

The *animo* Timpag people in the development of tourism villages in Bali

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Abstract: The goal of this study is to identify possible areas for tourism development in Tabanan Regency, Bali namely in Timpag Village. In Tabanan, It's a relatively new tourist destination. The success of other tourists villages in Bali seem to inspire the Timpag villagers to enhance their tourism potential. This research aims to reveal the factors that make Timpag villagers interested in building a tourist village and inventory the tourism potential. Therefore, the sample is those selected in Timpag village by purposive sampling. The research was conducted using qualitative methods. Data was gathered through observations and literature reviews. Each data set was analyzed using qualitative techniques. This research found that *animo* as a social interest is an important factor in the development of tourist villages. The research findings indicate that: First, the Timpag people are eager to develop the village's tourism potential and have shown social solidarity by prioritizing the creation of tourist infrastructures. Many forms of tourism solidarity were not caused by the role of the *pokdarwis*. The tourism *animo* has become a huge internal factor for the Timpag people for their tourism village; Second, Timpag Village has potential for natural tourism, cultural tourism, ecotourism, and special interest tourism. It has developed based on capital and social commitment based on their tourism *animo*. Some of the tourism potential hasn't developed optimally due to the lack of support from *pokdarwis*, resistance from some Timpag communities, and lack of local government assistance for tourism development in Timpag village.

Keywords: *animo*, Timpag people, tourism development, tourism village

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Introduction

Rural development is one of the Indonesian government's development programs for community welfare (Agustina and Yahya, 2022; Ridhani and Priyadharna, 2023). The community has the right to participate in development, such as tourism development in rural areas, which is confirmed in Law No. 6 of 2014. Through Law No. 10 of 2009, tourism development can synergize with rural development. Providing tourism packages in village development can add new jobs and improve the rural economy (Jaya *et al.*, 2022). Villages offering tourism services in line with Bali Governor Regulation Number 52 of 2021 are attractive because they feature unique and potentially authentic tourist attractions.

Management of tourist attractions in tourist villages can significantly benefit the villagers. Tourist villages that manage tourist attractions and have suitable accommodations can impact the community's economy, the preservation of the physical environment, and even local culture. Tourist attractions and authentic experiences in tourist villages can be the reason tourists visit. Tourist attractions that are attractive to many tourists always require tourist accommodation to support tourism activities around the tourist attraction. The availability of suitable accommoda-

tion and attractive tourist attractions in tourist villages can improve the destination's image. However, with adequate tourist accommodation, tourist activities in tourist villages will last only briefly.

Tourist villages can be realized based on tourism practices (Komiter and Rahardjo, 2023; Azikin and Fewidarto, 2023). A tourist practice is anything that has value for tourism development (Pradana and Arcana, 2020; Pradana, 2023a). Therefore, later the village can become a comfort area for tourists. Tourist village elements can be enjoyed by tourists if they are supported by adequate accessibility components (Pradana, 2018).

Many quality tourist villages are already complete with developing tourist areas in Bali. Penglipuran Village has received an international award as the best tourist village in Bali (Dharma and Pradana, 2022). The quality of the Kerta tourism village in Gianyar is built based on four potential tourism development strategies (Miryani *et al.*, 2023). Wanagiri Village in Tabanan has carried out tourism development based on the principles of *Sapta Pesona* (Wisnawa *et al.*, 2023). The quality of Batuan tourism village has been promoted through social media (Wangsa *et al.*, 2023). Munggu village in Badung has developed tourism quality with the help of *pokdarwis* (Mekarini and Kartimin, 2023). Bongkasa Pertiwi Village has superior natural tourism potential for tourism development (Wibisono *et al.*, 2023). Belok Sidan village has built an ecological tourism village with special interest tourism packages (Kiskenda and Trimandala, 2023). Kerta village was developed into a Kerta tourism village for the community's economic recovery after the Covid-19 pandemic (Miryani *et al.*, 2023). Batuan Village has been promoted as a tourist village through social media (Wangsa *et al.*, 2023). On the one hand, the people of Timpag village are taking part in developing their village into a tourist village. This trend of social practice correlates with a solid social animo in tourism development in Timpag village. Whereas, not everyone knows about the potential of their tourist village.

Timpag Village has various tourism potential (Mahardika *et al.*, 2021). Amid the successful development of tourist villages in Bali, the orientation of tourism village development has existed since the local tourism awareness group (*pokdarwis*) in Timpag Village. However, The *pokdarwis* in Timpag Village does not appear to be functioning for the development of a tourist village. On the one hand, it turns out that not all Timpag people are motivated to improve welfare through developing tourist villages. In terms of tourism, much of Timpag's tourism potential has not been developed properly. The disparity between the Timpag people's desire to build a tourist village and the form of support from the Timpag community shows that there are problems with tourism *animo* and tourism capital. The lack of scientific literacy that analyzes tourism capital and tourism animo has motivated and reaffirmed this research. This research generally aims to find strategies for developing tourism potential in rural areas. Specifically, this research aims to inventory the tourism potential in Timpag Village and try to understand the enthusiasm of the Timpag people for tourism activities. The problems are focused on Timpag people interested in developing a tourist destination in Tabanan and the types of Timpag tourism potential.

