

Implementation of The Sad Kertih Concept in The Development of A Spiritual Tourism Area Based on Green Tourism in Nusa Penida District, Klungkung Regency

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Abstract. Tourism today has become a tangible form of travel a very promising global business. Bali Province is one of the regions whose source of income comes from the tourism sector. Bali is famous for its global cultural tourism. One of the efforts of the Bali Provincial Government in advancing its tourism is contained in the Vision "Nangun Sat Kerthi Loka Bali". One of the potentials of the Province of Bali is the number of temples and sacred sacred places scattered in every Regency/City in Bali which has resulted in Bali being known as the island of a thousand temples. Through this potential, nowadays in Bali the concept of spiritual tourism is starting to develop. One of the famous ones in Bali is in Nusa Penida District, Klungkung Regency. Nusa Penida District is an archipelago that has a variety of charms to visit, one of which is the pretended spiritual tourism in the area. One of the flagship programs of the Bali Provincial Government in realizing the vision of Nangun Sat Kerthi Loka Bali in the tourism sector is to realize Bali Tourism based on Green Tourism. The research was conducted in Nusa Penida District by selecting 4 temples that are currently being developed as spiritual tourism destinations, namely Goa Giri Putri Temple, Penataran Dalem Peed Temple, Paluang Temple and Segara Kidul Temple. This study uses a qualitative approach. The informants in this study amounted to 12 people, with details of 2 people from the Government element, namely the Klungkung Regent and the Head of the Klungkung Regency Tourism Office, 4 people from the Pura Pengempon Party in Nusa Penida District (Goa Giri Putri Temple, Penataran Dalem Peed Temple, Paluang Temple and Segara Kidul Temple), 2 Tourism academics and Tourism Practitioners and 4 tourists.

Keywords: green tourism; spiritual tourism; sad kertih

1. Introduction

Development actually maintains the preservation of nature and the cleanliness of the environment as well as the existence of human development, both individually and as social beings, in living together to serve one another. The substance of Hinduism to guide its adherents to do Asih to nature and Punia to fellow humans as a form of Bhakti to God is translated into the Lontar Purana Bali called Sad Kertih, namely six noble things that must be done to build nature and humans. These six noble things called Sad Kertih were created by the Governor of Bali, Wayan Koster, to become: Nangun Sat Kerti Loka Bali. The core of Sad

Kertih is six, namely: Atma, Samudra, Wana, Danu, Jagat and Jana Kerti. But in the next process can develop to be more clear.

Tourism today has become a tangible form of travel a very promising global business. The development of tourist travel has led to the development of a Tourist Destination Area (DTW). The tourist trips that are carried out do not escape the movement of tourists. In line with the dynamics of the population, the movement of tourism development penetrates in various fields of terminology. The potential development of the tourism sector is often associated with its role as one of the strengths of the source of contribution to regional income, especially with the existence of regional autonomy at this time, where the existence of regional autonomy makes each region compete to explore its potential and develop potentials that are expected to provide added value for regional revenues or usually the tourism sector is more developed in an effort to increase its contribution to Regional Original Income (PAD). Regional Original Revenue (PAD) is a significant source of revenue for routine and development financing in an autonomous region.

Bali Province is one of the regions whose source of income comes from the tourism sector. Bali is famous for its global cultural tourism. One of the efforts of the Provincial Government of Bali in advancing its tourism is contained in the Vision "Nangun Sat Kerthi Loka Bali", where this vision means to maintain the sanctity and harmony of Bali's nature and its contents to realize a prosperous and happy Balinese manners life, all the time towards a life of manners and Gumi Bali is in accordance with Bung Karno's Trisakti principles, namely political sovereignty, economic independence, and personality in culture. Through patterned, comprehensive, planned, directed, and integrated development within the framework of the Unitary State of the Republic of Indonesia based on Pancasila values. The vision is intended to lead to a New Era of Bali by organizing fundamentally and comprehensively the development of Bali which includes three main aspects, namely nature, manners and Balinese culture based on the values of Tri Hita Karana which are rooted in the local wisdom of Sad Kerthi.

Realizing the New Era of Bali is marked by a new order of life, an Kawista Bali, Bali kang tata-titi peaceful kerta raharja, gemah ripah lohjinawi, namely a holistic life order that includes 3 (three) main dimensions, namely being able to maintain the balance of nature, manners and culture. Bali, genuine Bali. The second dimension, being able to meet the needs, hopes and aspirations of Balinese manners in various aspects of life, and the third dimension is risk management or risk management, which is having sufficient readiness in anticipating the emergence of new problems and challenges at the local, national and global levels that will have an impact. positively or negatively about the future.

