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Design and Build the Establishment of BUPDA as a Form of Institutional Strengthening in the Management of Tourism Attractiveness in Kemenuh Village, Bali *I Nyoman Abdi Accounting Department Politeknik Negeri Bali Badung, Indonesia abdi_nyoman@pnb.ac.id Putu Adi Suprpto Accounting Department Politeknik Negeri Bali Badung, Indonesia adisuprpto@pnb.ac.id Ni Luh Ayu Kartika Yuniastari Sarja Tourism Department Politeknik Negeri Bali Badung, Indonesia yuniastari@pnb.ac.id Abstract — Kemenuh Village, whose territory is in Sukawati District, Gianyar Regency, has six traditional villages in its territory.

Official villages and traditional villages in Bali can coexist with each other with special characteristics and the authority they have, including in terms of establishing a business in the real economic sector. The existence of the Village-Owned Enterprises (BUMDesa) of Kemenuh Village so far has only been engaged in savings and loan businesses and village shops. The management of tourism attractions in the Kemenuh Village area is currently carried out by the traditional village, for example, the management of the Tegenungan Waterfall Tourism Attraction carried out by the Kemenuh Traditional Village.

The existence of this potential makes tourism stretching before the pandemic is quite promising and contributes directly to the economy of the community. After the implementation of the Bali Provincial Regulation Number 4 of 2019 concerning Traditional Villages in Bali, it can be stated that the management of tourist villages with their potential can be carried out with customary law community institutions that are engaged in the economy called Baga Usaha Padruwen Desa Adat (BUPDA).

The existence of BUMDesa and BUPDA can synergize as a driving force in efforts to

develop the potential of tourism villages and traditional villages and prevent conflicts of interest between the two. The purpose of this research is to obtain an ideal model for the establishment of BUPDA as a form of institutional strengthening in the business of managing tourism attractiveness in Kemenuh Village. This research uses qualitative research methods to provide convenience for researchers in analyzing existing problems.

Primary data in this research were obtained from interviews with related parties and supported by secondary data from documentation related to laws and regulations relevant to the topic of this research. The results of this research are that the establishment of BUPDA is an obligation by the provisions of Article 60 of the Regional Regulation of the Province of Bali Number 4 of 2019. The Kemenuh Traditional Village and Tegenungan Traditional Village are currently planning to establish BUPDA and the business units under it, especially in terms of managing tourism attractions in their respective regions.

The establishment of BUPDA is intended as a traditional village business institution that is directed at economic efforts to encourage and accommodate all traditional village padruwen management activities to improve the standard of living of traditional village manners based on the Tri Hita Karana which consists of parayangan, pawongan, and palemahan. The establishment of the BUPDA was also supported by the establishment of the Bali Province Indigenous Community Advancement Service (PMA), which was essentially formed to provide guidance to traditional villages in Bali.

Keywords — Establishment of BUPDA, Institutional Strengthening, Management of Tourism Attractiveness, Kemenuh Villag) I. INTRODUCTION The COVID-19 pandemic hit the economic sector hard due to the sluggish tourism sector in Gianyar Advances in Social Science, Education and Humanities Research, volume 647 International Conference on Applied Science and Technology on Social Science 2021 (iCAST-SS 2021) Copyright © 2022 The Authors. Published by Atlantis Press SARL. This is an open access article distributed under the CC BY-NC 4.0 license -<http://creativecommons.org/licenses/by-nc/4.0/>. 692 Regency.

One of the relevant efforts that can be made to increase community productivity in the village during the pandemic era is by building a tourist village. As one of the tourist villages that is quite developed, Kemenuh Tourism Village must of course do various ways to restore tourism in the village. The basis of the Kemenuh Tourism Village is the preservation of cultural arts and natural panoramas which are supported by the existence of supporting accommodation in the village.

