

Management Of Culinary Tourism Based On Community Participation To Improve Community Welfare

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Abstract

The government focuses on increasing income in beachal areas and small islands on the premise that beachal areas hold considerable natural resource potential and the social potential of communities that will manage these natural resources in a sustainable manner. This study aims to examine the impact of community-based culinary tourism management in improving community welfare. This research was conducted in Kedonganan Village with descriptive qualitative method. Data were collected based on the results of interviews. The results of this study are the management of culinary tourism in Kedonganan Village is the result of high community participation which is influenced by the existence of social capital and the role of traditional villages. So that the performance of the tourism business and the welfare of the community in Kedonganan Village also experienced a significant increase.

Keywords: Community Participation, Performance of Tourism Business, Community Welfare

1. Introduction (Times New Roman 10 Bold)

The creation of an increase in community income in beachal areas is one of the national development programs in the marine and fisheries sector. The government focuses on increasing income in beachal areas and small islands on the premise that beachal areas hold considerable natural resource potential and the social potential of communities that will manage these natural resources in a sustainable manner. Through the Ministry of Maritime Affairs and Fisheries, the government has launched a program to improve the welfare of fishing communities. Geographically, Kedonganan Village is flanked by two oceans so that Kedonganan Village has a community character as a beachal community that depends on marine products for its life. In general, the lives of beachal communities are often categorized as poor and underdeveloped. The same thing happened in Kedonganan Village. At first, the Kedonganan Village area was a slum and poor village. There are several grilled fish stalls along Kedonganan Beach, but they are not well organized. The fish stall is owned and managed by several well-organized communities. So that the Kedonganan Beach area becomes slum and untidy. Kedonganan Village is one of the villages that is included in the administrative area of Kuta District, Badung Regency. The village of Kedonganan, which covers only one square kilometer, has two distinct east and west beaches. The west beach is a white sandy beach that is directly connected to the sea to the island of Java which is a large-scale fish trade route.

While the east beach is a beach overgrown with mangrove trees and is the area of the Ngurah Rai Bali Grand Forest Park.

Kedonganan Village has long been known as a fishing center village in Bali. Most of the fish traders in Bali, buy fish in Kedonganan Village. There are various types of fish provided. From cheap to expensive menus in famous restaurants. Because of this fishery potential, Jro Bendesa Adat Kedonganan, Chairman of the Kedonganan LPM and the Village Head of Kedonganan began to organize the Kedonganan Village area, especially along the Kedonganan Beach including the Kedonganan Fish Market. The arrangement of the Kedonganan Beach area began with holding an audience with the Badung Regent and finally the Badung Regency Government issued a Letter of Recommendation for the Arrangement and Management of the Kedonganan Beach Area as the palemahan area of the Kedonganan Traditional Village. The arrangement of the Kedonganan Beach area begins with the demolition of all existing grilled fish stalls. Furthermore, as many as 24 grilled fish stalls were built with the same building shape. The cafe is then managed by six traditional banjars, namely Banjar Adat Kubu Alit, Banjar Adat Ketapang, Banjar Adat Anyar Gede, Banjar Adat Kerthayasa, Banjar Adat Pengenderan and Banjar Adat Pasek. Each traditional banjar is given four cafes to be managed by all its indigenous community. As initial capital, it is provided by the Village Credit Institution (LPD – Lembaga Perkreditan Desa) of the Kedonganan Traditional Village, with low interest. The results from the management are used to pay for credit in the LPD. The arrangement of the Kedonganan Beach area is going in stages. After the cafe is built, then the Batu Nunggal Pier area, Mina Segara KUD, Hygienic Fish Market, Kedonganan Traditional Village Market and so on.

