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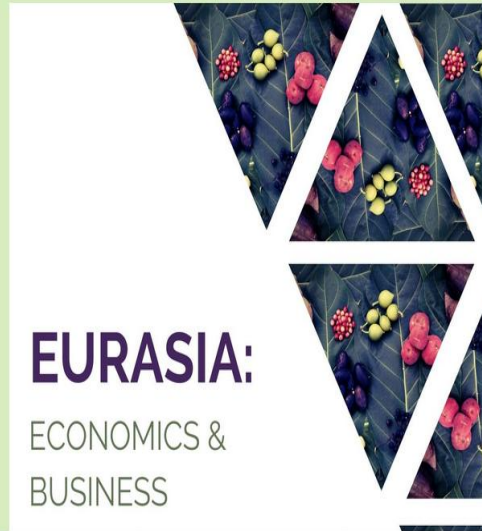
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DISCOURSE ON SPIRITUAL TOURISM IN A TIME OF PANDEMIC: A CASE STUDY OF THE SURVIVAL STRATEGY OF THE TARO TEGALLANG TOURISM VILLAGE OF GIANYAR (BALI, INDONESIA) DURING COVID-19 PANDEMIC

Wirawan Putu Eka*

International Institute of Tourism and Business, Indonesia

Ardika I Wayan, Anom I Putu, Sudiarta I Nyoman, Budiarsa Made, Antara Made, Sunarta I Nyoman, Sukaatmadja Putu Gede

University of Udayana, Bali, Indonesia

*E-mail: wirawanputu@gmail.com

ABSTRACT

The Covid-19 pandemic has had a major impact on all aspects of human life all over the world, including tourism and its derivatives. Whether its domestic or international, the movement of tourists is jammed. Taro Tourism Village, one of the tourist destinations based on rural nature in Bali, has a strategy to survive during the pandemic, so that it becomes a formidable destination from the pandemic. This study will answer several questions: 1) What is the strategy to survive the Taro Tourism Village during the pandemic; 2) What are the real differences in the condition of the Taro tourist village before the pandemic; 3) What is the level of community income; and 4) How big is the contribution of the Taro tourism village to the local government. This study uses a qualitative method with a phenomenological approach. Collecting data using documentation, participatory observation, and random and in-depth interviews. Jurgen Habermas's Discourse Theory becomes a framework for understanding the field and solving field problems. The novelty of this study is the success of the destination strategy in dealing with the pandemic by involving local communities from the process of making regulations to the implementation of technical tourism rules. The results also show that the strategy to develop tourism objects for the future is to maximize synergy with agriculture and collaborate with other tourist villages by utilizing digital platforms.

KEY WORDS

Discourse, Taro Tourism village, Covid-19 Pandemic.

The pandemic hits hard on tourism businesses in Indonesia, especially in Bali, As a result, several hotels in Bali experienced various problems. One of the actions taken by hoteliers is to carry out mass layoffs (Nuruddin, Wirawan, Pujiastuti, & Sri Astuti, 2020). This is because the world is currently being hit by the new corona virus (Covid-19). The World Health Organization (WHO) is coordinating global efforts to manage the impact and declared a global COVID-19 pandemic on March 11, 2020 (Naufal, 2021). The pandemic that started in Wuhan City, Hubei Province, China, has brought many new public health challenges to various countries. Another impact of the emergence of Covid-19 is (Hua & Shaw, 2020) the lack of preparedness due to its sudden and rapid spread, which has caused many governments around the world to be confused. (Djalante et al., 2020).

Under these conditions, the government and society are required to work together, be prepared, and act responsively to the impacts that arise on the economic sector as a whole (Singh, 2020). It can also be felt that the conditions during the Covid-19 pandemic had a huge impact on the order of people's lives globally (Mishra et al., 2020). The Indonesian government itself has issued policies in dealing with the Covid-19 pandemic (Pratiwi, 2021), such as the implementation of Large-Scale Social Restrictions (PSBB) and the implementation of Work From Home (WFH) for employees, both private and government, which took place in a number of locations. regions in Indonesia (Mungksa, 2020).