The Bali Provincial Government has made development policies and programs that are ready to be implemented including in the fields of Food, Clothing, Boards, Health, Education, Social Security, Employment, Customs, Religion, Traditions, Arts, Culture and the field of Tourism, supported by the development of land infrastructure, sea, and air in an integrated and connected manner.

To make this happen, we need the support and strong commitment, sincerity and sincerity and nobility of the heart of Semeton Krama Bali.

One of the potentials of the Province of Bali is the number of temples and sacred sacred places scattered in every Regency/City in Bali which has resulted in Bali being known as the island of a thousand temples. Through this potential, nowadays in Bali the concept of spiritual tourism is starting to develop. One of the famous ones in Bali is in Nusa Penida District, Klungkung Regency. Nusa Penida District is an archipelago that has a variety of charms to visit, one of which is the pretended spiritual tourism in the area.

One of the flagship programs of the Bali Provincial Government in realizing the vision of Nangun Sat Kerthi Loka Bali in the tourism sector is to realize Bali Tourism based on Green Tourism. The development of Green Tourism in Bali must be accompanied by support from various parties. First, from the side of the government, it can provide strengthening policies that support the development of superior human resources and develop supporting infrastructure for the tourism industry, including through various supporting regulations and rules. Second, on the industrial side, it can synergize the various potentials of Bali and contribute actively in the form of knowledge, practical experience, application of technology in order to develop the tourism industry effectively and efficiently and sustainably. Third, on the academic side or educational institutions, they can contribute through the results of appropriate studies and research that can be applied to development, especially tourism development. In addition, educational institutions are also key actors in improving the quality of human resources with superior and cultural characteristics. And, fourthly, on the Community side, they can actively contribute in providing input for public policies and applicable solutions to various challenges faced in daily life, including providing feedback to the government and other key actors.

Based on the results of the researchers' initial observations, it can be found several obstacles in realizing Balinese tourism, especially spiritual tourism based on Green Tourism, including the first is the growing development of the tourism industry sector in Bali which has directly reduced green open land in Bali due to the many developments in the number of hotels and restaurants. as well as other tourism support. The second problem is in terms of the increasing number of waste or garbage from the tourism sector which until now has not found a smart solution to overcome it.

Judging from the problems above, the urgency of this research is carried out because the program initiated by the Bali Provincial Government really supports the tourism sector, especially in terms of nature conservation in Bali, this is in line with the Sad Kerthi concept. In addition, the Bali Provincial Government program is in line with the vision of "Nangun Sat Kerthi Loka Bali" in order to realize a New Era of Bali order that adopts technological developments without forgetting the element of nature conservation. The title that the researcher adopted in this study was "Implementation of the Sad Kerthi Concept in the Development of a Green Tourism-Based Spiritual Tourism Area in Nusa Penida District, Klungkung Regency".

2. Literature Review

In 2018, Fery Aryanto Padabain conducted a study on the Implementation of the Tourism Village Program in the Context of Community Empowerment in Mas Village, Ubud District, Gianyar Regency, Bali Province, where the results of this research are that implementation is the most important thing for the success of a work program. There are 4 (four) key things to successful implementation, namely: resources, communication, disposition/implementer and workflow, in the implementation of the work program in Mas Village it has been going quite well with the support of tourism awareness groups as managers of tourism village aid funds so that what is made in the program has been implemented well. The inconsistency of the manager is an obstacle, one of the factors is that the manager works without being paid even though it is supported by the Gianyar Regent's Decree, this is very influential on the sustainability of the tourism village program, while the advice from the researcher is that tourism awareness groups are expected to work well even though they have not received

village program assistance. tourism, but must continue to make sustainable programs. In 2019, Imma Triana Mastuty et al conducted a study entitled Implementation of the Bali Provincial Government Policy in the Moratorium on Hotel Tourism Accommodation Infrastructure Development in Badung Regency, where the results of this study were that the factors that caused the hotel accommodation moratorium policy not to work in Badung Regency were caused by: communication, resources, disposition (willingness), and bureaucratic structures that do not run optimally. Each of these factors has its own constraints and problems. So that regulation among the four important factors for the success of policy implementation is far from expectations in achieving goals. Based on the two studies above, researchers are interested in researching the Implementation of the Sad Kertih Concept in the Development of a Green Tourism-Based Spiritual Tourism Area in Nusa Penida District, Klungkung Regency.

