

Mapping of herbs farming as the theme of Catur Tourism Village, Kintamani, Bangli, Bali, Indonesia

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Abstract: The purpose of this research is to formulate a mapping model on the potential of an herbal-themed tourism village based on a case study in Catur Village, Kintamani, Bangli, Bali. The methodology of the research is a qualitative descriptive study by conducting a field survey, namely collecting data by providing closed questions that ask the perceptions of stakeholders managing tourism villages in Bangli Regency, community leaders in Catur Village, small business owners in Catur Village, and the Village Heads. The research results are processed using descriptive statistical analysis techniques by visually describing a set of data, which can be done in two parts, namely numerical descriptions, narrative texts, graphics, and in-depth explanations. Results of research of the descriptive analysis using tourism village mapping indicators posted Catur Tourism Village as a fairly decent village (2.52) to be further developed as a tourist village. This tourist village is mapped into four potentials, namely: nature tourism, cultural or religious tourism, herbal tourism, and agri-horticultural. Conclusion of the results of research based on the analysis of tourism potential, it can be said that Catur Village has fulfilled four aspects (4A) in offering tourism product of four main attractions, namely natural beauty, agriculture, culture or religion, and herbs. In terms of accessibility, road access to Catur is very adequate. In terms of amenities, facilities such as homestays, food and beverage providers, banks, health services, and others are quite available at Catur. As for ancillary, the institutions in Catur have led to full support for the development of the tourist village.

Keywords: catur village, tourism village, herbal, tourism development, rural tourism.

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Introduction

This research is supported by the ideals of tourism that are insightful and in harmony with the establishment of a model for developing herbal tourism villages to encourage the government and rural communities to more easily improve their economy and have a positive impact on tourism, which is expected to be able to (1) bring in foreign exchange for the country through currency exchange. foreign tourists in tourist destinations, (2) a potential market for local community goods and services, (3) increasing the income of the people whose activities are directly or indirectly related to tourism services, (4) expanding the creation of job opportunities, both in sectors that are directly related such as hotels, restaurants, travel agents, as well as in sectors that are not directly related such as the handicraft industry, the provision of agricultural products, cultural attractions, retail business, other services and so on, (5) sources of local revenue, and (6) stimulate the creativity of artists, both craft small industries and artists for tourist consumption (Gayatri & Pitana, 2005); (Utama et al., 2021); (AP et al., 2020).

In line with that, the development of the tourism sector for Indonesia has long been stated in the Outlines of State Policy (GBHN) of TAP MPR No. II/MPR/1998, namely tourism development is directed at developing tourism as a mainstay and superior sector in a broad sense, which can become one of the foreign exchange earners, encourage economic growth, increase regional income, empower the community's economy, expand employment and business opportunities,

and increase regional income. introduction and marketing of national products to improve the welfare of the people while maintaining the national personality, and religious values as well as preserving the function and quality of the environment (Sagoff, 1974); (Utama, 2014); (Leonandri & Rosmadi, 2018).

Raising public awareness with research results in the form of books and scientific publications is believed to increase public awareness of the importance of changing lifestyles, with the concept of returning to nature, and the higher public interest in herbal treatment. Treatment with herbs can be collaborated with the tourism sector, especially for the Province of Bali, and can also be collaborated with other sectors according to the local wisdom of an area (Leonandri & Rosmadi, 2018).

This research is directed to determine herbal tourism village development. The potential of herbal plants in Indonesia is quite high and the tourism potential is also quite potential so this practical and applied research will confirm the motivational factors for travel, the attractiveness of the destination as a tourism destination, tourist satisfaction factors, especially their interest in herbal plants as an alternative treatment and at the same time. as tourism potential (Lubis et al., 2020); (Utami et al., 2019).

The villages that are the research sites are villages that have the potential for herbal plants in Bali and have been visited by domestic and foreign tourists. The villages in question are located in several villages in Bangli Regency, Badung Regency, and Buleleng Regency. The resulting mapping model can be used for the development of herbal tourism villages in Bali and Indonesia. The village that is the locus of research is Catur, Kintamani District, Bangli which has the potential for herbal plants and is being promoted as a tourism village (Utama & Trimurti, 2019); (Utami et al., 2019).

