistance in designing the tourism village. The village is supported by three-star standard villas which have been operating since 2000 along the Tukad Penet river (the river that crosses this village). The inhabitants have artistic skills such as carving craftsmen, sculpture and dance studios. The inhabitants also have culinary specialties including meatball culinary businesses, satay houses, and their suckling pig (Babi Guling Slingsing) are famous in Balinese culinary specialties. Other small businesses include mushroom cultivation, duck breeder, broiler chicken, incense production, Balinese carving production, souvenir business, photo studios and other business that are a source of income for the community. Besides managing their business; most of the people in Cepaka village work as employees in villas along the Penet river, both as managers, as staffs and security.

The economy of the Cepaka village community has begun to grow since 2010; when this village built the traditional "Sri Bantas" market. Most of the traders who sold these good and services are local villagers who try to get into trading businesses. People work as traders of food, clothing, side dishes, vegetables and sell religious ceremonies. This traditional market is able to

gradually but surely improve the people's economy. Several indicators that show this increase can be seen from the public interest in saving and using the services of the People's Credit Institution (LPD) and village cooperatives in these traditional markets. The Covid 19 pandemic has made the economy of the people of Cepaka Village a little worse. Some of the home industry businesses supplying their agricultural products to hotels and villas around the village has gone down because many of the villas were closed. Many villa workers were sent home. Even though the Indonesian Minister of Finance clearly explained that an economic recession would occur, the SME group in Cepaka Village was still trying to survive, amidst the Covid 19 pandemic. Based on the results of observations and interviews of several SMEs that experienced the impact of decreased turnover and operational disruption, they were still trying make breakthroughs to stay alive. Through this paper, the various strategies undertaken by SMEs in Cepaka Village are explored in maintaining their competitiveness

LITERATURE REVIEW

Kotler et al. (2009) explained that in the era of marketing 3.0, marketing orientation focused on values-driven marketing, with the main objective of making the world a better place. Changes in the marketing era began with the marketing era 1.0; who treat the customer / market as a bulk buyer with only a focus on the physical needs of the product. Next; Kertajaya (2009) describes a shift in the marketing 2.0 era; where companies see the market as a smart consumer in a community that is influenced by the power of word of mouth (WoM). In the era of marketing 3.0 the market was seen as a whole person with a mind, spirit and heart. Kartajaya (2010) stated that the new model for marketing - Marketing 3.0 - treats customers not as consumers but as the complex, multi-dimensional human beings that they are. Customers, in turn, are choosing companies and products that satisfy deeper needs for participation, creativity, community, and idealism. As a further development in Marketing 4.0 Kotler et al. (2017) combines online and offline strategies to get customer engagement; moving from traditional to digital with a focus on 5 A; which consists of Aware, Appeal, Ask, Act and Advocate of the product. The benefits of the internet of things (IoT), the use of big data and artificial intelligence are the basis for business movements in the digital era. The Covid-19 Pandemic made a specific contribution to the company's survival strategy in facing its competitors. The shift in marketing strategy from 1.0 to 4.0 doesn't seem to have contributed to the achievement of the target market. In the midst of the Covid 19 Pandemic, there is a strategy implemented by SMEs in Cepaka Village, namely differentiation.

Product differentiation is the process of differentiating a product or service provided with competitor's services so that it has a more unique and valuable character in the eyes of the customer. Success in differentiation will create new value which is a product's competitive advantage. In maintaining the positive value that is transmitted, special tactics are needed that emphasize more on differentiation besides selling and marketing mix (Kartajaya, 2008).

Differentiation according to Kotler (2002) is the act of designing a series of meaningful product differences to differentiate the company's offer from competitors' bids. The dimension of differentiation according to Kotler (2002) is based on products, services, personnel, marketing channels, and images. In the product life cycle, according to Butler (1980) in Pranata (2018) describes the stages of the product cycle from exploration, involvement, development, consolidation, stagnation, decline and rejuvenation. In an effort towards rejuvenation, companies usually do differentiation and diversification. Porter (2002) emphasizes again that the differences created must bring meaningful value to customers in creating competitive advantage. In another perspective, Kartajaya (2008) states that the series offered by the company must be perceived differently by customers in terms of content (what to offer), context (how to offer) and infrastructure (differentiation support equipment that is carried out).