Kedonganan Beach is a culinary tourism area in the famous Kedonganan Village. Tourists coming to Kedonganan Village not only buy fish, but can immediately enjoy a menu of fish dishes and other seafood. In the culinary tourism area of Kedonganan Village there is a *ngujur* culture which is a culture of sharing in terms of the results of the sea carried out by fishermen with local community who help push their boats into the middle of the sea. This *ngujur* culture has also developed in other beachal areas. However, uniquely in Kedonganan Village, the *ngjur* culture has developed into a culture that is able to help the community maintain its economy. At this time, during the Corona Virus Disease (COVID-19) pandemic, the community of Kedonganan Village get a minimum of two kilos of fish for free if they come to Kedonganan Beach, even though they do not have time to help push the boat. So that the economy of the Kedonganan Village community is maintained. The increasing economy of the community of Kedonganan Village with the existence of culinary tourism along Kedonganan Beach, has also had an impact on the development of other tourism industries, namely transportation, hotel accommodation, souvenirs, traditional arts entertainment, and so on. Even local children who are members of the dance art studio get a splash of benefits from this culinary tour. At each cafe, traditional Balinese dances are presented by children from Kedonganan Village. They get wages, which are used as pocket money and saved in the Kedonganan Traditional Village LPD. In addition to traditional dances, there is a group of musicians who perform songs that can be requested by cafe visitors. There are also groups of roasted corn traders scattered in every cafe. In the end, the impact of culinary tourism in Kedonganan Village is comprehensive on

improving the welfare of the community in Kedonganan Village.

2.Literature Review

2.1 Traditional Village

According to Maschab (2013), when talking about villages in Indonesia, it will at least give rise to three kinds of interpretations or understandings. First, a sociological understanding that describes a form of community unit or community of community who live and settle in an environment, know each other well and have a relatively homogeneous life style and depend a lot on the goodness of nature. In sociology, the village is associated with a community that lives simply, generally lives from the agricultural sector, has strong social ties and customs or traditions, is honest and unpretentious, has relatively low education and so on. Second, in terms of the economy, the village as a community environment that tries to meet the needs of daily life from what is provided by the natural surroundings. In this second sense, the village is an economic environment, the community trying to fulfill their needs. Third, politically, the village as a government organization or organization that politically has certain authority because it is part of the state government. In this third sense, the village is often formulated as a legal community unit that has the power to administer village government (Maschab, 2013). Customary law is a tradition that continues to be carried out by indigenous community which is formed from normative values that are rooted in the community and inhabit a sense of justice and community harmony. Based on the opinion of Ter Haar who created the decision theory (Besslisingleer), customary law is defined as a decision of legal officials, village judges, village density, religious officials and also village officials who have authority and are obeyed immediately by the customary law community. The decisions of the village officials also have spiritual values (magical-religious) and have social values which then live and grow in the community (Nurtjahjo & Fokky, 2010). According to Dharmayuda (2001), that the existence of traditional villages in Bali is listed in Article 18 of the 1945 Constitution and confirmed by the Bali Provincial Regulation Number 6 of 1986, which regulates the position, function and role of customary villages as a unitary community of Customary Law in the Bali Province. Traditional village institutions are permanent based on Tri Hita Karana.

2.2 Community Participation

Participation is broadly defined as a form of community involvement and participation in a process of activities carried out voluntarily, either for reasons that come from within (intrinsic) or from outside or extrinsic. In an effort to find solutions and solve a problem, community participation relates to their participation in the process of identifying potentials and problems that exist in their area, selection of alternative solutions and decision making to resolve identified problems, implement various efforts in dealing with problems, as well as the active role of the community in evaluating perceived changes (Adi, 2007). Suryono (2001) states that participation is community participation in development activities, in utilizing and enjoying the results of development. The local community knows what problems they are facing and the potential that exists in their area. The community also has local knowledge to overcome the problems it faces (Adi, 2007). The community participation model is generally divided into three typological groups, namely low, medium and high typologies. Arnstein's typology model