2.1 Implementation Concept

Implementation is a very important process when talking about program implementation, whether it is social or in the world of education. Program implementation is the steps for implementing activities in an effort to achieve the goals of the program itself, Jones (in Arif Rohman 2009: 101-102) states that program implementation is one component in a policy. Program implementation is an authorized effort to achieve goals. One of the program implementation models is the model described by David C. Korten (in Haedar Akib and Antonius Tarigan 2000:12) This model uses a learning process approach and is better known as the program implementation suitability model.

2.2 Sad Kertih Concept

The highest goal in Hinduism is “moksartham Jagadhita ya ca iti dharma”, which means: with dharma we realize the peace of all beings and the harmony of the universe [jagadhita], and achieve liberation from the wheel of samsara [moksartham]. So that in daily life Hindu teachings assign us to carry out Sad Kertih as the main basis. "Sad" means six and "Kertih" means an effort to maintain purity or maintain balance, where everything is closely related to one another. Sad Kertih means six efforts to maintain the balance of the universe, namely:

1. Jana Kertih
Jana Kertih means the effort to uphold the sanctity or balance of ourselves. On a regular basis we carry out Jana Kertih with chess sadhana: a mind free from duality, unlimited compassion and kindness towards all beings, a mind free from Sad Ripu [six inner darknesses] and by performing svadharma [the tasks of our life]. Then we strengthen this sadhana chess with various ways of yoga, such as meditation, prayer, etc. Traditionally, we carry out Jana Kertih by performing Manusa Yadnya, for example with the “welcome” ceremony to welcome a new baby, the “nelu Bulanin” ceremony for a baby who is only 105 days old, by performing otonan, melukat [ruwatan], etc. The goal is to strengthen the positive energy vibrations in us as humans.
2. Jagat Kertih
Jagat Kertih means an effort to maintain the sanctity or harmony of the relationship between all creatures. From time to time, Jagat Kertih is carried out with tolerance, mutual respect, helping each other and maintaining harmonious social relations. This includes maintaining the natural habitat of wild animals, not disturbing places that are haunted, etc. We start from the smallest scope, namely our own family and home first.

Then we expand into neighbors and the environment, offices and workplaces. In abstract terms, Jagat Kertih is carried out by carrying out Bhuta Yadnya, namely the yadnya held for Sarwa Bhuta, namely the supernatural creatures of the underworld, animals, plants and elements of the universe and their dynamics of power. For example, by offering segehan, mecaru, etc. To remove the forces of darkness so that it becomes peaceful and harmonious.

3. Samudra Kertih
Samudra Kertih means efforts to maintain the sanctity or sustainability of beaches and oceans. We carry out the Kertih Ocean on a regular basis by maintaining the cleanliness of the beaches and seas, as well as the various natural resources in them. Because the oceans play an important role in life on this earth. We carry out the Kertih Ocean abstractly by carrying out various ceremonies related to the abstract cleansing of the oceans, as well as preserving the pretense of imminence. The goal is to maintain positive energy vibrations in the ocean.
4. Wana Kertih
Wana Kertih means efforts to maintain the sanctity or sustainability of forests and mountains. In the Hindu cosmic layout there are three types of forest, namely: Maha Wana [a jungle that is pristine and untouched by humans], Tapa Wana [a sacred forest where yogis make a hermitage center or pesraman] and Sri Wana [a forest area used as a source of economic prosperity]. We carry out Wana Kertih on a regular basis by respecting, preserving and preserving the nature of forests and mountains. In order not to be damaged or exhausted by greedy and dishonorable behavior that exploits forests and mountains, as guardians of the balance of nature and life. Traditionally, we carry out Wana Kertih by carrying out various ceremonies related to preserving the forest and mountains in a notional manner, as well as preserving the temples of mountains and haunted bases [protected forests]. The goal is to maintain positive energy vibrations in the forests and mountains.
5. Danu Kertih
Danu Kertih means efforts to maintain the sanctity or sustainability of fresh water sources such as lakes, various springs and rivers. In the Hindu cosmic layout, the lake is the center of the source of fresh water. From the infiltration of surface lakes and underground lakes, springs emerge, which then flow into rivers. We carry out Danu Kertih on a regular basis by respecting, preserving and preserving the naturalness of fresh water sources such as lakes, various springs and rivers. In order not to be damaged or polluted by inappropriate behavior on fresh water sources as one of the natural elements that determine life on this earth. Traditionally, we carry out Danu Kertih by carrying out various ceremonies related to maintaining the sanctity of fresh water sources in a notional manner, as well as preserving the beji and ulun danu temples. The goal is to maintain positive energy vibrations in freshwater sources.
6. Atma Kertih
Atma Kertih means efforts to uphold the sanctity of the souls of the dead. this is the material world. In niskala Atma Kertih we try to carry out Pitra Yadnya, namely yadnya which is held to elevate and perfect the atman position of those who have died, especially the ancestors [pitra], so that they get a good place in the realm of death. This yadnya is a form of devotion, giving something good and worthy to the ancestors, with the funeral ceremony [sawa wedana] from the beginning to the last stage called the atma wedana. Including purification and pralina [cremation / cremation] which really helps the atman's journey in the realms of death. We also strive for Atma Kertih by carrying out Bhuta

