

A RESEARCH PAPER: OMUNITY A SUSTAINABLE-HOMESTAY IN BALI INDONESIA

by Nyoman Mastiani Nadra

Submission date: 23-Feb-2022 06:51PM (UTC+0700)

Submission ID: 1769070459

File name: A_Research_Paper_Omunity.pdf (1.06M)

Word count: 6441

Character count: 35347

PalArch's Journal of Archaeology of Egypt / Egyptology

A RESEARCH PAPER: OMUNITY A SUSTAINABLE-HOMESTAY IN BALI INDONESIA

Ni Made Ernawati¹, Anak Agung Raka Sitawati², Nyoman Mastiani Nadra³,

I Wayan Basi Arjana⁴

^{1,2,3,4} Politeknik Negeri Bali, Indonesia

Corresponding Author¹madeernawati@pnb.ac.id

Ni Made Ernawati, Anak Agung Raka Sitawati, Nyoman Mastiani Nadra, I Wayan Basi Arjana. A Research paper: OMunity a Sustainable – Homestay in Bali Indonesia -- Palarch's Journal Of Archaeology Of Egypt/Egyptology 17(8), 754-767. ISSN 1567-214x

Keywords: Sustainability, Community-based tourism, Eco-homestay, Tri Hita Karana

ABSTRACT:

This article presents a discussion on the practice of sustainability through the conservation of traditional and community heritage carried out at OMunity Bali located at Sudaji village in Bali, Indonesia which contributes to sustainable living on Earth through tourism. This qualitative study combined in-depth interview, observation, and documentation as data collecting methods. The data sources are: articles published on OMunity Bali, local community members, the guests, the staff running the OMunity, Zanzan the founder and manager, in addition firsthand information was obtained by visiting the premises. Within the global sustainable development schema inclusive of sustainable tourism, four seminal principles are used in assessing the OMunity, which include: holistic planning, protecting the ecology, the biodiversity and the heritage, and lastly sustainability for future. Rooted from the notion of sustaining the family heritage and the community values, the Omunity eco-homestay has simultaneously practiced the global sustainable principles; that follow a logic sequence started from the development stage up to the current operation. Using local materials, applying local values, and family heritage during the development stage and operation, OMunity has participated in implementing the global concept of sustainability. Even, during the challenging pandemic period, OMunity cautiously participates in the rising of tourism in Bali, becomes a pioneer in starting the economic activities in the village, creating the future to step beyond the stage of non-activities in surviving the pandemic.

INTRODUCTION

Each and every community maintains survivals and the wellbeing of its members utilising the socio economic and natural resources, guided by local wisdoms, navigating within the ever-changing environment, adapting and making adjustment as necessary in order to sustain. The issue of sustainability

becomes even more vital to be resolved with the worldwide problem of global warming and currently COVID-19 pandemic which are partly due to the imbalance occurring within the ecosystem. Thus, it becomes critical to conserve the ecosystem in which flora and fauna could live in their natural habitat which in turn leading to a harmony and sustainable living on earth.

Bali which is a small island located in Indonesia having tourism as the major economic activity, which brings about economic prosperity to the island. Shifting from agriculture into tourism, Balinese communities undergo a significant change, these for example: change of occupation for the majority of the population, change of the tradition and life pattern, in general a shift of culture happening within the community (Geriya, 2008; Yamashita, 2003; Vickers, 1989). Whilst, it is argued that conserving essential traditions are necessary to ensure the wellbeing of the members of a community (Voda, Sok, Nakanjakko, Mwanje, and Ernawati, 2018). Some studies that have been conducted earlier on tourism expressed concern of the impacts of tourism in the island (Byczek, 2011; Pitana, 2010; Picard, 1996); fortunately, people movements to conserve Balinese tradition occurs in response. This is actually not only for the wellbeing of Balinese people alone, but also for the sustainability of tourism in Bali. Bali tourism features cultural tourism; it connotes that tourism in Bali will be vanished if the culture which is composed of local traditions is extinct. With the loss of culture, which is the very thing tourists are looking for that differentiates Bali from other tourist destinations; tourism will be just simply died out. With this public awareness of the issue, efforts have been made to conserve Balinese culture; the efforts come from the government by devising a better planning; and funding are allocated for activities in support to sustainability. Private sector either small or large in scale takes apart in this venture, which is also in response to market demands that are increasingly 'green oriented' and having sustainable orientation. Thus, sustainability and conservation are used as business theme that could attract specific markets. These are an ongoing effort. One of the private participants of sustainability movement in Bali is OMunity which is located in Sudaji Village, Buleleng Regency, at the Northern Part of Bali.

