

The Challenge of Young Generation Involvement in Sustainable Tourism Development

"Case Study of Jatiluwih Tourism Village Bali-Indonesia"

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Abstract—This study aims to analyze the role of the young generation in the development of subak based cultural tourism products in Bali. This research uses *tri hita karana* concept, the concept of cultural attraction product, sustainable tourism, and dramaturgy theory. Data were collected by observation, in-depth interview, and literature study. The analysis technique used is qualitative descriptive analysis. The results of this study indicate that the young generation is the “tools” in the development of cultural tourism products based on subak. Subak as a system and social organization of Balinese society will be appropriate if developed by the younger generation who become the next generation of cultural actors in the area. Youth efforts in supporting the development of subak-based cultural tourism products include; community empowerment through the involvement of young generation and direct participation of young generation in tourism village management.

Index Terms—The role, young generation, sustainable tourism, tourism village

I. INTRODUCTION

The sustainability of Subak irrigation system appears to be threatened due to the rapid development of Bali tourism which has brought many changes in various aspects of community life. Challenges or threats either directly or indirectly to the preservation of subak from the era of globalization derived from various sources of Bali tourism. The threat of tourism, among others: 1) The declining interest of the younger generation to become farmers. Tourism has indeed been able to increase opportunities for rural populations to seek livelihoods in the tourism sector, so that the pressure of the population in the agricultural sector can be reduced. Nevertheless the impact of tourism also affects the younger generation of Balinese who are no longer willing to farm because of the wide gap between the agricultural and tourism sectors; 2) The rapid transfer of irrigated rice field land to other uses outside agriculture (Sutawan, 2005 [1]).

The existence of competition of agricultural land use or water resources between agricultural sectors with tourism since two decade are lately felt in Bali. In the competition, agriculture is always forced to succumb or be defeated under the pretext of other sectors more promising to generate foreign exchange to finance the development of Bali and Indonesia generally. Proven that the decline in agricultural land and switching functions into non-agricultural is very significant. From 1985-1989 the average decrease of rice field area per year is about 1000 hectares (ha) more, since 1994 approaching 4000 ha / year, and in 2000 the decrease of rice field in Bali reaches 5000 ha / year. The area of Bali Island is 563,286 ha; the area of rice is 97,337 ha. So only 17% of the island of Bali is a stretch of rice fields. If this continues, it is about to decrease red lights for Bali agriculture generally, especially subak (Dharmayuda, 2001 [2]).

Basically the condition of the agricultural sector in Bali is in a very weak and marginalized condition. According to Windia (2006) [3]), it indicates that the growth of the agricultural sector is the lowest compared with other economic sectors, which is about 2.1% per year. Agricultural sector contribution to GRDP Bali continues to decline and now stands at 19%. Labor employed in agriculture is the highest, more than 40%, while the growth of labor intending to enter the agricultural sector is estimated at 2% per year. Currently, Subak has become one of the cultural tourism products that develop in tune with the tourism industry in Bali. Without rice paddies, subak is unlikely to exist and without subak sustainability for the sustainability of agricultural development in Bali will be threatened as well. If agriculture in Bali is lost, of course the culture of Bali which is based on the culture of agriculture that also slowly began to be abandoned.

When the Balinese culture was abandoned, that is when Bali tourism began to miss the identity that leads to the unsustainable development of tourism in Bali. In addition, regeneration in development is also an important point for cultural sustainability. The younger generation as cultural successors should have a more

active role to support the development of subak culture-based tourism. Thus, rice fields and their organizations need to conserve subak for the sustainability of agricultural development and cultural tourism in Bali. This research tries to see the young generation involvement in sustainable tourism development in the Jatiluwih village. Especially to analyse the role and efforts taken by the young generation of Bali in the preservation of subak as a cultural tourism attraction that supports the sustainability of Bali tourism products and development both for agriculture and tourism itself.