that distinguishes participation into three major groups, namely non-participation, degrees of community tokenism, and degrees of community power, is refined by Tosun's typology (Tosun, 2005). If Arnstein's typology is compared with Pretty typology, in the non-participation typology group, the manipulation and therapy categories are identical to the manipulative and passive participation categories and the partnership, delegated power, and community control categories are identical to the interactive participation and self-mobilization categories in Pretty typology (Lauranti et al., 2017). Putra & Pitana (2011) state that research on community participation in the development of tourist villages in Indonesia shows that the community has a very wide opportunity to participate in every stage of development. Where all the knowledge and local wisdom of the local community will be an important input in tourism planning and management. Local communities will be able to increase the use of assets and resources for economic activities, cultural conservation and the rural environment will be better maintained. Community participation does not always guarantee to get what they need, but with their participation in the work process, a harmonious relationship will be created between the community (public) and administrator (government). This relationship will lead to the birth of mutual understanding between community and administrators (Denhardt & Denhardt, 2000). The participation of local communities in tourism development in general can be seen from at least two dimensions, namely community participation in the decision-making process and in receiving benefits. At the decision-making level, communities are encouraged to have control over tourism resources, have initiative and be able to make decisions that can affect and improve their quality of life (Tosun, 2006) (Timothy, 1999; Tosun, 1999; Zhao and Ritchie, 2007).

2.3 Social Capital

Social capital as basic capital for the community can make capital and other potentials effective, but the inherent elements provide benefits and are accessible to all community members and do not conflict with universally accepted value standards (Abdullah, 2013). Adler & Kwon (2002) state that social capital is a description of the internal bonds that characterize the collective structure and provide cohesiveness and mutual benefits from the social dynamics processes that occur in community's lives. Fukuyama (2002) emphatically states, not necessarily the shared norms and values that are guided as a reference for behaving, acting and behaving automatically become social capital. However, only shared norms and values are generated by trust. Supriyono (2000) states that social capital is the relationships that are created and the norms that shape the quality and quantity of social relations in community in a broad spectrum, namely as a social unifier that maintains the unity of community members together. Cohen & Prusak (2001) state that social capital is every relationship that occurs and is bound by a trust, mutual understanding and shared values that bind group members to make joint action possible efficiently and effectively. In line with Cohen & Prusak (2001), Hasbullah (2006) explains social capital as everything related to cooperation in community or the nation to achieve a better life capacity, supported by values and norms which are the main elements such as trust (mutual trust). Woolcock & Narayan (2000) explains that in social capital there are three relationships, namely (1) bonding social capital, (2) bridging social capital, and (3)

linking social capital. Bonding social capital generally comes from family ties, neighborly life and friendship.

2.4 Community Welfare

In general, the term social welfare is defined as a prosperous condition, which is a condition of fulfilling basic life needs such as food, clothing, housing, education and health (Suharto, 2013). Hidayat (2014) states that the welfare of the lower middle class can be represented by the level of community life. The level of community life is marked by the eradication of poverty, the level of better health, the acquisition of a higher level of education and the level of community productivity. Suharto (2013) states that social welfare development is a planned and institutionalized effort, including various forms of social intervention and social services to meet human needs, prevent and overcome social problems, and strengthen social institutions. There are three groups of needs that must be met, namely basic needs, social needs and development needs. If only one need can be met by the family, for example basic needs, then the family cannot be said to be prosperous. The concept of welfare cannot be separated from the quality of life of the community. The indicator used in measuring the level of economic welfare of the population of a country is per capita income (Supartono et al., 2011). However, the measurement of the level of welfare that only uses an increase in per capita income contains many weaknesses, in fact the welfare condition does not describe the most relatively poor group of community (Todaro, 2008).