Methodology

This article was completed after going through fundamental research using a tourism perspective. Gaining theoretical benefits is something important in fundamental research (Dawadi *et al.*, 2021). The theoretical benefits of science correlate with its objectivity, point of view, and scientific perspective. As an epistemological element, paradigms can support the function of scientific perspectives (Worth & Pande, 2022). This tourism science perspective is applied with the help of the phenomenological paradigm & interdisciplinary approach. The tourism perspective used cannot be separated from the nature of the existence of tourism activities. Tourism knowledge in the theoretical review of hospitality science and cultural studies is taken into consideration in investigating the development of Timpag tourist village. The phenomenological paradigm is used considering that tourism practices in Timpag Village are not yet established or are relatively new.

This research was located in Timpag Village because there is interest in tourism development there. There is a big role of Timpag people in the development of Timpag tourist

village and relatively new in Tabanan. The successful development of Timpag Village as a tourist village cannot be separated from the Timpag people as tourism perpetrators.

Therefore, Timpag people in Timpag Village are the population of this study. The data source can come from the population (Chen *et al.*, 2024). The data source for this research was selected based on a purposive sampling technique. Purposive sampling is classified as a non-probability sampling technique (Dispar & Anggarawati, 2024). The purposive sampling technique is a planned method of selecting samples based on certain considerations (Pademme *et al.*, 2023). The most important consideration in determining data sources through the implementation of purposive sampling techniques is the form of support from the Timpag people for tourism development in Timpag village. The small number of Timpag people who play a role in developing tourist villages and are willing to provide data is a consideration in using this purposive sampling technique.

In essence, this research uses qualitative methods. Qualitative methods can be useful for searching and analyzing qualitative data (Ndu *et al.*, 2024). Qualitative data can take the form of descriptions and images (George & Voutsina, 2023). Pictures and descriptions of the tourism potential of Timpag Village and the tourism interest of the Timpag people are needed to solve research problems. The number of tourism potentials and tourist interests are considered necessary in data analysis. Therefore, the important performance analysis phase of this research determines how feasible the components of attractions, amenities, accessibility, and additional facilities in Timpag Village are. The adequacy of descriptions and images regarding tourism potential and tourism interest is more important than the amount of tourism potential and tourism interest of Timpag people to conclude. On the other hand, the number of valid tourism potentials is still not enough to formulate conclusions amidst the very lack of descriptions and images regarding tourism potential in Timpag Village. Based on this need, qualitative data can be stated as primary data for this research. Apart from that, analyzing qualitative data about the phenomenon of Timpag people's tourism interest is more feasible to realize in research than measuring the value of Timpag people's tourism interest or explaining the quantitative value of Timpag people's tourism interest. Therefore, choosing a qualitative method as a research method is strategic for solving this research problem.

Data collection was carried out using observation and literature study. Observation is a way to collect visual or descriptive data (Yusuf, 2024). Activities to observe the enthusiasm of the Timpag Village community for the development of a tourist village have been carried out since 2003-2021. The activity of observing tourism interest, and enthusiasm as tourism animo from Timpag people has been carried out for quite a long time unplanned and without permission since the inventory of tourism potential in Timpag Village. During observations, sufficient data on tourism potential has been collected since 2013. Sufficient data on Timpag tourism interest began to be achieved in 2018. Observations on the tourism interest of Timpag people in Timpag Village continue to be carried out until data saturation is reached in 2021. This technique is operational to obtain data qualitative assistance with the use of a photo camera. A photo camera can be a valuable tool for searching for data during observations in field studies (George & Voutsina *et al.*, 2023).

The data collection target for this research is equivalent to the observation indicators. According to Cresswell (2007), observation indicators include planning, perpetrators, perpetrator activities, objects, events, time, goals, emotional reactions, communication, and practice context. To solve the problem of Timpag tourism potential, observation activities have been carried out by focusing on the symptoms of other people feeling at home around the Timpag Village tourism potential zone, the expressive symptoms of different people liking when doing activities in the Timpag Village tourism potential zone, the presence of symptoms of Timpag people interacting with other people are familiar with tourism potential zoning. The tourism potential zoning seems conducive to social activities, a symptom of Timpag people's planning for the development of Timpag's tourism potential. Meanwhile, to reveal the tourist interest of Timpag people, observation activities have been directed at searching for tourism representations in social activities, symptoms of themes, symbols, and tourist texts in public spaces or public facilities in Timpag Village. It is similar to other tourist villages. Symptoms of changes in symbols and text in public spaces or public facilities there which leads to more

comfort and eye-catching, symptoms of social practices for developing tourism capital, symptoms of Timpag people involved in tourism activities, symptoms of forms of social support for the role of tourism awareness groups. There are symptoms of Timpag people being engaged in social activities around the tourism potential zoning, symptoms of representation of social solidarity for the development of Timpag tourist villages, expressions of likes or dislikes of Timpag people when listening to discourse about the development of tourist villages, and symptoms of body language that can be understood whether they like it or dislike it. The observation indicator matrix for this research can be presented in Table 1.