Young generation plays an important role in maintaining cultural sustainability. The young generation is the next generation of culture that has been inherited by the ancestors with various philosophies and meaning of high value. The role and participation of the younger generation in preserving Balinese culture is desirable to maintain Balinese cultural identity, and subak is one of the identities that must be maintained. When the subak slowly begins to disappear, this represents a major threat to Balinese culture (Saputra and Tirtawati, 2017) [4]. Subak has been recognized as a world cultural heritage set by UNESCO in 2012. Subak has many advantages that need to be maintained because it is not owned by other regions (Pusaka Indonesia, 2012 [5]). This research is important to see how far the role of young generation and the efforts that can be taken to participate in involvement to develop tourism products based on subak in Bali.

II. LITERATURE REVIEW

A. *The Concept of Sustainable Tourism*

Tourism is expanding rapidly, including accretion of accommodation capacity, local populations and the environment, where the development of tourism and new investments in the tourism sector should not have adverse impacts and can blend with the environment if it maximizes positive impacts and minimizes negative impacts. So some initiatives have been taken by the public sector to regulate tourism growth to be better and put sustainable tourism as a priority because good business can protect the sources or assets that are important to tourism not only for now but in the future.

Sustainable tourism development is essentially concerned with ensuring that the natural, social and cultural resources utilized for tourism development in this generation can be enjoyed for future generations. Tourism development should be based on sustainability criteria which means that development can be ecologically supported in the long run as well as economically, ethically and socially equitable to society (Sustainable Tourism Charter, 1995 [6]). Sustainable tourism development is a development that can be ecologically supported as well as economically feasible, as well as ethically and socially equitable to the community. That is, sustainable development is an integrated and organized effort to improve the quality of life by regulating the continuous provision, development, utilization and maintenance of resources. This can only

be accomplished by a good governance system that involves active and balanced participation between the government, the private sector and the community.

Sustainable development is not only concerned to environmental issues, but also issues of democracy, human rights and other broader issues. It is undeniable that up until now the concept of sustainable development has been regarded as the best development "recipe", including tourism development. Sustainable tourism development can be identified through its elaborated principles. Principles include participation, stakeholder participation, local ownership, sustainable use of resources, community objectives, attention to carrying capacity, monitoring and evaluation, accountability, training and promotion.

The Concept of Cultural Attraction Product

According to this restriction, tourism products are all forms of service enjoyed by tourists from leaving their homes to return home. The elements of the tourism product which are a package that cannot be separated, namely: 1) Tourist attraction contained in tourist destination areas that attract people to come to visit the area; 2) Facilities needed at the destination, such as: accommodation, restaurant, bar, entertainment and recreation; 3) Transport that connects the country of origin of tourists with tourist destinations such as transportation at the destination to the tourist attraction.

The characteristics of tourism products are as follows: 1) The result or tourism product cannot be separated; 2) Prospective customers cannot taste the product to be purchased; 3) Results or tourist products cannot be dumped; 4) The result or product of the tour depends a lot on manpower; 5) Results or tourist products do not have objective standards or measurements; 6) The role of intermediary is not required except for travel agents or tour operators; 7) In terms of ownership of the business of providing tourist products requires a large cost, high risk and demand is very sensitive.

The tourism product is an integrated product arrangement, consisting of tourist attractions, transportation, accommodation and entertainment where each element is prepared by each company and offered separately. The tourism product is a series of various interrelated services, i.e. services generated from various companies (economic terms), community services (social terms) and nature services. According to Suswantoro (2007) [7] in essence the definition of tourism products "is the whole services obtained and perceived or enjoyed by tourists since tourist left their residence to the selected tourism destination and back home where they live".