Since early 2021, the government's policy has changed to the Implementation of

Community Activity Restrictions (PPKM) (Pujaningsih & Sucitawathi, 2020). Recently, the policy continues to experience improvements. The latest policy issued by the government is the Emergency PPKM which starts on July 3, 2021 (Anisa Pratiwi, Ari Setiawan, 2021). This was done because the number of Covid-19 cases continued to increase, reaching the range of 20,000 cases per day. This policy indirectly has an impact on the economy of business actors in Indonesia because of the tightening of activities which include 100% Work From Home (WFH) for non-essential sectors, 50% maximum Work From Office (WFO) for essential sectors, and critical sectors are allowed. 100% WFO, and all teaching and learning activities are carried out online (Siahaan, 2020). Therefore, tourism supporting sectors such as hotels, restaurants, retail entrepreneurs are also greatly affected by this corona virus (Sumarni, 2020). One of the areas in Indonesia that is affected by this alarming situation is the Province of Bali.

Bali as one of the icons of tourism in Indonesia is known by the public because of its unique culture and architectural beauty. Bali has a variety of beautiful and varied natural attractions. This natural beauty is supported by the uniqueness of Balinese culture which is closely related to Hinduism, both in religious, social, artistic and cultural activities. Therefore, Bali has the ability to attract tourists to visit Bali (Antara, 2017).

Based on data from the Central Statistics Agency for the Province of Bali (Bali BPS, 2021), the number of foreign tourist arrivals to Bali in April 2021 was 9 visits. This figure shows a decrease of 97.63% compared to April 2020 which recorded 379 visits. The decrease in the number of tourists visiting Bali, of course, has an impact on the decrease in room occupancy in hotels in Bali. This lack of tourists, of course, has implications for the closure of tourism businesses in Bali (Paramita & Putra, 2020). Even so, there are still some businesses that are still able to survive during the pandemic. This is certainly not because of a mere profit. However, the company still has optimism to create opportunities so that its business can survive. (Bahtiar, 2021)

All tourist sites, one of which is a tourist village, need to conduct an evaluation in order to be able to survive the Covid-19 pandemic. This can be done by running the current strategy management or creating a new strategy management. Based on this condition, according to research conducted by (Wirawan, Sudjana, Semara, Arianty, & Nuruddin, 2021), several business actors continue to take the necessary steps to maintain their business, so that there are still a number of hotels in Bali that still survive in this condition. at the moment.

It is difficult to deny that the Covid-19 pandemic situation has had a strong impact on the tourism sector (Huang, Shao, Zeng, Liu, & Li, 2021). This group includes tourist villages that offer unique experiences to tourists according to their respective potentials. The Taro tourist village, located in Tegallalang, Gianyar, Bali, is one of the affected tourist villages. The village, which was once named as one of the villages in the advanced category in 2019, had to temporarily close tourist visits to suppress the spread of Covid-19 cases. Finally, residents have to find other sources of income to survive during the pandemic.

The concept of public space initiated by Jürgen Habermas stated that this concept focuses on the area as a medium for community participation to rebuild tourist attractions in the midst of a pandemic that is not certain when it will end. The spirit of this concept is to invite local communities as a form of caring for Taro village and invite stakeholders, government, and tourism agents to support all forms of activity and promote Taro village that is worth visiting during the pandemic. One of the successes of Taro village during the pandemic was being named the Best Nature Tourism Village in Indonesia at the 2021 BCA Award event.

At a time when people are haunted by uncertain socio-economic life due to Covid-19, the existence of the Taro Tourism Village in Tegallalang District, Gianyar Regency, which is one of the tourist sites in Bali, is certainly surprising. Why not, according to the information, the tourism village based on local culture was chosen to be the village that represents the Covid-19 Free Productive Village in 2020. The tourist village is considered to have succeeded very well in overcoming problems during the Covid-19 outbreak. The indicator is that none of its citizens have been infected with Covid-19. In addition, in terms of the

handling organization, it is also considered that there is harmony between the official village, traditional village, and fourteen official banjars in the area (Balipuspanews.com., 2020).

Even though the tourist village was declared free of Covid-19 in 2020 and Gianyar Regency was not included in the area that was imposed with Large-Scale Social Restrictions (PSBB), in reality it still affected tourism there. As a result of the condition of Bali and Indonesia which are still affected by a national disaster, the number of tourist visits to Bali has decreased. However, the number of tourist visits in Taro Tourism Village did not experience a drastic decline. The existence of Taro Village Tourism in the pandemic era which is still a destination for tourists who tend to want to enjoy nature and its cultural heritage is evidence that shows this.