Table 1. Observation indicators of people's animo in the development of tourism villages

Observation Indicators	Tourism Potential	Tourism <i>Animo</i>
Tourism Planning	representation of tourism capital management	symptoms of changes in symbols and text in public spaces or public facilities in Timpag village which are more comfortable or eye-catching, symptoms of social practice for the development of tourist capital
Perpetrator	the presence of other people or Timpag people	Timpag villager
Perpetrator's Activities	representation of tourism-oriented people's activities	representation of tourism-oriented people's activities
Object	representation of tourism potential in objects in Timpag Village	symptoms of tourism interest in forms of social activities in Timpag Village
Incident	symptoms of other people feeling at home around the tourism potential zoning of Timpag Village	the existence of tourism representation in social activities, theme symptoms, symbols, and tourist texts in public spaces or public facilities in Timpag Village which are similar to other tourist villages, symptoms of social support for the role of tourism awareness groups, there are symptoms of Timpag people being involved in social activities around the tourism potential zoning, there are symptoms of representation of social solidarity for the development of the Timpag tourist village
Time	there is visible tourism potential in the morning/ afternoon/ evening	symptoms of tourist enthusiasm that can be observed in the morning/ afternoon/ evening
Objective	symptoms of other people like the potential of Timpag tourism	symptoms of Timpag people involved in tourism activities in Timpag Village
Emotional Reaction	expressive symptoms other people like when carrying out activities in the tourism potential zoning of Timpag Village	the expressive symptoms of Timpag people like to carry out activities in the tourism potential zoning of Timpag Village people's expressions of likes or dislikes when listening to discourse about the development of tourist villages body language symptoms that can be understood as likes or dislikes when listening to discourse about tourism village development

Communication	symptoms of disabled people interacting with other people intimately in tourism potential zoning symptoms of people's body language being lame when listening to discourse about tourist attractions and tourists	symptoms of Timpag people interacting with other people intimately for the development of the Timpag tourist village symptoms of Timpag people's body language when listening to discourse about tourism village development
Tourism Context	representation of tourism support to protect Timpag's tourism potential	representation of tourism support that accommodates the interest in developing the Timpag tourist village

Meanwhile, secondary research data was collected through a literature study about tourist villages in Bali. Literature study can be a selection of data based on many literary publication results (Bhattacharya, 2024). In the context of research in this natural setting, research data collection activities are mostly centered on collecting photos in Timpag Village and making descriptions based on the results of observations and literature study results without providing suggestions and intrusions on Timpag people for the development of Timpag Village.

To obtain reliable results, the data was analyzed qualitatively. Qualitative analysis is qualitative data processing that aims to formulate conclusions about scientific problems (Ab *et al.*, 2024). Following Bachri's (2010) opinion, researchers have used triangulation, negative case analysis, and member checking. Qualitative analysis of this research has been carried out in stages which include: 1) data reduction; 2) data display; 3) data description; 4) verification data, and 5) conclusion. The general description of this qualitative data analysis activity can be seen as follows.

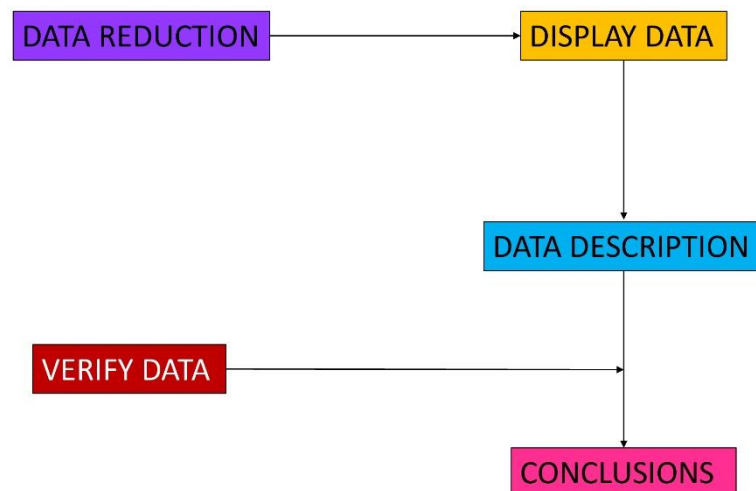


Figure 1. Qualitative data analysis

Through Figure 1, it can be seen that saturated research data is eliminated based on the research scope and tourism perspective. Data that is not valuable in the ontology of tourism science and correlates with the main problem is immediately reduced. Data reduction can be understood as a data selection stage before the data is used (Li *et al.*, 2024). Data display is the stage where data begins to be used and displayed (Suryana & Ferianto, 2023). Data description can be said to be a way of describing data descriptively (Rahman *et al.*, 2023). The research data collection is described descriptively after being displayed based on the remaining main data after data reduction. Data mode is a priority consideration during data verification. Data verification is an important stage for data credibility (Pusvitasari & Sukur, 2020). In this

research, descriptive volume development was carried out after all the data displayed had been verified. After the description of the data presentation has provided sufficient answers, research conclusions are formulated. Conclusions are offers of solutions to problems (Ahsan, 2023).