Mason (2000) [8] and Poerwanto (1998) [9] have made a formula about the components of tourism products, that consists of: 1) Attractions, namely attractions of nature, culture and man-made such as festivals or art performances; 2) Accessibility, namely the ease of obtaining or achieving tourist destinations such as tourism organizations (travel agents); 3) Amenities are facilities to get pleasure. In this case it can be in the form of accommodation, cleanliness and hospitality; 4) Networking, which is a network of cooperation related to

the products offered both locally, nationally and internationally. Tourist products are something that can be offered to tourists to visit a tourist destination. Tourism products can be nature, culture and handicrafts community. There are several opinions expressed by experts to understanding tourism products, including:

According to Gooddall (1991) [10], tourism products start from the availability of tangible sources to intangible and in totitas more inclined to the category of intangible services. According to Burns and Holden (1989) [11] tourism products are declared as everything that can be sold and produced by combining factors of production, consumers interested in interesting places, indigenous cultures and cultural festivals. According to Kotler (2009) [12] that is as something offered to the consumer or market share to satisfy the will and desire included in physical objects, services, Human Resources involved in the organization and breakthroughs or new ideas. Suwanto (1997) [13], argues that tourism products represent the overall service gained and perceived or enjoyed by tourists since he left his residence, to the chosen tourist destination and back home where he left. From some of the above understanding, it can be described that tourist products are services that can be enjoyed by tourists from the place of origin, in tourist destinations, back home, supported by tourist attractions, facilities and services, product prices, support and network support can facilitate travel activities.

The Theory of Role (Dramaturgy)

Dramaturgy according to Erving Goffman (1959) [14] is looking at social life is like a performance of drama. In other words, Goffman describes the role of the people who interact and relate to the social realities he faces through the stage by using the script (storyline) that has been determined. Erving Goffman rate in social situations, as all activities of a particular participant is a performance, while others involved in social situations are referred to as observers or other participants. Individuals can show a performance for others, but the actors' impression of the show may vary. So a person can act or show something that is shown, but not necessarily everyday behavior is not the same as what he showed. Goffman divides the front stage into two parts: private front and personal front settings. Personal front includes the verbal language and body language of the performer. For example, speaking politely, pronunciation of foreign terms, talking with certain intonation, body shape, facial expressions, clothing, and so forth. While setting personal fronts such as tools that are considered as equipment that brought the perpetrator into his appearance. Like a doctor wearing a doctor's coat and a stethoscope.

Erving Goffman rate in dramaturgy need to be distinguished between the front stages with the back stage. The front stage is the part of an individual appearance that regularly functions as a way to appear publicly as an ideal figure. While the backstage is a part of individual appearance that is not fully visible, it can be possible that the traditions and character of the perpetrator are very different from what is staged. In theory dramaturgy explains that human identity is unstable and each identity

is an independent psychological psychology. Human identity may vary depending on the interaction with others.

Dramaturgy studies the context of human behavior in achieving its goals and not to learn the outcome of its behavior. Dramaturgy understands that in interaction between humans there is an agreed "agreement" of behavior that can lead to the ultimate goal of the intent of social interaction. Role play is one tool that can refer to the achievement of the agreement. Dramaturgy can only be applied in "total" institutions. The total institution is an institution that has a character in favor of some life or the entire life of the individual associated with the institution, where this individual acts as a subordinate that is highly dependent upon the organization and the person authorized thereon. Goffman defines total institutions as "residence and work in which large numbers of individuals, for long periods of time apart from the wider community, come together and participate in the way life is formally organized".

Likewise with subak the social organization is one of the total organization in which there are role and actor players. Dramaturgy is considered to play a role in agencies that demand high dedication and not to call for "rebellion", because within these institutions social roles will be easier to identify. Subak is a social organization that has various roles from its members. In it there are agreements aimed at the good of all members.

III. RESEARCH METHOD

This research is a qualitative research with sociological approach of tourism. This research is explorative study to analyze the challenge of young generation involvement on subak culture in Bali and the role of young generation in the development of cultural tourism products based on subak. The limitations in this study include: The role of the younger generation in question is the behavior of the younger generation that is expected of someone who has a status. The role is defined as the expected activity, which determines a continuity process. The various roles associated with this one status by Merton (1968) [15] are called role devices. More roles indicate the adjustment function, and as a process. A person's role includes three things, among others; a). Roles include norms associated with one's position within society. Thus, the role in this study means the rules that guide a person in a society that is specifically in the development of cultural tourism products based on subak in Bali. b). Role is something someone does in society. c). Roles are also an important person's behavior for the social structure of society.

