Sustainable Development of Taman Harmoni Tourism Area, Karangasem based on Local Wisdom’s Value

N R P Salain¹ and N M M Mahastuti¹

1. Architecture Department, Udayana University
   Email: ratih_prajnyani@unud.ac.id

Abstract Sustainable development is raised as the theme of the article which is then analyzed based on the value of local wisdom with three main pillars, namely economic, environmental, and social aspects. Manik Ring Cucupu, Tattwa, Susila, Upacara, and Tri Hita Karana are the values of local wisdom used in organizing sustainable development in Taman Harmoni. The purpose of writing this article is to know the existence of economic, environmental, and social aspects that are the pillars of sustainable development in the Taman Harmoni tourist area based on the values of local wisdom. The method used is Qualitative Descriptive with data collection techniques through direct observation, interviews, and literature studies. The result of this writing is sustainable development in the economic aspect prioritizes the natural sustainability of the environment which is assumed to be a "container" as well as the value of local wisdom Manik Ring Cucupu which perceives the built environment with a natural environment such as a fetus in the womb of a mother; Sustainable development in environmental aspects is planned based on the value of local wisdom, namely Tattwa (philosophy), Susila (ethics), and Upacara (religious rituals); Sustainable development in environmental aspects, dividing the area of Taman Harmoni into three areas namely Parahyangan, Pawongan, and Palemahan in accordance with the teaching values of Tri Hita Karana.

Keywords: Sustainable Development, Tourist Areas, Value of Local Wisdom

1. Introduction
Sustainable development is a development that can meet the needs of the present without endangering future generations in meeting their needs [1]. The implementation of sustainable development faces challenges, namely how to improve welfare in using natural resources wisely, so that natural resources can be protected and the needs of future generations can still be met. Circumstances that often lead to failure occur when there is an imbalance between development in economic aspects, social aspects, and environmental aspects. Still based on the same source, states that the success of a sustainable development is characterized by the results of environmental impact analysis and public participation performance. Therefore, this article raises the theme of sustainable development in Taman Harmoni as a tourist area based on the values of local wisdom believed by the local community, namely the Bugbug indigenous village community. Karangasem.

Taman Harmoni Tourist Area is one of the tourist destinations that have developed since 2016. This area is managed by a body appointed by the agreement of the Bugbug indigenous village community, Karangasem, namely Bugbug Village Tourism Development Agency (BP2DAB). Before 2016, this area
has become a tourist destination but only for some circles, this is due to difficulties in accessibility. This area is located between two beaches namely, Pasir Putih Beach and Pasih Kelod Beach. With such an interesting natural scenery, this area has the potential to be developed sustainably in order to still be enjoyed by future generations.

According to Yoeti in Helpiastuti [2] a tourist destination must have three factors of tourist activities concept, namely (1) something to see; (2) something to do; (3) something to buy. Before being managed by BP2DAB, this area only had the first concept of something to see, in the form of a view of two beaches and the beauty of the sunrise and sunset seen from Bukit Asah. Based on the value of local wisdom and the pillars of sustainable development, Taman Harmoni has now been able to develop the concept of something to do and something to buy.

Bali is an area with a variety of intangible cultures. One of them is the value of local wisdom that is believed by the local community. So, in producing tangible culture there is always the value of local wisdom. Similar to the sustainable development that occurs in Taman Harmoni, each pillar such as economic, social and environmental aspects imbued by the value of local wisdom, is the concept of Manik Ring Cucupu, Tattwa, Susila, Upacara, and Tri Hita Karana which serves as the basis in conducting sustainable development

1.1 Purpose and Benefits of Writing
The purpose of writing this article is to know the existence of economic, social, and environmental aspects that are the pillars of sustainable development in the Taman Harmoni tourist area based on the values of local wisdom. The value of local wisdom in question is Manik Ring Cucupu, Tattwa, Susila, Upacara, and Tri Hita Karana. While the benefits of this writing can be a reference for academic community about sustainable development based on the value of local wisdom.

1.2 Writing Method
The method used in this writing is a qualitative descriptive method because it utilizes qualitative data to describe the physical existence of Taman Harmoni tourist area, Karangasem in an effort to realize sustainable development based on the value of local wisdom. Qualitative data in question are data collected through direct observation techniques, interviews, and literature studies on tourist areas, Taman Harmoni Bali, and sustainable development.

1.3 Concept
In the concept will be described the definition and understanding of Sustainable Development, Tourist Areas, and The Value of Local Wisdom with the aim of similar understanding between the author and the reader.

1.3.1 Sustainable Development
Citing the concept of sustainable development outlined in Our Common Future or Brundtland Report [3] is:

“Humanity has the ability to make development sustainable to ensure that it meets the needs of the present without compromising the ability of future generations to meet their own needs.”