OMunity was established in 2010, it is an eco-homestay designed in a traditional Balinese house compound. The village is located closed by tourist sites of Sekumpul waterfall, an ancient temple of Stone Era, rivers and rice paddy fields. Guest activities while staying at OMunity could include: visit to local school, attending traditional ceremonies, visiting local craft workshop, learning how to plant and harvest rice, or participating in some sustainable environment activities. The site is referred to differently: an eco-homestay (Dunford, 2017); an ecologically-based spiritual tourism village (Dewi, 2019); whilst, (Straus, 2013) expected a sweet treat of an eco-retreat, far from the well-beaten track, he discovered and stated that 'OMunity Bali reflects both experience and spirituality'; it is expressed that OMunity connects visitors with the traditions, as the site consists of an eco-friendly accommodation made from organic materials constructed by local community members (Bali Advertiser, 2018); (Rijkers, 2017) was impressed and stating that OMunity provides an authentic experience of healing and rejuvenation with Balinese practices and medicines.

Whilst, for academics, OMunity Bali is an interesting entity to be explored and studied.

The establishment of this eco-tourism structure is owed to Zanzan the founder. Resigning from his position as a general manager at one of five-star hotels in Ubud, Zanzan started developing an eco-site at his birth village of Sudaji, which was in respond to his inner calling and contemplation of the existing surrounding both the socio cultural and the natural environment. His purpose was starting a business that incorporated the conservation of the legacy of the Sudaji community where his family lives. Yet manifesting them is not without challenges; among those, right from the beginning the design stage, aligning and communicating his plan with the community members; building the structures accommodating environment friendly concepts and materials; and limited various resources including capital. Capitalizing his family legacy: his mother traditional culinary recipes, his father natural landscape design of housing style, supported by his wife and children, he eventually broke through the barriers and successfully established and operates his business. OMunity Bali the eco-homestay receives an average of 55 tourists monthly, which is a significant number of visitors for a community-based tourism site. Apart from the external supports; his success is for most due to his commitment, talents, consistent efforts, and not less is his strong faith. Nonetheless, the facts show, he tactfully developed the concept of OMunity factoring: the limited availability of capital and resources, the legacy of his family and the village, the prospective customers, and incorporating the sustainable principles; which he followed through that shape the presence. It is expected that this discussion could become an inspiration for people who want to pursue a journey of manifesting their dreams aligned with the conservation of living on earth.

Academic and commercial writers praise OMunity highly, and the place received guests who came individually or in group; the institution is an example of a successful sustainable practice. Zanzan had built the place from scratch; subsequently, manages and operates the place successfully on the bases of community-based tourism (CBT) principles, which is a form of sustainable tourism (United Nations World Tourism Organisation [UNWTO], 2013; Butcher, 2012; Pitana, 2010; Tao & Wall, 2009). Limited capital is a common challenge for CBT development (Ernawati, 2018), while this form of tourism is promoted throughout the country of Indonesia, and being used as a catalyst of community development (Indonesian Ministry of Tourism, 2017). Further to Zanzan endeavour, this study was conducted with a purpose of examining the aspects of sustainable concept that have been implemented at OMunity an eco-homestay that adopted the theme of traditional Bali within the physical structure, the products, the management and operation aspects. OMunity Bali and Zanzan's efforts in contributing to the practice of sustainable living on earth will inspire and motivate others who are interested in embarking a similar path.

IMPLEMENTING SUSTAINABILITY

Sustainability movement became a global attention in the late 19 centuries, when the concept of sustainability was introduced as 'Sustainable development' by the World Commission of Environment and Development (WCED); and being referred to as Agenda 21 (United Nations General Assembly, 1987). The

outline of sustainable development became the agenda of the Rio Earth Summit in June 1992, which encompasses four areas of sustainable development in which tourism becomes one of the sustainable ways to solve poverty in the world (Parson et al., 1992). Sustainable development highlights 4 basic principles of holistic planning, protecting the ecology, the biodiversity and heritage, and defining productivity as sustainability for future generation. Whilst, sustainable tourism is defined as: ‘... meeting the needs of present tourists and host regions while protecting and enhancing opportunities for the future’ (WTO, 1998, p. 21). It is clear that fulfilling the present and future needs of the stakeholders is the goal of the Sustainable Development and so as the parentheses of the principle.