Tourism product development efforts based on subak is an effort made in order to achieve a goal, solve the problem, find a way out in the development of cultural tourism products based on subak. Subak cultural tourism products based on the overall tourism products in a tourist village, including subak attractions, accessibility, supporting facilities and network. This research is located in Jatiluwih Tourism Village in Tabanan Regency. Selection of the location is based on the development of tourist villages that have been known to the public and

tourists have cultural products based on subak tourism, so the dynamics of its development can be seen from before the entry of tourism industry and now after the village develop as tourism tourism. In this condition the role of the young generation becomes very important as the generation that continues the subak culture.

IV. RESULT AND DISCUSSION

A. Result

The role of the young generation in the development of cultural tourism products based on subak.

This chapter describes the results of research and discussion on various forms of the role of the younger generation in the development of cultural products based on subak. There are several points of discussion including the role of the younger generation in the sustainability of cultural tourism products, the role of the younger generation in the social interaction of subak culture, and the role of the younger generation in the development of cultural tourism products.

1) *The role of young generation in cultural tourism product sustainability*

Tourism village is seen as a cultural tourism product which there is a role that is owned by every actor in it. The main problem at this time is the tourist village has grown since the first with the spirit of the Balinese ancient who have provided excellent concepts and traditions such as developing subak-based Tri Hita Karana. The purpose is also for the common good, where society will be harmonious to the environment, to fellow human beings and to God as the creator of this universe. However, now the socio-cultural changes cause of the globalization and the development of information technology all become different. Spirit of subak as the capital of tourism product development in Bali, especially in the Jatiluwih villages began to fade and to be forgotten.

In some case studies, it is not infrequently in tourism destinations are growing rapidly, the fields are increasingly displaced by other property or tourism facilities that can provide more income. This is indeed a dilemma, on the other hand cannot impose that the younger generation should become farmers. Subak nowadays has become a tourism product that has guaranteed the market from tourism demand. The rice field produced by Subak has even become the typical impressive destinations for tourists visiting Bali.

This condition is also felt by a subak observer named Kaler (2013) [16] stating that;

"At this time subak face various threats. The most serious is the interest of the younger generation to work in agriculture very low. The impression of working as a farmer is synonymous with low incomes, a dirty working atmosphere that is resulted in the younger generation of Bali away from the cultivation of paddy farming. This condition remains left unchecked, the sub creation cultural landscape will not be sustainable. Consequently we can lose the cultural identity as a valuable asset for future generations to adapt flexibly to the economic, social, ecological and cultural changes of the world".

Based on the quote, it showed that subak does have a serious threat. This is caused by the subak cultural actors who will lose their role. When associated with the theory of role or dramaturgy Goffman, this looks like a show of a drama using the setting of tourist villages in Bali. Jatiluwih village have the problem of losing the stunt. System of Subak as a stage drama in the development of tourist villages felt directly by the tourists. The cast in the drama is the local community as a subak cultural actors. More specifically, in the research, the local young generation has a huge role in maintaining the stability of village tourism dramas in order to run sustainably.

From these roles, there are various interactions that occur among the actors of subak culture such as the role of the younger generation when a cultural preservation in the village. The younger generation in the tourist village has actually taught various understandings about keeping the culture. Young generation since childhood is involved in the arts that developed in the region can take the form of dance, music, and art as well as in farming in the fields.

Social issues concerning the young generation in the tourist village that occurred today is so widespread, such as the loss of interest of young people to work in the agricultural sector. It becomes a reference, so that the involvement of the local young generation in the development of tourism more in priority. The younger generation as agents of change has the potential and huge opportunities to be empowered in this sector. The young generation with all its advantages is expected to be a link between local wisdom with the needs of tourists, as the development of tourism progress. It is hoped that the capacity possessed by the younger generation can create harmonious relationships between local residents and tourists. Thus, events that may degrade the image of tourist areas such as apathy towards tourists, self-closing or isolation of development will be spared. The participation of all elements of society including local communities in the inclusion of tourism development is essential. This is stated in the Government Regulation of the Republic of Indonesia [17] Number 50 of 2011 on the National Tourism Development Master Plan Year 2010-2025, which states

"Community Empowerment is an effort to increase awareness, capacity, access and role of society, either individually or in groups, quality of life, independence and prosperity through tourism activities. "The younger generation as part of the local community must also be included in tourism development.