The meaning is that people in planning and implementing sustainable development must be able to ensure that the fulfillment of current needs does not sacrifice future generations in meeting their needs.

In sustainable development there are three main pillars, namely, economic growth, environmental sustainability, and social sustainability
From the diagram above, it can be seen that sustainable development is successful if economic growth does not suppress social pillars and dredge environmental pillars. So that future generations can still meet their needs. The three pillars must go hand in hand in a balanced manner.

Keiner in Pertiwi [4] expressed the understanding of Sustainable Development is to ensure dignified living conditions related to human rights by creating and maintaining a wide range or alternative access in planning lifestyles. The principle of justice between current and future generations should be taken into consideration in the use of environment, economic and social resources. Comprehensive protection efforts on biodiversity and genetic diversity should also be considered.

Meanwhile, according to Law No. 32 of 2009 [5] on Environmental Protection and Management, Sustainable Development is a conscious and planned effort that combines environmental, social, and economic aspects into development strategies to ensure the integrity of the environment and the safety, capability, well-being, and quality of life of current and future generations.

1.3.2 Tourist Areas

Based on the Law of the Republic of Indonesia No. 10 of 2009 [6], what is meant by a tourist area is an area that has a certain area that is built and reserved for tourism activities. So, the tourist area built must adjust to the tourism activities. Meanwhile, tourism activities are generally obtained based on the tourist attraction owned by the area. The condition of an area can be used as a tourist area or tourist attraction is that there must be an attractive tourist attraction so that visitors are interested to come. The attraction in question can be natural (natural) or artificial. In Oka A. Yoeti [7], there are three things that should be considered in the development and management of tourist areas so that it succeeds in becoming a tourism industry, namely:

(1) Attraction

It is something that must be prepared in advance so that it can be seen, and enjoyed. In this case, dances, traditional folk-art singing, traditional ceremonies, and so on. Attractions can also be referred to as an attraction so that people want to come visit a tourist destination among them, such as:

a. Objects available and present in the universe (Natural Amenities): Climate, Soil and landscape forms, shrub forests, flora and fauna, health centers such as mineral springs, hot springs, and mud baths.

b. Man made supply that adapts historical, cultural, and religious elements. Such as: historical monuments and past architecture, museums, art galleries, traditional events, houses of worship, etc.

(2) Accessibility

Tourism activities are highly dependent on transportation and communication. So, it is necessary to consider what types of transportation can be used in reaching tourist destinations and how smooth the
A communication system is. In addition to transportation and communication there are also transportation infrastructures such as roads, bridges, stations, and airports. The function of infrastructure is to connect a place with another place. The existence of prasarana transportation greatly influences the pace of transportation. The better the condition of transportation infrastructure, the more optimal the speed of transportation used.

(3) Amenities

Amenities or facilities are one of the aspects that have a big influence on activities in the tourism industry. One of the facilities in question is hospitality accommodation. Because, it is not possible for a tourism industry to develop without having hospitality accommodation. Facilities are a supporting tool in the development of the tourism industry but it is very important. This is because tourists need a resting place in making a visit from one tourist attraction to the next located in one area. In addition to hotel accommodation there are other supporting facilities, namely: restaurants, clean water, communication, entertainment, and security.

Yoeti in Helpiastuti [2] mentions a tourist destination must have three factors concept of tourist activities namely (1) something to see; (2) something to do; (3) something to buy. With each explanation is:

(1) The area must have something called "something to see", meaning that there must be a tourist attraction or tourist attraction that is different from others and has a characteristic (something to see).

(2) The area should be available something called "something to do", meaning there should be recreational facilities that can make them feel at home for longer in the area (something to do).

(3) The area should be available something called "something to buy", meaning that in the place should be available facilities for shopping, especially handicrafts from the area, as well as other supporting facilities.

1.3.3 The Value of Local Wisdom

Local wisdom is all forms of wisdom based on the values of goodness that are trusted, applied and always maintained for a long period of time (hereditary) by a group of people in a certain environment or region where they live [8]. According to Alfian [9] local wisdom is a view of life and knowledge and as a strategy of life in the form of activities carried out by local communities in meeting their needs.

While local wisdom according to Law No. 32 of 2009 [5] on Environmental Protection and Management CHAPTER I Article 1 point 30 are noble values that apply in the community's living system to among others protect and manage the environment sustainably. So, from these definitions, conclusions that can be drawn about local wisdom are all forms of wisdom, outlook on life, knowledge, life strategy, and noble values that are trusted, applied and always maintained for a long period of time (hereditary) as a living system of local people to meet the needs, protect and manage the environment sustainably.

Local wisdom has a strong attachment and relationship to the local / locus / local / area / nature. Local wisdom was born based on the community's response to the natural environment and did not take place instantly. Therefore, the character of local wisdom is said to be dynamic and sustainable.