Sustainability becomes a worldwide issue at every part of the world, and so as in Bali that endeavours to participate in the implementation of the noble principle in one way or another at all aspects of life. Bali is one of the popular tourist destinations in the world located in Indonesia. The island covers an area of 5,634.40 km² (Pemerintah Propinsi Bali, 2010); which consists of three types of geographic regions: the mountainous part at the north, the fertile agricultural land at the south and an arid area at the west (Agung, 2010). It has eight regencies and one municipality (Pemerintah Propinsi Bali, 2010). Bali is unique, an exotic island destination (Simmons, 2003; Soetama, 2006; Hitchcock & Putra, 2007; Sumadi, 2011); Wall (1996, p. 123) in his study earlier described that:

There are other islands with a tropical climate, a volcanic core and sandy beaches, but none which possess the form of Hinduism which has evolved in Bali. The Hindu religion pervades the lives of the Balinese. Its outward manifestations of temples, offerings, music, dance, ceremonies and rich craft heritage give rise to an atmosphere which is both colourful and exotic to visitors from elsewhere.

Academics either local and overseas are interested in studying tourism and cultural change in Bali. Wall (1996) stated that tourism industry started in the 1960s, thus gave rise to a gradual shift in occupation from agriculture into tourism (Agung, 2010), and subsequently, a shift in Balinese culture. This change concerns people, it is expressed in some of their works. Yamashita (2003) studied the reconstruction and progressive changes in Balinese traditional culture. Vickers (1989) argued that after the Agricultural Era of the 1960s, Balinese culture experiencing the processes of ‘traditionalisation’ and the ‘modernisation’ and has developed two looks: the ‘traditional’ and the ‘modern’. A local scholar, Geriya (2008) in alignment with Vicker’s opinion, stated that Balinese culture is in transition and embodied both traditional and modern elements, the expected results could be either a strengthened and solidified traditional culture integrated with modern elements, or the traditional culture is weakening and extinct before the community adapting to the changes.

Balinese culture is rooted from Hindu religion that sprouted from a farming society. Farming used to be the main occupation of Balinese people, which is currently being replaced by tourism. Subsequently, a change in occupation causes a shift in culture, which makes people start to concern. Moreover, it is argued that the balance between the tradition which is the community

authenticity and the aspect of change and development needs to be maintained for the wellbeing of the community members (Ernawati, Murni, Jendra, 2017; Pearce, 2012). Experiencing this shift and anticipating the situation, Bali needs to take an affirmative action. Traditionally, sustainable oriented practices and way of living in Bali are regulated and maintained by the traditional village institution named 'Desa Adat' and implemented in the form of values, principles and traditions. These for example, the principle of Tri Hita Karana (Pitana, 2010), the local sustainable value of harmonious living; Asta Kosala Kosali, the environmentally friendly model of Traditional Balinese House Compound; the acceptable physical distance is measured as 'apeneleng' (as far as our eyes can see) and 'apenimpug' (as far as our throw allows). Contemporarily, sustainable principles are encouraged and practiced by community wide, industry, education institutions, and the government. These, for example: the program of Kalpa Taru Award is held for hotels practicing sustainability in their management and operation (Budiarta, 2010; Sumandia, 2020); the movement of Green Campus, Ajeg Bali (Bali traditionally erects) (Picard, 2008); The application of sustainable tourism in community-based tourism development (Voda, Jendra, Ruki, 2019). These are efforts contributing to create a better balance living on earth. In reality, economic activities and sometimes too ambitious development efforts are often accused and become a scapegoat of sustainable principle violation. Nonetheless, the balance between striving to develop and prosper economically while keeping the essential traditions and authenticity needs to be maintained for the sustainability of all living and the Earth. This study discusses the practice of sustainability, the effort to conserve traditions and natural environment a case study of OMunity an eco-homestay located in the northern Part of Bali (Figure 1).



Figure 1. OMunity Bali (Straus, 2013)

STUDY METHOD

This research was carried out using a qualitative approach using a combined data collecting methods of in-depth interview, observation, and document-study by examining the academic and commercial publications on OMunity Bali.