During the pandemic, people are doing more activities at home, which results in boredom and stress. Tourist villages are becoming a trend for tourists who want to enjoy the beauty of nature, do self-healing and maintain fitness. Taro Village is also one of the villages that has a cool and beautiful atmosphere that is able to treat the boredom and stress that hit the community. This study will answer several questions: 1) What is the strategy to survive the Taro Tourism Village during the pandemic; 2) What are the real differences in the conditions of the Taro tourist village before the pandemic; 3) What is the level of community income; and 4) How big is the contribution of the Taro tourism village to the local government.

LITERATURE REVIEW

There are very few studies on the Covid-19 pandemic carried out by researchers. According to Nuruddin et al., in the midst of a pandemic, hotel entrepreneurs were forced to take a strategy to survive the crisis. In this case, high hopes are placed on the government by providing salary subsidies to hotel employees and reducing the hotel tax burden and participating in promoting by carrying out activities in hotels to lure tourists back (Nuruddin et al., 2020).

Wirawan's study shows that the existence of backpacker tourists in Bali has a unique and different phenomenon. Backpacker tourists survive in Bali on a limited budget, and instead benefit businesses run by the community. One of them is homestays, food stalls, and motorbike rental businesses using a cooperative strategy between the three, namely providing special prices with a chain model (Wirawan et al., 2021).

The Covid-19 pandemic has created an unprecedented level of public fear. The study of Zheng et al., shows that there is an inhibition of recovery in the tourism industry sector after the pandemic ends. This study explores the things that trigger the occurrence of travel fear in increasing the psychological resilience of tourists and the adoption of travel behavior. The results of an online survey of 1208 respondents across mainland China show that the severity and vulnerability of threats can lead to travel fears that lead to protective motivation and protective travel behavior after a pandemic outbreak (Zheng, Luo, & Ritchie, 2021).

The findings of Yang and Zhang show that the Covid-19 pandemic has had an unprecedented impact, especially regarding the tourism business. Government regulations that impose restrictions on mobility and the closure of tourist attractions around the world also have a negative impact. The results of this study reveal that small and medium enterprises are very vulnerable to pandemics because they are determined by the size of the business and the dependence on local tourism. The recommendation given by the researchers is that the government issue a policy to increase people's leisure time, provide discounts on travel costs, and provide vouchers to the public to spend money on small businesses related to tourism (Hu, Yang, & Zhang, 2021).

Ananda conducted a study on the discourse of the tourist village which planned the process of forming until the implementation of the Kungkuk Tourism Village in Punten Village, Batu City. Discourse theory by Jurgen Habermas which is the main key in forming argumentative, critical, and open communicative-intersubjective actions to reach a consensus in a system and lebenswelt. The results of the study show that the formation of the kungkuk tourism village is not communicative to the community as a whole.

Communicative relationships only involve the initiator, namely the hotel and some community members (Ananda, 2007).

The research conducted (Yayu Rubiyanti, 2020) aims to produce criteria for the concept of eco-friendly tourism in accordance with the potentials of the Bambu Brajan Tourism Village, Yogyakarta. The significance of the research was carried out because during the new adaptation period the Covid-19 pandemic transition, as is happening now, creates opportunities to increase tourist visits. By using the design thinking method and collecting data through field observations and interviews, the research results show general and specific conclusions. The general conclusion explains that the concept of ecotourism tourism has actually been partially implemented in Brajan Tourism Village, but has not been developed in a focused and systematic manner. This condition causes the existing tourism activities to be relatively unable to be developed optimally because there are several tourist activities that are not sustainable from each other and their management is not taken seriously. While the specific conclusions show in more detail the criteria needed for the development of the ecotourism tourism concept as described in the general conclusions, namely: a). Unified and harmonious; a). Safe and comfortable; c). Self-management; d). Ease of access to information; and e). Environmental development.

In looking at tourist villages, whose management is community-based and has a green economy concept as well as how the Covid-19 pandemic has impacted people's income as managers or around tourist villages, (Heni Noviarita, et al, 2021) conducted research in Tourism Villages in Lampung and Java Provinces. West. This study uses an analytical-observational type of research using a case-control research design with a qualitative approach. The results of the study show that all tourist villages have managed by implementing the concept of a green economy and the Covid-19 pandemic that hit had a significant impact on tourism business actors, including the tourism village manager.