Based on the results of this study, it is showed that the role of young people is very influential in the development of tourism products in a tourist village. Tourist village as a tourism product has various challenges and problems in its development. Therefore, in the development of tourism, the younger generation must be involved in promoting a culture that is truly unique in the eyes of the world. One example, they are at least good at mastering a foreign language, before being able to give services and information to foreign tourists. In addition to language, the young generation is also expected to have a broad insight about the tourism itself and able to access

information from various social media and information directly.

The role of young generation is very important for development including tourism development. It has been proven that the history of tourism development is very instrumental in introducing tourism potential to tourists with assisted by technology. Therefore, the young generation should be empowered continuously to promote the various joints of the economy of society. In the development of tourism products, the younger generation can be activated in creating new attractions for tourists.

One way to increasing tourism in the region is to increase the community resources around the tourist attraction, in this case especially the younger generation. It is because the younger generation is a regeneration for the existing culture. If it does not provide knowledge and understanding of culture to the younger generation, then gradually, but surely the traditional culture will become extinct on its own. Of course, it is not expected, because culture is an ancestral heritage that should be preserved. By involving the younger generation, it is certain that this extraordinary culture, owned by this nation can be sustainable. In addition, the younger generation becomes an independent generation, has positive thinking, and loves its own culture. Thus, by giving an opportunity to the younger generation to show identity as part of this nation, it is the right thing to do. Of course it must be done completely and designed in such a way. However, all that can be realized through the concrete role of the relevant government. Thus, the goal of this nation to save the culture through the role of the younger generation can be realized.

2) *The role of young generation in social interaction of Subak*

Cultural social structure refers to actual behavior related to politics, family, relatives, and education. In this context there are several organizations other than the subak who actually already play an active role in the management of Subak Jatiluwih. The organization is the village of Jatiluwih. Its role was seen, among others, in a joint statement of several organizations' figures dated May 14, 2003, concerning their willingness and approval for the inclusion of Subak Jatiluwih in the world cultural heritage proposal list. The figures are Chairman of Legislative department in Jatiluwih, Head of Jatiluwih Village, Head of Subak Jatiluwih, Bendesa Adat Jatiluwih, Bendesa Adat Gunung Sari, and Penebel Sub-district. The statement clearly indicates the potential to support the world cultural heritage's idea of preserving nature and local culture. The potential is also clearly a sociocultural potential, because each character is on behalf of the organization he leads which of course has rules.

Subak Jatiluwih's name is actually Subak Gede Jatiluwih. Subak is a composite of several subak which is part of it. As for some subak that became part of Subak Gede Jatiluwih. The number of subak members is clearly a human resource, which, if managed effectively, makes it possible to develop Subak Jatiluwih management as a community-based world cultural heritage and local

culture. In addition to these potentials, the Subak Jatiluwih farmers have also been gathered into several groups that are specifically engaged in livestock. The existence of these groups then the idea of world cultural heritage to be a real activity. The groups include three Combined Farmer Groups. Two of the three groups are trying in the field of farming, one named Jungan Kelompok Tani Merta Jati trying in the field of cattle ranching and the other is called Joint Farmers group *Dukuh Sari* trying in the field of pig farms. Political elements in such social structures have the potential to develop organized ways of a society in maintaining the law, internal rules and relations of individuals, including controlling social conflicts related to the management of the Subak Jatiluwih area as cultural heritage site.

