

IDENTIFICATION OF TOURISM POTENTIALS IN CATUR VILLAGE KINTAMANI

Putu Chris Susanto¹, Anak Agung Kompiang Adiada²,
Ni Luh Christine P. Suyasa³

^{1,2}Management Study Program, Faculty of Economics dan Humanities Universitas Dhyana Pura; ³Hospitality Management Study Program, Faculty of Economics dan Humanities Universitas Dhyana Pura
Email: chris.susanto@undhirabali.ac.id¹

ABSTRACT

The community of Catur Village in Kintamani aims to initiate a community-based tourism program (CBT) based on the potential tourist attractions the village possesses, namely coffee plantations, unique culture, and captivating nature in the central mountains of Bali. This study seeks to identify the tourism potentials in Catur Village based on '4A' (Attraction, Accessibility, Amenity and Ancillary Services), and identify the challenges in starting CBT by using PESTLE Analysis. This study utilizes descriptive analysis with qualitative approach. The findings of this study indicate several highly potential tourism attractions in Catur Village. The first is the potential for agro-tourism in the coffee, orange and marigold plantations. There is also potential for eco-tourism in Segeha Waterfall and the hills surrounding the village. Catur Village also has potential culture tourism attractions with the existence of the unique blend of Balinese and Chinese Peranakan cultures in Banjar Lampu and Pura Pebini that has intimate relation with the legend of Dewi Danu and Jaya Pangus. But those attractions are not yet supported with adequate aspects of accessibility, amenity and ancillary services, particularly in terms of accommodation and other supporting facilities.

Keywords: tourism, tourist destination, development, village, community-based tourism

ABSTRAK

Masyarakat Desa Catur, Kecamatan Kintamani mencanangkan program pariwisata berbasis masyarakat dalam bentuk desa wisata berdasarkan potensi wisata yang ada di desa tersebut, terutama perkebunan kopi, budaya yang unik, dan pemandangan alam yang indah di wilayah pergunungan yang terletak di tengah-tengah pulau Bali. Artikel ini membahas potensi wisata di Desa Catur berdasarkan konsep '4A' (Atraksi, Aksesibilitas, Amenitas, dan Ancillary Services), serta mengidentifikasi tantangan yang dihadapi dalam memulai program desa wisata dengan menggunakan alat analisis PESTLE, dengan melakukan analisis deskriptif dengan pendekatan kualitatif. Temuan dalam penelitian ini mengidentifikasi beberapa potensi wisata yang menjanjikan di Desa Catur, antara lain wisata agro berupa perkebunan kopi, jeruk, dan bunga gumitir. Di samping itu, Desa Catur juga memiliki potensi ekowisata di Air Terjun Segeha dan perbukitan di sekitar desa, yang dilengkapi dengan penggabungan budaya Bali dan

budaya Peranakan Tionghoa yang unik di Banjar lampu, serta wisata rohani di Pura Pebini yang memiliki hubungan erat dengan legenda Dewi Danu dan Jaya Pangus. Namun potensi wisata tersebut belum didukung oleh aspek-aspek lain termasuk akses, amenities, dan ancillary services yang memadai, terutama dalam hal akomodasi bagi pengunjung.

Kata kunci: *pariwisata, desa wisata, destinasi wisata, pariwisata berbasis masyarakat*

1. Introduction

Bali is a popular tourist destination in the archipelago of Indonesia. The island is well-known around the world as one of the top island destinations in the world, as Travel and Leisure Magazine's Top 10 Islands in the World (2017). The 5,633 km² island offers many tourist attractions from its beaches to its mountains, incorporated in a unique and vibrant culture that is the Balinese way of life. Most of those attractions are located in Southern Bali area, such as Kuta, Jimbaran and Nusa Dua. Meanwhile, other areas in North-Central Bali also have a lot of tourism potentials. One of those places is Catur Village.

Catur Village is a village located in Kintamani District, Bangli Regency, Bali Province. The agricultural village has an area of 7.56 km², which is a dry land and total population of 2,079 people spread over three banjars namely Catur, Mungsengan, and Lampu (Kintamani dalam Angka, 2016). Literally, Catur is a Sanskrit word means four in English. Catur is conveniently located in a tri-district region of Badung, Bangli, and Buleleng, making it easily accessible from all three directions. Catur is a 90-minute drive from the capital city of Denpasar to the south as well as from Singaraja to the north, and a 45-minute drive from central Bangli.