Anggoro conducted research in the Gunung Luhur tourist area located in Ciusul Village, Citorek Village, Lebak, Banten which aims to describe tourism communication strategies during the Covid-19 pandemic by adopting the Marketing Mix of Communication concept. By using qualitative methods and a case study approach as well as data collection by in-depth interviews, observation, and documentation, the researchers concluded that the results of their tourism Marketing Mix of Communication strategy were advertising, personal selling, sales promotion, direct marketing, public relations, and WOM. Prioritizing a vital role in conveying information about Covid-19 to maintain tourism, and providing content that can be useful for tourists is also a finding of researchers regarding what management should do (Anggoro, et al, 2021).

To identify the potential for spiritual tourism in Bali and formulate strategies for developing and marketing spiritual tourism in Bali, (Sukadi, 2013) conducted research with an ethnographic approach in three districts in Bali. The results of this study indicate that Pura Lempuyang Luhur, Pura Penegil Dharma, Pura Negara Gambur Anglayang, Pura Ponjok Batu, Pura Pulaki, and Pura Perancak with all their spiritual activities are very suitable to be developed as spiritual tourism objects in Bali. This is because all temples can provide tourists with historical, socio-cultural, and spiritual values to experience. Sukadi offers a development and marketing strategy that still needs to be done, among others, is the empowerment of the local community of the temple owner, coordination with the district government and related parties, better planning of the temple environment, provision of better supporting facilities, inventory and documentation activities, socialization through ICT media, socialization through cooperation with associations of hotels and other tourism services, socialization through Pakraman villages, schools and universities, the world of work and industry, Balinese transmigrant communities, and the Hindu Archipelago community.

THEORETICAL STUDIES AND RESEARCH CONCEPTS

Jürgen Habermas Discourse Theory

The theory used in this research is Jurgen Habermas' discourse theory. Habermas stated that human action or social interaction in a society is basically rational.

Communicative action is an instructive, rational human action that is mutually orienting themselves to reach an understanding of each other, because the action leads to consensus or the achievement of an agreement. Habermas also developed the concept of *Lebenswelt* (World of Life) as a complement to the concept of communicative action. In everyday communication praxis, validity claims are taken for granted. That is, we never make a problem because these claims are part of the culture whose truth is not disputed. According to Habermas, *Lebenswelt* allows communicative action. It helps achieve consensus among the actors of communicative action (Hardiman, 2009). *Lebenswelt* is there to help make it easier to achieve a goal in a discourse.

Society, according to Habermas, must make the norms governing their behavior rational, not only by giving rational reasons, but also legitimizing them intersubjectively. Practical discourse emphasizes the implementation of the process in reaching consensus (Tri Harnowo, 2021). The discourse created in this case should use communicative action between the service and the Taro Village community, in order to survive during the Covid-19 pandemic.

So it can be concluded that the interactions that occur between humans do not just happen but have a rational nature. Each subject has the opportunity to convey all forms of importance. However, in conveying these interests, humans must take communicative actions, not strategic ones. Only by carrying out communicative actions can the consensus of the subjects involved be realized. Each subject involved has a *lebenswelt* that underlies each subject's understanding when the communication process occurs. In processes that involve *lebenswelt* with the aim of understanding the desires of one subject to another without the domination of one or several parties, this is what is meant by discursive communicative action.

The application of discourse theory to the Taro Tourism Village was then used to see how the process that occurred from the beginning of its formation to the emergence of the Covid-19 pandemic which was used as an icon of the success of a tourist village in Gianyar Regency, Bali. Agriculture, which is the livelihood of the people of Taro Village, is the initial process of community discursive form in understanding tourism from tourism and hospitality experts. Government intervention in the form of appointing one of its citizens by the Ministry of Tourism and Creative Economy to be a professional speaker from one tourist village to another throughout Indonesia is a form of discursive. In its journey, the discursive process occurred in the formation of the Tourism Village program from 2017 to 2018. While the implementation of the Tourism Village program took place from 2018 to 2020. Then it was continued since the outbreak of the COVID-19 pandemic in 2020 until now.