Bali has a variety of local wisdom that has been passed down through generations because it is believed to provide protection and safety for the local community, namely Manik Ring Cucupu, Tattwa, Susila, Ceremony and Tri Hita Karana which will each be described.

(1) Manik Ring Cucupu

Manik means fetus while Cucupu means Uterus. So that Manik Ring Cucupu can be likened to a fetus living in the womb of its mother [10]. Which the fetus can only survive through the intake of healthy
nutrients from the mother. This is perceived in the relationship between the built environment and the natural environment. The built environment is likened to content and natural environment as a container.

(2) Tattwa, Susila, and Upacara

The three terms above are part of the three basic framework elements of Hinduism, each of which has its meaning as philosophy, ethics, and ceremony (religious ritual). The basic framework of Hinduism teaches its people to be able to serve the Creator starting from understanding philosophy / teachings of Hinduism, behaving like Hinduism and holding religious ceremonies as a form of gratitude.

(3) Tri Hita Karana

There are three causes of happiness/ harmony. The parts are the harmonious relationship between man and God (parahyangan), man with fellow human being (pawongan), and human relationship with the natural environment (palemahan) [10].

RESULTS AND DISCUSSION

Taman Harmoni tourist area is located in the tourist area of Bukit Asah, Bugbug Village, Karangasem. It takes about 2 hours from Denpasar to reach the highland area of Bugbug Village, Karangasem. Bukit Asah is only 4 km from Candidasa Karangasem beach. Therefore, Taman Harmoni has the potential to be developed into a tourist area considering the many accommodations and facilities in the Candidasa Karangasem.

Taman Harmoni tourism area is managed by bugbug Village Tourism Development Agency (BP2DAB) since the end of 2016 with its chairman, Jro Gede Arnawa until now. BP2DAB is appointed by Bugbug Indigenous Village as an effort of indigenous villages in improving welfare but the community can still participate in indigenous activities. In the past, bugbug indigenous villagers with productive age continued their education and sought jobs outside karangasem area so that they were often not present in traditional activities. Therefore, the village took the initiative to be able to create its own pekerjaanfield in order todo the work of the local community and even invite some local people to be entrepreneurial in the field of tourism.

Figure 2. Satellite image of Bukit Asah area, Bugbug Village, Karangasem

source: https://www.google.com/maps/place/Bukit+Asah+Desa+Bugbug
In the satellite image can be seen Taman Harmoni is on the plateau of Bukit Asah Bugbug Village, Karangasem flanked by two beaches namely White Sand Beach and Pasih Kelod Beach with the presence of Kuan Island adds to the potential attraction of Taman Harmoni as a tourist area.

Before being managed by BP2DAB, the existing area of Taman Harmoni, is a tourist destination with natural attractions. Visitors or tourists who come can enjoy the view of White Sand Beach and Pasih Kelod Beach, because The Harmony Park is located in the middle. As the name implies, White Sand Beach has white sand, while for Pasih Kelod Beach has black sand. Besides being flanked by two beaches, from the Taman Harmoni area, visitors can also enjoy sunrise and sunset every day. This is what causes this area to be visited both morning and evening. Furthermore, the hot weather during the day and cold at night are also the next uniqueness for visitors. The existence of Kuan Island that looks like a whale from Bukit Asah is also one of the attractions for visitors who come. If in the past Taman Harmoni did not provide tents to stay, since the beginning of 2017, the manager provides tents with their contents, a set of tables and chairs in front of tents and campfires. Previously Taman Harmoni Bali did serve as a camping area, but did not have a name and tourists bring their own tents.

It is not wrong if the Bukit Asah area, especially in the Area of Taman Harmoni is developed into a tourist destination because this area has three things to become a tourism industry, namely:

1. **Attraction**
   Often referred to as a tourist attraction because it is a contributing factor to the arrival of visitors or tourists. Based on the explanation, which includes attractions in Taman Harmoni Bali is: the existence of Taman Harmoni itself which is located between two beaches at once (Pasir Putih Beach and Pasih Kelod Beach) and is on the hill so that the visibility obtained is very wide towards the ocean. In addition, visitors can also enjoy the sunrise and sunset view from the top of the hill. Natural beauty that can not necessarily be obtained in other areas. Accommodation facilities are also widely available in Candidasa Beach area which is located approximately 4km from Taman Harmoni. So visitors who are more comfortable with accommodation with permanent character can choose in candidasa beach area.

   Thus, the attraction contained in Taman Harmoni is everything that is available from nature to be managed and explored wisely by the manager. While the activities that can be done in this area in addition to camping rent a tent are: lighting a campfire, singing, playing guitar, recording pictures of yourself, fishing, riding a jukung boat, and grilling fish.