The island of Bali as a world tourist destination has a unique culture and society so that it can become a tourist attraction. In line with the presence of various nations in the world who come because of the uniqueness of Balinese culture and the natural beauty of the island of Bali, their presence also brings changes in the social life of the community. One of them is changes in daily livelihoods that are more directed toward the tourism sector. The existence of opportunities in the tourism sector requires competent and professional human resources in the tourism sector. In this regard, the Dhyana Pura University research roadmap has been established by setting the achievement of long-term goals, namely research with a local focus but having a global impact. Achievement of long-term goals through milestones (Junaedi et al., 2021).

The next achievement is research with a national-regional impact in the 2015-2020 period. The next achievement is research with international impact in the period 2021-2025. A strong and dynamic research atmosphere is a prerequisite for developing the capacity of lecturers, and improving the quality of research activities and results. The synergistic collaboration between the Dhyana Pura University Research and Community Service Institute and the Faculties and Study Programs and Study Centers which are managed directly under the Research and Community Service Institute must be further enhanced to improve the research atmosphere. Each study program at Dhyana Pura University has one or more scientific strengths that correspond to the four main research focuses of the university. Research results are published jointly between lecturers and students in national and international journals or seminars. The Study Centers that will exist as the spearheads of the research drive each has a roadmap and relevant research topics to support the university's leading research focus. All of these are designed to increase the quantity and quality of research, community service, and publication of lecturers' scientific works through various supports and training to obtain research funding support and community service (Feoh et al., 2021); (I Wayan Ruspindi Junaedi et al., 2022).

Tourism exists and grows because of differences, uniqueness, and locality, whether in the form of landscapes, flora, fauna, or the form of culture as a result of creativity, initiative, taste, and the human mind. Without that distinction, there would be no tourism, no people traveling or traveling. Preserving nature and culture and upholding diversity are the main functions of tourism. Nature and culture with all their uniqueness and differences are tourism assets that must be preserved. The loss of the uniqueness of nature and culture means that tourism is also lost (Pitana, 2010); (Lubis et al., 2020).

Based on the principles of uniqueness and locality, Indonesian tourism is based on the Indonesian people's philosophy of life, namely the concept of a sustainable life. The balance of human relations with God, the balance of human relations with each other, and the balance of human relations with the natural environment. This concept teaches us to uphold the noble values of religion and be able to actualize them, respecting human values, tolerance, equality, togetherness, brotherhood, and preserving the natural environment. Awareness to balance material and spiritual needs, balanced use of resources, and conservation. This concept also places humans as subjects. Humans with all their creations, tastes, intentions, and thoughts are culture. Thus, Indonesian tourism is community-based tourism and culture-based tourism. Tourism is built on the principles of the community, by the community, and for the community (Boyd, 2002); (Lubis et al., 2020).

The research carried out is an inseparable part of fields related to tourism with insight and harmony which is the umbrella of leading research at Dhyana Pura University at this time. This research is located in villages that have the potential for herbal plants in Bali. The villages in question are Catur Village, Kintamani, in Bangli Regency. Traditional villages in Bali that have the potential for herbal tourism villages, especially those located in the districts where the research takes place, are Badung, Bangli, and Buleleng. Domestic and foreign tourists who are looking for alternative tourism experiences in the form of Herbal Tourism. Krama traditional village in Bali which has the potential for herbal tourism. The method of implementing this research is confirmative research that confirms various tourism village indicators. This research will produce a Mapping Model for Traditional Health Supporting Catur Herbal Tourism Villages in Bangli Regency in 2021 (Waruwu et al., 2020); (Sara et al., 2021).