Improving the quality of services and developing supporting infrastructure are important steps in realizing a productive tourist village in the pandemic era, including institutional strengthening as an effort to increase the competitiveness of Kemenuh tourist village accommodations. After the implementation of the Bali Provincial Regulation Number 4 of 2019 concerning Traditional Villages in Bali, it can be stated that the management of tourist villages with their potential can be carried out with customary law community institutions that are engaged in the economy called Baga Utsaha Padruwen Desa Adat (BUPDA). The existence of BUPDA can certainly synergize with Village-Owned Enterprises (BUMDesa/BUMDes) in carrying out the potential of their villages.

The existence of BUMDes and BUPDA can synergize as a driving force in efforts to develop the potential of tourism villages and traditional villages and prevent conflicts of interest between the two. In Kemenuh Village there are several potentials and tourist attractions that are managed by customary law communities and also managed by BUMDes, which have not yet been formed and their development is supported by BUPDA. Weaknesses in the field of traditional village institutions, especially in the management of tourist attractions in Kemenuh Village, are considered to be one of the inhibiting factors that currently need to be resolved to realize the goals of developing the tourism potential of each existing traditional village.

To overcome these weaknesses, this research conducted a study of the design and construction of the establishment of BUPDA as a form of institutional strengthening in the management of tourist attractions in Kemenuh Village. This research on BUPDA is research that is still new and rarely available considering that not many traditional villages in Bali have formed BUPDAs such as the obligations stated in regional regulation No. 4 of 2019 Bali province regarding traditional villages in Bali. In addition, BUPDA is a reflection and characteristic that distinguishes Bali from other regions in Indonesia.

In fact, the Balinese are very careful and obey every rule that exists in their traditional village. For this reason, this research was compiled to provide a reference for traditional villages in Bali in responding to and fulfilling the demands to form BUPDA in each traditional village throughout Bali. II. RESEARCH METHOD The research method is a scientific way to obtain data with certain purposes and uses [1]. The object of this research is BUPDA.

This study uses qualitative research methods to provide convenience for researchers in analyzing the problems that exist in this study. This research is called qualitative research because the analysis of the data collected is more qualitative than using

numbers in obtaining results [1]. The primary data in this study were obtained from interviews with related parties such as the Head of the Bali Province Customary Village Advancement Service (PMA) : I Gusti Agung Ketut Kartika Jaya Saputra, SH, then with the Kemenuh Bendesa : Ida Bagus Alit, Kemenuh Village Perbekel : I Dewa Nyoman Neka, SH, and Kelian Tegenungan Office : Gusti Made Raka.

Based on the agreement with the village, it is not yet possible to conduct focus group discussions so that personal interviews with parties relevant to the problem are carried out considering the level of Enforcement of Restrictions on Emergency Community Activities in Bali is still level 4. In addition to interviews, data collection in this study was carried out by observing and documenting relevant to the research. Informants from this study were determined by purposive sampling, namely selecting informants based on knowledge related to the research object under study.

The data analysis used in this study is an interactive analysis technique with 3 stages, namely: data reduction, data presentation, and drawing conclusions [2]. **III. RESULT AND DISCUSSION** Economic development starting from the village is one of the National Programs promoted by the Government to reduce the major impact of the COVID-19 pandemic for the economic sector in rural areas. From a different point of view, the occurrence of the COVID-19 pandemic has provided space for 20 tourist objects spread in Sukawati District.

All of these objects are in the form of 7 natural attractions, 6 cultural tours, 4 artificial tours, and 3 special interest tours [3]. Kemenuh Village is a village located in Sukawati District, Gianyar Regency, Bali which is located between 72 villages and sub-districts in Gianyar Regency. Until 2017, the population of Kemenuh Village was 9,739. The area of this village is 734 ha and is divided based on the designations which include: 75 ha for residential areas, 205 ha for rice fields, 235 ha for plantation areas, and 218 ha for public facilities, roads and places. holy [4].