Results and Discussions

The research results show that there is a form of tourism potential in Timpag Village and indigenous people are interested in developing tourism potential. Discussion of research results regarding the animo of the Timpag people for developing tourism potential in Tabanan can be described as follows.

The Tourism Animo of Timpag People in Tabanan, Bali

Taste, shame, and motivation can influence a collective spirit in the form of enthusiasm. *Animo* is an enthusiastic individual with a social predisposition to imitate and duplicate anything for social reasons. The enthusiasm of Timpag people for community-based tourism development is relatively large. The large tourism interest of Timpag people in the context of community-based tourism development is proven by the availability of amenities, accessibility, attractions, accommodations, and the formation of tourism awareness groups (*pokdarwis*), which have great potential to support tourism village activities. The success of many tourist villages in Bali due to the role of *pokdarwis* has motivated Timpag people to collectively imitate this local community model. On the other hand, the common tastes and shyness of the Timpag people have become components that have had a big influence on various forms of social solidarity to duplicate the way tourism villages are managed. The Timpag tourism capital development model is also inseparable from the social spirit, which is influenced by the shame and similar tastes of the Timpag people. In other words, the enthusiasm of Timpag people for imitating, developing tourism capital, and participating in the development of tourist villages is not only purely based on an interest in success through tourist villages but also on a social tendency caused by social interest based on shame and similar tastes.

The enthusiasm of the Timpag people for developing tourism capital is greater than their enthusiasm for managing tourist attractions in Timpag Village. Building tourist attractions has been carried out through developing village tourism potential so that Timpag Village has a better impression and is conducive to tourism activities. To develop the village into a tourist village, the people of Timpag Village have gathered and learned about various aspects of developing a tourist village. In addition to organizational readiness, tourism locations must be prepared regarding accessibility, facilities, tourist attractions, and accommodation. Connection with the Timpag people's interest in developing a tourist village is shown by social solidarity in building tourist attractions, when opening tourist accessibility routes, seeking capital compensation, and building new accommodations and additional facilities.



(Source: Sanjaya, 2019)

Figure 2. Tourist at a new homestay in Timpag Village

Through Figure 2, the results of tourism development are of interest to tourists in Timpag Village. The Timpag's enthusiasm for developing tourist accommodation is centered on the construction of homestays. As a result, homestays are the most significant tourism capital development for the availability of tourist accommodation in Timpag Village. The modern homestay type can be stated as the type of tourist accommodation that is most available for tourist activities around Timpag tourist accessibility near tourist attractions and amenities. Among the tourist accommodations in Timpag village, quite a few homestays of this type are liked by tourists. The Timpag people own them, so a large contribution to local tourism is obtained through modern homestays.

The management of tourist areas should have good facilities and accessibility for tourist attractions. However, the role of *pokdarwis* in managing tourist attractions in Timpang Village is very lacking. There are still amenities that are not maintained, there are no Penta helix coordination meetings, many tourists do not know about Timpag Village, there is no special form of training for tourism management, there is a lack of government assistance, there is still a lot of tourism potential that has not been developed, and there is little enthusiasm for tourism among Timpag people participate in managing tourism quality. Apart from that, the *pokdarwis*' initiative to develop Timpag's tourism capital is relatively low. Therefore, the results of the development of tourism capital up to the management of Timpag tourist attractions have been largely influenced by the desire of the Timpag people to be more prosperous and social interest based on similar tastes and shame towards their family or friends rather than motivation from *pokdarwis*. The non-optimal development of Timpag's tourism capital so far is correlated with the small amount of social support and regional government assistance for their tourism *animo* orientation. The optimal development of Timpag's tourism capital into tourist attractions, facilities, and infrastructure supporting tourism activities cannot be separated from social practices that originate from tourism motivation and discourse. Discourse building can reflect both strategic design and social motivation. The plan for Timpag Village to become an attractive new tourist village in Tabanan is a discourse that continues to develop and is being realized by the Timpag people. To maximize the benefits of developing a tourist village, a traditional village perpetrators are involved with the Timpag people in maintaining social harmony and preventing things that are undesirable to the residents through coordination, revision of *awig-awig*, and rituals. The role of the Timpag people as tourism agents to regulate the rules for managing village facilities and infrastructure is a prospective effort for the development of the Timpag tourist village.

Strategically, Timpag's enthusiasm for developing the tourism potential of Timpag Village has prioritized adding tourist attractions, improving the quality of tourist accessibility, and adding amenities in the development of tourist villages. Many Timpag people were involved as volunteers in constructing amenities, tourist accessibility, and tourist attractions. The forms of support for the development of tourist attractions, tourist accessibility, and amenities in Timpag Village can be explained as follows.

Tourist attractions are tourist destinations that travelers anticipate during ecotourism and cultural tourism activities. Even though it has aspects of natural tourist attractions and cultural attractions, the development of the Timpag tourist village is not yet optimal. The lack of regional government assistance and *pokdarwis* support in accommodating tourism development is a situation contributing factor. This situation is due to the addition of tourist attractions as a result of the construction of the dam area, subak area, and tourist parks which have not been equipped with tourist amenities and accessibility that support increasing the performance of tourist attractions. Tourist attraction is the unique aspect of an area for tourist visits.