Spiritual Tourism Concept

Spiritual tourism is a new trend in the world of tourism which tends to increase. This type of tourism has the potential to be developed and is of sufficient quality, because in its implementation, this type of tourism highly upholds local cultural traditions, loves nature and the environment. Most of the tourists come from educated circles (Mochamad Novi Rifa'i and Mohammad Kamaludin, 2021).

Actually spiritual tourism has been present on earth since centuries ago. Spiritual tourists (spiritual tourists) travel to a place to seek peace and harmony. The majority of spiritual tourists are educated people, care about culture, care about nature and the environment, and don't bother anyone. Pitana, as quoted by Made Budiasih, stated that spiritual tourism in Bali is a combination of cultural and religious aspects (Made Budiasih, 2017).

The emergence of the term spiritual tourism can not be separated from the existence of the New Age Movement or The New Age Movement. Whereas tourism and spirituality are two opposite things, which Rogers (2002) calls "secular and spirituality". The New Age is a portrait of an era that combines Western rationalism with Eastern spiritual mysticism. The main characteristic of this era is the rejection of formal religion, because it is seen as tending to curb individual freedom (Feby Triadi, 2019).

Spiritual coolness can be explored and enjoyed by breaking through religious

boundaries. The essence of all religions is believed to be the same, and all reality is seen as the emanation of God. The activities carried out by The New Agers are interfaith spiritual tourism. In some spiritual philosophies, the spiritual traveler does not focus on God in one or several particular religions. They focus more on devotion to the earth and the universe. Nature-based belief systems focus on humans as part of nature, not separate from it. From this point of view, humans have no power over the earth, nor do they have to control it. Instead, they are just one part of a larger system in which all things on earth, including the interacting earth, are alive, and are capable of feeling. Smith & Kelly (2006), as quoted by Seruni Dinitri, illustrates that what is meant by spiritual tourism is all types of activities or tours that aim to develop, care for, and improve the body, mind, and soul (Seruni Dinitri, 2018).

Spiritual tourism is more abstract, multi-faith, and eclectic. Travelers seek meaning, engagement, and peace through activities such as meditation. Spiritual tourism is a tour with an extraordinary experience. What is sought in spiritual tourism destinations is not holiness or divine vision. However, spiritual tourism is something more magical, which gives tourists the opportunity to experience something different from when they were at home (Ali Heidari, 2017).

Spiritual tourism can be categorized as a type of quality tourism for several reasons: (1) Respect for nature, minimal pollution, and minimal use of energy because spiritual tourists prioritize inner happiness over outward pleasures; (2) Respect for local culture in the form of values, arts, and culture. Spiritual tourism will strengthen local culture because this type of tourist is looking for tranquility, peace, and authenticity of local traditions; and (3) The level of expenditure is high. This type of tourist generally comes from the educated and the upper middle class (Addin Maulana, 2014).

METHODS OF RESEARCH

This research is a qualitative research using a phenomenological approach. Phenomenology, in this study, seeks to reveal the meaning of a person's experience or event (O. Hasbiansyah, 2008). The phenomenological approach is used in this study as an effort to reveal the meaning contained in the Taro Tourism Village.

In collecting data about the discourse of Taro Tourism Village, Tegallalang District, Gianyar Regency, the author uses three methods as follows: First. Participatory observation, which is a data collection method used to collect research data through observation and sensing where the observer or researcher is really involved in the daily life of the respondent (Jualiassyah Noor, 2015). This means that researchers conducted direct observations to obtain an overview of the Taro Tourism Village, Tegallalang District, Gianyar Regency. In each observation, the author relates any information obtained to the conditions in the field.

Second. In-depth interviews, namely the process of obtaining information for research purposes and face-to-face questioning between interviewers and informants or interviewees, with or without using interview guidelines, where interviewers and informants are involved in social life for a relatively long time (Jualiassyah Noor, 2015). In-depth interviews in this study were in the form of random questions and answers with informants who had insight into Taro Tourism Village, Tegallalang District, Gianyar Regency.

Third. Documentation Study, namely collecting data using documents in the form of records of events that have passed (Sugiyono, 2013). The collection of documentation in this study was carried out to explore basic theories and relevant concepts in research as well as to obtain a broader orientation on the research topic and to support the primary data that had been obtained.