The soil in Catur Village is perfect for planting coffee, orange, marigold and vegetables that don't require wetlands. The climate is moderate, with ample rainfall, as it is located 1,200 m above sea level. Catur Village already has Arabica coffee product which is processed using wet process and known as specialty coffee. This coffee products have even been exported abroad with the geographically recognized branding of "Kopi Arabika Kintamani."

In interview with the Perbekel (village chief) of Catur Village, it was revealed the strong desire of the Catur Village community to develop their village into a tourist destination (Antara, I.M., 2017, personal communication). However, they still face several problems to start their village into tourism village.

The aim of this study is to help the community of Catur Village to identify tourism potentials in their village that they can use as a launching pad for a successful tourism village, to identify some problems faced in starting this tourism village program, and to provide potential solutions for the local community that are both feasible and sustainable.

The study will focus on answering the following questions: what the current condition of Catur Village based on '4A' (Attraction, Accessibility, Accommodation and Ancillary Service); what are some problems faced by Catur Village community in starting a tourism village; and how to solve those problems.

2. Methods

This study is conducted in Catur Village, Kintamani District, Bangli Regency, Bali. The type of research used in this study is descriptive study method by using qualitative approach. According to Creswell (2010), the qualitative assessment process involves important efforts, such as asking questions and procedures, collecting specific data from participants, analyzing specific data from participants,

analyzing data inductively from themes that are particular to common themes, and interpret the meaning of the data. Using the qualitative approach, the author is an integral part of the data, meaning that the author participates actively in determining the desired data type. Thus, author becomes study instruments that must go directly in the field.

The study subjects or informants were the individuals who provide information about the situation and condition of the background study. Informant is voluntary to be part of the study even informally. In this study the informants are the people who are considered to understand and know about the object of study. The informants such as chief of Catur Village, the head of Catur Village's Tourism Commission (*Kelompok Sadar Wisata*) and the community members.

Data source is anything that can provide information about the data. Based on the source, the data are divided into two, namely primary and secondary data. Primary data is original and unique data collected by the researchers directly from the first-hand source or study object, while secondary data is data obtained by author from published articles on the internet, journals, periodicals, or sites related to study conducted (Ajayi, 2017). Methods of data collection employed in this study included:

1. Observation Method. In doing the observatory data collection, the study used open observation wherein the researchers stated explicitly to the data source that they were conducting the study (Denscombe, 2010). As such, the study subjects knew from the beginning to the end that they were being observed. The objects in the observation is related to tourism potentials in Catur Village.
2. Interview Method. Data collection by in-depth interview was conducted to obtain additional data that was not obtained at the time of observation at the study site. Through interviews, the study expected to obtain the data that to be used to answer the problem statements.
3. Desk Research/Library Study. Library study is a technique of data collection by conducting a review study of books, literature, records, and reports that have something to do with the problem solved.
4. Documentation Method. Documentation method in this study intended to obtain data by way of documentation, which involved taking still images and videos in Catur Village.

The data analysis method is a method used to process the results of study to obtain conclusions. Data analysis used in this study is descriptive qualitative analysis using '4A' analysis. In addition, this study also used PESTLE analysis that comprises significant external factors from macro environment, consisting of Political, Economic, Social, Technological, Legal, and Environmental factors. PESTLE analysis is widely regarded as a strategic planning tool to evaluate the impacts that the aforementioned external factors could potentially have on a project (Rastogi & Trivedi, 2016). It is useful to assess potential risks and challenges in a project, which can be applied in various situations including starting a tourism project. Political factors are associated with governmental policies and political climate. Economic factors include financial information and economic impacts. Social factors take into account societal behavior, lifestyle and social trends. Technological factors comprise of knowledge, innovation, and advancements. Legal factors are related to legality and the provision of laws. Environmental factors consider ecological aspects such as climate, weather, and geographical location.

3. Findings and Discussion

According to the Law of the Republic of Indonesia No. 10 about Tourism (2009), a tourism destination is a specific geographical area located within one or more administrative areas within which there are tourism activities and is complemented by the availability of tourism attractions, public facilities, tourism facilities, accessibility, and interrelated communities.