Respondents were guests, local community members, the members of the family that running the sustainable-based business, and Zanzan the founder and manager of the premises. A visit was also made to the premises to have firsthand experiences and to enjoy the service provided by OMunity, to feel and experience the atmosphere. Interview was also conducted virtually using Whats-Up media to supplement the data that had been gathered previously. The data collected include the qualitative data regarding the progression through which the aspects of sustainability is practiced at the OMunity as a tourist site: starting from the beginning when it was developed, during the operation, the services offered, future plan, anticipating the issue of Covid 19 pandemic, the guests of Omunity; and Zanzan, the figure who had designed, established, and applied the principle of sustainability at Omunity Bali. The study object is assessed through the aspect of Tri Hita Karana (THK) and the Global Sustainable Principles as presented in Table 1. Descriptive qualitative analysis was applied to the data that has been collected through various methods: firstly, data was sorted, tabulated, classified into themes and analysed; subsequently, the inferences were withdrawn. The results of the study that examining the implementation of the sustainable principle at the eco-homestay is presented in 2 subsections: OMunity Bali and Zanzan the founder and manager of the premises.

OMUNITY BALI - RESULT AND DISCUSSION

The research results in comparison between the THK – Bali Sustainable Principle and the Global Sustainable Principles are presented in Table 1, followed by the discussions. The Global Sustainable Principles are based on the 4 principles of sustainability: holistic planning, protecting the ecology, protecting the biodiversity and heritage, and sustainability for future generation (WTO, 1998, p. 21); whilst, the THK comprises of 3 principles of harmonious relationship: human and God Almighty, human with other humans, and human with the nature.

Table 1. Omunity the Eco-homestay in Comparison between THK and the Sustainable Principles

Tri Hita Karana (THK) Sustainable Principles	Relation between Human and God Almighty	Relation between Human and other Human	Relation between Human and Nature
Holistic planning	-Zanzan was inspired and thought of building the eco site after he went to clear his mind for 30 days in a calm and quiet place, the tranquil ambiance of Lempuyang temple atop a mountain located at Eastern part of Bali.	-As a family small business, Omunity applied human resource policy of involving family members and the locals from the village - Traditional food recipes: the vegan/vegetarian foods were prepared by Zanzan’s wife based on his mother traditional recipes	-Homestay layout and design: Asta Kosala Kosali, the environmentally friendly model of Traditional Balinese House Compound
Protecting the ecology			- Keeping the various fruit trees creating a small forest like

			environment at the construction site blended well with the building style
Protecting the biodiversity and the heritage		- Sustaining the existing housing layout -The foods are made from local produce	- The homestay is design to used local materials of bamboo and grass roof - Allowing the singing insects living on the trees around the house
Sustainability for future	- Ritual of purification, Agnihotra, Meditation, Puja pray for staff and family members and guests who are interested	-The staff of OMunity are family members including the youth in the family	-A well-cared and maintained place -Using bamboo which is a type of tree that grows very fast

Passing through places on the way to OMunity Bali from Denpasar, did not give a slight of impression being on the way to an eco-green site, as it was described at the articles that had been examined. The impression was still the same even when it was almost entering the gate of OMunity. It is not a challenge not to think that it might have been a mistake to come to this place, this location must be incorrect. Only when being inside the place, the ambience was felt; guests are welcomed by a chore of nature music coming from the trees, the singing insects living on the trees, which sound was soon faded away and stopped, after one round of serenade. Guests are immersed into a peaceful, calm and cool ambience emitted from the pond in the middle of the yard; the bamboo structures with grass roof under the shade of many kind of fruit trees, and the octagonal open bamboo building where some guests were resting. The octagonal structure is also the place where Agnihotra, ritual of purification, meditation, Puja pray, as well as the guest gathering are held (Figure 2). From the physical appearance, the premise is certainly perceived as a place that adopts green and sustainable concepts; a well-cared and maintained place, this is the home of Zanzan of OMunity Bali. A study by Dewi (2019) was conducted to benchmark OMunity Bali against the indigenous sustainable value - Tri Hita Karana (THK). THK is Bali’s Sustainable Concept of balance among three relationships as a base of harmonious living, that consist of relationship between: human with God - the Universal Force, human with the natural environment, and human with other humans (Pitana, 2010). Dewi (2019) concluded that the three aspects of THK are well implemented, in which OMunity Bali well represents the practice of Tri Hita Karana.



Figure 2. The Octagonal meeting room (Joannearoundtheworld, 2018)

The physical appearance was not everything, the staff of OMunity cheerfully gave warm greetings and wide smiles. During the visit, the writer and some Master Students of Politeknik Negeri Bali were personally handled by Zanzan; the other welcoming folk who are his family members were returning back to their chores (Figure 3).



Figure 3. OMunity – The Eco-homestay (Zanzan’s photo collection, 2020)

Later, it was informed that the vegan/vegetarian foods were prepared by Zanzan’s wife based on his mother traditional recipes. Special tea was also served, a kind of herbal tea that has special health benefit. The buffet lunch and snack served were amazing, a vegetarian feast that makes every belly happy (Figure 4).