2.5 Performance of Tourism Business

The tourism industry theoretically has a very large contribution in creating a multiplier effect economic impact for the region and the local community (Sunaryo, 2013). Tourism consists of various organizational activities that provide goods and services for tourists, such as tourist transportation, accommodation, human attractions and natural attractions, personal services and government services, intermediaries such as traders and travel agents, the tourism sector is often called the tourism industry (Bull, 2008). Based on previous tourism studies, Lerner & Haber (2001); Wood (2002) it is known that the number of customers, number of employees, company profitability and total customer expenses reflect the performance of tourism companies effectively. The final assessment criterion is a combination of objective and subjective performance measures. The number of customers or tourists who support a company can be a good indicator of the business value proposition. Another indicator of the company's performance is to distinguish between the number of loyal customers or regular customers in the business. If the number of customers increases, but the cost increase is higher, it will have a negative impact on the company's profitability. Therefore, performance indicators such as the value of customer purchases, sales revenue, total costs and profit margins should also be part of a more holistic assessment of the company's performance. The relationship between tourist visits and the performance of the tourism industry, based on the research results of Damayanti & Latifah (2015) that the local government and tourism industry through the improvement of environmental infrastructure, sanitation, hygiene to create comfort and also through promotions and exhibitions. With tourist visits, tourists will shop at the destination tourist location while enjoying the beautiful tourist panorama that is around the tour. It is undeniable

that the tourism industry is a business sector that is not managed separately, but is a combination that is interrelated with one another, with visitors as the opening for changes to access to demand for tourist destination products (Damayanti & Latifah, 2015).

3. Research Methods

This research uses qualitative research methods, namely by conducting non-behavioral observations, structured interviews, and in-depth interviews to deepen the results of structured interviews, with a population of all Kedonganan Village Indigenous community totaling 1,212 heads of families, with a sample of 92 heads of families using the Slovin formula, which was taken by proportional simple random sampling. Sekaran (2014) states that secondary data is data that refers to information collected from existing sources.

4. Result and Discussion

4.1 The Role of Traditional Villages on Community Participation in Kedonganan Village

Kedonganan Beach has now turned into a very interesting culinary tourist attraction. The sea view is captivating with white sand and challenging waves. Especially at night, you can see the view of the Ngurah Rai Airport runway with twinkling lights. Kedonganan Beach began to be glimpsed in the world of tourism as an alternative to beach tourism and culinary tourism. The Kedonganan Traditional Village has succeeded in managing the beach into a beach and culinary tourist attraction by involving the entire community from initial planning to the implementation of the Kedonganan Beach arrangement with the aim of improving the community's economy, maintaining local cultural customs and sustainable management. The management of Kedonganan Beach really involves the community, so that the community gets maximum benefits in the economy, socio-culture, as well as tourists feel safe and feel they get maximum service, so that the hope of the community, namely from the community for the community can definitely be realized in this sustainable tourism, then there must be harmony between the community, environment and harmonious relationship with tourists, for this reason this management is always based on the Tri Hita Karana philosophy, namely to achieve mutual harmony. The role of the traditional village through the LPD is very active in developing the economic, social and cultural aspects of the Kedonganan Village community, because the LPD is an institution that manages village wealth. According to the results of an interview with the Head of the Kedonganan Traditional Village LPD, Mr. I Ketut Madra, the role of this LPD can be seen through three aspects in managing life and living that lead to the creation of harmony. The three aspects are the parahyangan aspect (harmony of human relations with God), pawongan (harmony of human relations with humans), and palemahan (harmony of human relations with nature). The Parahyangan aspect is a top priority in community, Balinese community generally pay special attention to this aspect, because the arrangement of the Parahyangan aspect will have a positive effect on other aspects. In this aspect, since the management of culinary tourism on Kedonganan Beach, the construction of temples (holy places) no longer burdens the community for contribution. Compared to before the development of tourism, all costs for the construction of the kahyangan tiga temple were collected from the community, most of which were economically poor, whereas nowadays all these costs are funded by the traditional village through the LPD including construction and

