

Strategic Planning of Cultural Tourism at Pura Panti Timbrah, Paksebali, Klungkung

Study Case: SWOT Analysis of Dewa Mesraman Attraction

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Abstract—Bali is one of the provinces in Indonesia which is also a tourist destination for domestic and foreign tourists. Relief and topography of the island which has beaches, volcanoes and lakes, causing the island of Bali as one tourist destination is very popular with tourists both domestic and foreign tourists. As well as its beautiful scenery, Bali is also known for its culture. Bali has eight districts and one municipality, one of which is the district Klungkung. Klungkung is one area that has a cultural history and still preserves cultural traditions. Dewa Mesraman is one of tourist attraction in Klungkung, but not many tourists are aware of this tourist attraction. The method of this research is used SWOT analysis. To find the data in this study, data collection techniques used include interviews and observation of non-participation. In addition, to support this research used several reference library as well as books and documents are related to the research. The participants in this research are the key informants come from leader of Pura Panti Timbrah, local society, travel agent, and visitors. SWOT analysis for Dewa Mesraman identified five strenghts, six opportunities, six weaknesses, and four threats.

Keywords—Tourist Attraction, Cultural Tourism, SWOT Analysis

I. INTRODUCTION

Now days, tourism in Indonesia could be one factor driving the economy. Indonesian government is targeting 7% of economic growth on tourism. Where the national tourism marketing in Indonesia, which includes three main types of tourism, they are the natural attractions, cultural tours, and MICE travel. The impact of the 7% growth in tourism is Indonesia will receive more tourists than ever before (Benny, 2016). In order to preserve the nature and culture of Indonesia, it is necessary to create a sustainable tourism. In order to preserve the nature and culture of Indonesia, it is necessary to create a sustainable tourism in order to continue to grow (Deepanshu, 2013). Concerning on the tools of sustainable tourism, culture tourism can be an important role in communicating among intercultural dialogue, protection, and promotion of cultural diversity and preservation of culture heritage (Urosovic, 2012).

According Spilane (1987), tourism is the "trip from one place to another, temporary, individually or in groups, in an effort to find a balance or harmony and happiness with the

environment in the social, culture, nature and science". There are several types of tourism such as pleasure tourism, recreation tourism, culture tourism, sport tourism, business tourism, and conventional tourism (<http://id.wikipedia.org/wiki/Bali>).

Bali is Indonesia's excellent tourism is already well-known throughout the world. As well as the natural beauty, especially its beaches, Bali is also famous for the arts and cultures are unique and interesting⁵. Bali divided into eight regencies and one city; they are Badung Regency, Bangli Regency, Buleleng Regency, Gianyar Regency, Jembrana Regency, Karangasem Regency, Klungkung Regency, Tabanan Regency, and Denpasar City (<http://id.wikipedia.org/wiki/Bali>).

Klungkung is a district in the province of Bali has named the capital Semarapura. As the region is in a tourist area, Klungkung regency also has places to be a favorite of tourists, especially tourists who love historical stories (<http://bali.panduanwisata.id/spot-wisata/meninjau-tempat-tempat-menarik-di-kabupaten-klungkung/>).

The interesting place can visit such as Museum Kertagosa, Monumen Puputan, Nusa Lembongan, and Kamasan Village. Klungkung also have a unique attraction is Dewa Mesraman located at Paksebali Village (<http://bali.panduanwisata.id/spot-wisata/meninjau-tempat-tempat-menarik-di-kabupaten-klungkung/>).

The tradition of the Dewa Mesraman held every six months rather Saniscara Pon wuku Kuningan that coincided with Kuningan Day. The tradition is held in the temple Panti Timbrah located in Banjar Timbrah, Paksebali Village, Dawan Klungkung. This attraction has been since 1500 year until today. This tradition originally comes from Karangasem, Timbrah Village. Dewa Mesraman tradition comes from the words intimate that means fun in the inner and outer, this tradition start from 4pm until about 7pm (<https://plus.google.com/116437438885535362910/posts/Hw1SopweLd7>).

On Kuningan day, all of people come to Timbrah Village to make lawar consisting of 5 type's lawar such as lawar leaves of starfruit, jackfruit lawar, lawar pea pods, lawar grapefruit. This Lawar has meaning as a symbol that could unite all the differences that exist in society of Timbrah. After preparing

lawar, at 3:00 pm will be held the event *nunas paica* (blessing). *Nunas paica* is only done by children who have not grown up. Food are available in the form of lawar, rice, satay and content covered by klangsah and placed it in a banana leaf. The meaning of *nunas paica* (blessing) is to provide a lunch or a blessing to the children of the village Timrah, their childhood should be provided or be given a doctrinal base for use on the level of future supplies are more mature. Besides more significance is the formation of character in children by strengthening a sense of community, this can be seen from the treats prepared all the same there is no difference from one child to another (<https://plus.google.com/116437438885535362910/posts/Hw1SopweLd7>).