Figure 4. Buffet at OMunity Bali (Zanzan’s photo collection, 2020)

As the visit was for academic purpose, the team were bid to one of the open bamboo structures where interview and information gathering from Mr. Zanzan were held (Figure 5). He started building the first structure of OMunity with an amount of about US\$ 1.000 that given by his last employer, initially he planned to use the money to buy a motorcycle for his wife, and instead he bought a truck of bamboo which cost was exactly the same as the cost of the vehicle. Yet other structures and facilities are still needed to be built on site. Between the juggling of his work transition, as at that point of time he was only work for himself, while the business he started did not provided him any earning yet, but still

needed capital investment. Facing this challenging situation, he was supported by his wife, then and up to this present time indeed; while he was embraced onto his faith and trusting that there should be a way to complete his project. His grand design for the building of OMunity is simple, but carefully thought, which is a typical Balinese traditional house made of bamboo and grass roof which make the cost of building became very economical, however, he furnished the place artistically and make them a comfortable place to stay as a base to enjoy the OMunity experiences. Zanzan obtained plenty of supports from his close friends as this is the typical of Zanzan who can develop friendship with everyone and is easily lend a helping hand to people. At the present moment there are 12 rooms available for guests, and some supporting structures, such as an open kitchen where people can see the food are prepared, and the open gathering place position in the middle of the compound. The supports of his friends did not end just yet, they currently become the regular customers of OMunity; most guests feel they are visiting and staying with their family in the village. This market segment is very important for OMunity, as it is argued that for accommodation businesses having loyal customers ensures business sustainability (Dewi, Astawa, Susanto, 2018). This was the path that he went through in establishing the place. Before the Covid 19 pandemic, OMunity received guest at an average of 55 people per month. They are mostly spiritual people, individuals who desire off the beaten track experience, and families that want to give their children the experience of living back to basic, living close by nature.



Figure 5. Dining place and the little forest at OMunity garden (Zanzan's Photo collection, 2020)

The research team was greeted and warmly welcomed by a wide smile gentleman, near the OMunity gate, the typical hospitality that makes visitors feeling home. The person is Zanzan the founder, owner and manager of the place. As it is presented in the earlier section, OMunity Bali is successfully managed and branded. The site delivers deep and memorable experiences for the guests. It is well established wherein: the needs of the eco and spiritual guests are catered in an alluring atmosphere of green, cool and calm; the rooms are clean and comfortable, the traditional Balinese foods served are excellent; and the hospitality of OMunity family is not the least. Some of the travelers' reviews and other publication salute Zanzan for his sustainable-based innovation in tourism particularly within the context of village tourism, commitment, persistence, and consistent actions; apart from the challenges of limited capital and materials he had to work with in building the site.

Zanzan was working in first class local hotels, and the international chain hotels of Hilton and Ritz Carlton, each for more than 5 years. Currently, he is well supported by Sri Chinmoy Spiritual Association that becomes regular customers of OMunity. Once OMunity was requested to contribute with the provision of food and beverage for the event held by the United Nation at the headquarter in the US. Before establishing the OMunity, he was a general manager of Arma Hotel Ubud, Bali; and now he is still an honorary staff wherein he still keeps his office at Arma hotel Ubud for him to use whenever he comes to the place. His dedication and professionalism as employee were recognised for always giving his best and being reliable. He was missed by his employers; his passion for expansion, learning and being a dynamic person leading him to pursue his career development in few luxury hotels. He was missed by his employers that he is the type of person who is able to maintain a good relationship till the end of his service, even after he resigned. The OMunity that he built served as a way to express himself and to contribute to his community; his mission is to share with his guests the traditional life and living sustainably in harmony with nature within the village and the natural environment. He integrated the community and family legacies, in which Zanzan and his family practice the life routine of living naturally guided by the grand spirit of the Almighty; the life he wants to share with the guests of OMunity Bali.

The principles of sustainable development were applied within the way the eco-homestay is managed and operated, especially the second aspect of THK and the conservation of heritage from the WCED's sustainable principle. Currently, he runs the OMunity amicably involving the family members and the community/village members, in his entrepreneur endeavor. Digging deep into the legacy of his father and mother and the traditional aspect of his village which suitably become the selling point of the site. The fruit trees planted by his father is the base for Omunity the home of the singing insects that give a round of an orchestra at a certain moment, which give an impression that they are very thoughtful creatures. The delicious meals served are based on the recipes of his mother. His endeavor in establishing the OMunity brings benefit for his family and the people in the village. It gives job opportunity for his family members, and a source of earning for villagers as many community members also rent out their spare rooms to guests, and also participate in handling the guests while staying in the village.

