

## Philosophical Study of Tourism Village Development in Bonyoh Traditional Village, Kintamani District, Bangli Regency

I Nengseh Suastika<sup>1\*</sup>, Dewa Bagus Sanjaya<sup>2</sup>, Sukadi<sup>3</sup>

1. Universitas Pendidikan Ganesha, Indonesia

Corresponding e-mail: Nengah.suastika@undiksha.ac.id

2. Universitas Pendidikan Ganesha, Indonesia

3. Universitas Pendidikan Ganesha, Indonesia

### ARTICLE INFO

### ABSTRACT

#### Keywords

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This study aims to examine the philosophical basis for developing a tourist village in Bonyoh Village, Kintamani District, Bangli Regency. Methodologically, this research is qualitative with an ethnographic approach to reveal the actual and factual aspects of the philosophical basis for developing a tourist village in the Bonyoh Traditional Village. Research informants were determined by purposive sampling, the number of which was determined by the snowball technique. Data were collected by interview, document study and observation with research instruments in the form of interview guidelines, observation guidelines and documentation study guidelines. The data analysis technique uses qualitative analysis which begins with data collection, data reduction, data presentation and drawing conclusions. The results of the study show that the philosophical basis for the development of the Bonyoh Traditional Village as a tourist village is based on the tri hita karan philosophy. Tri hita karan are three relationships that cause happiness, namely the relationship between humans and God, the relationship between humans and humans and the relationship between humans and nature. If these three relationships can be harmonized, it is believed that physical and spiritual happiness will be achieved. Meanwhile, the existing condition of the Bonyoh Traditional Village shows strong potential in the fields of agriculture, animal husbandry, culture, social and spatial planning. Thus, a tourism model that is feasible to be developed in the Bonyoh Traditional Village is an agrotourism village based on the traditional cultural values of the community.



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## Introduction

The Bangli Regency Government established the Bonyoh Traditional Village as one of the pilot villages for a tourism village development project based on local wisdom (agrotourism, village-owned enterprises, home industry, natural panorama, pasraman, and arts). An agrotourism village is a village that seeks to develop the natural resources of an area that has potential in agriculture to be used as a tourist area. This potential must be seen in terms of the natural environment, geographical location, types of agricultural products or commodities produced, as well as facilities and infrastructure (Calo et al., 2015). Then

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the limitation regarding agro-tourism is stated that agro-tourism is a type of tourism that specifically makes agricultural products, livestock, plantations an attraction for tourists. The development of agro-tourism is essentially an effort to exploit the potential of agricultural tourism attractions. Based on a joint decree (SK) between the Minister of Tourism, Post and Telecommunications and the Minister of Agriculture No. KM.47/PW.DOW/MPPT-89 and No.204/KPTS/HK050/4/1989 agrotourism as a tourist attraction, is defined as a form of activity that utilizes agricultural business as a tourist attraction with the aim of expanding knowledge, recreational experience and relationships. business in agriculture. Agrotourism is defined as tourism that utilizes agricultural objects (Wibisono, 2015).

Village development aims to improve the welfare of rural communities and the quality of human life as well as poverty alleviation through the fulfillment of basic needs, development of village facilities and infrastructure, development of local economic potential, and sustainable use of natural resources and the environment (Abdillah, 2020). It is clear that the implementation of village development cannot actually be done partially but must touch various aspects that are relevant to the goals and objectives of development itself or with an integrated approach. Therefore, the relationship between one aspect and another must be the focus of development implementation.

Village economic development is not only related to mapping the village's economic potential/capacity, and market networks, but also related to the development of socio-cultural aspects, strengthening village government capacity, structuring village government administration, and having links with urban development. Meanwhile, the objectives of developing an Agrotourism Village are (1) to increase the village's original income in order to improve the ability of the village government in administering government and development as well as community services, (2) developing economic potential in rural areas to encourage the growth of the village community's overall economic business in the context of alleviating poverty, and (3) creating jobs, providing and providing social security, (4) preserving the traditions, values, customs, culture and nature of rural communities, and (5) building community initiation, participation and independence in managing and developing their respective villages. -respectively (Suantika, 2019).