Kemenuh Village also has 6 Traditional Villages which include: Tengkulak Kaja Traditional Village, Tengkulak Tengah Traditional Village, Tengkulak Kelod Traditional Village, Sumampan Traditional Village, Kemenuh Traditional Village and Tegenungan Traditional Village. *Advances in Social Science, Education and Humanities Research*, volume 647 693 As a village whose territory is included in the Sukawati District, Gianyar Regency, Kemenuh Village has a very strategic location because it is located right in the middle of Gianyar Regency and also has a very close location to the Ubud Tourism Area. Kemenuh Village can also be said to be one of the villages as a buffer and supporter of tourism activities that have been developing in the Ubud Tourism Area.

Kemenuh Village has an identity as a Village that bears its identity as one of the Art Villages that had developed in the 1980s. From the observations that have been made, it can be said that Kemenuh Village is one of the tourist villages with the most complete tour packages, as evidenced by the presence of several familiar tourist objects such as Mask and Puppet House, Tegenungan Waterfall, Sumampan Waterfall, Uma Anyar Waterfall, Orchid Garden, Kemenuh Butterfly Park, Wood Art Shop and dozens of tourism accommodations such as villas, homestays, spa, and restaurants.

Based on an unstructured interview conducted with the Kemenuh Village Perbekel I Dewa Nyoman Neka, SH on May 18, 2021, it was stated "Be COVID-19 pandemic hit, the people of Kemenuh Village were very enthusiastic in their efforts to develop their tourist village. This is based on the increasingly open opportunities for transformation from a tourist village to a tourist village. By capitalizing on the availability of natural resources, cultural arts, human and economic resources, elements of society are then determined to access all sustainable development by understanding, exploring, and living up to the main potential with various limitations, so that various challenges and threats can be anticipated in the future.

For this reason, it was realized that every development effort requires comprehensive planning, intelligently determining the priority scale, and always being aware of obstacles both internal and external to the village. However, it was also conveyed that after this pandemic this enthusiasm began to fade considering that tourism, in general, was indeed on the decline, especially in Kemenuh Village. Even tourist visits to existing objects are said to be very minimal because of the restrictions imposed by the Government during the pandemic to prevent and minimize the transmission of the COVID-19 virus in Bali Province.

The management of the potential of the village as an object of tourist attraction in Kemenuh Village is currently carried out by tourism-aware community groups, individuals in the community, BUMDes as the embodiment of the real economy of the Government Village and traditional village communities. It is an interesting thing to research, when the existence of BUMDes so far as the driving force of the real economy in the Government Village then gets a challenge with the emergence of BUPDA after the implementation of the Bali Provincial Regulation Number 4 of 2019 concerning Traditional Villages in Bali. The existence of Bali which has two forms of village system is a phenomenon in the administration of village government which has existed since the beginning of the republic's independence.

The Government Village and Traditional Village in Bali can coexist with each other with their special characteristics and authority. The development of society, science and

technology does not weaken the existence of traditional villages in Bali, but on the contrary can maintain the existence of traditional villages in Bali. The legitimacy of the existence of BUMDes for the first time was with the enactment of Law of the Republic of Indonesia Number 32 of 2004 concerning Regional Government, namely precisely in the provisions of Article 213 which was then redefined at the level of implementing regulations, namely Government Regulation of the Republic of Indonesia Number 72 of 2005 concerning Villages, to be precise in The provisions of Article 78.

In its development, the regulation on BUMDes in Indonesia can be seen in the Regulation of the Minister of Villages, Development of Disadvantaged Regions and Transmigration Number 4 of 2015. The most recent regulation concerning BUMDes is set forth in Law of the Republic of Indonesia Number 6 of 2014 concerning Villages and more specifically regulated in Government Regulation of the Republic of Indonesia Number 11 of 2021 concerning Village-Owned Enterprises. Seeing developments in the regulation of BUMDes in Indonesia which has existed since 2004 which then develops until 2021. The government continuously pays serious attention and makes efforts to develop BUMDes in Indonesia.

BUMDes can become the economic axis of the villagers to continue to strengthen the domestic economic sector. The existence of BUMDes is to strengthen the economic condition of the village people. Even BUMDes should not only be oriented to the results to be achieved but also to improve the skills of human resources in the village [5]. Furthermore, it can also be said that the existence of BUMDes is a form of business managed by the village government system, which aims to seek profit or profit, in order to strengthen the village economy, and build social cohesion, which is formed based on the needs and potential of the village [6].