Zanzan has a strong spiritual foundation, he listens to his Inner to give him direction on what he needs to do and thus follow through. To figure out his way after his resignation, he went to clear his mind in a calm and quiet place, the tranquil ambiance of Lempuyang temple atop a mountain located at Eastern part of Bali. Blessed by God worship in the temple, he stayed and quiet his mind for 30 days, after he taught of the idea of building the eco site, he then returned to his village and started and committed to build his place. Seeing him now, by the way he looks of always smiling face and content, indicates that the God he believes and worships is happy with him. This is the way Zanzan implementing the first aspect of Balinese sustainable principle of THK which is maintaining a harmonious relationship with The Universe Force.

Even though, the story could be nicely narrated nowadays; then, during the process of the site development involved plenty of challenges; thus, required discussions and internalisation to arrive at solutions that have shaped the present reality. As human become more spiritual and stay more in the present moment, all conduct is naturally directed to perform what needed to be carried out in tune with the surrounding. In that situation One just be alert of the inner inspiration and being dynamic every time, observing and responding to the surrounding: the nature, the people and the other living beings. Even though, it is a challenge to maintain this state as sometimes people are carried away by the surrounding and unable to stay center; yet this happens, it could create the feeling of losing and being defeated; however, we should not indulge in regret, accordingly and simply return to center.

This year is not exactly the best year for the world, Covid 19 – pandemic period almost paralyses tourism industry; even though, it affects positively in some facets of life particularly the environment and the climate; it also provides an opportunity for families to be closer and develop the bonding that has been missed. For Zanzan this is also a moment to intensify the family bonding in which all family members staying home and everyone could join the Puja Pray held regularly every morning and evening at the OMunity. Due to the pandemic, OMunity had stop to receive guests since March, and started to receive guests since early June. The guests are photographers and family-like regular customers who are expatriates living in Bali that want to enjoy the close to nature way of living once in a while. There were a total 15 guests during this month of June 2020. This will continue, and OMunity has started to operate and open for local/domestic visitors and expatriates. New normal protocol is observed firmly at OMunity Bali, and guests are required to have test results showing that they are not carriers. This also shows his dedication to life, is willing and be brave to initiate the starting of living. This is undertaken not out of reckless; he ensures a safe operation considering everyone involved: the guests, his family members who operate the site as well as the community members and the village where the OMunity is located.

CONCLUSION AND SUGGESTIONS

Reflecting on the local sustainable concept of THK; the relation with the Universe Force is maintained, to mention a few: through the regular payers conducted by the OMunity family members, the rituals and purification ceremonies held at the site, and one of the market segments appealed to OMunity is the Spiritual Association of Sri Chinmoy. It is Zanzan strong faith that makes the eco-site established and is well operated.

The human to human relation in THK is reflected through the way the site is successfully established and operated. The aspect of sustainability in planning and management of the site could be viewed from the standing point of Zanzan the founder and manager. The journey to success for someone regardless of the scope and field, yet anyone's progress and personal development contribute to human progress. Zanzan has passed through that journey; and yet, it might be another journey for him to embark, most importantly, he is now a content and certainly more experienced person, he receives and serves his guests happily and generously sharing his journey of the making of the OMunity.

OMunity cautiously participates in the rise of tourism, creating the future to step beyond the freezing phase of the pandemic period. In this challenging pandemic situation, he cautiously becomes a pioneer of the starting of the economic activities in the village, otherwise no one knows how this situation is going to come out. He specified the requirements of the guests, carefully studied the policy of the authority and the new normal protocol and integrated them into the operation of OMunity. Despite of his experiences and the global networking he built, Zanzan is still a typical local, his simple demeanor made by his conscious choice, thoughtful and gentle, put effort, be patient, have faith and to come out good.

The sustainable principles practiced at all stages of OMunity is owed to Zanzan. He has established the place from scrape; finally, manages and operates the place successfully on the bases of sustainable tourism principles local and global. Limited capital and resources are common challenges in developing CBT; yet, solutions are found by people who is truly committed, and even initiate solutions for environment conservation. This form of tourism is promoted in Indonesia and many other countries around the world, for being used as catalyst of community development. It is expected that Zanzan's story could motivate others who face similar issues in developing CBT.