The development of this agro-tourism village must be based on local values and potentials owned by the community. Likewise, the selection of Bonyoh Village as a pilot project for developing an agro-tourism village was based on the problems (obstacles and challenges) and potential (opportunities and hopes) that existed in Bonyoh Village (Arta, 2019). Empirically, Bonyoh Village is one of the traditional villages with traditional agricultural attractions, unique customs and traditions, cattle-paying marriage processions, village spatial planning, traditional village governance systems, traditional arts, agricultural landscapes, traditional food, people's economic potential and potential human resources.

The tradition of the Bonyoh Indigenous community, which is supported by a stunning agricultural area, has become an "icon" of Bonyoh Village which has brought hundreds of cycling tours to visit Bonyoh Village with its natural panorama. However, bicycle tours that pass through Bonyoh Village cannot be utilized properly by the community, because they

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have not been able to package village-based agro-tourism, so that tourists who enter and enjoy agricultural views can be included in agricultural activities (picking and enjoying oranges, coffee, jackfruit or vegetables which exists). This is because there is no professional management of tourist villages and tourism businesses have been developed (Astuti, 2018; Ramadani et al., 2017). So that tourists just pass by and enjoy the view of Bonyoh Village, without any contribution to the development and development of tourism. Whereas in Bonyoh Village has various tourism potentials such as agricultural tourism, livestock tourism, cultural tourism (dance, traditions) home industry, nature tourism, culinary tourism, education tourism, religious tourism, cycling / trekking tours, trail adventure tours, and All Terrain Tourism Vehicles (ATVs). However, until now the development of this potential has not been carried out optimally in accordance with the existing potential.

## **Methodology**

Methodologically this research uses qualitative research methods with an ethnographic approach. This selection is based on an analysis of the research problem, which demands a number of field information that emerges from below that cannot be separated from the natural setting of the research. The location of this research is the Bonyoh Traditional Village, Kintamani District, Bangli Regency which is developing an agro-tourism village. The research subjects consisted of several parties who based on consideration were judged to have the quality and accuracy to act as research subjects, namely the tourism awareness group, the head of the Bonyoh traditional village, the Bonyoh Indigenous Village community leader, the community leader of the Bonyoh Traditional Village, the head of the youth organization of the Bonyoh Traditional Village and the Indigenous Village community. Bonyoh The technique of withdrawing research subjects was carried out purposively (purposive sampling technique), then the number and types were developed using a rolling "snowball sampling technique" until data saturation was achieved where information/data had been collected completely. Data collection techniques were carried out by interviews, observations, questionnaires and document studies (Miles & Huberman, 2014). While the research instruments used were in the form of interview guidelines, observation guidelines, document study guidelines and questionnaires developed by the researchers themselves. Data processing and analysis techniques in this study were carried out qualitatively, which began with collecting data, sorting and selecting data, presenting the data thoroughly based on their logical connection, then interpreted in the overall research context (Bagus, 2017).

## **Results and Discussion**

### **Basic Philosophy of Tourism Village Development in Bonyoh Traditional Village**

Bonyoh Traditional Village is one of the Besa Bali Mula or Bali Aga which still maintains the traditional values of the Balinese people. As a traditional village, Bonyoh Traditional Village has various tourism potentials. The tourism potential that can be developed in the Bonyoh Traditional Village is the potential for agricultural tourism, plantation tourism,

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livestock tourism, religious/spiritual tourism, cultural tourism, educational or educational tourism, sports and recreation tourism, traditional culinary tourism, handicraft tourism, spatial tourism. and traditional houses. Of all the potentials that exist in the Bonyoh Traditional Village to date, none has been able to be developed and empowered properly to become a tourist activity that can bring benefits to the people of the Bonyoh Traditional Village (Suantika, 2019).

There are several things that become basic problems in developing tourism potential in the Bonyoh Traditional Village: (1) the community does not yet have adequate knowledge and skills in formulating the traditional values that exist in the Bonyoh Traditional Village community to be developed into a tourism industry, (2) not yet all people are aware of the urgency of the tourism industry for the defense of traditions, values and environmental sustainability of the Bonyoh Traditional Village, (3) there is no organization or community that is concerned about being engaged in the development of the tourism industry or tourism awareness groups that become the motor of tourism industry development in the Bonyoh Traditional Village , (4) there is no vision and mission of the Traditional Village leading to the development of the tourism industry for business activities, and (5) it does not have adequate knowledge and skills to develop a tourism village model that is relevant to the socio-cultural conditions and needs of the Bonyoh Traditional Village (Calo et al., 2015).