Yadnya, namely the yadnya for the supernatural beings of the underworld, animals and other creatures. The goal is to help elevate and perfect their atman position, so that they have the opportunity to advance to a higher level, born into higher consciousness beings in this wheel of samsara.

2.3 Tourism Based On Green Tourism

Green tourism encourages sustainability through a selective process in the development of marketing programs to attract tourists who are environmentally conscious, show respect for natural components, have concern for environmental sustainability and sensitivity to local culture which is considered the best tourism model in saving limited resources to meet the needs of the community. variety of needs both now and for future generations.

Green tourism is diverse such as village tourism, agrotourism, green guest houses, green hotels, nature tourism and the like are the most ideal models for sustainable tourism in creating a new economic order (Dowling, and Fennell, 2010). As an alternative form of tourism, green tourism has a focus on capacity considerations, education, preservation of environmental resources and regional development, and regional specific activities. A destination deserves to be called green tourism if it has four main dimensions, namely a natural base, conservation support, sustainability and environmental education (Weaver, 2012), therefore the concept of green tourism is a form of tourism that has the best appearance in fostering learning experiences and appreciation globally. sustainably manage and improve the sustainability of the natural, cultural, social environment, destination resources and promote a better quality of life in the future.

There are five green tourism development strategies, namely conservation strategy, lean strategy, defensive strategy, shaded strategy and extreme strategy which are seen as mechanisms and processes by which green tourism goals can be achieved (Dowling, 2010) and green tourism management is carried out through management activities: regular visitors , size, group and length of stay, provision of infrastructure, facilities for visitors, provision of information and education on the do's and don'ts while at the destination. Green tourism management includes the incorporation of a number of strategies such as codes of ethics, accreditation to produce best tourism practices.

One of the strategies included in this paper is a conservation strategy with an emphasis on ecodevelopment, a concept that recognizes environmental, economic and social interdependence. This strategy recommends taking actions that ensure the long-term maintenance of tourism resources (natural or man-made). Tourism has a strong dependence on quality natural resources, therefore green tourism is actually not just an ideal but an economic imperative – this makes sense, because a good economy will grow from the ability to protect the environment, the environment as a resource that provides opportunities for business to use in a compatible manner. Therefore, the most ideal is that tourism development planning should be a process that integrates consideration of various economic, environmental, social and cultural structures in a controlled manner..

3. Methods

The research was conducted in Nusa Penida District by selecting 4 temples that are currently being developed as spiritual tourism destinations, namely Goa Giri Putri Temple, Penataran Dalem Peed Temple, Paluang Temple and Segara Kidul Temple.

This study uses a qualitative approach, namely research procedures that produce descriptive data in the form of written or spoken words from people and observable behavior. This qualitative research is used in this study because it is considered relevant to explore and understand the meaning based on the social problems faced. In qualitative research, perspectives and perspectives are built based on information from informants. The case study approach was also chosen because the researchers considered that they could explore in detail the conditions of the informants in the field. The case study method can provide specific limitations in describing events. The informants in this study were 10 people, with details of 1 person from the Government element, namely the Head of the Klungkung Regency Tourism Office, 4 people from the Pura Pengempon Party in Nusa Penida District (Goa Giri Putri Temple, Penataran Dalem Peed Temple, Paluang Temple and Segara Kidul Temple), 1 Tourism academic and 4 tourists.