Tourist attractions can have characteristics like authenticity and uniqueness. Timpag Village has unique and authentic tourism potential to increase the attractiveness of natural tourism, cultural tourism, and special interest tourism. Improving the performance of tourist attraction development relies on the help of volunteers and forms of solidarity based on the enthusiasm of the Timpag villagers. Increasing tourist attraction is the main goal in developing tourism potential in Timpag Village. The aspects needed to improve the performance of tourist

attractions in Timpag Village are increasing the availability of tourist accommodations, amenities, and good accessibility to tourist attractions.

A network or route for easy access to locations is called accessibility. In the travel process, accessibility plays a crucial role. The accessibility of a tourist destination is determined by its road quality and the availability of transportation routes that lead to it. Access to Timpag Village is adequate. Timpag Village has a strategic road for transportation mobility on the Denpasar-Gilimanuk route which can be read via Google Maps. Various cars and motorbikes for tourism activities can pass through this route. The Timpag people have also made paths to tourist attractions, amenities, and tourist accommodation in Timpag Village. Most of these accessibility routes are off-road and relatively narrow, so they are only suitable for tourist activities without using a vehicle. Tourism enthusiasm has become a source of their social spirit because of the availability of footpaths in the Timpag tourist village. The aspects needed to increase accessibility benefits are improving the performance of tourist attractions, adding amenities, and improving the quality of tourist accommodation in Timpag Village.

The accommodation aspect is one of the important aspects in supporting tourism activities for tourists to stay in tourist areas. Timpag Village, as one of the villages developed for the needs of a tourist village, has a homestay as a place to stay for tourists when visiting. Apart from being a place to stay, at least Timpag Village also has facilities to fulfill the needs of tourists when visiting a tourist area. The success of modern homestays has inspired many Timpag people to build homestays. Several Timpag people who have capital choose to become homestay owners. The construction of accommodation in Timpag Village is still said to be relatively small. However, most of the locations are considered very strategic to be developed into tourist accommodation areas. The aspect needed to increase the contribution of tourist accommodation in Timpag Village is the addition of good local tourist attraction-based tour package variants complete with accessibility and amenities.

Among the amenities are public spaces facilitating travel. The additional aspects of the facilities themselves are facilities consisting of rubbish bins, public toilets, street lights, and fountains. The availability of these amenities cannot be separated from the impact on local people as tourism agents and volunteers. Regarding the addition of amenities in Timpag Village, the majority of Timpag people have great interest in amenities in developing the village into a tourist village but do not yet have sufficient interest in improving the quality of management of the tourist village area, so they don't have a tourism awareness group that can be relied on to handle it. Among all types of amenities, social practices based on cooperation among those with a tourism orientation are the ones that determine their existence the most. The aspect needed to increase the contribution of amenities in Timpag Village is the existence of additional regulations that regulate the function of amenities to benefit tourism activities.

Forms of Tourism Potential in Timpag Village in Tabanan, Bali

Timpag Village is within the Kerambitan District. The observation trip from Timpag Village can take less than 20 minutes to the Kerambitan and less than 40 minutes to Tabanan City. Topographically, the natural scenery of Timpag village is influenced by relatively stable rainfall every year. This rainfall condition is very suitable for plantation and agricultural activities, as well as the natural environment in Timpag Village. The beauty of this village can be seen through the vast expanse of green vegetation, from plantations to agriculture, that stretches throughout this village area. This is shown by the existence of extensive plantations and agriculture in Timpag village. As one of the villages in Kerambitan, Timpag Village is famous for its agricultural and plantation products.

Timpag Village is one of the villages with wonderful conditions in Tabanan Regency that has tourism potential. There are only a few tourism potentials in Timpag Village that are well developed in terms of tourism. The problematic functioning of the *pokdarwis*, little social *animo* in tourism, lack of local government assistance, and resistance from the local communities have impacted the tourism potential in Timpag Village not developing well and not being developed for tourism purposes. The quite a lot of selective attitude of the *pokdarwis* towards the progress of tourism development is seen as supporting social resistance to the sustainability of the de-

velopment of the Timpag tourist village. On the one hand, the small amount of tourism *animo* of local people in managing the quality of tourism, the existence of poorly maintained amenities, the absence of special training for tourism management, the absence of Penta Helix coordination meetings, the frequent absence of assistance when building tourist facilities, the lack of government assistance for development indicate problems with the functioning of *pokdarwis* for their tourism potentials.

Timpag Village has a variety of tourism potential, namely: a) Natural tourism potential in the form of views covering rice fields covering an area of more than 300 hectares of rice fields with beautiful vegetation, community activities such as farming, the habitat of the *Tyto Alba* Owl and seven springs; b) Special interest tourism potential such as a panoramic view of the Telaga Tunjung dam as an irrigation reservoir which offers attractive views for sports activities via a jogging track; c) Potential for cultural tourism originating from traditional cultural forms of the Timpag people such as traditional Balinese houses, *joged* and *topeng* Sidhakarya dances, traditional coconut oil products, Gonda vegetable chips, and salted eggs.

