



Role of Bumdes in the Management of Spiritual Tourism Objects in Petilasan Sumur Kembar, West Bali National Park

Ni Made Puspasutari Ujianti¹, A.A Sagung Laksmi Dewi², Hartini Saripan³, Gautam Kumar Jha⁴

^{1,2} Universitas Warmadewa, ³Universiti Teknologi Mara,

⁴School of Language Literature and Culture Studies

¹puspa.niwapong@gmail.com, ²laksmiidewi29@gmail.com, ³hartinisaripan@uitm.edu.my,

⁴gautamkja@mail.jnu.ac.in

ARTICLE INFO	ABSTRACT
<p>Keywords: Tourism Management, BUMDes, Sumur Kembar Petilasan</p> <p>Object</p>	<p>The new paradigm of tourists in the last 10 (ten) years greatly affects the attractions visited by both foreign and domestic tourists. Tourists who used to only want to enjoy natural beauty, culinary, and night tours, now there is a change in the orientation of tourist destinations. Tourists now prefer to travel to villages with panoramic views and village culture, tourists miss seeing the beautiful village atmosphere and Balinese culture which is still very thick with the nuances of Hinduism. Bali, known as the Thousand Temples, is very rich in religious places and temples that used to be a place of yoga for holy people. Likewise with Jembrana Regency which is geographically with the East Java Island which is very thick with its Javanese culture. Along the coast of the Bali Strait and West Bali National Park, there are many petilasan which is a stopover and hermitage place for holy people who sailed from the ancient Mataram Kingdom and Islamic Mataram who expanded to Bali. One of them is the Petilasan of Sumur Kembar Temple and Petilasan of Mbah Temon which are located in the Cekik Forest area, Gilimanuk Village. To further introduce and more professional management of tourist objects, in accordance with the policy of the Department of Tourism and Culture of Jembrana Regency, the management is handed over to BUMDes. So that income from tourism objects managed through BUMDes is to increase the source of Village Original Income, which of course will be used to improve the welfare of the Village community.</p>
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1. INTRODUCTION

Indonesia as a country rich in tourism potential has special attention to the development and development of the tourism industry which is expected to spur Indonesia's economic growth in addition to being useful for increasing employment, tourism development also aims to introduce Indonesian culture and natural beauty (Saragi & Abdullah, 2020). Bali is one of the areas known as one of the best tourism destinations in Indonesia. The tourism industry is one of the mainstay sectors of the Balinese economy. Tourism is one of the fastest growing industries in Bali. Tourism is a variety of tourism activities and is supported by various facilities and services provided by the community, businessmen, government and local governments. The community, businessmen, government and local governments have their respective roles in the development of tourism in Bali.

Bali has many tourist destinations spread over 8 (eight) regencies and 1 (one) city, namely Denpasar City. One of the regencies that is now being ogled by both domestic and foreign tourists is

Jembrana Regency. Jembrana Regency is a regency located at the western tip of the island of Bali. The tourism potential in Jembrana Regency is in addition to natural beauty, cultural arts, and many spiritual tourism objects that are close to the coast in the West Bali National Park area. In addition (Situmorang, 2012), there are also factors that are the result of human creation such as culture, traditions and customs of the local population, historical objects, dances and traditional ceremonies of the local community.

The position of Jembrana Regency which is close to the Bali Strait and Banyuwangi Regency has a lot of folk stories full of myths that are still developing in the community. One of them is Mbah Temon's shrine which is close to the Twin Wells shrine in the West Bali National Park area. An elder in Melaya, named Mat Yamin, around 1954 did meditation. From meditation, it is known that in that place is Mbah Temon's shrine. Uniquely, at this shrine, visitors are free to pray according to their religion, because Mbah Temon's shrine is visited from various regions in Indonesia with various religions. The visitors who pray at this place usually ask for success, prosperity and safety. This petilasan is quite crowded and this petilasan has two feast days, namely on Redite Medangkungan and one Muharam in Suro month.

The large number of village tourism potentials in Bali requires effective management, in this case, an institution or business entity is needed that can manage the tourism potential and empower the community directly, one of which is the Village Owned Enterprise (BUMDes). The definition of BUMDes according to Article 1 Number 6 of Law Number 6 of 2014 concerning Villages is a business entity whose entire or most of the capital is owned by the village through direct participation from village assets which are separated to manage assets, services, and other businesses for maximum welfare of the village community. According to (Anggraeni, 2016) the village is the smallest unit of the state that is closest to the community and in real terms directly touches the community's needs for prosperity. As representatives of the state, the village is obliged to carry out development, both physical development and human resource development, as an effort to improve the quality of life and life for the greatest welfare of the village community. In general, a village is a collection of several small settlements called kampung, hamlet, banjar, jorong, and pekon (Bawono & Setyadi, 2009).