This statement is in line with the definition of BUMDes as outlined in the provisions of Article 1 point 1 of Government Regulation of the Republic of Indonesia Number 11 of 2021 which states that: "Village-Owned Enterprises, hereinafter referred to as BUMDes, are legal entities established by villages and/or together with villages to manage business, utilize assets, develop investment and productivity, provide services, and/or provide other types of business for the maximum welfare of the community" [7 Advances in Social Science, Education and Humanities Research, volume 647 694]. The purpose of the establishment of BUMDes can be seen in the provisions of Article 3 of the Government Regulation of the Republic of Indonesia Number 11 of 2021 which states that: "BUMDes together have the following objectives: a. carry out economic business activities through business management, as well as investment development and economic productivity, and Village potential; b.

carry out public service activities through the provision of goods and/or services as well as the fulfillment of the general needs of the Village community, and manage the Village food barns; c. obtain a profit or net profit for increasing the Village's original income and developing the maximum benefit from the economic resources of the Village community; d. utilization of Village Assets to create added value to Village Assets; and e. developing a decomic system the " he er impact with the establishment of BUMDes is being able to sustain and increase village original income (PADes).

According to the Perbekel of Kemenuh Village I Dewa man stated "Since establishment in 2016, the BUMDes of Kemenuh Village can be said to have experienced encouraging developments. After receiving the Gatesadu Mandara funding assistance from the Bali Provincial Government in the amount of Rp. 1,020,000,000, - (one billion and twenty million rupiah), then it was distributed mostly for savings and loan business capital. To date, out of 460 poor families, 258 families have enjoyed loan facilities, with an interest rate of 0.5 percent per month.

The consumers of the BUMDes Village Kemenuh savings and loan business unit are people who work as farmers and handicraft workers, with loans between Rp. 2,000,000 to Rp. 10,000,000. Until the end of 2019 or before the pandemic, the real contribution of this business unit was to reduce the number of poor families in Kemenuh Village by up to 50%. Loans from this savings and loan business unit can be used as business capital which can significantly increathe me f borwerladdn the savings and loan business unit, BUMDes Desa Kemenuh currently has a village shop business unit that sells basic daily needs such as rice, bottled drinking water, sugar, gas, and so on. In the existing tourism potential, it turns out that the BUMDes Business Unit of Kemenuh Village so far can be said to have not targeted business activities in managing tourism attractiveness.

The form of management of tourism attraction in Kemenuh Village so far tends to be carried out by Traditional Villages in the Kemenuh Village area. One of the attractions management carried out by traditional villages in Kemenuh is the management of the Tegenungan Waterfall Object. This Tegenungan Waterfall object has its charm for its visitors. This waterfall has a height of 15 meters with quite clear water and is equipped with several showers. Visitors who come will enjoy the beauty of the waterfall with a natural panorama that is still beautiful and not much change in the protected function.

So far, the management of this object has been fully implemented by the Tegenungan Traditional Village. The results of an unstructured interview with the Tegenungan Office Kelian Gusti Made Raka on 28 June and 5 July 2021 stated that : his ment purely carried out by the Tegenungan traditional village guided by local customary law. All agreements in the management of this waterfall object are carried out with the agreement of the

residents of the Tegenungan traditional village through the paruman/custom village meeting.

The customary village forms a management body with the principle of cooperation and without any respect for the parties who contribute to the governance of the object. All parties involved only came from local indigenous villagers, according to the decision of the Paruman. On the way, with the increasing number of visits to the object, it was decided again to provide wages according to the agreement of the Tegenungan residents.

However, the principle of gotong royong is also put forward in this management, including the contribution given to the Kemenuh Village for the cooperation and assistance that has been given in terms of structuring the Tegenungan environment. Revenue from this tourist attraction has had a major impact on the economy of the Tegenungan community in general. In addition to being workers in tourist attractions, most of the people of Tegenungan live with a livelihood that is not far from tourism at the Tegenungan waterfall.