Additionally, Cooper et.al. in Sunaryo (2013) further elaborates that the development framework of tourism destinations consists of the following main components:

1. Attraction, which includes uniqueness and appeal based on nature, culture, and artificial points of interest.
2. Accessibility, which includes accessibility facilities and transportation system.
3. Amenities, which includes supporting facilities and tourist support.
4. Ancillary Services that support tourism activities.
5. Institutions that have the authority, responsibility and role in supporting the implementation of tourism activities.

The first of the four components discussed by Cooper et.al. (in Sunaryo, 2013) are often referred to the '4A' of tourism development. These four critical factors are discussed as follows, using Catur village as the context for the findings for each component.

Attractions in Catur Village

According to Suwena (2010), a tourist attraction is a significant component in attracting tourist arrivals. Natural, cultural, or artificial objects that can be developed into a tourism attraction are called tourism resources. There are three types of tourist attraction: natural attractions such as mountains, lakes, beaches and hills; cultural attractions such as traditional village architecture, archeological sites, arts and crafts, rituals, festivals, daily life, hospitality, and local cuisine/culinary; and artificial attractions such as sporting events, shopping, exhibitions, conferences and others. Tourism resources can be developed into tourist attractions *in-situ*, i.e. at the site in which the tourism resource is found or *ex-situ*, i.e. outside the original place (Suwena, 2010).

Catur Village in Kintamani District already possesses some potential tourism sites that are worth developing as attractions, especially because of these potential attractions are visually very interesting. Several of these potential tourism attractions are as listed as follows:

Coffee, orange, and marigold plantations

Catur Village has high potential agro-tourism attractions, especially with coffee and orange plantations that yield good quality product, while simultaneously being picturesque. Visitors can do trekking around the village with beautiful views of the hills, interspersed with plantations of coffee, orange, tobacco, vegetables, and the beautiful expanse of marigold plantation in the hills. In addition, visitors can also see the process of specialty coffee processing with wet process that results high quality and very worth to be souvenirs from the Catur Village under brand of "Jempolan" and other brands under the umbrella MPIG Desa Catur and the geographic designation of "*Kopi Arabika Kintamani*." The leader of the village's tourism commission, who is also the manager of one of the local coffee production unit as well as the chief of one of the village's eight farmer's groups ("*Subak*"), stated that Catur's Arabica coffee has been recognized as having superior quality, particularly the coffee that has gone through the wet process, producing specialty coffee (Rupa, 2018, personal communication). Coffee farming, production process, packaging, and serving could potentially become the 'anchor' of Catur village's tourism attractions, connecting the visitors to other worthwhile attractions and activities around the village.

Pura Pebini and other temples

Pura or temple is a holy place for Hindus to pray. Pura Pebini is one of the sacred temples of Catur Village. To enter the temple area, visitors are highly cautioned against wearing gold jewelry and vibrant red clothes due to the legend of Dewi Danu, who is regarded as the goodness of fertility with her dwelling place at Batur Lake (still in Kintamani district)—from which Catur derives its freshwater source (Krisnanthi, Erfiani & Susanto, 2018). In Pura Pebini there is a cave that

leads to the spring of pure water source (*beji*) connected to Lake Batur. This cave can only be entered by one adult because of its narrow size. Only male priests could enter the cave. In addition, Catur Village also has Pura Kahyangan Tiga like other villages in Bali which consist of Pura Desa to worship Lord Brahma, Pura Puseh to worship Lord Vishnu and Pura Dalem to worship Lord Shiva, as well 8 *subak* temples in the farms, and 10 other temples (Kintamani dalam Angka, 2016).

Segeha Twin Waterfall and Tiing Seni Waterfall with mountain scenery

Segeha Twin Waterfall is one of the potential attractions of Catur Village eco-tourism. The existence of this waterfall is not much known by people, since the location is still hidden in the forested area. To reach the location of Segeha waterfall, visitors should be guided by local guide while adventuring in a protected forest area with beautiful scenery of coffee and orange plantations. The Tiing Seni Waterfall also has beautiful scenery with better accessibility than Segeha Twin Waterfall. The scenery of the mountains and hills that surrounding the village also gives beautiful scenery in some spot Catur Village.