METHODELOGY

This study took a sample of fourteen (14) SMEs in Cepaka Village which are engaged in various sectors as described in Table 9.1 below:

Table 9. 1 SMEs in Cepaka Village

NO	Name of SMEs	Amount
1	Culinary	3
2	Handicraft	1
3	Food and Beverage	2
4	Balinese wood carving	2
5	Animal husbandry and agriculture	2
6	Production and building material	3
7	Micro finance	1
	Total amount of SMEs	14

Source: Cepaka's Village Data 2020

Interview guidelines and questionnaire filling in soft copy form are filled in online by SMEs managers via google form. All respondents are business actors in Cepaka Village, which is a village empowered by Triatma Mulya University. While technically operational, the constraints and business strategies carried out are always under observation and known by the village guidance team.

This research uses a descriptive qualitative analysis which describes in detail the efforts made by SMEs in Cepaka Village in maintaining competitiveness during the COVID-19 Pandemic. The approach focuses on the marketing perspective namely differentiation efforts undertaken by these SMEs in order to survive. Differentiation carried out by SMEs is related to the implementation of marketing 4.0 (digital marketing). There was a marketing shift that was quite complicated and carried out forcibly by SMEs in Cepaka Village, because of the Covid-19 Pandemic. Analysis using the differentiation theory approach according to Kotler (2002) is based on products, services, personnel, marketing channels, and images. In another perspective, analysis is also carried out referring to Kartajaya's (2008) theory, namely differentiation in terms of content (what to offer), context (how to offer) and infrastructure (supporting equipment for differentiation). The final analysis is to combine the implementation of differentiation in Kotler's (2017) digital marketing theory, namely marketing 4.0 which focuses on the 5 A (Aware, Appeal, Ask, Act and Advocate)

RESULT AND DISCUSSION

SMEs Differentiation

This study explores differentiation efforts carried out by SMEs in Cepaka Village, Kediri Tabanan. Referring to Kotler's (2002) differentiation theory, the dimensions of differentiation are based on: 1) a strategy to sell at a low price (cost leadership strategy), 2) adding variety of services, 3) adding distribution channels, 4) adding marketing personnel, and 5) conducting special promotions (maintain image).

Based on the results of online in-depth interviews with 14 SME management resource persons and filling in the answers to the interview guide via Google form media, the results are described as Figure Chart 1 below:

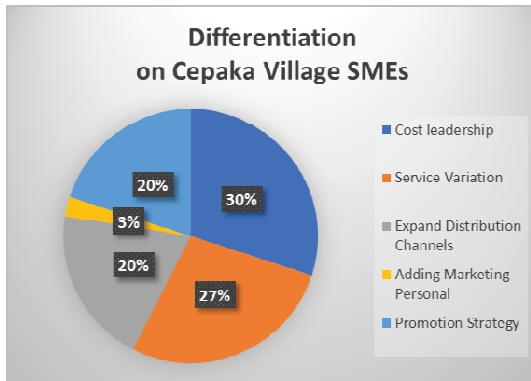


Figure 9. 1 Differentiation on Cepaka Village SMEs

The Covid 19 pandemic made SMEs change course in order to survive. Figure 1 above explains that 30% of SMEs apply a cost leadership strategy, 27% do variety of services, 20% make different promotional efforts and expand marketing channels, and only 3% add marketing personnel. In the aspect of "different promotional efforts" SMEs adjust to the Covid 19 Pandemic, so that SMEs must carry out digital-based promotions. SMEs has begun to allocate funds to create websites, advertise on social media such as Facebook, Instagram, or other paid online advertising managers.

Shifting of Digital Marketing on The Five A's Concept

In this era of digital marketing 4.0; SMEs should shift their marketing efforts from conventional to digital. Within its limitations, during the Covid 19 Pandemic, SMEs were forced to do digital marketing. When connected with the Marketing 4.0 theory approach; Kotler et al. (2017) combines online and offline strategies to get customer engagement; moving from traditional to digital. Marketing 4.0 with a focus on the 5 A's; which consists of Aware, Appeal, Ask, Act and Advocate of the product, but in the Covid 19 pandemic the implementation has also shifted. If under normal conditions, the final focus of 5 A is brand loyalty, which is reflected in retention, repurchase and advocating the other. During the Covid 19 Pandemic; there is a shift in these five aspects. Consumers are less concerned, even for high-class consumers. It's as if purchase decisions no longer depend on the brand. The sluggishness of the market has damaged the product brands in the world by time and a decrease purchasing power, making people to carefully set their priorities in shopping. PSBB (Conditional Large-Scale Restriction) in various places has significantly lowered the national economy.