As noted, one element of the ideological superstructure is the general ideology. A general ideology refers to the outstanding beliefs and norms in society in the context of what is good and bad, what is right and wrong, and what is or should not be done. In this context, subak and tribal villages in Bali, including Jatiluwih, have a regulation called *awig-awig* consisting of chapters and chapters. Its basic foundation is the philosophy of Tri Hita Karana which emphasizes the importance of harmony of human-God, human-human, and human-nature relationships. In order to realize harmony in this context, it is determined that things that may and/ or should not be done, which are proper and inappropriate in human relationships with the sociocultural environment and the natural environment. So, *awig-awig* subak and *awig-awig* pakraman villages are two regulations that contain important potential to be used as a reference in building the management of cultural heritage areas based on community and local culture. The following also conveyed the views of the village chief Jatiluwih Kartika who became the Jatiluwih Tourist Attraction Management Agency related to the role of the younger generation in the interaction of social culture;

In our village there are various kinds of social, religious, religious and religious activities. Every activity always involves the younger generation. Because their role are very important as an effort for them to learn because in the future, they will carry out all these activities. For that, even in the management of attraction, there are some of our young employees. Usually young ones are more creative and flexible "(interview on 7 October 2016).

Based on the quote shows the relationship that exists indeed must be harmonious between every citizen. Cultural life is closely related to the daily life of the Jatiluwih community. Deeper if seen the ceremony conducted Jatiluwih society against subak is also very diverse. There are about fifteen ceremonies for the paddy process in the fields, starting to cultivate until after harvest. This is all related to the concept of harmony that is believed by the Balinese community, Tri Hita Karana. In addition to the philosophy of Tri Hita Karana, in Hinduism embraced by the community in Jatiluwih there are also some potentially important concepts to be incorporated in building cultural heritage management

based on community and local culture. It is said that because in the teachings of Hinduism known various concepts that are local wisdom that allows to build harmony of human relationships with nature and with each other.

The concepts, among others, the concept of "*desa-kala-patra*", *dharmā*, *artha*, *kāma*, *mokṣa*; *tatwam asi*; and *Sāgīruk Sāgūluk concept*, *Paras Paros Sarpanaya*, *Salunglung Subayantaka*. These concepts make it possible to use effective guidance in preventing the problem of social conflict because it contains its own cultural meaning. The concept of *desa-kala-patra* (place, time and condition) that contains meaning that emphasizes the importance of flexibility in social life. As known, institutional management processes dynamically through its stages which outline the planning, implementation, and evaluation phases. Therefore, in order to build world cultural heritage management based on society and local culture based on the potential of sociocultural system in Subak Jatiluwih management, the steps that should be done are planning, implementation and evaluation of activities related to the preservation of the social and cultural environment and the natural environment. Planning is one of the earliest stages in a product development. The definition of planning in this case refers to Article 1 of Law Number 25 Year 2004 [18] on National Development Planning which states development planning is a process to determine the right future through a sequence of options, taking into account the available resources.

Schoorl (1980) [19] defines planning as a process in preparing a set of future action decisions aimed at achieving objectives using optimal means. If planning in subak development in tourist village as world cultural heritage based on potency of sociocultural system, hence possible planning model for that is planning which according to philosophy of Tri Hita Karana. It means that the harmony between human-God, human-nature (wetland, water, and animal), the relationship between local people (subak, tribal village and dinas (name of the administrative village) remains the main grip in the planning process. Such a philosophy can certainly be an important reference in building world cultural heritage management based on community and local culture. It is said to be an important reference, because with the philosophy can be expected to occur synergy between the parties concerned, although each party has different status. This is where young people should be able to get involved. Based on adequate synergy they can expect to build performance in accordance with the purpose of Subak Jatiluwih stipulation as a world cultural heritage.