Based on the original principles of sustainable development inclusive of sustainable tourism wherein: holistic planning, protecting the ecology, the biodiversity, the heritage and sustainability for future are the underpinning principles; OMunity has applied sustainable principles contextually within the tourism small business scope of this eco-homestay. It starts from the site open space lay-out amid the fruit trees which are the house of the Cicadas, and the housing model of Balinese traditional house compound, the use of natural spring water and natural air-conditioning; structures are mainly made of bamboo and grass-roof yet they are very comfortable, clean and artistic inside. The plant-based food and beverage provision is arranged in such away: an open kitchen style is used; and the recipes are of a family legacy. Not the least is the involvement of the community members of Sudaji village in services provision such as during village tour, traditional ceremony participation, and green oriented guest activities. Over all, human has choices, future is created through conscious decision in the present; it is a wise choice made today leads to survival up to future. Using local materials, applying local values, and family heritage during the development stage and operation, OMunity has participated in implementing the sustainable concept adopted globally and locally, which, contributes to cultivating sustainable living on earth.

REFERENCES

- Agung, A. A. G. (2010). Bali contrasting effects of globalisation. Singapore: Humanities Press.
- Bali Advertiser. 2018. OMunity Connects Visitors with the Traditions of a Village Life. Retrieved from: <https://www.baliadvertiser.biz/omunity-connects-visitors-traditions-village-life/>
- Budiarta, I. P. (2010). Implementasi konsep tri hita karana (THK) pada Hotel Melia Bali – Indonesia sebagai wujud pembangunan pariwisata

- berkelanjutan (THK implementation in Melia Bali Hotels in Bali). *Jurnal Manajemen Pariwisata*, 13(1), 1-15.
- Butcher, J. (2012). The mantra of 'community participation' in context. In T. V. Singh (Ed.), *Aspects of tourism: Critical debates in tourism* (pp. 102-108). Bristol, UK: Channel View Publications.
- Byczek, C. (2011). Blessings for All? Community-Based Ecotourism in Bali Between Global, National, and Local Interests – A Case Study. *ASEAS - Austrian Journal of South-East Asian Studies*, 4(1), 81-106.
- Dewi, P. S. T. 2019. Model of Sustainable Tourism Village Development in Bali (Case Study: OMunity Bali in Sudaji Village, Sawan Sub-district, Buleleng District). Conference paper: ISTECS 2019: Equity, Equality, And Justice in Urban Housing Development. Knowledge E, Volume 2019
- Dewi, A. A. S., Astawa, I K., Susanto, B. 2018. The Effect of Service Excellence and Price on Customer Loyalty at Villa Air Bali Boutique Resort and Spa. *Journal of Applied Sciences in Travel and Hospitality*, 1(2), p.154-159
- Dunford, Jane. 2017. Omunity, Bali. Retrieved from: <https://www.theguardian.com/travel/2017/dec/23/best-travel-discoveries-2017-guardian-writers-india-bali>
- Ernawati Ni Made. 2018. *Pariwisata Berbasis Masyarakat (Community-Based Tourism)*. Denpasar: Swasta Nulus
- Ernawati, N. M., Murni, N. G. N. S., Jendra, W. 2017. Negotiating Between Authenticity and Change in Community-Based Tourism: Evidence from Bali. *Advanced Science Letters*, 23(12), p.12109-12115
- Geriya, I W. (2008). *Transformasi kebudayaan Bali [The transformation of Balinese Culture]*. Surabaya, Indonesia: Paramita.
- Hitchcock, M., & Putra, N. D. (2007). *Tourism, development and terrorism in Bali*. Oxon, GBR: Ashgate Publishing Group.
- Indonesian Ministry of Tourism. 2017. *Kesimpulan Rakornas Pariwisata II*. Jakarta: Kementrian Pariwisata.
- Joannearoundtheworld. 2018. *Stories of Bali: A Green Home In OMunity*. Retrieved from: <https://joannearoundtheworld.wordpress.com/2018/11/02/stories-of-bali-a-green-home-in-omunity/>
- Parson, E. A., Haas, P. M., & Levy, M. A. (1992). A Summary of the major documents signed at the Earth Summit and the Global Forum. Retrieved from CIESIN Web site: <http://www.ciesin.org/docs/003-312/003-312.html>
- Pearce, P. L. (2012). Authenticity matters: Meanings and further studies in tourism. In T. V. Singh (Ed.), *Aspects of tourism: Critical debates in tourism* (pp. 265-271). Bristol, UK: Channel View Publications.
- Pemerintah Propinsi Bali [Bali Provincial Government]. (2010). *Geographi*. Retrieved from <http://www.baliprov.go.id/id/Geographi>
- Picard, M. (2008). Balinese identity as tourist attraction from 'cultural tourism' (pariwisata budaya) to 'Bali erect' (ajeg Bali). *Tourist Studies*, 8(2), 155-173. doi: 10.1177/1468797608099246
- Picard, M. (1996). *Bali cultural tourism and touristic culture*. Singapore: Archipelago Press.