This research contributes to practical and applied social engineering in the form of mapping the development of herbal tourism villages related to traditional Balinese health. The findings of the mapping model that will be produced can be used as theoretical and practical models in making policies regarding the development of herbal tourism villages as supporters of traditional health in Bali. This research is also expected to support the development of traditional herbal health-based tourism in regencies/cities in Indonesia, as well as to support tourism science which is still classified as a very young science clump, and help encourage development in the herbal agriculture sector in Indonesia (Arintoko et al., 2020). Another hope is that the formulation of a destination model for developing herbal tourism villages can enrich the realm of science and technology in the field of destination marketing in the context of collaboration in the fields of herbal agriculture and tourism, especially during the COVID-19 pandemic (Gandasari & Dwidienawati, 2020); (Ranasinghe et al., 2021).

Methodology

This study uses a qualitative approach. Data collection was carried out using several methods, namely observation to get a physical picture of the potential of Catur Village, surveys with village tourism indicator questionnaires, and focus group discussions matching observation findings, and surveys that have been conducted. Research Instruments: The research instrument in this study was a research questionnaire. The research questionnaire in question matters related to the indicators of the tourism village from the perspective of Balinese cultural tourism.

Research Instruments: The research instrument in this study was a research questionnaire. The research questionnaire in question is matters related to tourism village indicators. Data Collection Techniques: The data collection technique used in this study is a field survey, namely data collection by providing closed questions that ask the perceptions of stakeholders managing tourism villages in Bangli Regency, community leaders in Catur Village, small business owners in Catur Village, and Village heads.

The informants in this study are stakeholders managing tourist villages in Bangli Regency, namely Wayan Sukarata (Perbekel), I Made Serinteg (Village Secretary), I Made Nuarta (Kasi Government), I Nengah Suantara (Head of Welfare Division, Ni Made Mariasih (Head of Services), I Made Sukarya (Head of Administration and General Affairs), Ni Made Tariati (Head of Planning), Ketut Rahayu (Head of Finance), I Wayan Panca Krama (Head of Catur District), I Wayan Sukadana (Kawil Lampu), I Wayan Ardana (Kawil Mungsengan), I Wayan WitrayasaStaff, I Made Suadnyana (Village staff), I Kadek Swarna Jaya (Village staff), I Nyoman Sukra Adinata (Staff),

small business owners in Catur Village, Farmer's representative Br. Catur and Lamps, Mungsengan, Herbalists, and several tourism village figures.

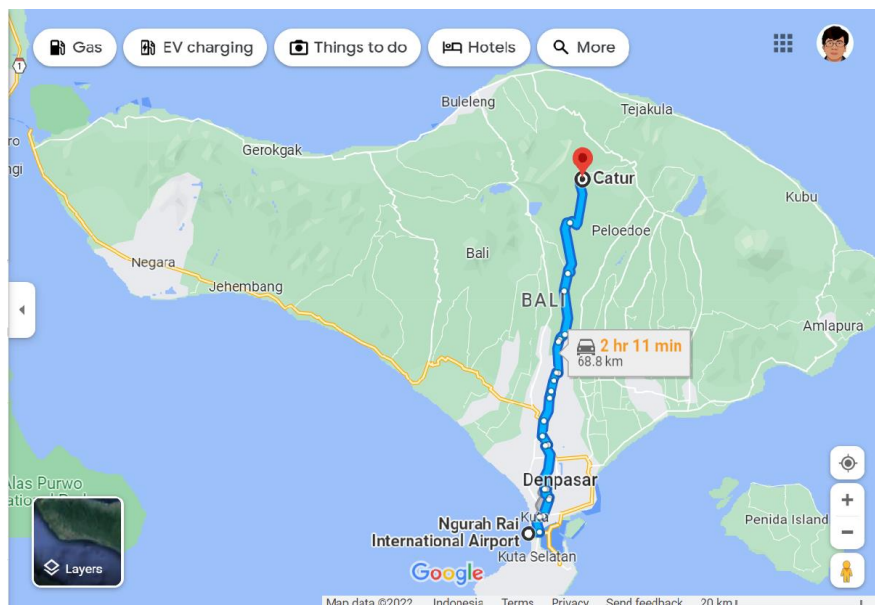
Data Analysis Techniques: Statistical description is an analysis carried out by visually describing a set of data, which can be done in two parts, namely a description with numeric, text, and graphics. Numerical descriptions consist of important parts that describe the contents of the data as a whole, such as a mode and mean, which are then interpreted in text form. Descriptions with graphics are pictures or graphs in the form of pictures, and charts, so that the data looks more impressive and communicative to the readers (Utama dan Mahadewi, 2012); (Sugiyono, 2001).