In order to make proper planning, in subak culture social change in tourist village, the concept of Tri Hita Karana and other concepts in line with it need to be understood and implemented seriously for society and especially young generation. This is important, because it will arise various problems that interfere with the achievement of Subak management objectives in the tourist village, namely preserving the natural environment and local culture. Seen from the perspective of exchange

theory, the advantage in the context of the theory of rationality is more to the financial advantage of cash as a result of the exchange. In this context the opinion of Damsar (2006) [20], it is important to observe, that is as follows;

"The exchange theory sees that money is one of the main referrals for people to be constantly involved in choosing between alternative behaviors. A social action is deemed to be equivalent to economic action. An action is considered rational if someone makes money. Therefore, the higher the money earned the more likely a behavior will be repeated. "

Referring to this theory of rationality and exchange theory, subak management has the potential to generate the efforts of the parties concerned to gain advantage for themselves or their own groups through ways that make certain parties feel treated unfairly. Such problems have the potential to be an obstacle to the parties who feel injustice in participating in conserving nature and local culture. Thus the purpose of developing cultural tourism products based on subak is difficult to be achieved. By the influence of globalization, the younger generation also has a view of rationality theory. This was also conveyed by a young man from the village of Jatiluwih;

"Currently we (the younger generation) can not only see the potential in the village alone, we should be able to see opportunities outside. When in the village, they did nothing. They prefer prestige today. So if you become a farmer, youth are embarrassed, because the money is little. Besides it can not meet the daily needs, how to follow the prestige "(interview 7 October 2016).

To anticipate the emergence of such problems, an important step to take is to place representatives from community groups (subak and the village community) proportionally in subak management personnel as well as tourist areas. The placement of representatives of these community groups should be in accordance with their willingness, competence, and abilities in the areas of tasks in subak management. This is important for the younger generation is to be able to synergize and perform optimally so that will earn big enough. In addition, the subak management of subak management needs to be done by sticking to the principles of justice and equity. It is hoped that all parties will be satisfied with the management of the subak, and thus also the young generation can be expected to take an active and serious role in the effort to develop the subak culture product based on sustainable and consistent in accordance with their role and duties each. In order to realize the harmony of human relationships with the natural environment, the technology that must be used in subak management is agricultural technology in a broad sense that is still usable and environmentally friendly. This needs to be done in the field of farming in the fields, fields of farming, and the field of fisheries. By implementing Tri Hita Karana's values, the business in agriculture in this broad sense can be expected to run smoothly, orderly and safe.

In a process of community development, community functions need to get priority, because the development of community participation in each process will greatly

affect the optimization of the achievement of objectives. But not a few issues arise regarding this participation, until now the meaning of wrong participation is still inherent in society. There is no a few people interpret the participation is only limited to mutual cooperation or work consecrated physically; in fact participation has such a broad dimension. The misinterpretation of participation is also often used for the benefit of one party in seeking benefits that harm the other. The policy maker often make participation only as an excuse for the program to get support from the community without paying attention to the continuity of the program in the future and community participation in the planning. On the other hand, the proposal from the community is only considered as a mere desire to have a low priority to be realized. This will lead to artificial participation on the basis of compulsion from another stronger party. In fact, not infrequently, the young generation is considered one-sided in the context of a big society because it is considered not to have sufficient experience. This resulted in the decreasing interest of the younger generation in their participation in developing the tourist village as a tourism product in the future.

3) The role of young generation in cultural tourism product development

The role of the young generation in development is very important, not only because the youth as the largest layer of society but the most important is without the potential and creativity of the younger generation, then the development will be lost of direction. Based on Law number 40 Year 2009 [21] on Youth, the mandate to local governments that governors/ regents/ mayors are obliged to carry out youth services aimed at development (article 7). For that, in the development of tourism products the role of the younger generation is very necessary. The participation of the young generation in development must be in line with the national ideals, in this environment it is expected the young generation to take part effectively pioneered the efforts of society and among the younger generation itself. In principle, the role of the young generation is a series of efforts to increase and establish state awareness in order to support the sustainability of Pancasila and the 1945 Constitution of Republic of Indonesia.

In the Minister of Home Affairs Regulation (Indonesia Home Affairs Ministry) No. 114 of 2014 [22] on the guidelines of Village Development article 6 mandates the improvement of the capacity of the community that includes youth groups. Based on the reasons that have been mentioned, the author intends to discuss scientifically about the presence of the younger generation today. Batten (in Ndraha 1990) [23] states that community development is a process whereby people discuss and formulate their needs, plan their fulfillment efforts, and carry out the plan as well as possible. This process can be summarized under the name of participation. So in every program that aims to create a decent life for the community must involve the community itself in every stage and process in the activity. Because the role of society is very important

where people who know what the needs and desires of the community.