Based on these problems, the Faculty of Law and Social Sciences with the Bali State Pelitechnic, through this assisted village together with the Traditional Village Management, Service Village Management and community leaders agreed to develop a tourism village model that is relevant to socio-cultural conditions and community needs as well as tourism needs. . To realize this, a study of the existing values, traditions, norms, socio-cultural conditions, education and economy of the Bonyoh Indigenous Village community is carried out. Included in this context is analyzing the philosophical foundation that is used as the basis for developing the Bonyoh Traditional Village Tourism Village model. This is to avoid the erosion of the values and traditions of the Bonyoh Indigenous Village community in the future, especially when the tourism industry is growing (Purwantiasning, 2017).

The philosophical foundation used as the basis for developing the tourism industry in Bonyoh Traditional Village is Tri Hita Karana. Terminologically, the concept of Tri Hita Karana comes from the word tri which means three; hita which means prosperous, happy, rahayu; and karana which means the source of the cause. So, tri hita karana means three sources of causes for prosperity, happiness, and serenity in the life and lives of all God's creatures . The three causes of happiness in life are if a harmonious relationship can be realized between humans and their creator (God Almighty), humans with each other, and humans with their natural environment. Tri Hita Karana is then developed into the teachings of harmony, harmony, balance, and at the same time also about dependence on each other in one living system. It is based on an awareness that the universe is a complex of elements that are related to each other and form a universal system.

The main principle of balance and harmony in human relations with God, with each other, and with their natural environment is the world view of the Balinese people, both in developing their knowledge system, patterns of behavior, attitudes, values, traditions, arts,

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and so on. This view is very useful for the Balinese people in an effort to meet their needs and solve life problems faced both in relationships between individuals and groups. Because these main principles are the basis for fostering and developing attitudes, values, behavior, and patterns of Balinese social relations, and these principles are internalized and institutionalized in the social structure of Balinese life, it can be said that the values of This Tri Hita Karana ideology become the core values in the cultural life of the Balinese people themselves.

These core values can also be the basis for the standards by which key institutions such as families, kinship groups, and traditional villages in Bali evaluate their members. The implication of the existence of a view that contains core values as above is that the elements in the social structure that build Balinese society apply the principles of Tri Hita Karana in accordance with their living environment. At the individual level, Balinese people as a microcosm world environment (*buana alit*), for example, it is believed that human life is a dynamic manifestation of the motion of the relationship between the elements of *atman* (soul), *prana* (energy, strength), and *sarira* (rough body elements). Based on and in tandem with that, the wider social institutions of Balinese society as the macrocosmic world environment, from family organizations as the smallest social institutions, kinship groups (*clan*), traditional villages, *subak* organizations, to Balinese society as a whole, apply the same pattern. together in creating a harmonious relationship from the three elements above in building patterns of daily cultural activities through strengthening the implementation of the concepts of *parhyangan*, *pawongan*, and *palemahan*.

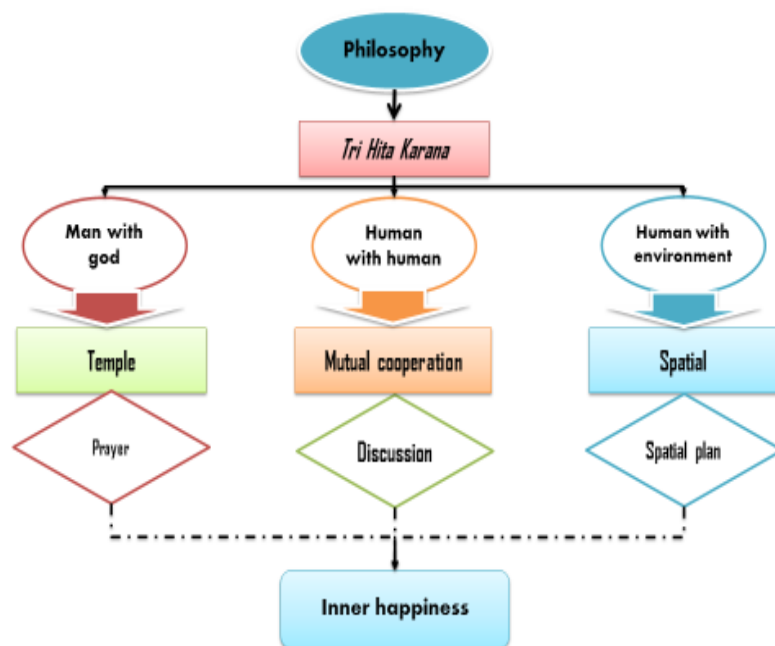
Through the concept of *Parahyangan*, Balinese people and people believe that everything in this world, including humans, originates from and, therefore, will surely return to face God Almighty. This awareness encourages people and Balinese people to increase *crada* and *bhakti* (faith and *taqwa*) to *Ida Sang Hyang Widhi Waca* in accordance with the religious teachings, beliefs, and traditions that he adheres to. It is not surprising because in every social environment in Bali there is always a holy place built to glorify God as a vehicle for humans to relate to God. Likewise, it is believed that all products of human culture and civilization and Balinese people were created as offerings to God or to the Gods who are often called *yadnya*. We can see this, for example, from the dominant religious symbolic meanings hidden and contained in the implementation of *yadnya*, traditional or customary activities, as well as the works of Balinese culture and art.