RESULTS AND DISCUSSION

The Early History of the Establishment of the Taro Tourism Village Until the Emergence of the Covid-19 Pandemic

Taro Tourism Village has a unique story and an interesting history. Based on the belief

of the people of Taro Village, the history of the birth of Taro Village is closely related to the arrival of Rsi Markandya who came from East Java. In his asceticism, he saw the light of this village area and decided to come. Rsi Markandya wanted to live in this area that was formerly called Sarwada. Sarwada is an abbreviation of Sarwa Ada (All There is). After a long time, this village underwent a name change, and until now, it is known as Taro Village. The history of Taro Village also cannot be separated from the existence of white bulls. Local villagers regard the white ox as a sacred animal. The people of Taro Village, especially the residents of Pakraman Taro Kaja Village strongly believe in the sanctity of these animals.

The initial process of forming the Taro Tourism Village occurred in 2017. The rise of tourism and cultural-based tourism villages in Bali was also responded positively by several regional heads in the Bali Province. One of them is Gianyar Regency. The local government realizes that the cultural potential in its working area is quite high, so that the existence of culture and tourism must work together.

Based on the Decree of the Regent of Gianyar No. 429/ E-02/HK/2017 Regarding the Determination of Tourism Villages in Gianyar Regency (Wijaya, 2017), in 2017 there were nine tourist villages spread over three sub-districts, namely in Tegallalang District with Kedisan Tourism Village, Taro Tourism Village, and Kendran Tourism; in Sukawati District with Central Singapadu Tourism Village, Kaler Singapadu Tourism Village, Batubulan Tourism Village and Kemenuh Tourism Village; and in Ubud District with Mas Tourism Village.

Like most villages that develop tourism in a village, many village tourism actors and stakeholders in the village have not understood the essence of the previous tourism village because their world of life only knows agriculture. Lebenswelt is knowledge about the background that shapes communication (Halik, 2015). The lack of knowledge about this tourist village then raises the curiosity of stakeholders and the people of Taro Village about the Tourism Village.

In addition, this lack of knowledge also creates distrust of the initiators if the village can be used as a tourism destination by utilizing the natural scenery, cultural heritage, and local wisdom of Taro Village. Knowledge about Tourism Villages and tourism provided by the community, tourism and hospitality experts and the tourism office to stakeholders and the community is a form of communicative action. However, the curiosity and distrust of the three communities is a form of discourse, which, according to Habermas, is a condition for critical and argumentative communicative action. This can happen because they are guided by the lebenswelt of the initiators who work as farmers.

After providing knowledge and skills to stakeholders and the community, the experts determine the price of the tour package. This is done to show stakeholders that the plans carried out by experts will succeed in attracting tourists by bringing guests visiting the Taro Tourism Village. In this case, the determination of the price of the tour package uses communicative action, because stakeholders and the community accept the price that has been determined. Habermas explained that communicative action is an action that leads to an agreement to reach consensus (Fitriyah, Sarwoprasodjo, Sjaf, & Soetarto, 2019). In fact, one of the initiators of the Taro Tourism Village, who has been working on cruise ships for decades, I Wayan Wardika, said that to develop a village, one must first be able to form quality human resources. Another requirement that must be met is to have unlimited creativity, so that the Taro Tourism Village can later provide an experience that is different from other Tourism Villages in Bali.

Habermas emphasizes that communicative action exists when actors orient themselves to achieving mutual understanding (Nuris, 2016). Residents who were enthusiastic to mobilize and realize this idea finally invited the community to unite to build Taro Village into a Tourism Village. This effort, of course, still follows the applicable rules for the welfare of the community by using communicative actions because the invitations conveyed are understood and approved by stakeholders and the general public. I Wayan Wardika's return from working as a waiter on a cruise ship in 2018 and his experience from working abroad finally opened his heart to building a tourist village. At first he, I Wayan Wardika, was more involved in environmental problems, especially plastic waste pollution in

nature. Wardika also built a reduce, reuse, recycle (TPS3R) waste processing site independently with several communities. Finally Wardika also helped build and develop the Taro Tourism Village.

The establishment of Taro Village into a Tourism Village is a challenge for stakeholders to increase the economic impact of the Taro Village community. The involvement of community tourists can also play a role in providing good service. In a sustainable manner, the existence of a Tourism Village must of course maintain the sustainability and beauty of Taro Village without destroying existing natural and cultural resources. There was one member of the community who was active from the start in mobilizing the Tourism Village, who was later trusted to be the head of Porkdarwis. This is because the lebenswelt of the members who feel that the head of Porkdarwis should be given to people who from the beginning understand and are responsible for the idea of forming tourism in Taro Village.