Assimilation of Balinese and Chinese cultures in Banjar Lampu

Banjar is common community group in Bali within the village. The potential of agro-tourism and eco-tourism in Catur Village is also supported by a culture tourism attraction, because Catur Village has a blend of Hindu Dharma Bali culture with strong Chinese *Peranakan* culture in harmony in Banjar Lampu, in which Balinese Hindus live peacefully with their neighbors who are Chinese-descent, and have been for many centuries. In Catur Village itself, there are 12 pemangku (Hindu priests) and 1 Buddhist priest (Kintamani in Figures, 2016). Although there is no monastery, but in one of the Hindu temples in Catur Village there is a *Kongco* (Buddhist worship place) that blends with the prayer area of Hindus. Catur also has a Chinese cemetery, set in a small hill nearby the village center, which provides a unique peak to the existence and assimilation of the Balinese-Chinese cultural heritage in the heart of Bali. Historically, the existence of Chinese Buddhist descendants in Catur Village can be attributed to the history of Jayapangus which is one of Bali's most famous legends whose Balinese society generally abides by means of ceremonies and traditions of Barong Landung.



Figure 1. Several Tourism Attractions of Catur Village and Sample Tourist Itinerary

Accessibility of Catur Village

According to Sunaryo (2013), tourism accessibility is intended as the means to provide convenience for tourists in reaching a destination or tourist-related points of interest. The essential factors that are related to the accessibility aspects of tourism include directions, airports, terminals, time required, travel costs, the frequency of transportation to tourist sites and other modes of accessibility including roads, railways, and the availability of land transportation (French, in Sunaryo, 2013).

Catur Village is located in the triangle regencies between Bangli, Badung and Buleleng—quite literally in the heart of Bali. Kintamani District City is 15 km away, while Bangli City is 36 km, and Denpasar City is 76 km and taken within 90 minutes with car or motorcycle. The road from Denpasar is in good condition with clear street signs. Also, the visitors will pass Tukad Bangkung Bridge, which is the longest bridge in Bali and one of the tallest in Southeast Asia with fascinating scenery. The main street around the village is also in good condition although not too wide. Unfortunately, the accessibility to the tourism attractions in Catur Village such as to the marigold plantations and the Segeha Waterfall still need to be improved, because the street does not have asphalt or paved surface. Even, there is no clear path yet to access the Segeha Waterfall and the path to do trekking in the hill is also difficult to pass. For the communication accessibility, Catur Village already covered with stable 4G Internet signal with good speed. Connectivity is essential, as tourist nowadays 'take their social network' everywhere they go, in order to instantly share their most recent travel experience, which could make their friends and followers become curious about the place they visit.

Amenities in Catur Village

Sugiyama (2011) asserted that the amenities in tourism development include a range of facilities to meet accommodation needs including lodging, food and beverage provision, entertainment venues, retailing and other related services. French in Sunaryo (2013: 173) provides a limitation to the definition, suggesting that amenities is not a tourism attraction in itself, but with a lack of amenities will make tourists avoid certain destinations.

Catur Village already has accommodation in the form of Padma Indah Ashram Lestari, owned by outside investors. Ashram is located on the sidelines of the hills of Catur Village and is used for meditation activities several times a year. In addition, the management has been submitted to the village, but until now has not started to market it. Beside of Asram, there is no other accommodation service in Catur Village right now for supporting tourism activities. The spots that have the potential to be developed as drive-through or day-trip destinations are also still lacking in basic amenities such as international standard toilets and holding areas to handle medium-sized and large groups.

Ancillary Services in Catur Village

Sunaryo (2013) stated that ancillary services are mostly related to the availability of public facilities and facilities used by tourists that also support the implementation of tourism activities. Ancillary services may include banks, ATMs, telecommunications, hospitals and so forth. While Sugiyama (2011) explains that the ancillary service includes the existence of various organizations to facilitate and encourage the development and marketing of tourism destinations concerned.