Results and Discussions

Results

Catur Tourism Village Profile

Catur Tourism Village has located 68.8 km from Ngurah Rai Airport (2 hours, 11 minutes). This village is promoted to be a herbal tourism village because it has abundant potential of herbal plants. (Figure. 1).



(Source: Google Map, 2022 by keyword "Catur, Kintamani, Bangli Regency, Bali")

Figure 1. Location of Catur Village.

After observing, the mapping of the attractiveness of the Catur Tourism Village is grouped into four categories, namely: (1) agro-tourism, in the form of arabica coffee plantations, citrus plantations, and marigold flower plantations. (2) nature tourism, in the form of trekking paths in the coffee plantation area to the Tiyang Seni waterfall and the Padma Indah Lestari Ashram (Figure. 2). (3) cultural tourism, in the form of a blend of Hindu Dharma and Chinese cultures, a Chinese grave complex, and the Pebini Temple with the mythology of Dewi Danu (Utama et al., 2022); (Sukarsih & Erfiani, 2019). and (4) herbal tourism, which was developed from the Dhyana Pura University community empowerment program with processed products "Catur Wangi" (I. G. B. R. Utama, Erfiani, et al., 2021).



(Source: Utama, 2022)

Figure 2. The natural beauty of Catur Village

This Catur Village has a quite charming natural beauty, with natural scenery in the form of mountains, expanses of plantations, cliffs, and quite cool weather (Figure. 2). The herbal plants that are the mainstay of this village are coffee, oranges, vegetables, and other agricultural commodities that can be consumed by the local village community (Figure. 3).



(Source: Utama, 2022)

Figure 3. Agro attractiveness (single origin Arabica Kintamani coffee) Catur Village.

The village also has a unique cultural potential. This potential is the acculturation of Chinese ethnic culture and Balinese Hindu culture. This acculturation can still be seen in the physical characteristics of building houses, graves, and places of worship for local residents. (Figure. 4) (Susanto et al., 2018); (Ward & Geeraert, 2016). Another object related to Chinese mythology and cultural influence is Pura Pebini, a site of worship of Dewi Danu as the protector of Lake Batur. The myth that still applies today is the prohibition to wear red clothes and jewelry when praying to Pebini Temple, which stems from Dewi Danu's jealousy of Kang Cing We, a Chinese princess who became the honey of Raja Jayapangus who was Dewi Danu's husband (Figure. 4) (Susanto et al., 2018); (Sukarsih & Erfiani, 2019); (Ward & Geeraert, 2016).



(Source: Utama, 2021)

Figure 4. Cultural and religious attraction (temples and assimilation of Balinese-Chinese culture) Catur Village.

The Focus Group Discussion about The current position of the Catur Tourism Village

The results of the survey and filling out indicators for the development of tourism villages by several stakeholders can be displayed as shown in Table 1 below:

Table 1. Assessment Results of Internal Focus Group Discussion of Catur Tourism Village Stakeholders

Code	Indicator	Score	Mean
A	Nature/Biology		
A.1	A unique and beautiful natural/geographical landscape.	72	3.00
A.2	Unique biological phenomena.	62	2.58
A.3	Endemic and unique flora	25	1.04
A.4	Endemic and unique fauna	15	0.63
A.5	Wildlife	17	0.71
A.6	A spring	88	3.67
A.7	People use beji for tourism	52	2.17
A.8	Rare plants	22	0.92
A.9	Ceremony plantation	54	2.25
A.10	Upakara plants as for traditional ceremonies	47	1.96
A.11	A medicinal plant	81	3.38
A.12	Availability of accurate information about vegetation	22	0.92
A.13	Opportunities for hiking (trekking, rafting, snorkeling, etc.)	41	1.71
A.14	Air temperature and humidity	92	3.83
A.15	Normal rainfall	82	3.42
A.16	Small industrial waste	37	1.54
B	Physical Environment		