Some people set up kiosks or shops along the road to the object and some are drivers who rent out transportation services for guests to return to the hotel where they are staying. Even before the pandemic occurred, the manager of this tourist attraction had made a real contribution to the Regional Original Income (PAD) of Gianyar Regency by paying the hotel and restaurant tax, which was 10% of the income of this tourist attraction. Tourist visits before the pandemic each day reached an average of a thousand tourists, but after the pandemic, this object was closed several times, and even if it was opened it was only visited during holidays, with visits of less than 50 people."

Judging from the pattern of development and management of tourism objects in the Tegenungan Traditional Village so far, it has adopted the BUPDA concept which was introduced in the Province of Bali with the stipulation of the Bali Provincial Regulation Number 4 of 2019 concerning Traditional Villages in Bali and its implementing regulation, namely Bali Governor Regulation Number 4 of 2020 concerning Regulations. Implementation of Regional Regulation Number 4 of 2019 concerning Traditional Villages in Bali.

According to the provisions of Article 1 number 35 of the Bali Provincial Regulation Number 4 of 2019 concerning Traditional Villages in Bali, it states Advances in Social Science, Education and Humanities Research, volume 647 695 that: "Baga Utsaha Padruwen Traditional Villages, hereinafter abbreviated as BUPDA, are business units owned by Traditional Villages that carry out business activities in the real economy,

services, and/or public services, except for businesses in the financial sector, which are organized based on customary law and managed with modern governance to improve the welfare and independence of the Krama Desa Adat." [8] In Bali, it is explained that the Traditional Village is obliged to form a Village Credit Institution (LPD) and a BUPDA.

The existence of BUPDA for Traditional Villages is an obligation to enter the realm of the economy and the real sector which will then be formed, regulated, and managed based on customary law. Synergy in a village organization will work well when it is also supported by coordination. Coordination can be defined as a joint agreement process that binds various activities or different elements in such a way that on the one hand all activities or elements are directed at achieving a predetermined goal and on the other hand the success of one does not damage the success of the other. [9] Customary villages and service villages in the Ministry of Health have so far implemented and also carried out good synergies.

The pattern of managing the potential of Kemenuh Village so far has been a pattern of mutual support between the official village and its traditional village. This reflection can also be seen with the different scope of business between the official village and the traditional village. Kemenuh Village is more focused on the financial business and daily necessities shops, while in the tourism aspect it is developed by one of the traditional villages.

Motivated by the success of the Tegenungan Traditional Village and the existence of potential tourist attractions in its area, the Kemenuh Traditional Village began to move to design and build a BUPDA by the mandate of the Bali Provincial Regulation Number 4 of 2019. Even in a pandemic situation, strategic programs have been carried out. The Kemenuh Traditional Village is preparing to form business units under the BUPDA later. Institutional strengthening becomes a very important thing in maintaining the existence of an institution.

Strengthening traditional villages in carrying out real economic activities in their territory is certainly a step that must be taken to optimize the utilization of every potential it has. In the implementation of regional autonomy in Indonesia, we often encounter less than optimal potential management by local institutions. Based on the results of an unstructured interview with the Bendesa Kemenuh: Ida Bagus Alit, dated July 23, 2021, it was stated that: The desire and pressure from the people of the Kemenuh Traditional Village in responding to the challenges of the Regional Regulation on Traditional Villages, especially in establishing a BUPDA in the Kemenuh Traditional Village are quite high. The Kemenuh traditional village is required to become an independent traditional village but does not lose its identity.

In his understanding, BUPDA does not necessarily only relate to economic aspects. Traditional village institutions have their characteristics that have spiritual and religious aspects. This means that economic activity in the traditional village will not override the religious aspects that already exist and can be maintained for hundreds of years. That the concept of community welfare economically cannot necessarily defeat existing local wisdom and religious values, on the contrary, real economic activities must be based on socio-religious values that have been attached to the community.