ceremony costs for each ceremony. Including all religious ceremonies needed by the banjars, the village funded Rp. 30,000,000 per year. In the pawongan aspect, in order to improve the quality of human resources (HR), traditional villages through LPD play an active and continuous role in holding programs in the fields of education, health and socio-culture. There are merit scholarships and scholarships for underprivileged children, and LPD also organizes savings for education. Achievement scholarships are held every year with the aim of spurring the children of Kedonganan Village to achieve the highest achievements in the academic field. In addition, the Kedonganan Traditional Village educational institution was also established which is expected to be able to contribute ideas and carry out activities that can encourage the improvement of the quality of education in Kedonganan Village. Besides education, health is an important part of community's needs. Therefore, the health aspect is realized through various sports and health activities every LPD's birthday.

The Kedonganan Traditional Village also establishes a cooperative relationship with the Kasih Ibu Hospital for examination and treatment of stakeholders, officers, and traditional village administrators including LPD employees and customers. The socio-cultural aspect also gets the attention of the traditional village, because it is the soul of community life. From the social side, there is a death benefit for indigenous community of IDR 2,000,000 per person. Compensation is also given to community with disabilities, former soldiers and traditional village administrators are given compensation. From a cultural perspective, various competitions are scheduled for various competitions every Birthday of the Kedonganan Traditional Village LPD and there is also special guidance to preserve the noble cultural customs. Another important activity is holding mass activities every three years for Ngaben and nyekah ceremonies without being charged or free. In the palemahan aspect, the results of the management of culinary tourism on Kedonganan Beach also have an impact on the progress of the community, such as the construction of public facilities, namely the construction of traditional village markets, construction of village public fields. With the provision of this public field, it is hoped that the community will have adequate facilities for sports activities and the implementation of activities in the village. The arrangement of Kedonganan Beach shows the role of the traditional village through the LPD is very large, because it has distributed investment funds of Rp. 12,000,000,000, - in the establishment of 24 cafes, and is expected to have a double effect that has an impact on increasing community welfare through tourism development, namely by managing cafes and beaches as tourist objects in addition to maintaining traditional fish markets.

4.2 The Role of Social Capital on Community Welfare in Kedonganan Village, Kuta District

Supriono (2008) states that social capital is the relationships that are created and the norms that shape the quality and quantity of social relations in community in a broad spectrum, namely as a social unifier that maintains the unity of community members together. Cohen & Prusak (2001) state that social capital is a relationship that occurs and is bound by a trust, mutual understanding and shared values that bind group members to make it possible for collective action to be carried out efficiently and effectively. In line with Cohen & Prusak (2001), Hasbullah (2006) explains social capital as everything related to cooperation in community or

the nation to achieve a better life capacity, supported by values and norms which are the main elements such as trust (mutual trust).

The aspect of trust is the main component of forming social capital in rural areas, while other aspects (cooperation, networking), will not be well formed if it is not based on the formation of a mutual-trust relationship between community members. The strength of the network formed in the community is the development of operational and trusting relationships between community members in the socio-cultural, economic and government fields. In social life in rural areas, the notion of trust should not be seen merely as a personal or intra personal issue, but also includes extra personal and inter subjective aspects (Cahyono & Adhiatma, 2016).

The formation of mutual trust according to Pranadji (2013), is the result of interactions involving community members in a neighboring group, hamlet level associations, village level organizations, and the development of a social network system to cross village boundaries, and the development of a social network system to cross village boundaries. In a neighboring community or hamlet that contains relatively high social contradictions, the network of trust that is formed is generally relatively narrow to the level of personal and brotherly relationships which are more colored by primordial values.

In relation to this trust with the level of community welfare in Kedonganan Village, it provides evidence that social capital is appreciated by the level of trust of indigenous peoples towards various components, institutions and all administrators / officers of the Kedonganan Traditional Village. This is focused on the process of structuring and managing culinary tourism which is the pride of the Kedonganan indigenous community. With the trust given very high, so that the welfare of the community in Kedonganan Village also experienced a significant increase.