Code	Indicator	Score	Mean
B.1	The physical environment is relatively unspoiled	83	3.46
B.2	Rice fields or plantations that are still dominant	82	3.42
B.3	The rate of conversion of paddy fields is relatively controlled	32	1.33
B.4	Have an organic rice field/garden processing system	61	2.54
B.5	Water bodies (rivers, lakes) are protected from pollution	55	2.29
B.6	Community members who use water bodies for environmentally friendly productive activities, such as raising freshwater fish	14	0.58
B.7	A sports field or a village square	78	3.25
B.8	A village map that accurately describes the local potential	72	3.00
B.9	A regional division into three zones, namely; main mandala (pure conservation), madya mandala (limited use), nista mandala (utilization)	41	1.71
B.10	Village room arrangement (zoning) that has been socialized to residents.	39	1.63
B.11	Settlement patterns that are still traditional	50	2.08
B.12	A tread in front of the yard is still dominant	60	2.50
B.13	Customary lands in the form of a setra, village forest, and profit temples.	94	3.92
B.14	Low risk of natural disasters (landslides, floods, tsunamis)	51	2.13
C	Culture		
C.1	Village myths/legends	76	3.17
C.2	Unique and distinctive traditional rituals	93	3.88
C.3	Traditional games that are still alive	54	2.25
C.4	Traditional sports that are still alive	57	2.38
C.5	A sacred dance art form that is still alive	90	3.75
C.6	A few dance arts that are still alive	77	3.21
C.7	Artistic attractions that allow tourists to get involved	75	3.13
C.8	Group of musical arts / sekehe gong that is still 'alive'	91	3.79
C.9	Group of traditional sound art	100	4.17
C.10	A Balinese dance studio	57	2.38
C.11	Artists who are still active in their creativity	38	1.58
C.12	A maestro-scale dance artist who is now dead, but his history and character are still felt by the public	22	0.92
C.13	Residents work as healers	45	1.88
C.14	A typical village cuisine with raw materials obtained from the local village	52	2.17
C.15	Residents are skilled at processing local culinary preparations (local chefs), and at least 4 people	55	2.29
C.16	Historical artifacts in the form of archaeological sites recognized by the State	41	1.71
C.17	Community actively preserves historical artifacts	33	1.38

Code	Indicator	Score	Mean
C.18	An understanding in society about the need to balance between nurturing art and commercializing art	34	1.42
C.19	Strict rules for maintaining sacred arts	69	2.88
C.20	Three heavenly temples with distinctive Balinese architectural ornaments	85	3.54
C.21	A piodalan cycle system in the temple which is carried out by krama continuously and independently	96	4.00
C.22	Rules (code of conduct) regarding procedures for entering the temple in writing that have been agreed upon by all villagers.	83	3.46
C.23	Environment around the jaba side of the temple (front and side areas) is beautifully arranged, green, and spacious.	70	2.92
C.24	Groups of farmers who still use plows.	10	0.04
D	Amenity/Infrastructure		
D.1	Houses that can be used as homestays	83	3.46
D.2	Banjar hall building that can be used as a tourist village vehicle (manager office, tourism center, and others)	76	3.17
D.3	Decent enough toilet in the Banjar hall area	73	3.04
D.4	There is a large enough parking area (minimum for 5 cars)	80	3.33
D.5	Safety and adequate village roads	63	2.63
D.6	An independent village waste management system	27	1.13
D.7	A clean and comfortable traditional market	72	3.00
E	Institutional		
E.1	Traditional Banjar structures and devices that work effectively	79	3.29
E.2	Awig-awig Banjar/village pakraman written	87	3.63
E.3	A traditional Kerta village institution	68	2.83
E.4	A village sabha institution	66	2.75
E.5	An effective Subak organizational structure and tools	84	3.50
E.6	A tourism village management agency that works effectively	70	2.92
E.7	A local-based disaster mitigation system (kulkul)	96	4.00
E.8	A Village Credit Institution that is developing a healthy and dynamic	74	3.08
E.9	Village cooperatives that work effectively	55	2.29
E.10	A community group (sekehe) that manages waste/waste sorter which has been established for at least the last 6 months.	18	0.75
F	Human Resources		
F.1	Quite a large number of people of productive age living in the village (> 30%)	52	2.17
F.2	Residents are alumni of the Tourism Vocational School (at least 2 people)	88	3.67
F.3	Residents speak a foreign language	67	2.79