Lebenswelt, according to Habermas, allows communicative action. Lebenswelt can also help to reach consensus because it serves as a common base for communicative action actors (Olifia, 2017). Habermas wanted lebenswelt to help reach a consensus, and this happened when the formation of the organizational structure of the Taro Tourism Village could be carried out.

Portrait of Taro Tourist Village Object

The development of a tourist area is very dependent on what is owned by the tourist village itself. The role of the managers of the tourist village also plays an important role. It can be said that the main key to the success of building and developing a tourist village is not only focusing on objects and amenities, but also the formation of the way the people of the village think to live their daily lives, so that it can be packaged as an experience in traveling. This is clarified in research conducted by (Leonandri & Rismadi, 2018), that a tourist village is a tourism product that involves members of the village community with all the equipment they have. Therefore, it cannot be denied that local communities have a very large role in the development of tourist villages.

Building the mindset of every individual in a tourist village requires effort. These efforts can be made by establishing communication and approaches to all communities who have businesses related to tourism. These efforts can be realized in the form of working together to become an asset for the Taro Tourism Village. The existence of such cooperation does not mean that every object is regulated thoroughly by the Taro Tourism Village. The management of each object remains completely left to the manager concerned. So, it can be said that if Taro Tourism Village becomes an aggregator, consolidator, promoter of existing objects, then legally, these business actors are covered by tourism village business certification. Furthermore, the business owner contributes to the Tourism Village according to the Memorandum of Understanding (MoU). This income then becomes PAD (Village Original Income) which can be used for anything to build the welfare of the village community.

In this era of globalization, all kinds of information can be accessed very quickly by the general public through the internet and social media owned by the community. As also explained by the resource person, the object most visited by tourists in Taro Tourism Village is Semara Ratih. Semara Ratih is one of the attractions in the Taro Tourism Village, which has a unique and extraordinary natural charm so it is very suitable as a place to visit with family, friends, or a partner. Therefore, it is not surprising that Semara Ratih has become a famous tourist attraction. This was obtained based on the data submitted by each manager to the Taro Tourism Village via Google Form in 2020.

After conducting a search, it can be seen that the Province of Bali is a tourist destination with the most tourists visiting these attractions. The reason Semara Ratih is the most visited object is because this tourist attraction is a new object that has a strong attraction for tourists with many good photo spots. Therefore, the use of social media as a promotional media for tourist villages is very good for attracting the attention of more tourists so that it is increasingly recognized by more tourists.

Lebenswelt, the head of the Tourism Awareness Group (Porkdarwis) considers that village level development can be recognized and accepted by the local community if it has

been proven by building it physically. Therefore, the communicative action created between subjects communicating with each other, and understanding what is meant, is an absolute requirement in reaching consensus (Wisarja & Sudarsana, 2017).

As is known, Taro Tourism Village is one of the most famous tourist villages in Gianyar and in the world. Before the Covid-19 pandemic, the Taro Tourism Village carried out many activities that were quite attractive to tourists, such as trekking, cycling, and cooking classes (Authentic Rural Experiences). Several awards have also been won by Taro Tourism Village.

The managers are also active on social media in promoting the tourist village. It is not surprising that this tourist village is very famous in all circles. Not only that, the arrival of Sandiaga Uno, Minister of Tourism and Creative Economy of the Republic of Indonesia, in early 2021 to Taro Village added to the popularity of Taro Tourism Village at the national level. This of course has a positive impact on the community in Taro Tourism Village: a well-maintained surrounding environment, free from plastic waste, more job opportunities, good economic circulation, and also has an impact on several other sectors.

In addition to managing tourist attractions, the manager of Taro Tourism Village also has several homestays. Based on the data found, there are 1 Camp Ground and 11 Homestays in Taro Village. However, all of these accommodations have not yet signed an MoU. There are several homestay names that have been integrated with Taro Tourism Village, namely Tegal Dukuh Camp, Mangku Gede House, Moringga Holiday, and Komang Petak Homestay. This Taro Tourism Village is also famous for the uniqueness of the type of homestay offered as a real homestay. Real homestay is a place to stay where tourists get a direct experience of staying at a resident's house. From there, tourists can feel what activities are carried out by the local community. These homestays must meet safety and comfort standards. Therefore, the arrangement of homestay standardization is absolutely done properly.