Through the concept of *pawongan*, then, humans and Balinese people believe that in essence humans are the same as creatures and servants of God who are cultured, and, therefore, it is necessary to develop an attitude of mutual honing, compassion, and nurturing and work together for the purpose of human life together as creatures.

This principle is relevant to the Hindu teachings in the Vedas which are the basis of the beliefs of the Balinese Hindu community, namely the teachings about *Tat Twam Asi* which literally means "he is you too". With the teachings of *Tat Twam Asi*, it is meant that all humans are one and the same as God's creatures. Therefore, it is believed that helping others means helping oneself, and hurting others means hurting oneself as well. This concept is then translated through the concept of *rwa bhineda* which explains that human life in this world is always bound by two opposing classifications (binary opposition).

However, this does not fully indicate an exclusive relationship but rather a complementary one. With this way of thinking the Balinese believe that this life cannot be separated from the ties: buana agung-buana alit, upstream/luan-teben, Suci-leteh, purusa-predana, good-bad, dharma-adharma, happy-suffering, life-death, health-ill, and so on. It is this belief that gives rise to the Balinese proverb: celebingkah batan biu, there is pane there is paso; gumi linggah invite liu, here there is keto (Easyware under a banana tree, some are small, some are bigger, there are many people in this wide earth, some are like this, some are like that). This expression clearly shows how the Balinese believe in and appreciate the differences in the characteristics of human life as a result of the rwa-bhineda bonds themselves (Daljoeni, 1982).

The third element of the teachings of Tri Hita Karana is palemahan. Through this concept, people and Balinese people believe in the need for a harmonious relationship between humans and other natural elements and forces. This kind of relationship is symbolized by the expression “kadi manik ring cecepu” (like a fetus in its mother's womb). With this Balinese people develop the awareness that humans cannot be separated from nature, because nature is what gives humans prosperity. Even Balinese people believe that the elements and forces of nature are human brothers as well as symbolized that every baby born is always with four siblings (the placenta, amniotic fluid, lamas/wrapping the placenta and blood). The form of Balinese human love for the elements and forces of the universe is expressed in the form of sacrificial ceremonies to the bhuta (butha yadnya), in addition to actively maintaining and preserving the natural environment (Sholeh, 2019). The ultimate goal of welfare is social welfare). born and in the heart in this world and in the hereafter (mokshatam Jagadhita ya ca ithi dharma). The description of the philosophical basis for the development of Tourism Villages in Bonyoh Traditional Village is as follows Figure 1 below:



**Figure 1.** The Philosophical Basis of Tourism Village Development in Bonyoh Traditional Village

## **Existing Analysis of Bonyoh Traditional Village Development as a Tourism Village**

While the existing analysis carried out found some uniqueness, advantages and potentials possessed by the Bonyoh Traditional Village community. First, in agriculture and plantations, the Bonyoh Traditional Village community has vegetable farming and citrus, coffee and banana plantations. The various vegetable crops that are cultivated are tomatoes, chilies, gaga rice, cabbage, chicory, ginger, sweet potatoes, and gumitir flowers. These various vegetable crops are planted on the sidelines of citrus or coffee plants which are the main crops of the Bonyoh Traditional Village community. These vegetables are cultivated seasonally by relying on rainwater to irrigate crops. In the dry season, people turn on vegetables by buying water by truck. To market their vegetables, the community brings them to the market, collectors and sometimes traders in the farmers' fields. Meanwhile, the plantations which are the main crops are citrus, coffee and bananas interspersed with fields. Almost all the expanses of agricultural areas in the Bonyoh Traditional Village contain citrus plants with various varieties, such as kintamani oranges, brastagi oranges, gerga lebong oranges, limes and kaffir limes.