Of course, this is in line with the concept of sustainable development in Indonesia. The essence of the concept is that environmental management for economic purposes must be in line with the preservation of ecology and environmental factors. Sustainable development is defined as development that meets the needs of the present without compromising the ability of future generations to meet their own needs [10]. The latest real and sustainable effort made by the Bali Provincial Government in fostering indigenous peoples in Bali is to establish the Indigenous Community Advancement Service (PMA).

This is marked by the issuance of the Bali Provincial Regulation Number 7 of 2019 concerning Amendments to Regional Regulation Number 10 of 2016 concerning the Formation and Structure of Regional Apparatus. [11] The regulation of PMA as an agency administering government affairs in the field of Promotion of Traditional Villages in Bali is regulated in the amended provisions of Article 3 paragraph (1) letter d number 15. The establishment of BUPDA is indeed a form of institutional strengthening towards the independence of traditional villages in Bali.

The establishment of BUPDA is intended as a traditional village business institution that is directed at economic efforts to encourage and accommodate all traditional village padruwen management activities to improve the standard of living of traditional village manners based on the Tri Hita Karana which consists of parayangan, pawongan, and palemahan [12]. Although there have been implementing regulations for the Bali Regional Regulation on Traditional Villages in Bali, no one has discussed BUPDA in detail and clearly.

This is one of the obstacles faced by traditional villages in their efforts to establish BUPDA. The draft Bali Governor Regulation which specifically regulates BUPDA is still being discussed and has not yet been determined. For this reason, an approach through interviews with related parties is needed to find common ground for existing problems. The results of an unstructured interview with the Head of the Bali Province PMA Service: I Gusti Advances in Social Science, Education and Humanities Research, volume 647 696

Agung Ketut Kartika Jaya Saputra, SH dated August 22021 which "BDA aategic step taken by the Bali Regional Government in providing space for traditional villages to develop and become independent in terms of economic management of the potential of their traditional village.

Traditional villages in Bali are allowed to work in the real economic sector because so far they have only worked in the financial sector through LPD. Regional Regulation Number 4 of 2019 concerning Traditional Villages in Bali provides space for traditional villages to create real business units because traditional villages in Bali have potentials that should be developed into economic activities that can later benefit the income of traditional villages and their indigenous peoples.

The PMA Office is currently designing guidelines for the establishment of BUPDA as a basis for traditional villages in Bali in establishing BUPDA and business units in the village. Broadly speaking, it is very simple, so it begins with the existence of a traditional village paruman/meeting which then conveys ideas from the initiators in terms of strengthening the real economic sector in their traditional villages. If it has been approved by the krama/community, then a committee for making pararem/decision of the traditional village meeting and a committee to inventory the potentials of the traditional village are formed will be formed.

The financing or business capital of the BUPDA can come from LPD assistance or it can be contributions, donations from the community. Even to make its formation easier, it can also be collaborated with BUMDes or the official Village Program, especially in terms of infrastructure development. This certainly provides a very wide space for traditional villages to form BUPDA. The establishment of business units under BUPDA can position BUPDA as the holding of several existing business units. Of course, the relevant business units formed cannot be separated from the potential that exists in each village.

Legitimacy for the establishment of BUPDA can be based on the formulation of community meeting decisions. The form of the organizational structure is very simple like LPD, except that later there will be business units under the BUPDA which then must also be made a Customary law in Bali provides space for traditional villages to exercise authority according to their autonomy. Likewise, the form of authority for traditional villages in preparing plans for their real economic activities.

By the preamble section of Regional Regulation Number 4 of 2019, Traditional Villages are stated to have grown and developed for centuries and have origin rights, traditional rights, and genuine autonomy rights to regulate their households. Even the acknowledgment of the existence of customary law communities can be found in the

Indonesian Written Constitution, namely, the provisions of Article 18B paragraph (2) of the 1945 Constitution of the Republic of Indonesia, which states that: "The state recognizes and respects customary law community units and their traditional rights as long as they are alive and well.

by the development of society and the principles of the Unitary State of the Republic means that the customary village as a legal community unit that has autonomy has the authority to regulate and manage its own customary village according to the aspirations and interests of the community as long as it does not conflict with the national legal order and the public interest. The breadth of space owned by traditional villages in carrying out their authority and autonomy in Bali has become a challenge for the Kemenuh Traditional Village and Tegenungan Traditional Village to realize the establishment of BUPDA.