The increase in the level of community welfare can be seen in several things, including increasing the ability of the community to apply for credit at the Kedonganan LPD. Where before the arrangement and management of this seafood culinary tour, the community of the Kedonganan Traditional Village only dared to apply for a maximum loan of five million rupiah. However, after this seafood culinary tour, the community's ability to apply for loans reached a hundred million and even more (the results of an in-depth interview with the Head of the Kedonganan Traditional Village LPD, I Ketut Madra on October 29, 2020).

4.3 The Role of Traditional Villages on Community Welfare in Kedonganan Village

Villages in the second sense, namely traditional villages or Pakraman villages, refer to traditional groups based on traditional ties and are bound by the existence of three main temples (Kahyangan Tiga). The basis for the formation of a traditional village and an official village has different requirements, so that the area and number of community who support an official village are not always the same as the traditional village. Traditional villages have the identity of elements as an alliance of customary law communities, and have several characteristics that distinguish them from other social groups. These distinguishing characteristics include the existence of certain areas that have clear boundaries, where most of the community live in that area and the existence of sacred buildings belonging to traditional villages in the form of kahyangan tiga or kahyangan desa (Dharmayuda, 2001).

The existence of a paradigm shift regarding traditional villages can be seen from several cases (Dharmayuda, 2001), namely (1) The issuance of a Regional Regulation concerning Pakraman Village in 2001 which seemed more aspirational, strengthening and appreciating the existence of traditional villages in Bali, as a replacement for Regional Regulation Number 6 of 1986 which previously regulated traditional villages.; (2) There are a number of economic rights/permits granted by the provincial and district governments to traditional villages, such as the Bali Provincial Government giving motorbikes to the Bendesa Adat, and the Tabanan Regency Government and the Beraban Traditional Village manage the Tanah Lot tourism object, and provide 35 percent of the profits to the Beraban Traditional Village; and (3) Traditional villages participate in the policy-making process and day-to-day governance at the village level, for example, investment permits must obtain the approval of the customary village, and every newcomer must obtain recommendations from the official village and customary village and so on.

In relation to the statement above, the role of the traditional village in Kedonganan Village is very clear in improving the welfare of the community. Seen in terms of the quality of life of indigenous peoples which has increased in terms of community income. With the ownership of culinary tourism, the management of which is handed over by the traditional village to all indigenous community through the traditional banjar, makes the community's standard of living increase. Currently, a family has at least a motorbike and many have four-wheeled vehicles. Likewise in terms of ownership of assets in the form of land and or the amount of savings in LPD Kedonganan or in other banks. The role of traditional villages in Kedonganan Village is very real. Based on the results of an interview with one of the community who is also the manager of a cafe in a culinary tourism object in Kedonganan Village, Mr. I Wayan Sukadana, said that the role of traditional villages is very large in improving the economy and welfare of the community in Kedonganan Village. Many things have been made easier by structuring and managing grilled fish cafes/shops to become culinary tourism objects, including ensuring the health of village stakeholders by collaborating with Kasih Ibu Hospital. The same applies to the existence of Pura Kahyangan Tiga, which no longer burdens the community with fees during the piodalan implementation at Pura Kahyangan Tiga.

The same thing was also conveyed by one of the community, namely the toolgate officer, I Nyoman Sumirka, who stated that the results of this culinary tour really helped community in improving the family economy. In the past, community only dared to borrow money from the LPD at a maximum of Rp. 5,000,000.00 because it measured the ability of only a fisherman with a non-permanent income. However, when culinary tourism is organized and managed, community are brave and confident to apply for credit at the Kedonganan LPD up to hundreds of millions of rupiah. Considering the ability to pay comes from cafe income. Likewise for the children of Kedonganan Village, who have artistic abilities, namely the art of dance. They almost every night fill events at each of these grilled fish cafes, accompanying visitors to enjoy dinner at the cafes. The proceeds from the art event are used as pocket money and savings, which also helps parents.