Starting from the background mentioned above, several problems arise in relation to the title of the proposed research. The problem can be formulated as follows:

1. How is the implementation of the management of spiritual tourism objects in Petilasan Sumur Kembar, West Bali National Park?
2. How is the existence of BUMDes in managing spiritual tourism objects in Petilasan Wells Twin West Bali National Park?

2. RESEARCH METHOD

This research uses empirical legal research. Empirical legal research is research in the form of empirical studies to find data regarding the process of occurrence and about the process of working law in society (Sunggono, 2003). The problem approach used in this research is the sociology of law approach. The sociology of law approach means that in examining the problems raised with facts that are supported by a juridical approach, in other words, in examining the existing problems, it is studied based on the facts that exist in the field and is supported by scientific disciplines and existing regulations in relation to the problems discussed.

3. RESULTS AND DISCUSSION

3.1 Implementation of the Management of Spiritual Tourism Objects in Petilasan Wells Twins in West Bali National Park

The West Bali National Park (TNBB) area stretches across two regencies including Melaya District (Jembrana Regency) and Gerokgak District (Buleleng Regency). West Bali National Park (TNBB) is located in Sumber Klampok, Gerokgak District, Kab. Buleleng is adjacent to and directly adjacent to the Jembrana Regency area. The location is at the western end of the Buleleng Regency area, the distance from Singaraja city is about 79 km while from Denpasar city center it is about 130 km. The location is indeed quite far from tourism centers such as Kuta, Nusa Dua, Sanur, Ubud even from Lovina beach it takes about 1.5 am to drive. There are two entrances to this national park, the first if you travel from Gilimanuk you can go through the West Bali National Park Office which is located in Gilimanuk village, Melaya sub-district, Negara, while the second access can go through

Labuhan Lalang Bay, here there is a dock you can rent. boat so that tourists can visit it by sea. Alternatively, you can enter through the Banyuwedang pier, here you can rent a fishing boat and start visiting a number of small islands in the West Bali National Park area, including Menjangan Island.

In addition to being famous for captivity and nature conservation, the West Bali National Park (TNBB) area, especially in Jembrana Regency, has many unique tourist attractions. One of them is the Twin Well tourist attraction. The Sumur Kembar Tourism has been visited a lot since 2015. As stated by Jro Mangku Gede Swastika and Jro Mangku, the twin wells located in the Forest of West Bali National Park are old wells that have existed since the Dutch era. Initially the well was made to meet the drinking water needs of the residents of Peningeman Village, which is an old village, where the villagers are employed to plant teak trees in the West Bali Forest area. Apart from being a place to get drinking water, the twin wells are believed to be a place for melukat or self-cleaning (pura taman) before heading to Petilasan Mbah Temon which is administratively located in Peningeman village, but now Peningeman Village has become a Peningeman neighborhood, Gilimanuk Village.

At the Sumur Kembar Temple there are two wells called Lanang Wells which are believed to be the residence of Ida Panembahan Senopati Ing Aloga and Wadon Wells which are served as the residence of Dewi Purbasari, Dewi Gendring Manik and Dewi Ayu Petir, the water in the twin wells is called Tirta Jaya Kesuma. There are also shrines from Sabda Palon, Ratu Ayu Roro Wilis, Queen Mother Sapuh Jagat and Mother Queen and Ki Sentanu, as temples and pujawali are held at Satu Suro the same as pujawali at Petilasan Mbah Temon.

The management of the Sumur Kembar temple has not been carried out in a professional manner as the management of other temples in Bali which is indeed a spiritual tourism object for worship, such as Tirta Empul Temple in Gianyar Regency.

The owner of the Sumur Kembar Temple, stated that the location of the Sumur Kembar Temple is about 2 kilometers from Tirta Segara Rupek Gilimanuk Temple. The road to the twin wells temple is deep into the forest and the access road is still a dirt path with a width of 3 meters, but quite a lot of visitors or pemedek who "tangkil" both from Bali and from Java, especially the Javanese people who adhere to "kejawen". The uniqueness of this twin well temple is that it is visited by Hindus and people other than Hindus who believe in the existence of the Sumur Kembar Temple as a place for melukat or self-cleaning physically and mentally, so that life's obstacles can be passed well.