Code	Indicator	Score	Mean
F.4	Residents have worked in the tourism sector (hotels, restaurants, travel, and others)	83	3.46
F.5	Groups of women citizens who have sustainable group activities (PKK, social gatherings, arts).	88	3.67
F.6	Residents work in business units formed by the adat village/Banjar (eg LPD, cooperatives, waste groups, village markets).	83	3.46
F.7	Residents become traditional-based craftsmen (carving, pande, makers of ceremonial tools, clothing, traditional culinary, and others)	70	2.92
G	Sikap dan Tata Kehidupan Masyarakat		
G.1	Residents have a positive perception of village tourism	70	2.92
G.2	Dominantly residents have an open mindset and are friendly with outsiders, especially tourists.	78	3.25
G.3	A system of cooperation that takes place on an ongoing basis	77	3.21
G.4	Small conflict potential	36	1.50
G.5	An internal conflict resolution system	44	1.83
G.6	An external conflict resolution system	28	1.17
G.7	The respect and obedience of the people towards the traditional Banjar leader are still strong	81	3.38
G.8	The proportion of the small immigrant population (maximum 25%)	47	1.96
G.9	Several residents are involved in the SME sector (traders, SMEs)	48	2.00
G.10	Have an Active Participation Type	58	2.42
H	Aksesibilitas		
H.1	The connecting road to the outside area is in good condition	86	3.58
H.2	The distance to the district city center is quite close	48	2.00
H.3	Not passed by the busy cross-provincial road	33	1.38
H.4	Have a local mode of transportation	30	1.25
H.5	Relatively low private car ownership	49	2.04
	Mean		2.52

Source: (Arida & Sukma, 2017).

The criteria range is 1.00 - 1.75: Very Less Worthy, 1.75 - 2.50: less worthy, 2.51 - 3.25: Decent enough, 3.26 - 4.25: Worthy, 4.26 - 5.00 Strongly Worthy. The results of the descriptive analysis using tourism village mapping indicators place Catur Tourism Village, Kintamani as a fairly decent village (2.52) to be further developed as a tourist village.

The mapping Potential of Herbal Plants in Catur Tourism Village

Catur Kintamani Village is currently being promoted as a tourist village, and several tourism-supporting businesses have developed, including the following:

Agropolitan plantation

- a) Coffee plants are one of the agricultural products in Catur Kintamani Village. Coffee plants in Catur Village reach 470 hectares and we have often heard of Kintamani Coffee, especially people outside Bali, have often heard about the deliciousness of Kintamani Coffee from Catur Village. The delicious taste of Kintamani coffee is nothing but the result of traditional

cultivation using only organic fertilizers and eradicating pests without using pesticides. This agropolitan plantation tour is not only the result of the coffee but the coffee processing process can be witnessed by visitors who come to the Catur village, starting from coffee logs to coffee beans.

- b) The orange tree is a fruit plant that is used in the form of fruit. But in the village of Kintamani not only the results also provided citrus fruit picking tours.
- c) Gumitir flower plants are one of the tours that are commonly used to take selfies because they are located in the middle of an orange garden, so the beauty of the gumitir flower scenery is more beautiful.