2. **Accessibility**
   Since it is managed by BP2DAB, access to Bukit Asah is very easy to access. If in the past this area was often used as an offroad area because the terrain is steep, narrow and challenging. Now there is a road access to Bukit Asah with a width of 9 meters that can be reached by cars and motorcycles. With a distance of approximately 58.5 km through Jalan Ida Bagus Mantra, Denpasar for 2 hours visitors can already reach Taman Harmoni. The procurement of the road to Bukit Asah was initiated by BP2DAB at a cost of funding by the Bugbug indigenous villagers with the aim of increasing the number of visitors who come per day.

3. **Amenities**
   The supporting facilities referred to in these amenities are hospitality accommodation (lodging), restaurants, clean water, communication, entertainment, and security. In Taman Harmoni, these three things (attraction, accessibility, and amenities) can be found in one area of this nature. Because, in this area is provided camping area for visitors who are saturated with the atmosphere of the hotel and challenged to enjoy the atmosphere of the outdoors. For restaurant facilities, in this area only provided small stalls of local residents Bugbug Indigenous Village, clean water and smooth communication, then for entertainment facilities BP2DAB plans to establish a cultural stage as a means or a community container in presenting traditional cultural arts activities, for security in taman Harmoni, employs local workers with a shift system.
Apart from attraction, accessibility, and amenities. Taman Harmoni as a tourist area can be seen from three factors of the concept of tourist activities, namely:

(1) **Something to see**

Everything that is classified on the attraction becomes an attraction to be seen by visitors in this Area of Harmony Park. Among them are Pasir Putih Beach, Pasih Kelod Beach, Kuan Island, the natural beauty of the environment and vegetation, as well as the view of sunrise and sunset that can be enjoyed from Bukit Asah.

(2) **Something to do**

Everything that visitors do when coming in this area is something to do. There are many things to do in this Taman Harmoni, namely: swimming at Pasir Putih Beach and Pasih Kelod Beach, fishing, staying in a tent, documenting pictures of yourself and view of the scenery.

(3) **Something to buy**

For the concept of something to buy in this area, there are no souvenir items that can be purchased but only drinks and snacks sold by small stalls. In addition, visitors can buy firewood as a means of support if they want to rent a tent and stay overnight.

From the three requirements of the tourism industry and the concept of tourism activities, it is very clear that taman Harmoni tourism area is worthy to be managed and developed in accordance with the principle of sustainable development based on the value of local wisdom.

**Analysis**

In the analyst is section, each problem formulation is outlined to get the writing results. The problem of this writing is how the existence of economic, social, and environmental aspects that are pillars of sustainable development in the taman harmoni tourism area based on local wisdom values. Each aspect is analyzed based on the relevant value of local wisdom. In the economic aspect of Taman Harmoni is elaborated based on the value of local wisdom Manik Ring Cucupu, social aspects of Taman Harmoni are seen based on three basic frameworks of Hinduism, namely Tattwa, Susila, and Upacara. As for the environmental aspects of The Harmony Park is analyzed with the value of local wisdom from the concept of Tri Hita Karana consisting of Parahyangan, Pawongan, and Palemahan.

**Sustainable Development on Economic Aspects based on The Concept of Manik Ring Cucupu in Taman Harmoni**

One of the goals of development is economic growth that aims to prosper people's lives. Development and development carried out in the taman harmoni tourism area also has the same goal which is the welfare of the indigenous villagers of Bugbug, Karangasem. The traditional village wants to open new jobs and foster the creativity of the community in the field of tourism, in meeting the needs of its life. Considering the number of people with productive age wandering outside the area so that not all customary activities can be attended.

Therefore, the indigenous village appointed the Bugbug Indigenous Village Tourism Development Agency (BP2DAB) to manage. The development carried out by BP2DAB to date can be seen not only to reap profits but still heed the natural sustainability of the Bukit Asah area. Bugbug Indigenous Villagers and BP2DAB are convinced and well aware that Taman Harmoni tourist area is a tourist destination with its attractiveness in the form of natural potential so that the main thing to do is not to exploit the physical existence of the natural environment around.

Very relevant to the value of local wisdom believed by the bugbug indigenous villagers, namely Manik Ring Cucupu. In accordance with its meaning, Manik Ring Cucupu is the parable of a fetus in the womb of a mother who always needs nutrients from the mother in order to survive until birth. Similarly, the construction is carried out in Taman Harmoni. Taman Harmoni is assumed to be a fetus and the Bukit Asah area is assumed to be its mother. How can Taman Harmoni grow healthily if Bukit...
Asah Area is not in a healthy and sustainable condition? That's the mindset of the Bugbug Indigenous Village community with regard to sustainable development in the Taman Harmoni tourist area.