The existence of the Sumur Kembar Temple is only known by word of mouth, information from visitors whose prayers were answered after praying and asking for salvation at Mbah Temon's petilasan. Pempon Pura has not imposed a retribution for visitors. Most of the renovations around the temple area were carried out by visitors who expressed their gratitude for their answered prayers.

3.2 The Existence of BUMDes in the Management of Spiritual Tourism Objects at the Sumur Kembar Petilasan in West Bali National Park

Community empowerment in tourism management can be in terms of running a tourism business or tourism facilities, such as tourist attractions, tourist areas, tourist transportation services, tourist travel services, food and beverage services, providing accommodation, organizing entertainment and recreation activities, tourism information services, tourism services. tourism consultants, tour guide services, water tourism, spas as well as organizing meetings, incentive trips, conferences and exhibitions. In addition, community contributions in managing supporting units for tourism activities such as souvenir businesses, money changers, banks and their ATM network, health clinics, telecommunications businesses, as well as educational and cultural institutions are also very much needed (Suartha & Sudartha, 2017). Community contributions in tourism management are needed both in cities and in villages.

The large number of village tourism potentials in Bali requires effective management, in this case, an institution or business entity is needed that can manage the tourism potential and empower the community directly, one of which is the Village Owned Enterprise (BUMDes). The establishment of BUMDes is a way to take advantage of the law that gives village governments the authority to innovate in village development, especially improving the village economy and welfare for rural communities (Kushartono, 2016). BUMDes is a village government effort in meeting community needs (Manan & Wahyunadi, 2019). The definition of BUMDes according to Article 1 Number 6 of Law Number 6 of 2014 concerning Villages is a business entity whose entire or most of the capital is owned by the village through direct participation from village assets which are separated to manage

assets, services, and other businesses for maximum welfare of the village community. BUMDes capital is sourced from the Village Revenue and Expenditure Budget (APB Desa), besides that it is also assisted by village funds sourced from the State Revenue and Expenditure Budget (APBN). Nurliani, Fitriyah, & Burhanudin (2018) Regulation of the Minister of Villages, Development of Disadvantaged Regions, and Transmigration of the Republic of Indonesia Number 4 of 2015 concerning the establishment, management and management, and dissolution of Village-Owned Enterprises (BUMDES) article 2 states that the establishment of BUMDes is intended as an effort to accommodate all activities in the economy and / or public services. managed by the Village and/or inter-Village cooperation.

The establishment of Village Owned Enterprises (BUMDes) in Jembrana Regency has been regulated in Jembrana Regency Regional Regulation Number 21 of 2006. Management of tourism objects by BUMDes has been carried out regularly considering that one of the goals of establishing BUMDes is to improve community welfare. Management basically refers to a set of roles performed by a person or group of people, or it can also refer to the functions attached to these roles. The management functions are planning, directing, organizing and controlling. The management of the tourism sector in the village is based on the authority possessed by the village.

Legitimate authority is generally obtained in three ways, namely attribution, delegation and mandate. The implementation of authority which includes authority based on origin rights and village-scale local authority is regulated and managed by the village, this shows that the village has attribution authority. The implementation of the authority assigned by the government, provincial regional government or district/city government in accordance with statutory regulations is managed by the village, indicating the authority of the delegation. Based on the Village Law, the village has broad authority in managing its government affairs and has the authority to manage village potential and empower village communities. Permendes Number 1 of 2015 concerning Guidelines for Authority Based on Origin Rights and Village-Scale Local Authorities stipulates that the development of the village tourism sector is part of the village-scale local authority. Village-scale local authority is the authority to regulate and manage the interests of village communities that have been carried out by the village or are able and effectively carried out by the village or that arise due to village developments and village community initiatives. Villages can manage as much of their tourism potential as possible. The management carried out can be in the form of managing tourist attractions, preparing tourist facilities and infrastructure to providing tourism services. Villages regulate this management by making tourism management rules as outlined in village regulations, designing short, medium and long term work programs, and preparing management bodies such as BUMDes. BUMDes are established based on village regulations and have AD/ART, both of which give authority and legality to BUMDes in managing tourism business units and regulate the establishment and technical implementation of BUMDes.