Catur Village already has some of the basic ancillary services in places, but they still need to be further developed. There is already a bank, a health clinic, a petrol station, several minimarkets, and some shops in the village. At the time of writing, there is no restaurant or café in the village that can serve international guests with modern amenities. Meeting the standards of hygiene, sanitation, and

service is one of the challenges to be overcome by Catur village in its effort to develop its community-based tourism.

Community-Based Tourism

Based on ASEAN Secretariat (2016), Community Based Tourism (CBT) is a community owned and operated tourism activity, managed or coordinated at the community level, which contributes to the well-being of communities through supporting sustainable livelihoods and protecting valued socio-cultural traditions and natural and cultural heritage resources. Based on the above definition, CBT must:

1. Involve and empower community to ensure ownership and transparent management.
2. Establish partnerships with relevant stakeholders.
3. Gain recognized standing with relevant authorities.
4. Improve social well-being and maintenance of human dignity.
5. Include a fair and transparent benefit sharing mechanism.
6. Enhance linkages to local and regional economies.
7. Respect local culture and tradition.
8. Contribute to natural resource conservation.
9. Improve the quality of visitor experiences by strengthening meaningful host and guest interaction.
10. Work towards financial self-sufficiency.

These principles are integrated into and expressed as performance criteria in the standard. For a tourism village, it is imperative that the tourism should be community-based, as in CBT, the local community will be the focus of tourism development and will get the most benefits from the implementation of tourism in their region. As such, the needs and concerns of the community, including the sustainability of the community's way of life, can be better preserved and maintained. In CBT, tourism is not only concerned about the return on investment for the investors, but also the economic, societal, and environmental well-being of the local community.

Community Based Tourism (CBT) is expected to contribute to the welfare of society by providing a sustainable source of income and at the same time maintaining the existing social and cultural traditions and natural and cultural resource (ASEAN Secretariat, 2016). From the interview with *Perbekel* Catur (Village Chief) and the leader of the local tourism council, this concept is what the village seeks to develop in order to develop their economic welfare while still preserving the traditions and the uniqueness of nature and the existing culture (Antara, 2017, personal communication; Rupa, 2018, personal communication).

In the meantime, the main sources of income for the Catur Village community are from coffee, orange, marigold, and vegetable plantations. Located 1,250 m above sea level, Catur Village has a lush volcanic soil and a cool climate that make different types of plantation commodities grow well in here. Even the Arabica coffee production of Catur Village has been patented and has gained world recognition. From 746 Ha of Catur Village area, 630 Ha is managed as moor and 320 Ha is managed as community plantations (Catur Village, 2011). There are 510 families in the Catur Village, where most of the livelihood comes from plantations and livestock, while a small proportion is engaged in trade and other industries.

Referring to Bangli Regency statistics, in 2017 it is projected that 49% of the population is productive age group 15-49 years (Bangli in Figures, 2016). In Catur Village, many young generation of productive age are forced to migrate to Denpasar or Badung, because of two factors, namely the absence of high school (*Sekolah Menengah Atas*) in their own village and the lack of employment outside of become farmer. Regarding the availability of human resources, Catur Village has educated workforce of productive age, especially those who attend school or study

in tourism and hospitality, but they are forced to migrate to urban centers such as Kuta or Denpasar because of lack of tourism-related employment in their own village. In addition, most young people who have been or are working on cruise ships and returning to their village want to start their own business in the village but are not sure where to start.

Currently, there is a desire of a group of community supported by village officials to develop a tourism village in Catur Village. There has been some assistance and counseling conducted by various agencies both at the district and provincial levels as well as from several other organizations, for example in terms of processing coffee with wet process, livestock raising, processing of herbal plants for ready-made products, and others. However, there has been no assistance in terms of tourism development.

Identification of Challenges based on PESTLE Analysis and Potential Solutions

By using PESTLE Analysis, this study has identified some challenges that Catur Village community faces in starting and developing their community-based tourism, those challenges and their respective potential solutions are grouped into seven sectors, which are as follows:

Political sector

Balinese in general is following two kind of societal systems, which are formal government system and the system of local custom (*adat*). In the formal governmental system, Catur Village has been supported by government of Bangli Regency to start and develop their village as tourism village. But it is useless if the local *adat* is does not support that. In addition, the village is also divided not only in terms of three local governmental units (i.e., "*banjar*") but also local farmer groups ("*subak*"), both of which have a strong hold on the community. Both units have to be involved in the community-based tourism program. The elders in both the *banjar* and *subak* must be involved and lead the community because Balinese in general has culture that they respecting and tend to follow their elder in the society.