Taro Tourism Village Due to the Emergence of Covid-19

The development of tourism will have an influence on several aspects of management, both in terms of economy, society, politics, and culture (Noviarita, 2021). The emergence of the Covid-19 pandemic has encouraged several business actors to continue to strive and adapt to new habits in carrying out tourism activities. This phenomenon requires the active role of every tourism stakeholder in offering products, optimizing arrangements, and improving better management of each business owned.

Natural beauty and unique traditions make Bali known as a paradise for local and international tourists to just take a vacation or refresh the mind from the daily routine. In Bali, there are many tourist destinations that support local wisdom. One of them is a tourist village. There are many tourist villages in Bali which are used as visiting destinations for tourists. One of them is Taro Tourism Village. However, since the Covid-19 pandemic has caused the community in the Taro Tourism Village to be negatively affected by the closure of tourism since mid-2020.

The number of foreign tourists who are picked up by parties from their home countries is a negative impact of the Covid-19 pandemic. Only a few expatriates still live in Bali. The most obvious impact is a reduction in the number of visitors and revenue. Although there are still some local people who still visit this tourist village, a drastic decline still occurs. This is because the tourism products in this tourist village are actually intended more for international tourists.

Taro Tourism Village is actually not 100% closed. They still receive some local guests who want to visit some of the most famous tourist attractions, such as Semara Ratih and Fire Flies Garden, because these two attractions have a fairly large USP (Unique Selling Point). As the name suggests, USP (Unique Selling Point) is the uniqueness that distinguishes a product or service from one another. The ownership of the USP has caused the tourist attraction in the Taro Tourism Village to be able to survive during this Covid-19 pandemic. In addition, the managers of this tourist village continue to look for ways to attract the attention of tourists, while still complying with health protocols in accordance with Government recommendations.

From an economic point of view, the Covid-19 pandemic has caused the economic circulation in this tourist village to not be able to run as before the Covid-19 pandemic. Therefore, some tourism business actors have turned to agriculture, building, trading, labor, and so on. However, even though the majority of people in this tourist village switch to other sectors, they are still looking for ways or strategies that can be done to develop tourism objects in Taro Tourism Village in the future. They maximize synergy with agriculture (Integrated Farming) and collaborate between tourist villages (Trico Village Concept) by utilizing digital platforms as a marketing model.

CONCLUSION

From the discussion above, the writer can draw several conclusions. To maintain the Taro Tourism Village during the pandemic, the strategy used by the managers is to continuously promote the tourist village on social media. The ownership of the USP (Unique Selling Point), which is the uniqueness of a product or service, also causes tourist objects in the Taro Tourism Village to be able to survive during this Covid-19 pandemic. In addition, the managers of this tourist village continue to look for ways to attract the attention of tourists, so they want to visit the Taro Tourism Village. Tour packages are also made to build a survival strategy.

The development of the Taro Tourism Village, which was initially not understood by the community in the tourist village, was supported by input from experts and professionals in the tourism sector. The initiators and the community at first only knew the potential of agriculture and did not know about tourism. However, within two years, Taro Tourism Village already has 5 attractions and 6 homestays.

During the Covid-19 pandemic, it can be said that Taro Village still exists because the tourist attraction has its own uniqueness, and all tourism objects in Taro Village contain the outdoors, although they must maintain strict health protocols. This situation has also forced several tourism object businesses to switch back to agriculture, building, trading, labor, and so on. Nevertheless, they still carry out a strategy to develop tourism objects for the future by maximizing synergy with agriculture and collaborating between other tourist villages by utilizing digital platforms.

The economic circulation in this tourist village has not been able to run as before the Covid-19 pandemic hit. Therefore, some tourism business actors have turned to agriculture, building, trading, labor, and so on. The contribution of the Taro Tourism Village to the local government is in the form of efforts that are realized in the form of working together to become the assets of the Taro Tourism Village. In this case, the Taro Tourism Village becomes an aggregator, consolidator, promoter of existing objects, which legally, these business actors are under the umbrella of tourism village business certification. The income contribution of business owners to the Taro Tourism Village can be local revenue for the welfare of the village community.

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