Especially for the Tegenungan Traditional Village, the tourism attraction business unit in the form of a waterfall is one of the business units that can be redeveloped. Although so far there has been a management body, of course it must be adapted to the ideal BUPDA format. Likewise, the effort to establish a tourism attraction management business unit in the Kemenuh Traditional Village can also be done by exploring the existing potential.

Based on the results of an unstructured interview with the Bendesa Kemenuh: Ida Bagus Alit, dated July 30, 2021, it was stated that: "The development of a business unit which will be under the auspices of the BUPDA of Desa Kemenuh is planned to have several business units, namely: the Mongkey River Tourism Object Management Business Unit with nuances natural and religious panorama because it is close to Beji Temple, the Culinary Business Unit in collaboration with Sinar Sostro Bali, Ten Ten Unit or Traditional Village Mart, the formation mechanism that has been described by the head of the PMA service, of course it can be carried out as one of the measured and planned steps in an effort to strengthen traditional village institutions in managing attractiveness in each of their traditional villages. The establishment of BUPDA is expected to be able to provide new hope for the people in Bali in an effort to rise from the COVID-19 pandemic.

These business units can certainly be developed by looking at the needs that exist in the community. This development concept must also be carried out with the approach that BUPDA belongs to the community and the profits also return to the community. Institutional management and strengthening must also be supported by the quality of Human Resources (HR). Do not let the existence of traditional institutions such as LPD and BUPDA backfire for the existence of traditional villages in Bali. This means that all stakeholders, ranging from local governments, academics, communities and other

parties must pay attention and assume great responsibility for traditional village economic institutions in order to prevent the decline and even destruction of the *Advances in Social Science, Education and Humanities Research*, volume 647 697 existence of these institutions. *Traditional Villages in Bali* are part of the identity of the Balinese people that must be maintained.

Institutional strengthening of traditional village institutions in Bali is a concrete step to support the Program *of the Minister of Tourism and Creative Economy*, known as Gercep, Geber, and Gaspol. *Gercep means fast movement, geber means joint* movement and gaspol means working on all job fields. Another thing that must also be considered in the development of BUPDA institutions as an effort to manage tourism attractiveness in their Traditional Villages is to obtain CHSE (Cleanliness, Health, Safety, Environment Sustainability) Certification.

The *process of granting certificates to tourism businesses, tourism destinations, and other tourism products* aims *to provide guarantees to* tourists for the implementation of Hygiene, Health, Safety, and Environmental Sustainability. IV. CONCLUSION The establishment of the BUPDA is an obligation by the provisions of Article 60 of the Bali Provincial Regulation Number 4 of 2019. The Kemenuh Traditional Village and the Tegenungan Traditional Village are currently *planning to establish the BUPDA and the business units under it, especially in terms of attractiveness management. tourism in their respective regions.*

The *establishment of BUPDA is intended as a traditional village business institution that is directed at economic efforts to encourage and accommodate all traditional village padruwen management activities to improve the standard of living of traditional village manners based on the Tri Hita Karana which consists of parayangan, pawongan, and palemahan. The establishment of the BUPDA was also supported by the establishment of the Bali Province PMA Service which was essentially formed to guide traditional villages in Bali.*

Although there are no technical regulations that specifically regulate BUPDA, with their autonomy, the Kemenuh Traditional Village, Tegenungan Traditional Village, and other *traditional villages in Bali have the* right to form a BUPDA through their traditional village community association/meeting and put *the results of the* meeting into *pararem/meeting decisions that legally binding in the eyes of Balinese customary law. After having BUPDA, of course, traditional villages can carry out real businesses in their territory to create independence from traditional villages and directly maintain the existence of traditional villages in Bali.*

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