- Pitana, I. (2010). Tri hita karana – The local wisdom of the Balinese in managing development. *Trends and issues in global tourism*, (p. 139-150). Berlin : Springer. ISSN 1868-0127, ZDB-ID 24599591
- Rijkers, M. E. 2017. OMunity Bali. Retrieved from: https://theculturetrip.com/asia/indonesia/articles/the-best-wellness-retreats-in-bali/?utm_source=facebook&utm_medium=FOShareEmail&utm_campaign=FO_EMAIL_12_04_2017_CONTROL&utm_content=OMunity
- Simmons, N. (2003). Bali morning of the world. Singapore: Periplus.
- Soetama, G. A. (2006). *Bolak balik Bali [Bali inside out]*. Denpasar, Indonesia: Arti Foundation.
- Sumadi, K. (2011). *Bali Island of the Gods*. Denpasar, Indonesia: Tri Hita Karana Foundation.
- Straus, Michael. 2013. OMunity Bali: Not a private villa, a private green village!. Retrieved from: <http://greentravelguides.com/>
- Tao, T., & Wall, G. (2009). A Livelihood approach to sustainability. *Asia Pacific Journal of Tourism Research*, 14(2), 137-152.
- United Nations World Tourism Organisation [UNWTO]. (2013). Sustainable development of tourism. Retrieved from <http://sdt.unwto.org/en/content/about-us-5>.
- United Nations General Assembly. (1987). Report of the World Commission on Environment and Development. Retrieved from <http://www.un.org/documents/ga/res/42/ares42-187.htm>
- Vickers, A. (1989). *Bali a Paradise Created*. Clarendon, US: Tuttle Publishing
- Voda, M., Jendra, I W., Ruki, M. 2019. Community-Based Tourism for Natural Conservation in Pohsanten Village in Bali. *Journal of Applied Sciences in Travel and Hospitality*, 2 (1), p.1-9
- Voda, M., Sok, S., Nakanjakko, N., Mwanje, D., Ernawati, N. M. 2018. Geographical Features and Authentic Culture as Attractions of Viscri Community-Based Tourism in Romania. *International Journal of Applied Sciences in Tourism and Events*, 2 (2), p. 90-100.
- Wall, G. (1996). Perspectives on tourism in selected Balinese Villages. *Annals of tourism research*. 23(1) 123-127. doi: 10.1016/0160-7383(95)00056-9
- World Tourism Organization [WTO]. (1998). *Guide for local authorities on developing sustainable tourism*. Madrid, Spain: World Tourism Organization.
- Yamashita, S. (2003) *Bali and beyond: Explorations in the anthropology of tourism*. Brooklyn, NY, USA: Berghahn Books.

A RESEARCH PAPER: OMUNITY A SUSTAINABLE-HOMESTAY IN BALI INDONESIA

ORIGINALITY REPORT

2%

SIMILARITY INDEX

%

INTERNET SOURCES

2%

PUBLICATIONS

%

STUDENT PAPERS

PRIMARY SOURCES

- 1** Geoffrey Wall. "Perspectives on tourism in selected Balinese villages", *Annals of Tourism Research*, 1996
Publication 1%
- 2** Marta Massi, Alessandro De Nisco. "Chapter 8 The Internet-Based Marketing of Ecotourism: Are Ecotourists Really Getting What They Want?", *Emerald*, 2018
Publication <1%
- 3** N M Ernawati, N M Sudarmini, N M R Sukmawati. "Impacts of Tourism in Ubud Bali Indonesia: a community-based tourism perspective", *Journal of Physics: Conference Series*, 2018
Publication <1%
- 4** I Made Mahendra Budhiastra. "An essay on Karma Karana: A notion on restructuring the Bali hospitality and service industry by re-establishing the concepts of Tri Hita Karana <1%

and Karmaphala", Research in Hospitality
Management, 2016

Publication

5

"Tourism, Culture and Heritage in a Smart
Economy", Springer Science and Business
Media LLC, 2017

Publication

<1 %

Exclude quotes On

Exclude matches < 1 words

Exclude bibliography On