Economic sector

As previously discussed, presently the prominent source of livelihood of Catur Village community is from the plantations that give some disadvantages of their economy, such as rely on the long harvest period and the possibilities of harvest failure because of pest infestation or climate change, and those conditions make Catur Village community has vulnerable source of economic income that should be supplemented with another source. By developing the potential agro-tourism in Catur Village, complemented with eco-tourism and educational/cultural tourism, the community will have other livelihood beside of plantation products without leaving their main livelihood, so their economic just become better and stronger. The coffee farming and processing, in particular, could serve as the anchor for the tourism development in Catur village.

Social sector

Many people in Catur Village do not realize the tourism potentials they have because they think what they see every day is common thing and they are not sure what kind of tourists who will be interested to visit their village. They have not realized that there are many types of tourists, and among them there are special interest tourists who will be interested to tourism attractions in Catur Village. Additionally, there is generally *a priori* attitude among Balinese communities, which is also present in Catur village. As such, many of the community members are still in the 'wait-and-see' phase. If they see that one or several efforts in getting

tourism into their village become successful, only then they would consider to take part in the tourism development (Saputra, 2017, personal communication).

One of the developments to be considered in developing Catur Kintamani Tourism Village by not spending too much on the initial cost is through visual promotion, especially utilizing the young generation's desire to post their vacation photos and selfie at "hits" tourist attractions to be uploaded to social media. Selfie activities or taking pictures by yourself is an increasing trend, especially for millennial generation.

According to Google statistics, as many as 93 million selfie photos has been taken with Android smartphones since 2014 (Fessler, 2017). The millennial generation usually take photos or videos in picturesque places or places that have beautiful or unique scenery. After that they will upload the photo to their social media account. Their followers who see the photo will be curious to even come to the place to do the same. In the end people will feel up-to-date if they have not yet visited the place. Indirectly, the millennial generation that did selfie and uploaded it to social media has promoted the places that are in their photos.

Technological sector

Most of Catur Village community still has less skills and knowledge about technological sector to support them in developing their village, such as how to use social media to promote their destination affordably, particularly when aiming towards the Millennial generation. The local tourism council that has already been formed could show the community how to make use technological advances such as using smartphones, digital cameras and social media to support and promote their village. This can be done in cooperation with institutions like universities, in which the students are mostly from the millennial generation that can help the village to develop their social media presence.

Legal Sector

In order to operate as a community-based tourism, Catur must be recognized at the regency level as a 'tourism village' (*Desa Wisata*). As such, the village would be able to charge local retribution to tourists that come, if they choose to implement that strategy. As of 2018, Catur has already secured the *Desa Wisata* status in Bangli Regency, as it is recognized as such through *Surat Keputusan Bupati Bangli Nomor 4 Tahun 2018 tentang Desa Wisata* (Wulandari et.al, 2018). Additionally, the village tourism council that has been formed has to recruit members to sit and run its various committees.

Ecological sector

The economic growth tends to decrease the quality of ecology sector because of overusing, overbuilding, and overcrowding the environment like what happen in Kuta and other popular tourist destinations around Bali, and it is possible to happen in Catur Village in the future when they become a successful tourism village.

4. Conclusion

Based on the analysis of the attraction in Catur Village shows that this village has the potential of agritourism tourism attractions which is plantations of coffee, oranges and marigold which also the main livelihood of the Catur Village community. The existence of hills surrounding the village is also a potential tourist attraction in the form of trekking around the plantations through the hills. Trekking is also can be done to Segeha Waterfall which has the potential to become eco-tourism in Catur Village. In Catur Village there is also Pura Pebini which has potential spiritual and cultural tourism attraction because of the cave of the source of holy spring and has a correlation with the legend of Jayapangus circulating in the

people of Bali. The potential of cultural tourism also comes from the Banjar Lampung whose people come from a mix of ethnic Balinese and Chinese.