Taman Harmoni is a built-in environment located in the Bukit Asah area as its natural environment. By maintaining the environmental sustainability of Bukit Asah, it can also indirectly improve the physical quality of "something to see" in taman harmoni tourism area which can ultimately increase economic growth because it attracts visitors to come.

The improvement made by BP2DAB since the end of 2016 has now had a positive impact on Bugbug Village, especially in economic development. According to the results of an interview with the chairman of BP2DAB, Jro Gde Arnawa income in the economic sector is now experiencing a sharp surge. The number of visits that come every day has increased rapidly until before the pandemic. Especially for Taman Harmoni, tourists who come are getting more crowded on Saturday and Sunday. This is due to the easy access, adequate parking facilities, the rise of marketing on social media that can provide information to anyone, and the management of accommodation systems in Taman Harmoni, such as tent rentals and facilities in them.

Nominal revenue coming from Bukit Asah tourist area including in Taman Harmoni since 2017 is 140-200 million / month. This figure clearly shows an increase when compared to the previous revenue of 20 million / year (the result of an interview with Jro Gde Arnawa, August 2020).

From the data above, the revenue is divided for Bugbug Traditional Village by 20%, Taman Harmoni 60%, and to BP2DAB 20%. So that it can be stated that the arrangement and management by BP2DAB managed to make a positive contribution to the bugbug indigenous villagers on economic aspects without compromising environmental sustainability.

**Sustainable Development on Social Aspects based on Tattwa, Susila, and Ceremony at Taman Harmoni**

Sustainable development on the social aspects of Taman Harmoni tourism area is reflected in the culture, patterns, and activities of local people through generations in Bugbug Traditional Village, Karangasem. The three basic frameworks of Hinduism that serve as the basis of activity for his people. The three basic skeletons consist of Tattwa, Susila, and Upacara. Tattwa means philosophy / teaching / science believed by Hindus; Susila means ethics / behavior conducted based on Tattwa; and the last is the Upacara is a religious ritual offered as a form of gratitude.

For example, bugbug indigenous villagers believe in tattwa taught by Hinduism. One of them is the philosophy of Manik ring Cucupu. This philosophy has taught how we perceive the built/artificial environment as a fetus and the natural environment as the mother's womb. So that the arrangement and development carried out should lead to minimum intervention to the environment of the Taman Harmoni area. From Tattwa / philosophy believed by the bugbug indigenous villagers hereditary then created into a behavior / pattern of activity (Susila) from the local community.

The character of bugbug indigenous villagers has become accustomed to maintaining, and appreciating the existence of the surrounding environment. They always strive to preserve and maintain and utilize without intending to exploit their natural resources. This can be seen from the efforts of the village community in forming BP2DAB to manage the Bukit Asah area by considering the values of local wisdom as a tourist area whose profit is returned to the Indigenous Village.

They are trying to maintain the original contours of the Bukit Asah area along with the original vegetation. Road construction and parking lot arrangements also adjust existing land. The rental and establishment of tents in the Taman Harmoni area is also the implementation of Susila from bugbug indigenous villagers who seek to minimize the permanent establishment of buildings. So that the concept of lodging whose purpose is to enjoy nature naturally and blend with nature (not damage nature) can be realized here.
After the beliefs and patterns of activity that become a character of a society, there will be gratitude that wants to be offered and ask permission of salvation to the Creator who owns the universe. These offerings are often referred to as religious rituals or ceremonies. Bugbug Indigenous Villagers have various types of ritual ceremonies dedicated to Ida sang Hyang Widhi as a form of gratitude and hope to always be given safety. In the area of Taman Harmoni offerings performed (yadnya) consists of two types namely Nitya Yadnya and Naimitika Yadnya. For Nitya Yadnya is done daily by offering rice and dishes after cooking. Then for Naimitika Yadnya done in accordance with the calculation of sasih / month, calculation of wara, wuku calculation, or the occurrence of events or events that are considered necessary to be performed offerings.

Ngusaba Manda ceremony is held once a year, the day before Nyepi Adat in Bali Aga Bugbug Village, Karangasem. This ceremony has been passed down through generations by previous generations to this day. The purpose of the Ngusaba Manda ceremony is to maintain the balance of the universe, namely, between Bhuana Agung and Bhuana Alit. The meaning of the word Manda is mepeileh; walking around the village boundary. The Teruna (teenage boys) and Daha (teenage girls) walked hand in hand around Bugbug Village starting from Pura Puseh in Hulu then to teben and back circling the Bale Agung Temple three times. After circling Bale Agung Temple three times, prayer ceremony began. After the prayer, the Teruna and Daha will return to each banjar to perform the Megibung procession. Because it is too vast, the procession around Bugbug Village is conducted at the boundary of traditional Balinese Aga settlements and focused on Bale Agung Temple. And the policy issued by the Traditional Village is when the Manda Ceremony is held tourist areas in Bukit Asah including Taman Harmoni should be closed to honor and appreciate the course of the ceremony. The policy was accepted sincerely by BP2DAB as the manager of Taman Harmoni. From this explanation, it can be understood that the manager and the people of Bugbug Indigenous Village strongly support the ongoing economic growth efforts but do not suppress the pattern of socio-cultural life that occurs.