4.4 The Role of Tourism Business Performance on Community Welfare in Kedonganan Village, Kuta District

Subjective firm performance measures correlate well with objective performance measures. Since company growth is related to job creation, the number and cost of employees will also provide a much more balanced assessment of company performance. Therefore, this assessment argues that the tourism business performance indicators, are (1) an increase in sales results, (2) an increase in the number of customers, (3) an increase in the number of profits, (4) an increase in the number of workers or working hours, and (5) the number of loyal customers (Matsuno et al., 2002).

The results of this research are in line with the results of research from Fitri (2018) entitled *The Effect of the Tourism Industry on Employment Opportunities in the Tourism Sector in Bali Province*, said that the travel agency variable had a positive and significant effect on job opportunities in the Province of Bali. These results are needed to accommodate all the needs of tourists provided by travel agencies where the increase in tourists has an impact on increasing tourist visits which in turn increases job opportunities in the tourism sector in general and specifically in the travel agency sector. It was further stated that the restaurant business variable is one of the easiest to develop and can make a very large contribution to economic development by absorbing labor and opening up a lot of job opportunities.

Culinary tourism in Kedonganan Village opens up very promising new job opportunities. Not only adults who enjoy the results of the development of this culinary tourism. Children also feel the impact, especially those who are members of dance studios. Each cafe that serves a dinner menu will feature a treat in the form of a typical Balinese dance performed by the children of Kedonganan Village community. This is in accordance with the results of an interview with one of the dancers, namely I Gede Widiastawa, who often fills the evening entertainment in a cafe. That as long as there is a cafe, his parents no longer think about his pocket money. This is because the income from dancing is sufficient for pocket money and part of it is saved in the LPD of Kedonganan Village.

The arrangement of Kedonganan Beach into a famous culinary tour resulted in an increase in the economy of Kedonganan Village community, which was marked by increasing savings and the number of credits from Kedonganan Village community. The increase in the economy stems from the investment of all Kedonganan Traditional Village community in 24 existing cafes, from user fees for musician groups and roasted corn traders operating on Kedonganan Beach, as well as from visitors who pay entrance tickets to be able to enjoy Kedonganan Beach tourism products.

Each cafe on Kedonganan Beach is obliged to pay a sum of money, referred to as compensation money of Rp. 100,000,000 rupiah to the Kedonganan Traditional Village for buildings and land for cafe operations. The compensation comes from the contribution (investment) of Kedonganan community who are members of a group that owns a cafe. Compensation is paid every five years. From the compensation payments of 24 cafes, the Kedonganan Traditional Village receives funds of Rp. 2.4 billion every five years. Perarem stipulates that 35 percent of the compensation money be distributed to six banjars in the Ada Kedonganan Village, while

the rest is assigned to the Kedonganan Traditional Village. Every visitor vehicle that enters the Kedonganan Beach area is subject to an entrance fee. The entrance ticket price is IDR 5,000 for cars and motorbikes, and IDR 10,000 for buses. The entrance ticket fee is collected by BPKP2K officers at three ticket booths located at Pasir Putih Road, Pemelisan Agung Road and Pantai Kedonganan Road.

The arrangement of Kedonganan Beach has a positive impact on the economic development of the Kedonganan Village community. A resident of the Kedonganan Traditional Village named Mr. I Ketut Sudena gave the following statement. “The impact of the existence of a cafe in Kedonganan is that the Ngaben ceremony does not cost money, every Galungan Day gets a distribution of pork from the Kedonganan LPD and there is no more contribution”. Based on the results of the research, in Kedonganan Village the tourism industry is growing very rapidly along with the development of culinary tourism. Various related and complementary tourism industries appear along Kedonganan Beach. Among them is a hygienic fish market that prepares fresh and high quality fish and other marine products. There is also a traditional dance group, where the dancers are children from the Kedonganan Traditional Village. So that with the involvement of children, parents no longer think about pocket money for their children. The children have been able to find their own pocket money.