B. Discussion

The young generation is like a tool in the development of cultural tourism products based on subak. Subak culture tourism product is a tourism product that has been inherited by the previous generation. Subak as a system and social organization of Balinese society will be appropriate if developed by the young generation who is the next generation of cultural actors in the region. This is to foster the role and participation of the younger generation, which was developed by previous generations, can be enjoyed by the present and future generations. On the figure 1 seen the challenges on the young generation involvement.

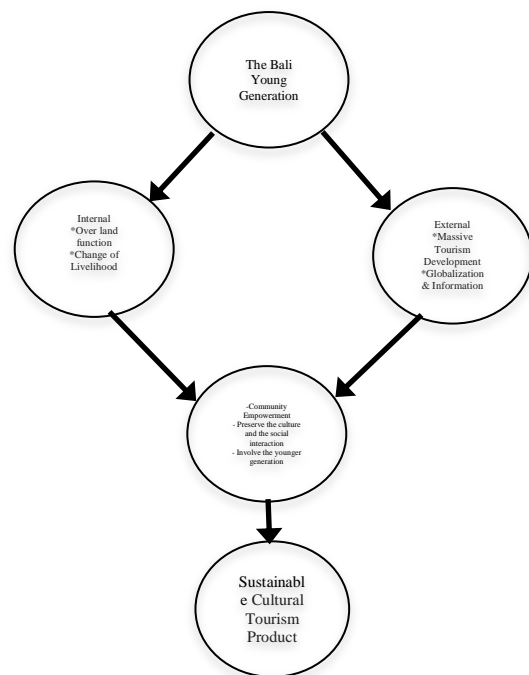


Figure 1. The challenge of young generation involvement on Subak based cultural tourism product.

Based on Figure 1, it can be seen that the existence of Balinese young generation has challenges in the participation of tourism development. Jatiluwih village has been known by the world as a natural and cultural heritage that should continue to be preserved. Therefore, tourists have an interest in nature and culture in Jatiluwih Village. Mass tourism and the development of information technology can have positive and negative impacts. In addition, there are also changes in people's lifestyles that require young people to understand the development of their regions. For that, in the development of sustainable tourism is needed an effort to empower local people who are also able to involve the younger generation.

V. CONCLUSION

Jatiluwih tourist villages as sampled in this study as the challenge to involve the young generation. In Jatiluwih

Village, the younger generation takes a direct role in the management of the tourist village, which is officially regulated by the tourism attraction management agency by engaging in the operational management of the tourist village. Some of the younger generation become a local guide for tourists who do trekking, become a dance player, a typical musical player of his village and still involved in activities that are temporary which is have not participated permanently in planning, management or development of cultural products based on subak. In the future, the young generation involvement is needed to support the sustainable tourism development.

VI. LIMITATION AND IMPLICATION

1. This research only focuses on the role of the young generation in the development of cultural tourism products based on subak. The analysis used is qualitative descriptive analysis. For further research is expected to be done in more depth analysis with a more precise analysis and approach by combining qualitative approach and quantitative approach so that the conclusion obtained in the form of numbers and description. 2. For the Younger Generation, plays an important role in the development of tourism products. It would be better if the younger generation can become the next generation who know the problem by directly involved the management of village tourism so that it can provide solutions for future development. 3. For the Community, the young generation has not been able to participate in developing cultural tourism products. So it takes the trust that makes it possible to increase the motivation of the younger generation to be more creative in creating tourism products. 4. For the Government, the threat to the existence of subak will eliminate the identity of Bali as a cultural destination, certainly a great threat. Therefore, the government should support the development of subak-based tourism village and seek to foster the interest of the community to become farmers. This can be done by increasing the price of community production harvest. It makes farmers more and culminates in the creativity of the community to preserve subak. With the preservation of a good subak, then tourism will run with sustainable.

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