Thus, the positive impact felt by the people of Bugbug Karangasem Indigenous Village on development in the social aspect is a sense of confidence, togetherness, family and love for their homeland. People are also increasingly diligent and active in traditional activities in banjar because they do not have to wander outside of the village. Ceremony activities are also always held as a manifestation of gratitude for the grace they get.

**Sustainable Development on Environmental Aspects based on Tri Hita Karana on Taman Harmoni**

Tri Hita Karana is one of the local wisdom whose concepts and meanings are widely applied to every breath of Traditional Balinese Architecture. Tri Hita Karana is the three causes of happiness (harmony). The parts are Parahyangan which implies the meaning of harmonious relationship between man and His creator, Pawongan which means harmonious relationship between man and man, and the last is Palemahan, a harmonious relationship between man and the natural environment.

Based on the concept of Tri Hita Karana, the land use arrangement in bukit Asah area, Bugbug village is distinguished into three areas, namely Parahyangan, Pawongan, and Palemahan.

**Parahyangan**

It is the relationship between man and his Creator that is harmoniously established. In Taman Harmoni Bali, Parahyangan form that can be seen in the area of Bukit Asah, Bugbug Village, Karangasem, there is a arrangement in the area of Pasir Putih Temple so that people who will worship get easier and safer access. In the past, access to this temple was considered quite difficult because the road has not been paved and cannot be traversed by four-wheeled vehicles. Then, for now parking facilities have been provided along with public toilets.
From the results of the arrangement, Bugbug indigenous villagers feel the ease and comfort in performing ritual ceremonies and prayers at Pasir Putih Temple. The arrangement was implemented using funding from the Bugbug Indigenous Village community on the basis of initiatives from BP2DAB.

**Pawongan**

Pawongan definition is a harmonious relationship between human beings. For Pawongan area, it can be seen from community activities (social relations) conducted in an area. In the area of Bukit Asah, Bugbug Village, Karangasem, Pawongan area can be seen from

A. Ticketing area, due to social activity between guards and visitors

B. Small stalls providing food and drinks along the way to Pasir Putih Beach

C. Bali Harmony Park area including camping area

D. Pasir Putih Beach Area

E. Pasir Putih Temple Area

In the arrangement carried out by BP2DAB, Pawongan area is also prioritized for the convenience of visitors and local communities as well as the sustainability of the tourist area of Bukit Asah, Bugbug Village, Karangasem. In Taman Harmoni Bali, pawongan area can be distinguished by its function, namely, parking facilities, small businesses areas (stalls by local people), Taman Harmoni Bali office, camping area, and toilets.
It is a harmonious relationship between humans and the environment. Man can live his life by utilizing what has been produced by nature but, it would be nice if used wisely. Similarly, in the Bukit Asah area, Bugbug Village is managed as a tourist area with a natural view as an attraction, so that the sustainability of nature must be maintained and maintained if it wants to remain sustainable. The existence is very understood by the people of Bugbug Village and BP2DAB in organizing the Bukit Asah Area. The first thing they do is create and widen the road to facilitate access to achievements so that they can be traversed by four-wheeled vehicles. In the past, a narrow and winding road had to be traversed by visitors to reach Pasir Putih Beach. Not infrequently, Bukit Asah is used as a media as a plot of offroad events for adventurous communities. On the basis of a joint agreement between the community, village equipment, and the manager, the end of 2016 the Bukit Asah area began to be organized to improve the welfare.

The opening of the road is done at the cost of self-help from the bugbug indigenous villagers. The road planning does not use a team of experts, they only follow the existing road pattern (road pattern to Pasir Putih Temple). The road is widened to 9 meters and hardened with asphalt material. The gardens along the main road are made terraced according to the height of the ground level. The arrangement has actually changed the original form of Bukit Asah, but the changes that occur are expected to produce a positive impact on the community and the natural environment of Bukit Asah itself. They still strive to maintain the topographic shape by adjusting the original slope resulting in a terraced shape.

**Figure 4.** Pawongan area arrangement on camping area in Taman Harmoni Bali

*source: Anasthasia SAPC, 2021*

**Figure 5.** Main roads and landscape arrangements along the side of the main road
The authenticity and sustainability of Pasir Putih Beach and Bukit Asah is strived to remain sustainable until it can be enjoyed by the next generation. In addition to the utilization of the view as a tourist attraction, sustainability is also useful for the balance of natural ecosystems that have an impact on the surrounding community and future generations. Awareness of sustainable development seems to have been quite understood by the manager of Bukit Asah area and its surroundings, because the concept of Tri Hita Karana has always been used as a foundation in structuring and developing.