For cultural tourism potential, Timpag Village has several artistic activities, namely *joged* dance, *arja* Prembon, and *topeng* Sidhakarya which are members of Binal Jangkrik arts which is chaired by Gusti Wayan Sumadia. These two arts are traditional Balinese arts in Timpag Village which are often involved in sacred ceremonies. This series of activities is often referred to by the community as *ngayah* activities. The meaning of *ngayah* in Balinese terms is defined as community service or work without setting a price and paying no attention to reward rates in the framework of faith, togetherness, and social solidarity. To maintain cultural capital, *ngayah* as a form of social solidarity is necessary. Culturally, religious activities help cultivate social solidarity. Similar ideologies and ancestries allow for the development of social cohesion required for the implementation of sacred rites in the Balinese Hinduism practice sequence. Through collaboration with Binal Jangkrik Arts, new tourism arts have the potential to be created. Binal Jangkrik Arts is a local arts community that has a tourism *animo*, so it is interested, and considered cooperative in several social collaborations to support improving the performance of the Timpag tourist village. Apart from traditional cultural activities which have the potential to become new tourist arts, Timpag Village also has tourism potential of special interest in tourism activities. This tourism potential comes from the beautiful panorama of Telaga Tunjung Dam in Banjar Telaga Tunjung Kaja, Timpag Village. The Telaga Tunjung Dam has been built in an area of less than 60 ha. Based on the Figure 3, a dam called Telaga Tunjung is in Timpag Village. This dam was built in 2003 for the needs of water channels to the Tanggun Titi area in Beraban Village and was inaugurated by Susilo Bambang Yudhoyono as President of the Republic of Indonesia in 2008. As a result of the collaboration between volunteers and Timpag tourism agents, the potential for tourist attractions related to Tunjung Lake can be realized. It is interesting to note that this dam area is always busy during the Galungan and Kuningan holidays because it is often used for staging the *joged* dance and the *topeng* Sidhakarya dance. To make it attractive to tourists, the Telaga Tunjung dam area is being built at *balai subak* and is a tourist park that has the potential for cultural tourism activities, ecotourism activities, and special interest tourism activities. With the tourist park and *balai subak*, not only the people of Timpag can carry out cultural activities, exercise, and learn about *subak* but also tourists. This activity can certainly have positive implications for the Timpag people considering that there has been no action to develop tourism potential so far which has resulted in damage to the village environment. The management of *balai subak* and the tourist park has the potential to be sustainable as amenities considering that the Timpag villager also needs them for social and cultural education purposes.



(Source : Sanjaya, 2019)

Figure 3. Telaga Tunjung Dam as a tourist attraction in Timpag Village

Discussions

Power is not just a top-down force but is dispersed and embodied in various forms of knowledge, institutions, and social practices (Alcantra & Santos, 2022). In the context of Timpag Village, power dynamics play a crucial role in shaping tourism development. The cultural tourism potential of Timpag Village can be understood through the habitus of its inhabitants. Their practices, traditions, and ways of life form the cultural capital that attracts tourists. Natural tourism potential and cultural tourism potential can be deconstructed to uncover underlying assumptions.

A strategic design and social motivation can be reflected in discourse construction (Pradana, 2012). The emphasis on strategic planning to manage limited resources and external challenges suggests an underlying tension between aspirations for tourism development and the practical constraints faced by Timpag Village. Strategic planning emerged and is in demand due to the increasingly limited internal resources of organizations and the many external challenges that are influenced by the performance and role of the organization (Ayuningtyas *et al.*, 2015).

There are aspects of accessibility, amenities, tourist attractions, and accommodation that need to be prepared for tourist areas in addition to organizational readiness (Aditya and Ayudiyah, 2020). The villagers' dispositions influence how they engage with and adapt to tourism development. The competition and struggles within the field of tourism development in Timpag village involve various forms of capital. The decision to develop Timpag Village as a tourism village involves various stakeholders, including local authorities, community leaders, and external organizations. These actors exert power in determining what aspects of Timpag's natural and cultural resources are highlighted and marketed. Identifying Timpag's strengths and weaknesses involves producing knowledge about the village's tourism potential. This knowledge shapes how the village is perceived and developed, reflecting Foucault's idea that knowledge and power are intertwined.

Strategic planning concerning regional development requires actual and relevant literature on regional planning conditions and concepts (Brahmanto *et al.*, 2017). The strategic design described in the text uses language that conveys certain assumptions and values. For instance, terms like tourist attractions and social solidarity carry specific connotations shaping our understanding of development. Strategic design should describe the external environment for opportunities and threats and the internal environment for strengths and weaknesses (Hermawan, 2017). Strategic planning in Timpag Village involves producing and using knowledge about regional planning, tourism potential, and community-based tourism (CBT). The power dynamics here lie in who controls this knowledge and how it is used to shape the development of the village. The enthusiasm for developing tourism potential reflects the habitus

of the Timpag villagers, shaped by their social, cultural, and economic conditions. The community's practices, such as prioritizing tourist accessibility, can be seen as efforts to accumulate and convert different forms of social capital, cultural capital, and economic capital to enhance their position within the field of tourism. Accessibility is a path or network for smooth travel destinations (Soehardi *et al.*, 2021; Attamimy *et al.*, 2023). Accessibility is an important factor in the travel process (Siswanto, 2020; Zuhra and Silvia, 2019). The level of ease of reaching a tourist area can be seen from accessibility in the form of road conditions and the availability of transportation routes to get to the tourist area (Rossadi and Widayati, 2018; Pradana, 2019).