In this study, it was analyzed how the modification of the digital marketing approach 4.0 was carried out on SMEs in Cepaka Village from the perspective of The Five A's. The following is the mapping of the customer path through The Five A's theory:

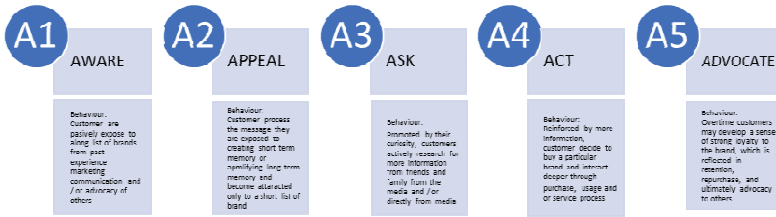


Figure 9. 2 Mapping Customer Path Throughout The Five A's

Source: Kotler et al. (2017)

The shift in consumer behavior based on a focus on The Five A's process begins with being aware where customers are passively exposed to a long list of brands from past experience, marketing communication and / or advocacy of others. Then they started processing the message they are exposed to creating a short term memory or amplifying long term memory and become attracted only to a short list of brands, then customers start looking for information from family, friends and the media to then decide to buy a brand, and react more deeply about the service. The end of this step is the creation of loyalty to one brand, buying repeatedly and influencing other customers for the recommended brand.

During the Covid 19 Pandemic, SMEs in Cepaka Village served the shopping behavior of consumers who shifted from The 5 A's theory. The Aware is there; not solely considering the brand, but there is no Appeal, searching information only to get competitive products, which are cheap. Buying and selling transactions occur without considering the brand; and loyalty appears only for purchasing priority products during the Covid-19 Pandemic. The implementation of digital marketing in Cepaka Village is unable to achieve customer advocacy and an increase brand understanding in order to be loyal; but the implementation of digital marketing only focuses on informing products to consumers more quickly so that transactions can occur.

Based on the results of data processing on SMEs in Cepaka Village, differentiation strategies and implementation of digital marketing (The Five A's) can be identified as follows:

Focus on Differentiation

Differentiation strategies undertaken by SMEs during Covid 19 covered 27-30% in the form of cost leadership implementation and service variations. Gamma (2020), one of the key informants explained, "these two strategies were carried out because of consumer demands; In this difficult economic period, consumers are only able to meet their primary needs, so secondary needs such as product art and souvenirs with certain brands are very small. Even though we received orders, the price agreed upon was very low, or in other words our profit was very small." During the Covid 19 Pandemic, brands were no longer an important thing to consider. Research by Timpal et al. (2016) stated that brand awareness and brand attitudes significantly influence the purchasing decisions in Manado. During this pandemic, brand strength did not affect people's shopping behavior. The priority that is purchased by the community is basic necessities at standard prices. Although a wide variety of services are provided; In this recessionary economic condition, people's spending

behavior is not what it used to be. UKM survive by providing cheap prices, as long as they can survive.

The expansion of marketing channels and different promotional efforts was carried out by 20% of SMEs in Cepaka Village. Mrs. Nanta (2020), one of the resource persons explained, "various alternative efforts in product distribution and product marketing have been carried out, but due to the sluggish economy and the dominant tourism sector which absorbs production products, it is also closed. Over-supplies cannot be resolved." For duck farming production costs, several alternatives have to be made so that the cost can be covered. "Cultivation of mushrooms that are ready to be harvested is also suffering from over supply"

Raharja's research (2013) finds that the firm used short of distribution channels such as retailer specially Hypermarket. In the middle to lower scale business, distribution channels tend to be short or direct to producers. The service for providing SME products in Cepaka Village is also a category with a short distribution channel (hotels and restaurants buy directly from producers in the village). However, because the tourism sector was closed, efforts to vary distribution channels and sales promotion were not able to increase SME income optimally.

Only 2% of SMEs need marketing personnel related to the type of production that requires delivery services. Additional delivery services are also calculated to be minimal to increase sales. If in the 2018 era, online delivery services that collaborated with restaurants and online shops were able to contribute to mutual benefit, but when the Covid 19 Pandemic hit, the existence of online delivery services also encountered problems; both from the number of service users and the acquisition of sharing and income. The Covid-19 pandemic condition seems to refute the research of Hassan et al. (2019) who found that the existence of online transportation (GoFood) is increasing sales of restaurants in Banjarmasin. Cooperating with Go-food has a positive impact socially and economically, such as an increase in workability and annual income.