Figure 6. View Pasir Putih Beach, Bukit Asah area, Bugbug, Karangasem

In Taman Harmoni, the harmonious relationship between humans and the surrounding natural environment can be seen from the efforts of the manager in organizing camping areas that follow the shape of the slope of the hillside with a view leading to arah ocean. The terraced form also aims to optimize the viewpoint captured by visitors. So that all visitors staying in the camping area can enjoy the same view without differences.

Figure 7. Camping area laid out terraced by following the shape of the slope of the hill

Figure 8. Gazebo on the edge of Bukit Asah, at Taman Harmoni Bali
In addition, the form of harmony can be seen from the lack of permanent buildings of concrete built. The existence of permanent buildings in this area is found in public toilets and offices. Other buildings use materials of natural origin such as wood, bamboo and reeds. The trees and plants on this site also retain the ones that have existed since time before. As for the new one, the type of trees planted is a type of local vegetation from Karangasem.

![Figure 9. Taman Harmoni Office Building and Toilets in Camping Area](image)

**Conclusions and Recommendations**

The article with the title Sustainable Development of Taman Harmoni Tourism Area, Karangasem based on Local Wisdom's Value, was raised because it adapts the theme of writing namely Sustainable Development. The object of research was chosen because currently Bukit Asah Area, Bugbug Traditional Village is being visited by tourists both local and abroad. Especially in Taman Harmoni because since it is managed by BP2DAB based on local wisdom values, this camping area has progressed in economic, social, and environmental aspects.

Taman Harmoni in Bukit Asah, Bugbug, Karangasem area is analyzed to determine the existence of economic, environmental, and social aspects that are pillars of sustainable development based on local wisdom values. The values of Local Wisdom that are used as a concept are Manik Ring Cucupu, Tattwa, Susila, Ceremony, and Tri Hita Karana.

**Economic Aspects**

Manik Ring Cucupu is the parable of a fetus in the womb of a mother who always needs nutrients from the mother in order to survive until birth. Similarly, the construction is carried out in Taman Harmoni. Taman Harmoni is assumed to be a fetus and the Bukit Asah area is assumed to be its mother. Taman Harmoni is a built-in environment located in the Bukit Asah area as its natural environment. By maintaining the environmental sustainability of Bukit Asah, it can also indirectly improve the physical quality of "something to see" in taman harmoni tourism area which can ultimately increase economic growth because it attracts visitors to come.

Income that enters from the tourist area of Bukit Asah including in Taman Harmoni since 2017 is 140-200 million / month. This figure clearly shows an increase when compared to the previous revenue of 20 million / year (the result of an interview with Jro Gde Arnawa, August 2020).

From the data above, the revenue is handed over to Bugbug Traditional Village by 20%, Taman Harmoni 60%, and to BP2DAB 20%. So that it can be stated that the arrangement and management by BP2DAB managed to make a positive contribution to the bugbug indigenous villagers on economic aspects without compromising environmental sustainability.

**Aspek Sosial**

Tattwa, Susila, and Ceremony are part of the Three Basic Frameworks of Hinduism that are always used as guidelines in life. Bugbug Karangasem Indigenous Village people believe in the philosophy / teachings of Hinduism (tattwa) and then do it for generations to become a character (moral) and present it back to the Creator as a form of gratitude through religious rituals (ceremonies). By believing in the
concept of Manik Ring Cucupu, they then formed BP2DAB with the concept of enjoying and blending with nature (the concept of lodging with tents, minimal permanent buildings), as well as carrying out the ceremony of Nitya Karma, Naimitika Karma, and Ngusaba Manda as a form of gratitude to the Creator is a tangible manifestation of sustainable development in the social aspect based on tattwa, social, and ceremony.

So that the positive impact felt by the people of Bugbug Karangasem Indigenous Village on development in the social aspect is a sense of confidence, togetherness, kinship and love for their homeland. People are also increasingly diligent and active in traditional activities in banjar because they do not have to wander outside of the village. Ceremony activities are also always held as a manifestation of gratitude for the grace they get.

Environmental Aspects

Based on the concept of Tri Hita Karana, the land use arrangement in bukit Asah area, Bugbug village is distinguished into three areas, namely Parahyangan, Pawongan, and Palemahan.

Parahyangan: arrangement and management is focused on Pura Pasir Putih by providing parking facilities and public toilets. Repair and physical maintenance of the temple is also carried out periodically. Access to the achievement of Pasir Putih Temple in the form of a 9 m wide road is also facilitated by BP2DAB together with indigenous villagers.