The involvement of social solidarity and CBT principles reflects an attempt to create a self-regulating community that aligns with broader regional development goals. Social solidarity based on tourism interest is also a potential force in tourism development in Timpag Village, as seen in the following Table 2.

Table 2. Tourism development potential in Timpag Village

Tourism Village Development Potential	Information
Power	The existence of social solidarity based on tourism <i>animo</i> among Timpag people, the existence of tourist attractions that are supported by accessibility and amenities or tourist accommodation
Laxity	Weak advocacy and support from <i>pokdarwis</i> for the tourism <i>animo</i> of Timpag people, lack of regulations governing the function of amenities, lack of tour packages, lack of quality tourist accommodation, lack of improving the performance of tourist attractions
Chance	There is tourism potential, assistance from tourism volunteers and tourism agents for tourism development in Timpag Village, and revision of customary regulations for tourism purposes
Defiance	Local community resistance, lack of local government assistance

The strategic planning process situates Timpag Village within the broader field of regional tourism development. Stakeholders, including local authorities and community members, navigate this field by leveraging their capital to influence the development trajectory. Based on the matrix above, forms of social solidarity based on tourist interest and the availability of tourist attractions supported by tourism infrastructures are strengths amidst the challenges, weaknesses, and opportunities for tourism development in Timpag Village.

Strength is the cause of superior performance, which can originate from cultural excellence or the development of cultural capital (Pradana & Ruastiti, 2022; Pradana & Jayendra, 2024). The strength of Timpag Village is described as originating from cultural development, which has transformed it into a tourist park. This transformation involves exercising power by creating and disseminating knowledge about the village's cultural capital. Superior performance, cultural development, and tourist parks carry specific connotations that shape our understanding of Timpag Village's strengths. The text highlights the commodification of Timpag's cultural practices for tourism and the preservation of traditional activities like *subak* farming. The text highlights the development of cultural capital as a critical strength of Timpag Village. The cultural activities and attractions, such as the tourist park, fountains, and trekking paths, are manifestations of this capital, attracting tourists and generating economic benefits for the community. Characteristics of tourist attractions such as authentic and unique can become tourist attractions (Rossadi & Widayati, 2018; Pradana & Parwati, 2017; Pradana and Arcana, 2023). Tourist attractions are tourist objects that tourists look forward to in ecotourism and cultural tourism activities (Marwangi and Anom, 2019). Amenities include public facilities that can support tourism activities (Li *et al.*, 2022; Noor *et al.*, 2020).

Efforts to increase tourist attractions are the main factor in making tourists come to visit tourist areas (Junaidi *et al.*, 2019). The practices promoted to tourists, such as relaxing in the park, enjoying views, and learning farming techniques, reflect the habitus of the Timpag villagers. These practices are ingrained in the community's way of life and are being commodified for tourism. The authorities and stakeholders in this development control the narrative and presentation of Timpag's cultural resources. Promoting activities like trekking, enjoying panoramic views, and learning to become *subak* farmers normalizes certain behaviors and experiences for tourists. The development of Timpag Village as a tourist destination situates it within the broader field of tourism. The villagers, local authorities, and tourists interact within this field, each bringing their forms of capital and habitus to influence the dynamics and outcomes of tourism development. This normalization reflects power relations that dictate what is considered valuable and authentic in the cultural experience of Timpag Village.

Culturally, the meaning of social solidarity can be fostered through sacred activities (Pradana *et al.*, 2016; Pradana, 2021; Pradana, 2024). The similarity of ideology and cultural lineage makes it possible to build the social solidarity needed for implementing sacred ceremonies in the series of practices of Balinese Hinduism (Pradana, 2022; Pradana, 2023). With another meaning is that the Timpag villagers' mixed reactions to commodifying their culture can be understood through the concept of habitus. The internalized dispositions and values of the villagers influence their willingness or reluctance to participate in cultural commodification. The text establishes binary oppositions, such as support *vs.* resistance to cultural commodification and centralized *vs.* decentralized tourism development. The text highlights a conflict in Timpag Village, where not all villagers support the commodification of their culture for tourism. Commodification and social solidarity carry specific connotations that shape our understanding of tourism development. The text highlights the contradiction between the village's tremendous tourism potential and the limited development due to villagers' lack of support and resistance. This reflects a power struggle between those who control the narrative and development of tourism and those who resist it. The decision to commodify culture and village facilities involves power relations determining which aspects of local culture are valuable and marketable. Those who resist may value cultural authenticity over economic gain, reflecting a different habitus from those who support tourism development. Developing tourism amenities such as homestays, restaurants, and accessibility infrastructure represents economic and social capital investment. The support and help from tourism awareness groups are crucial in shaping the knowledge and practices related to tourism development. The lack of support reflects a gap in the dissemination and control of knowledge, affecting the villagers' ability to realize their tourism potential fully. The limitations in these amenities suggest a need for more excellent investment and support to enhance the village's tourism potential. The text situates Timpag Village within the broader field of tourism development, where various stakeholders, including villagers, local authorities, and tourism awareness groups. The strategic planning and development efforts aim to normalize certain aspects of Timpag Village as tourist attractions. The lack of support from these groups indicates a need for more resources and recognition within this field. However, the resistance from some Timpag villagers indicates a challenge to this normalization, highlighting the power dynamics at play in the community's development.