Oranges in each year produce an average of two fruit, once a big harvest and once a sengangan fruit which is small in number. These agricultural products are used for daily living expenses, sending children to school, imputation and development by the Bonyoh Indigenous Village community (Destriana, 2014). Second, in the field of animal husbandry, the Bonyoh Traditional Village community raises cows, pigs and laying hens or free-range chickens as a sideline activity. On average they raise 4 to 6 cows, 1 to 2 pigs and 3 to 7 hens. Meanwhile, laying hens have been reared en masse to produce eggs which will be sold in various regions. Until now there have been 3 farmers who have kept laying hens with a total of approximately 7 thousand chickens. Cows are not only raised for sale and used to help plow fields, but they are also raised to produce manure which is used to fertilize agricultural land. The process of plowing on dry land using cows is an activity that is now rare. So, this activity can be a very interesting attraction for tourists who do not know or want to see the traditional agricultural process. Every year, every 2 cows kept by farmers produce 4 to 6 tons of manure.

Third, in the social field, the Bonyoh Traditional Village community is a friendly traditional community with a culture of togetherness and mutual cooperation. Every ceremonial activity in the Traditional Village must be carried out in a mutual cooperation way. The community jointly works on the required ceremonial infrastructure, provides funding for activities to carry out ceremonial activities. The culture of gotong royong, apart from being practiced in religious activities in traditional villages, is also practiced in ceremonies held by each member of the Bonyoh Traditional Village. When there is one resident who performs three-monthly activities, six-monthly ceremonies, marriage ceremonies, death ceremonies, ceremonies for giving and other ceremonies, other members of the community must help. This atmosphere of togetherness makes the people of Bonyoh Traditional Village become friendly and remain connected to each other. Problem solving is carried out in a family manner with consensus deliberation which is carried out at the village head level or at the traditional village sangkepan (Deliberation) (Dirgayusa, 2016). After it is decided through

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deliberation and consensus, it will be carried out jointly by all members of the community. In addition, the Bonyoh Traditional Village community is an open and friendly community towards guests who come to the Bonyoh Traditional Village. The community is also very open to changes and renewals that are in line with the values held by the Bonyoh Indigenous Village community.

Fourth, in the cultural field, the Bonyoh Traditional Village community has a unique culture, such as mating for cattle, carnipal replacement (merebu), mecacaian, ngusabe Dalem Pingit, and ceremonies at every temple in the Bonyoh Traditional Village. Paid cow marriage is a marriage procession to clean the traditional village environment from leteh (dirty) because of the relationship between men and women without marriage ties by sacrificing cows as the main means of the ceremony. Before being sacrificed, the cow will be held in a ceremony in front of Pure Bale Agung. While the bridal carnival is carried out during the procession of the Merbu ceremony, which is the ceremony held after the marriage to be able to enter the sacred place in the Bonyoh Traditional Village. In this process, the bride and groom will be escorted by all the families around the village to perform prayers at the family objections, dadya arguments and temples in the Bonyoh Traditional Village. This carnival becomes something interesting because it involves many people and goes together to surround the village. Mecacaian is a ceremony to worship Dewi Sri (Goddess of Fertility) which is carried out on the sacred land of Tegal (field as a place of worship without pelinggih) using ingredients that are not fried. This procession can be witnessed by everyone because the place of worship is open without any parapet and is an open field with only a meadow floor. Ngusaba dalem Pingit is a worship ceremony for Lord Shiva / Betara Kemulan which is carried out by men only. This ceremony is held at Pura Dalem and Pura Dalem can only be entered by men, so that it becomes a unique ceremony (Destriana, 2014).