When viewed from the perspective of differentiationm, Kartajaya (2008) in terms of content (what to offer), context (how to offer) and infrastructure, differentiation efforts carried out by SMEs in Cepaka Village are also carried out by these aspects. As a comparison of research conducted by Suarhana and Karta (2013) on the Ubud Bali Monkey Forest tourist destination, it states that differentiation strategy is implemented in content, context and infrastructure and will influence the value entered to customer. Increasing value will improve performance and brand image of the destination. Differentiation efforts made have a major contribution to the achievement of value and product performance which can directly increase the brand image. During the Covid-19 pandemic, only SMEs with strong capital were able to differentiate between content, context and infrastructure. One of the well-known culinary businesses in Cepaka Village is able to make differentiation efforts at the same time in content, context and infrastructure. Warung Kuliner Bu Suci (2020), one of the resource persons for culinary SME in Cepaka Village said that: "In order to fulfill the desires of consumers who are loyal to their culinary products, and fulfill the Covid-19 Task Force's appeal that no newcomers should enter Cepaka Village for culinary tours, then Bu Suci opened a new shop on the side of the main road with extra services and vigorous promotions, so that loyal customers can still enjoy their favorite culinary." The capital strength of SMEs greatly determines their ability to realize the differentiation strategy applied to the Covid 19 Pandemic.

The Shifting of Customer Behaviour Based on The Five A's Concepts

The digital marketing approach in the internet of things and artificial intelligence era changes the competitive strategy of SMEs. Almost all SMEs recruit millennial employees in their marketing activities. The process is based on a digital marketing approach following Mapping The Five A's and the process of consumer behavior as depicted in Figure 1. Consumers start from the

Aware phase, then Appeal, Ask, Action and Advocate. The end of the consumer behavior process is a decision to buy, recommend, buy repeatedly and become loyal to a brand that is considered popular. The Covid 19 pandemic has caused a significant shift in the process of interpreting the stages of consumer behavior from A1 to A5. An interview with one of the handicraft UKM resource persons in Cepaka Village explained: "During the Covid19 Pandemic, I did not dare to sell branded souvenirs at high prices, consumers prefer simple products. Cheaper price, but not branded"

Kotler (2017) explains that the process of making purchasing decisions according to the concept of The Five A's always begins with A1 (Aware), to A2 (Appeal), A3 (Ask), A4 (Act) and ends at A5 (Advocate). The process of mapping consumer behavior during Covid 19 did not happen in stages like the Five A's concept. Purchasing behavior starts from A3 or A4 and does not reach phase A5. The disruption of this behavioral process seems to indicate that Covid 19 affects the decision-making process for consumers. The A5 phase, which expects customer retention, repurchase and loyalty to certain brands, hardly occurs. Several studies have explained that loyalty is influenced by product quality, assurance, and customer satisfaction (Anggraeni et al., 2016). In contrast to the research findings, Tahuman (2016) explains that brand reputation has an effect on customer satisfaction, customer loyalty. Service quality has significantly effect on customer satisfaction but not significantly effect on customer loyalty. Customer satisfaction has significantly effect on customer loyalty and customer loyalty has significantly effect on company competitive advantage. Tahuman's findings (2016) reinforce Porter's (2002) theory which states that there is a close relationship between service quality, satisfaction, loyalty and company competitive advantage.

However, in the era of the Covid 19 Pandemic, almost all SMEs, and large companies have not been able to operate properly. The implementation of PSBB, closure of tourist destinations, closure of public service facilities have an impact on the sustainability of SMEs. The implementation of differentiation theory, improving service quality, cannot be done optimally, so that satisfaction, loyalty and competitive advantage of SMEs cannot be realized. The era of digital marketing by utilizing technology and the internet is only able to dissolve certain activities and is also not optimal.

CONCLUSION

Based on the study above, it can be concluded as follows: The results of this study indicate that the average SMEs in Cepaka Village has a decrease on their income by 50%. The differentiation strategy is carried out through a cost leadership strategy, service variations, expansion of marketing channels, and special promotions of 20-30%. Only 3% of SMEs have added marketing personnel.

Differentiation is generally done when the company is in a stagnation phase towards rejuvenation to prevent decline. However, the Covid-19 pandemic made the effort to differentiate SMEs with a various theory approach; not achieved optimally.

Marketing 4.0 theory Kotler et al. (2017) with a focus on 5 A's; (Aware, Appeal, Ask, Act and Advocate) were carried out by consumers in chunks due to the Covid-19 Pandemic. The phase of shopping behavior or consumer decision making did not occur completely, so that SMEs were unable to predict loyalty, retention, repurchase and the competitive advantage of SMEs. related.

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