Animo is an interested, enthusiastic individual with a social tendency to participate in imitating and duplicating something based on social motivation (Pradana, 2022a). The interest of the Timpag people in developing tourism potential indicates a desire to convert cultural and natural capital into economic capital. The presence of entrepreneurs in the community suggests an existing base of economic capital that can be leveraged for tourism development. The text creates binary oppositions, such as developed *vs.* undeveloped attractions and local interest *vs.* external tourist expectations. The opportunity, potential, and impressive experiences carry specific connotations that shape our understanding of tourism development. The text highlights the significant potential for Timpag Village to become a tourist destination due to the interest of the locals and the presence of knowledgeable human resources. The text highlights the contradiction between the village's existing potential and the undeveloped state of specific attractions. The ability to identify and develop hidden attractions like waterfalls reflects control over local knowledge and its transformation into marketable tourism products. The practices and disposi-

tions of the Timpag villagers, shaped by their habitus, influence their approach to tourism development. The opportunities for forming new commodities and developing tourism services position Timpag Village within the competitive field of tourism.

Obstacles have a negative meaning and can become a threat. Meaning reflects the value of practice attributes (Pradana, 2023b). The text presents binary oppositions, such as threat *vs.* opportunity and cultural exploitation *vs.* preservation. The language used in the text, such as pressure, obstacles, and cultural exploitation, carries specific connotations that shape our understanding of tourism development. The resistance of Timpag community members to developing tourism potential reflects a power struggle within Timpag Village. Concerns about cultural exploitation and the loss of cultural values indicate a conflict over who controls the knowledge and representation of the village's culture. The resistance to tourism development can be understood through the concept of habitus. Their reluctance to engage in tourism reflects a habitus that values traditional ways of life and occupations outside the tourism sector. The absence of support from tourism awareness groups indicates a need for more resources and recognition within the field of tourism development. The absence of support from tourism awareness groups exacerbates this issue, as there is no mediation to bridge the gap between proponents and opponents of tourism development. The community's efforts to work together independently despite the lack of external support reflect a form of self-governance. The text highlights the contradiction between the community's interest in developing tourism and the resistance to cultural commodification.

Conclusions

This research has found a level of tourism interest that can become social capital for developing the Timpag tourist village. A social solidarity movement based on large tourist animo has replaced the role of the *Polaris* in Timpag Village. On the other hand, the tourism potential of Timpag Village cannot be developed because of its small tourist interests. The study's findings on strategies to enhance Timpag tourism potential in Tabanan, Bali, lead to the following conclusions: 1) The results of developing tourist attractions amidst the dynamics of tourist interactions have motivated tourism actors to build tourist villages in Bali. The desire of the Timpag Villager to increase its tourism potential is demonstrated by the social solidarity that emerges when new tourist attractions increase. In line with this, the interest of the Timpag people has increased in social solidarity activities to build community-based tourism (CBT), complete with *pokdarwis*. The success of this tourism activity in Timpag village is influenced by the tourism animo as an enthusiasm of the Timpag community, which is inspired by the success of developing tourist villages in Bali. The spirit of tourism is a significant internal factor for the Timpag people when working together for their tourist village. The people of Timpag are very enthusiastic about developing the tourism potential of their village and showing social solidarity by prioritizing the creation of tourist attractions, accommodations, and amenities, increasing accessibility, and even revising customary rules to develop their tourist village. However, the role of the *pokdarwis* does not have much impact on the solidarity in the development of the Timpag tourist village. Among those with a low tourism animo as an interest in tourism and are reluctant to participate, cultural commodification in the development of tourist villages is an obstacle to tourism progress, character problems, and the result of the internalization of cultural values in the Timpag villager. The absence of strong support from tourism awareness groups in Timpag village exacerbates this problem because there is no mediation to bridge the gap between supporters and opponents of tourism development; 2) Identifying the strengths and weaknesses of Timpag village has generated knowledge about the village's tourism potential. Timpag Village, located in the Tabanan area, has natural, cultural, and particular interests and ecotourism potential. Some of the tourism potentials in Timpag Village have yet to be optimally developed due to a lack of support from *pokdarwis*, resistance from some Timpag communities, and a lack of regional government assistance for tourism development in Timpag Village. This tourism potential is developed into capital-based activities and social commitment based on tourism interest. The Timpag community's interest in developing tourism potential shows their desire to convert cultural and natural capital into economic capital. Members of the Timpag

community who have succeeded in developing tourism capital have at least had implications for their village's advancement development direction.

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