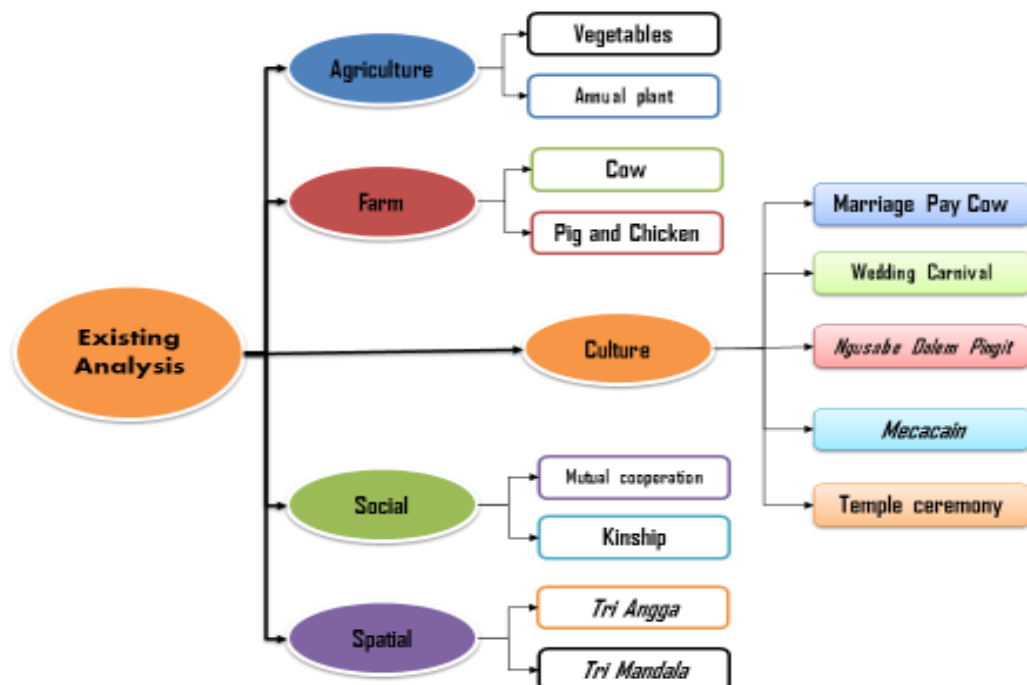
Fifth, in the area of spatial planning, the Bonyoh Traditional Village was built from the tri mandala concept. The spatial pattern of the Bonyoh Traditional Village still shows the traditional spatial mapping of the royal era, where the center of the kingdom is in the middle of the city, then in the second layer of the royal ponggawa building and its soldiers, the next layer is the community settlement, and the outermost layer is the agricultural and plantation area. The concept that is used as the basis by the Bonyoh Indigenous Village community is tri angga, namely three body parts (head, body and legs). In the concept of spatial planning, tri angga means that the value system in the largest space of the universe is reduced to the smallest elements in humans and architecture. Tri angga in a residential area can be interpreted as a spatial arrangement for comfort, harmony and harmony between humans and their environment both on a home and residential (village) scale. The direction of these values vertically and horizontally is called the tri mandala. Tri mandala can be interpreted as a division of space into three parts, namely the main mandala, madia mandala and nista mandala. In the middle of the Bonyoh Traditional Village, which is the main mandala, there is a magnificent Bele Agung Temple which is believed to be the place where Brahma Village or the God of Fire resides, Banjar Hall and the Village Office (Wibisono, 2015).

Then in the Madia Mandala section, community settlements were built in the form of houses and schools that surround the main part of the mandala. In the Nista Mandala section, there are grave areas and agricultural areas that surround the Madia Mandala section. The Bonyoh



Indigenous Village community already has the concept of ulu-teben (top-bottom) and sacred-disaster in building village spatial plans. However, what is used as the basis for determining the ulu-teben (top-bottom) by the Bonyoh Traditional Village community is the midpoint as the ulu (main) and the outside as teben (disaster), not the mountain or the direction of the rising sun as the concept of ulu in Balinese society in general. This is based on the belief of the Bonyoh Traditional Village community when making a caru match (the bhuta yadnya ceremony) where in the middle is a brumbun chicken (a chicken that has 4 feather colors) which represents all the cardinal directions and makes it the core of the north, south, west and east.