The management of culinary tourism as part of the Kedonganan beach tourism area is carried out by prioritizing the four principles of community-based tourism. The four principles are community participation, nature conservation, local economy and socio-cultural conservation. This is in line with the results of this research, where the participation of the Kedonganan Traditional Village community is very high, especially in community involvement in decision making related to the Kedonganan Beach arrangement plan, management of culinary tourism for 24 cafes whose ownership is all Kedonganan indigenous community and participation in the supervision of the existence of culinary tourism through representatives of each banjar in the BPKP2K forum.

According to the results of an interview with one of the community who is also a cafe manager and BPKP2K administrator, I Putu Sudha Suwarthana on May 24, 2020, it is the ownership of these indigenous community that makes welfare increase. in welfare materially or non-materially, such as feeling proud and happy because they have been able to improve the family's standard of living. Many things have benefited since the existence of culinary tourism in Kedonganan. There is health insurance at the Kasih Ibu Hospital for stakeholders, the cost of mass cremations, the abolition of fees in the context of the temple piodalan and during this COVID-19 pandemic, traditional villages have provided assistance in the form of basic necessities (25 kg rice, eggs, noodles, oil, vegetables, bottled water) to each family head. In addition, through the traditional village market, indigenous community can also taste the fish caught by local fishermen for free. This is the principle of the local economy that occurs in Kedonganan Village.

Improving the welfare of the community in Kedonganan Village also has an impact on environmental preservation, where the cafe waste treatment is carried out by the traditional village through the management of the hygienic fish market. In addition, before the

development of culinary tourism in Kedonganan Village, community dig coral reefs to make limestone and cut down mangrove trees on the east side of Kedonganan and use them as firewood. With the arrangement and management of this culinary tour, at Kedonganan Beach, zoning has begun to be carried out on several land functions, namely as a place to carry out religious ceremonies (melasti) where local community have recreation and a mooring place for fishermen's boats.

The existence of the cafe also has an impact on the principles/aspects of socio-cultural conservation, namely providing opportunities for the youth of the Kedonganan Traditional Village who have traditional Balinese dance skills to earn income from each appearance accompanying dinner at each cafe. The dancers entertain visitors who are enjoying the culinary tour menu and earn income, most of which is used for pocket money. As stated by I Gede Widiastawa on June 26, 2020, that since the existence of the cafe, his father has not bothered to think about his pocket money and school fees. The rest can be saved in LPD Kedonganan.

5. Conclusion and Suggestion

Based on the results of research and direct observations at the research site and seen in the tourism development phase or Destination Area Life Cycle proposed by (Pitana & Gayatri, 2005). Therefore, Kedonganan Village at the time before the COVID-19 pandemic was in the stagnation phase. This phase is seen in the capacity of various factors that have been exceeded (above carrying capacity), causing economic, social and environmental problems. The industry has begun to work hard to meet the capacity of the facilities they have, especially by expecting repeater guests and convention/business tours. In this phase, artificial attractions have dominated the original natural attractions (cultural and natural), the initial image has begun to fade, and the destination is no longer popular. Meanwhile, with the COVID-19 pandemic, Kedonganan Village is in a decline phase. Tourists with all the rules of Health protocols and travel restrictions, so that visits to Kedonganan Village have experienced a drastic decline. There needs to be a specific offer trick so that consumer loyalty can still be maintained. During the pandemic, with various strict rules regarding health protocols, all forms of presentation really need to pay attention to cleanliness and sterilization in terms of places to eat, tables and chairs, serving plates, toilets and so on. The better social capital, the role of traditional villages, community participation and the performance of the tourism business in the management of culinary tourism in Kedonganan Village, the welfare of the community also increases

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