For the management of Sumur Kembar Temple which is administratively located in Gilimanuk Village, but because Sumur Kembar Temple is located in the Forest Area of the West Bali National Park which incidentally is under the Ministry of Environment of the Republic of Indonesia, it is still managed by the temple owner, not involving the BUMDes of Gilimanuk Village. The Department of Tourism and Culture of Jembrana Regency has called for the formation of a Tourism Awareness Community Group (POKDARWIS). Community support can be obtained through the cultivation of public awareness of the importance of tourism development. For this reason, a process and conditioning is needed to create a tourism-aware society. People who are aware of tourism will be able to understand and actualize the important values contained in Sapta Pesona (Rahim, 2012). The Tourism Awareness Group (Pokdarwis) is one component in the community that has an important role and contribution in the development of tourism in the area. The existence of Pokdarwis needs to be continuously supported and fostered so that it can play a more effective role in mobilizing community participation to create an environment and atmosphere conducive to the growth and development of tourism activities around tourism destinations. The existence of Pokdarwis in the context of developing tourism destinations has played a role as one of the "moving elements" in contributing to the creation of a conducive environment and atmosphere at the local level in the region, which collectively will have a positive impact on the development of tourism destinations in the wider context of the region. The role and contribution of Pokdarwis needs to be continuously supported and developed both in quality and quantity in supporting the development and growth of

tourism destinations, as well as in particular increasing the role of the community in tourism development in their respective regions (Rahim, 2012).

For more professional management of destinations or tourist objects. The Head of Tourism Disbudpar Jembrana Regency, encourages synergies between POKDARWIS and BUMDes so that the results obtained are more leverage. By cooperating with BUMDes, the community managing tourist objects or POKDARWIS, will have strong legitimacy for the imposition of levies on tourist destinations or objects. Tourist objects that are built or managed in a personal name, it is recommended that you take care of permits related to the management of attractions.

The Sumur Kembar Temple, as stated by the founder, Mr. Putu Wala, stated that Petilasan Sumur Kembar does not yet have a permit as a tourist attraction, although the pemedekek or tourists who are present to carry out worship or self-cleaning are very crowded. The Sumur Kembar Petilasan has also not collaborated with BUMDes, Gilimanuk Village. There is no cooperation between the Sumur Kembar Petilasan Employers and BUMDes because the BUMDes and the Employers are reluctant to take care of licensing and seek recommendations. The location of the Sumur Kembar Petilasan is located in the forest area of the West Bali National Park, which is divided into conservation forest areas, namely forest areas with certain characteristics, which have the main function of preserving plant and animal diversity and their ecosystems, protected forests, namely forest areas that have been determined by the government. or certain community groups to be protected, so that their ecological functions, especially regarding water management and soil fertility, can continue to run and the benefits of the surrounding community can be enjoyed, and a production forest is a forest area that is intentionally maintained as a forest area and functions to produce or produce forest products for the benefit of the community. That is the reason for the Sumur Kembar Petilasan and several petilasan or spiritual tourism objects that exist along the West Bali National Park and the West Bali Forest Management Unit of the Bali Provincial Forestry Service, which do not yet have POKDARWIS and have not collaborated with BUMDes.

4. CONCLUSIONS AND SUGGESTIONS

4.1 Conclusion

The results of the discussion, the following conclusions can be drawn:

1. Implementation of the Management of Spiritual Tourism Objects in Petilasan Sumur Kembar in West Bali National Park. The management of the Sumur Kembar temple has not been carried out professionally as the management of other temples in Bali which is specifically for carrying out worship or self-cleaning as is the case in the Sumur Kembar temple which is very thick with Balinese Hindu and Kejawen nuances.
2. The Existence of BUMDes in the Management of Spiritual Tourism Objects at the Sumur Kembar Petilasan in West Bali National Park. As the policy issued by the Disparbud of Jembrana Regency which encourages the synergy between Pokdarwis and BUMDes in managing tourism objects, in order to increase Village Original Income. For the management of the Sumur Kembar Petilasan, the BUMDes of Gilimanuk Village has not yet collaborated with the Sumur Kembar Petilasan operator. Although the village is given the authority to manage tourism objects, this authority is handed over to the BUMDes.

4.2 Suggestion

1. To be more professional and focused, the operators of the Sumur Kembar should cooperate with the Gilimanuk Village, especially BUMDes in managing the Sumur Kembar petilasan, so that the Twin Well Petilasan will be better in providing supporting infrastructure and promotion as a spiritual tourism destination.
2. So that the government records and gives more attention to tourist destinations.

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