Pawongan: The manager provides an area as a place to conduct social activities so that harmonious relationships are established between human beings, be it between visitors, managers, and daily workers on duty. Can be seen in the trade area (small stalls), the arrangement of camping area in Taman Harmoni Bali so as to create comfort for visitors who stay, the arrangement of Pasir Putih Beach naturally also gives the impression of relaxation for lovers of beach view.

Palemahan: harmony between people and nature is realized by the arrangement of tourist areas that prioritize environmental sustainability. In a sense, all developments made should be able to consider the positive and negative impacts that occur to the natural environment. In order to be able to be enjoyed by the next generation.

The efforts that have been made by the manager is to follow the hill slope transis for the arrangement of the landscape, maintain existing trees as barriers and shady, and replant local vegetation in order to grow well in accordance with the type of climate and soil.

Sustainable development on the economic aspect should consider development in the social and environmental aspects. Initial planning must be agreed on the extent to which development and development is implemented and the impact caused to the environment. In the Bukit Asah area, especially Taman Harmoni, the beauty and authenticity of nature is an attraction for tourists. As long as the sustainability of Bukit Asah area can be maintained as long as tourism activities can take place.

Based on the results of the writing and conclusions above, the recommendations that can be given to the Bukit Asah area, especially Taman Harmoni are:

• Continuing the understanding of the community about the importance of preserving nature so that it can be enjoyed by the next generation
• Adding signboards in the hill area that informs to maintain cleanliness, do not scratch trees or facilities in the Bukit Asah area, do not hunt wild animals such as birds, squirrels, etc.,
• Adding an appeal for visitors to use masks to be able to enter the bukit asah area for the sake of shared health.
• Provide and add washtafel and garbage cans both along the main road, in the area around the beach, parking facilities, and the Taman Harmoni area
• And increase the number of trees, especially for the landscape along the main road and parking facilities provided

Reference

[1] N. Sunarta and N. S. Arida, Pariwisata Berkelanjutan, Denpasar: Cakra Press, 2017.
[2] S. B. Helpiastuti, "Pengembangan Destinasi Pariwisata Kreatif Melalui Pasar Lumpur (Analisis Wacana Grand Opening “Pasar Lumpur” Kawasan Wisata Lumpur, Kecamatan Ledokombo, Kabupaten Jember," *Journal of Tourism and Creativity. Universitas Jember*, vol. II, no. 1, 2018.
[3] W. C. o. E. a. D. (WCED), Our Common Future., Oxford.: Oxford University Press., 1987.
[4] N. Pertiwi, Implementasi Sustainable Development di Indonesia, Bandung: Pustaka Ramadhan, 2017.
[5] *Undang-Undang Republik Indonesia No. 32 Tahun 2009 tentang Perlindungan dan Pengelolaan Lingkungan Hidup.*
[6] *Undang-Undang Republik Indonesia No 10 tahun 2009.*
[7] O. A Yoeti, " Perencanaan dan Pengembangan Pariwisata," Jakarta, 1997.
[8] R. Njatrijani, "Kearifan Lokal Dalam Perspektif Budaya Kota Semarang," *Gema Keadilan*, vol. V, no. 1, 2018.
[9] M. Alfian, "Potensi Kearifan Lokal Dalam Pembentukan Jati Diri dan Karakter Bangsa," in *Prosiding The 5 th International Conference on Indonesia Studies:Ethnicity and lobalization*, Jakarta, 2013.
[10] N. K. A. Dwijendra, "Perumahan Dan Permukiman Tradisional Bali," *Jurnal Permukiman "Natah"*, vol. I, no. 1, 2003.
[11] Y. Kristian, "Pengelolaan Objek Wisata Oleh Dinas Pariwisata Kabupaten Kutai Barat Di Danau Aco Kampung Linggang Melalui Kecamatan Linggang Bigung." *EJournal Administrasi Negara. Universitas Mulawarman*, vol. V, no. 1, 2017.
[12] S. N. Pendit, Ilmu Pariwisata Sebagai Sebuah Pengantar Perdana., Jakarta: Pradnya Paramitha, 1994.
[13] A. Rapoport, Culture, Architecture, and Design., Chicago: Locke Science Publising Company, Inc., 2005.
[14] G. Suartika, J. Zerby and A. Cuthbert, Doors of Perception to Space–Time- Meaning: Ideology, Religion, and Aesthetics in Balinese Development. Space and Culture, Sage Publishing, 2018.
[15] I. N. Susanta and I. W. Wiryawan, "Konsep Dan Makna Arsitektur Tradisional Bali Dan Aplikasinya Dalam Arsitektur Bali," *Worksh Arsitektur Etik dan Aplikasinya Dalam Arsitektur Kekinian*, 19 April 2016.