Based on this belief, the main mandala is located in the middle of the Bonyoh Traditional Village area, the next madia mandala surrounds the main part of the mandala and the third layer of nista mendala surrounds the madia mandala. During the war, this building model also became a model of security and a shield from enemy attacks, because it had to penetrate the mandala and mada mandala before it was able to reach the main building, making it difficult for the defense to penetrate. In the yard building, the Bonyoh Indigenous Village community actualizes the tri angga concept in the form of the most sacred part or the main part of the angga being in the northeast direction (east symbolizing the sun and the sea symbolizing the mountain), the middle or middle angga in the form of an upright umah or building mass. standing, while for the nista angga (the dirtiest area) in the form of teba (disposal of garbage and other household waste) which is in the southwest direction. The analysis of the existing socio-cultural conditions of the Bonyoh Traditional Village community can be described as follows Figure 2 below:



**Figure 2.** Analysis of Existing Socio-Cultural Conditions of Bonyoh Traditional Village

Based on the philosophy and existing conditions of the Bonyoh Traditional Village as described above, the relevant tourism village model is the Agrotourism Village (Tapachai, N. 2019). Agrotourism Village is a type of tourism that specifically makes agricultural,

livestock, plantation products an attraction for tourists. Agrotourism in the Bonyoh Traditional Village will make seasonal vegetable farming, cattle, chicken, pig and orange plantations, coffee and banana farms a tourist attraction. On the other hand, the friendliness of the community, the activities of farmers in the plantation area, how to cultivate agricultural land, how to maintain plants, the process of picking agricultural products, how to sell agricultural products, ceremonial activities of manusa yadnya, God yadnya, pitra yadnya, bhuta yadnya, and receipt yadnya which are carried out in the village. Bonyoh custom as the main tourist attraction. Traditional buildings, natural panoramas, geographical conditions, traditional village layouts, and fresh air support agro-tourism. Businesses that will be developed in accordance with the concept of agro-tourism, such as cycling tourism business, Bonyoh adventure trail (BAT) tourism business, agricultural workshop business (BP), all-terrain vehicle (ATV) tourism business and Semeton tani (farmer's brother) business ) or the business of buying and selling agricultural medicines (Manguin, 1993). All of these efforts will support the productivity of the activities of the Bonyoh Traditional Village community as farmers and be able to increase the income of the Bonyoh Traditional Village.

Structurally in accordance with the Bali Provincial Regulation No. 4 of 2019 concerning Traditional Villages, specifically Article 60 which states that Traditional Villages have a Customary Village Unit consisting of: a. LPDs; and b. BUPDA. Article 61 Paragraph (1) LPD as referred to in Article 60 letter a is a financial institution belonging to a Traditional Village which is domiciled in the Traditional Village authority. Article 61 Paragraph (2) LPD as referred to in paragraph (1) is recognized for its existence, formed, regulated, and managed based on customary law. Article 61 Paragraph (3) Further provisions regarding guidelines, mechanisms and establishment of LPDs are regulated by Regional Regulations. Article 62 Paragraph (1) BUPDA as referred to in Article 60 letter b is a Traditional Village Unit in the economic and real sectors. Article 62 Paragraph (2) BUPDA as referred to in paragraph (1) is established, regulated, and managed based on customary law. Article 62 Paragraph (3) Further provisions regarding guidelines, mechanisms and establishment of BUPDA are regulated by Regional Regulations. So, the driver in the economic sector and the real sector is Baga Utsaha Padruwen Traditional Village (BUPDA).

BUPDA is a business unit owned by a Traditional Village that carries out business activities in the real economy, services, and/or public services, except for businesses in the financial sector, which are organized based on customary law and managed with modern governance to improve the welfare and independence of the Traditional Village Krama. All businesses under the customary village are under the supervision of the Bendesa Adat and Jero Kubayan as the highest leader in traditional village management and the highest leader in the implementation of religious activities. This is because religiously magical Jero Kubayan is a role model for all members of the indigenous village community in carrying out morality based on the law of karma. Meanwhile, the Bendesa adat is the person who is the most juridically legitimate in supervising the development of the traditional village utsaha, because it is directly elected by all members of the traditional village community. The results of this traditional village effort can then be fully utilized for the welfare of all members of the Bonyoh Traditional Village community.

## Conclusion

Philosophically, the development of Bonyoh Traditional Village as a tourist village is based on the philosophy of *tri hita karan*. *Tri hita karan* are three relationships that cause happiness, namely the relationship between humans and God, the relationship between humans and humans and the relationship between humans and nature. Meanwhile, the existing condition of the Bonyoh Traditional Village shows strong potential in the fields of agriculture, animal husbandry, culture, social and spatial planning. Thus, the tourism model that is feasible to be developed in the Bonyoh Traditional Village is an agro-tourism village based on cultural values.

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