Kintamani Catur Village not only has agropolitan tourism but also has other tours as mentioned above, these tours are as follows:

- a) Nature tourism: Nature tourism in Kintamani village is in the form of tracking paths in the hills through coffee plantations, orange groves, gumitir flower gardens, Tying Art waterfalls that are still beautiful, melukat tours in Kayuan Belau, and meditation/yoga complexes at the Ashram Padma Indah Lestari.
- b) Cultural/Religious Tourism: The tours available in Catur Kintamani village is a blend of Hindu Dharma and Chinese Buddhist culture which is very unique in Banjar Lampu. Tourists will feel the culture if they are in Pengyagjagan Temple because in it there is Konco. Besides the Pengyagjagan temple, there is also the Pebini Temple which is famous for its myths related to historical stories during the reign of Sri Ida Jaya Pangus, namely holding a Piodalan ceremony at Pebini Temple by performing the Rejang dance. After every piodalan ceremony, the Rejang dancers at the end of the ceremony often disappear one by one. The loss of the Rejang dancer was born in the mythical community, which was then anticipated by the local community by draping the grain around the neck of the last Rejang dancer so that it would not be lost. Its function is to find out the missing dancers because, with the presence of grain, the public can follow the fall of the grain to a giant cave. It became a myth because of the remains of animal and human bones in the giant cave.
- c) Herbal Tourism: This herbal tour was developed by the Kejung Wanasari farmer group in the form of Catur Fragrant oil. In addition to these results, in the village of Catur Kintamani, an acupressure Massage (Massage) is provided which was previously provided for tourists who have done tracking. In Bali, no one has developed this herbal tourism, so the Catur area, it becomes the potential for tourism development.
- d) Agro Horticultural Market: In addition to the superior crops mentioned above, in Catur Kintamani village there are also other agricultural products. To facilitate the abundance of agricultural products, the local village government provides a gathering place for residents to sell their agricultural products. Other agricultural products are vegetables and fruits, tourists can take advantage of the location of this Agro Horticulture market to get fresh vegetables and fruits at farmers' prices.

Discussion

In terms of tourism development, it can be said that Catur Village has fulfilled most of the 4A elements (Attraction, Accessibility, Amenities, Ancillary). What needs to be a priority for strengthening in 2022 is institutional or ancillary. Meanwhile, as a developing tourist village, things that need to be considered as a priority in the future are elements of the physical environment, namely the arrangement and cleanliness of the village, to make tourists more comfortable visiting. Of course, homestays as amenity providers must continue to be supported and assisted so that they are better managed, and tourism village management institutions must be increasingly considered so that there is a unified vision and cohesion, including also related to recording the number of tourist visits (I. G. B. R. Utama et al., 2020); (Ismail & Rohman, 2019).

Regarding community empowerment, Catur Village is recommended to focus on Designing community actions in the short and medium term, so that there is vision and cohesion before action. Actions taken in 2022, starting from mentoring tourist lodges, developing herbal products, and training in the management/management of tourist villages, may not produce

instant results, but they are part of the planning and preparation for realizing a tourist village that is growing in the future (Utama et al., 2022); (Labonte, 1989).

Overall, the manager of the tourist attraction of Kintamani Catur Village is experiencing marketing problems which can be seen from the lack of visits, and accessibility problems because the distance of Kintamani Catur Village which is quite far from Denpasar City Center is then far from the tourist center which is usually visited by tourists making the Catur area Kintamani not many visitors. It is believed that this problem can be overcome by providing online brochures in the form of digital marketing consisting of websites, social media, and the use of influencers. In addition, it provides tourism programs/packages so that tourists are more interested in staying in the village, not just stopping by. The overnight tour packages have a direct impact on the increase in demand for rooms and culinary delights because the domino effect of the many tourist visits makes hotels and culinary delights more crowded and merchandise is given as part of the promotion of Catur village agricultural products (Junaedi et al., 2022); (Kartika, Sumada, Suwandana, 2020); (Utama, et al., 2021).

Conclusions

The Mapping of herbs farming as the theme of Catur Tourism Village as a tourist village in Bali is divided into four potentials, namely nature tourism, cultural or religious tourism, herbal tourism and agricultural horticulture. The conclusion of the research results based on the analysis of tourism potential, it can be said that Catur Village has fulfilled four aspects (4A) by offering tourism products 4 (four) main attractions, namely natural beauty, agriculture, culture or religion, and herbal medicine. In terms of accessibility, road access to Catur is very affordable. In terms of facilities, facilities such as homestays, food and beverage providers, banks, health services and others are quite available at Catur Village. As for supporting facilities, institutions in Catur have provided full support for the development of tourism villages.

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