Unfortunately, the existing tourism attractions in the Catur Village has not been supported by facilities of accessibility, amenity, and ancillary aspects that have not been adequate to support tourism activities, such as access to attractions that have not been there, the absence of amenity and ancillary facilities for tourism activities. In addition, there is no awareness from the community about the potential of tourism attractions in their village.

Despite the inadequate facilities for tourism activities, Catur Village can still start as a tourism destination village by targeting young people in Bali due to a growing trend of traveling to unique places to take pictures to upload to social medias, as they generally do not require overnight facilities such as hotels which are not yet available in Catur Village. Of course, as time goes by, Catur Village must certainly improve the quality of tourism support facilities to become a successful tourism destination village, so the community has new potential livelihood to improve their economic growth.

References

- Ajayi, V.O. 2017. *Primary Sources of Data and Secondary Sources of Data*. 10.13140/RG.2.2.24292.68481. https://www.researchgate.net/publication/320010397_Primary_Sources_of_Data_and_Secondary_Sources_of_Data. Accessed on 11 October 2018.
- Antara, I.M. 2017. Personal communication/interview. Conducted on 11 October 2017.
- ASEAN Secretariat. 2016. *ASEAN Community Based Tourism Standards*. Jakarta: Association of Southeast Asian Nations.
- Badan Pusat Statistik Kabupaten Bangli. 2016). *Kabupaten Bangli Dalam Angka*. Bangli: Arysta Jaya.
- Catur Village. 2016. The Real Beauty of Balinese Village. <http://www.caturvillage.com/#>. Accessed on 9 July 2018.
- Creswell, John W. 2010. *Research Design : Pendekatan Kualitatif, Kuantitatif, dan Mixed*. Yogyakarta: Pustaka Pelajar.
- Desa Catur. 2011. Welcome to Desa Catur. <http://desa-catur.blogspot.com>. Accessed on 9 July 2018.
- Denscombe, M. 2010. *The good research guide for small-scale social research projects*, 4th ed. Berkshire, England: McGraw-Hill.
- Dwi Setiawan, I.B. 2015. *Identifikasi Potensi Wisata Beserta 4A (Attraction, Amenity, Accessibility, Ancillary) Di Dusun Sumber Wangi, Desa Pemuteran, Kecamatan Gerokgak, Kabupaten Buleleng, Bali*. Bali: Udayana University.
- Fessler, L. 2017. Scientists figured out why your selfies are funny and authentic but everyone else's are so narcissistic. *Quartz*, 17th Februari. <https://qz.com/912562/scientists-figured-out-why-your-selfies-are-funny-and-authentic-but-everyone-elses-are-so-narcissistic>. Accessed on 10 July 2018.
- Krisnayanthi, Y., Erfiani, N.D., & Susanto, P.C. 2018. The Myth of Prayer Etiquette at Pebini Temple in Catur Kintamani: Structure, Meaning, and Social Function. *Proceedings of the International Seminar on Linguistics, Education, and Culture*. Malang: 1 October 2018.
- Rastogi, N. & Trivedi, M.K. 2016. PESTLE technique: a tool to identify external risks in construction projects. *International Research Journal of Engineering and Technology*, Vol. 03 (01): 384-388.
- Rupa, IGN. 2018. Personal communication/interview. Conducted on 1 May 2018.

- Saputra, I.G., 2017. Personal communication/interview. Conducted on 14 October 2017.
- Sugijama, A Gima. 2011. *Ecotourism: Pengembangan Pariwisata berbasis konservasi alam*. Bandung : Guardaya Intimarta.
- Sunaryo, Bambang. 2013. *Kebijakan Pembangunan Destinasi Pariwisata Konsep dan Aplikasinya di Indonesia*. Yogyakarta: Gava Media.
- Suwena, I Ketut & Widyatmaja, I Gst Ngr. 2010. *Pengetahuan Dasar Ilmu Pariwisata*. Denpasar: Udayana University Press.
- Wulandari, M, Susanto, P.C., Andityawan, I.M., Sinlae, J.B., Wiryadikara, R.P, & Adiada, A.A.K. 2018. *Pendampingan Kelompok Sadar Wisata Desa Catur Kintamani Menuju Desa Wisata yang Kekinian*. Paradharma: Jurnal Aplikasi Iptek, Vol. 2 (1) (in press).