4. Result And Discussion

When viewed from the indicators of policy accuracy, the Klungkung Regency Government through the Tourism Office and the Public Works Office have collaborated with various stakeholders such as with private companies in building infrastructure in the Nusa Penida Region in the last 5 years, this policy is felt to be really appropriate by tourists. who visited other than the local community, where this policy was felt directly with the construction of main road infrastructure and supporting facilities. In relation to the temple area which is a special object of spiritual ecotourism, the temple owner said that the Klungkung Regency Government has committed to the development of various supporting infrastructures, especially in the temple area. In supporting efforts to create tourism based on Green Tourism, the private sector and stakeholders have also built supporting facilities such as toilets and trash cans in the temple area which is a sacred area and provide education to visitors/tourists who come to participate in maintaining the sanctity and cleanliness of the temple area.

When viewed from the indicators of the accuracy of policy implementation, the policies that have been made by the Klungkung Regency Government are felt to be appropriate and effective, one of which is by creating new tourism destinations, namely spiritual ecotourism travel packages in the Nusa Penida Region. Penida besides enjoying the beautiful natural scenery in Nusa Penida. This spiritual ecotourism approach prioritizes the sustainability aspect where the local community is the one who manages it, namely the indigenous community as the temple owner, besides that the environmental aspect in Spiritual Ecotourism has been prioritized for the realization of Green Tourism-based tourism. The obstacle is educating tourists who enjoy spiritual ecotourism trips at temples about the importance of educating on the sacredness and sanctity of temples, especially foreign tourists who are often found in the temple area wearing clothes and creating social media content that is not in accordance with local cultural customs.

When viewed from the indicators of the accuracy of the policy target, the program that is the target of this policy is foreign tourists who come from European countries such as Russia, Italy, France, etc. who want to enjoy sacred and sacred things regarding the spiritual ecotourism area in the Nusa Region. Penida and learn about the histories of temples in Nusa Penida. In addition, from the sustainability aspect in supporting Green Tourism-based tourism, it is necessary to have full support from indigenous peoples in every village in the Pura area which is the object of a spiritual ecotourism area, especially in terms of the approach to environmental care, don't ignore it.

In an effort to develop a spiritual tourism area around the temple area, the temple owner along with the local indigenous community have implemented the Sad Kertih concept including Jana Kertih which means upholding our own sanctity and balance. If you want to pray, you will be hurt first, even at Goa Giri Putri Temple, you are required to follow a melukat procession with the aim of cleaning yourself on a scale and niskala. Then Jagat Kertih which means to maintain the sanctity and harmony of the relationship between all beings is realized by the implementation of the Mecaru Tawur Kesanga ceremony which is held once a year. Then the concept of Samudra Kertih is realized by implementing Nyepi Segara and Mulang Pakelem in the waters of Klungkung and Nusa Penida after Purnama Kapat every year with the aim of maintaining calm when asking for tirtha amerta. Then the concept of Wana Kertih is realized by preserving the forest, especially around the Paluang Temple which is indeed surrounded by a forest area in a hill area with the implementation of the Mecaru Ceremony on Tumpek Wariga Day. Then the concept of Danu Kertih is to maintain the sanctity of the springs in the Nusa Penida area by carrying out the Danu Kertih Ceremony at Tumpek Uye, especially at the Segara Kidul Temple which is the main source of springs in the Nusa Penida area. And the last one is the Atma Kertih concept, usually every 5 years a Mass Ngaben ceremony is held in every village in Nusa Penida District which has the aim of purifying the soul/atma of the departed ancestors.

5. Conclusions

As usual, the final step in the flow of research activities is drawing conclusions. The conclusions described cannot be separated from the discussion in the previous chapter, so conclusions can be drawn in the study of the Implementation of the Sad Kertih Concept in the Development of Spiritual Tourism Areas Based on Green Tourism in Nusa Penida District, Klungkung Regency as follows:

From the indicators of the accuracy of the policies of the Klungkung Regency Government through the Tourism Office and the Public Works Office, which have collaborated with various stakeholders such as with private companies in building infrastructure in the Nusa Penida area in the last 5 years, this policy is felt to be really appropriate by tourists who visit Nusa Penida. visiting other than the local community, where this policy is felt directly with the construction of main road infrastructure and supporting facilities. In relation to the temple area which is a special object of spiritual ecotourism, the temple owner said that the Klungkung Regency Government has committed to the development of various supporting infrastructures, especially in the temple area. In supporting efforts to create tourism based on Green Tourism, the private sector and stakeholders have also built supporting facilities such as toilets and trash cans in the temple area which is a sacred area and provide education to visitors/tourists who come to participate in maintaining the sanctity and cleanliness of the temple area.

From the indicators of the accuracy of policy implementation, the policies that have been made by the Klungkung Regency Government are felt to be appropriate and effective, one of which is by creating new tourism destinations, namely spiritual ecotourism travel packages in the Nusa Penida Region. Penida besides enjoying the beautiful natural scenery in Nusa Penida. This spiritual ecotourism approach prioritizes the sustainability aspect where the local community is the one who manages it, namely the indigenous community as the temple owner, besides that the environmental aspect in Spiritual Ecotourism has been prioritized for the realization of Green Tourism-based tourism. The obstacle is educating tourists who enjoy

spiritual ecotourism trips at temples about the importance of educating on the sacredness and sanctity of temples, especially foreign tourists who are often found in the temple area wearing clothes and creating social media content that is not in accordance with local cultural customs.

From the indicators of the accuracy of the policy target, the program that is the target of this policy is foreign tourists who come from European countries such as Russia, Italy, France, etc. who want to enjoy sacred and sacred things about the spiritual ecotourism area in the Nusa Region. Penida and learn about the histories of temples in Nusa Penida. In addition, from the sustainability aspect in supporting Green Tourism-based tourism, it is necessary to have full support from indigenous peoples in every village in the Pura area which is the object of a spiritual ecotourism area, especially in terms of the approach to environmental care, don't ignore it.

In an effort to develop a spiritual tourism area around the temple area, the temple owner along with the local indigenous community have implemented the Sad Kertih concept including Jana Kertih which means upholding our own sanctity and balance. visiting if you want to pray, you will be hurt first, even at Goa Giri Putri Temple, you are required to follow a melukat procession with the aim of cleaning yourself on a scale and niskala. Then Jagat Kertih which means to maintain the sanctity and harmony of the relationship between all beings is realized by the implementation of the Mecaru Tawur Kesanga ceremony which is held once a year. Then the concept of Samudra Kertih is realized by implementing Nyepi Segara and Mulang Pakelem in the waters of Klungkung and Nusa Penida after Purnama Kapat every year with the aim of maintaining calm when asking for tirtha amerta. Then the concept of Wana Kertih is realized by preserving the forest, especially around the Paluang Temple which is indeed surrounded by a forest area in a hill area with the implementation of the Mecaru Ceremony on Tumpek Wariga Day. Then the concept of Danu Kertih is to maintain the sanctity of the springs in the Nusa Penida area by carrying out the Danu Kertih Ceremony at Tumpek Uye, especially at the Segara Kidul Temple which is the main source of springs in the Nusa Penida area. And the last one is the Atma Kertih concept, usually every 5 years a Mass Ngaben ceremony is held in every village in Nusa Penida District which has the aim of purifying the soul/atma of the departed ancestors.

Based on the conclusions from the research results that have been stated above, suggestions can be given later. The suggestions that can be submitted include:

In the future policy-making process, especially in the development of Spiritual Ecotourism Areas in the Nusa Penida Region, the Klungkung Regency Government must prioritize and prioritize the strengthening and empowerment of local indigenous communities in managing, the role of the private sector should be limited in authority so that the private sector does not control and participate in managing the ecotourism area spiritual activities in the Nusa Penida Region, this aims to ensure that the sustainability referred to in Green Tourism-based tourism can be achieved by prioritizing the empowerment of local indigenous communities as managers of the spiritual ecotourism area in the Nusa Penida Region.

In addition, the environmental approach aspect is equally important, it must also be maintained, lest you want to improve infrastructure in the Nusa Penida area, the environmental aspect is forgotten, the environmental aspect referred to is education about the importance of maintaining the sanctity and cleanliness of the temple area which is a spiritual ecotourism area. Things like this, the Klungkung Regency Government can collaborate with environmental social organizations such as Trash Hero, Malu Dong and other environmental organizations.

The last is the need for understanding and education to tourists who visit in addition to learning the history of the visited temples, also providing education about the sanctity and

cleanliness of the spiritual ecotourism area, this can be done by providing training/training to local communities and tour guides who accompany the tourists. traveler.

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