After *nunas paica* made by children will show continued with *Megibung* event conducted by the adults, the food provided at the event *megibung* little different with treats *nunas paica*. It is prepared is white rice, 5 types lawar, and salt (salt) and covered with plaques (made of bamboo, rectangular). The significance of this is not another *megibung* is to unite all the different properties and behaviors in the society Timrah Village if there is a difference it is hard or difficult to put together will be neutralized with salt symbol (*uyah*) as a neutralizer flavor (<https://plus.google.com/116437438885535362910/posts/Hw1SopweLd7>).

After *megibung* event will be followed by *pesucian* at 05.30 pm, seventh *Jempana* in which already contains *pratima* already decorated will be carried by the young men by not wearing *saput* only. One *Jempana* will be carried by two people. Seventh *Jempana* will be carried to the Seganing River (source of water). It was intended for the purpose of begging holy water in addition to cleanse the body and soul of the village society Timrah before praying and following the traditional ceremony of Dewa Masraman (<https://plus.google.com/116437438885535362910/posts/Hw1SopweLd7>).

After that, *Jempana* will be carried back to the temple Panti Timrah and on arrival at Jaba the middle of the temple, seventh *Jempana* been welcomed with Rejang dance, the god danced by young girl who have not get their period, in addition to using the interest genitir unique decoration Rejang gods are also must use careful carving of cassava which is intended to retain the existing tradition (<https://plus.google.com/116437438885535362910/posts/Hw1SopweLd7>).

In addition *Jempana* was also greeted with a Baris dance that is danced by Baris warriors, dancers line carrying a dagger in his right hand, and six of the seven *Jempana* that dipundut by Youngman began paraded as a war and Baris dance surrounds *Jempana*, chase and crashing each *Jempana* of the one to the other and *Jempana* wrapped into one as if there is a war of the Dewa Masraman (<https://plus.google.com/116437438885535362910/posts/Hw1SopweLd7>).

Ida Bhatara Lingsir not participates due Ida Bhatara Lingsir elder gods of the sixth, but Ida Bhatara Queen Lingsir just watches or supervises the proceedings of *masraman*. Then *Jempana* brought along the temple leads *purwa daksina*

temple or to the right (clockwise) has brought to the main area of the temple (*pesucian*). Sixth god keep in the same place at the Bale Pengaruman Agung, while Ida Dewa Gede Jaya keep Bhatara themselves in Bale Pajenengan because Bhatara Ida Dewa Gede Jaya ruler of the west so the elder, after they stay in their place will be held prayers together (<https://plus.google.com/116437438885535362910/posts/Hw1SopweLd7>).

Based on the background above, I will explore the strengths and the opportunities of Dewa Mesraman attraction as a tourist destination against the weaknesses and the threat to make Dewa Mesraman attraction become one of cultural sustainable tourism destination in Klungkung.

II. METHOD

The method of this research is used SWOT analysis. To find the data in this study, data collection techniques used include interviews and observation of non-participation. In addition, to support this research used several reference library as well as books and documents are related to the research. The participants in this research are the key informants come from leader of Pura Panti Timbrah, local society, travel agent, and visitors.

III. RESULT AND DISCUSSION

Referring to the results of interviews on tourists who attended the Dewa Mesraman tradition it can be concluded that the tourism segment of this tradition is still limited to local communities who become owner's tradition. Sustainable tourism would require loyalty visitors to be present again at the next event period bringing with them other individuals. There is a shortage of market segments tourism of this tradition is unfortunate, given the potential of tradition. This is a huge potential to become a tourist attraction.

SWOT analysis of Dewa Mesraman attraction is utilizing to figure out the weaknesses those should be upgraded and the opportunities which can support the cultural sustainable at Pura Panti Timbrah, Pakseballi. On the tabel below will shown the SWOT Analysis harmonized with the sustainable tourism concept.

TABLE I. SWOT ANALYSIS OF CULTURAL TOURISM AT PURA PANTI TIMBRAH, PAKSEBALI

Strenghts	Weaknesses
-The beauty of natural resource	-Lack of people with foreign language skills
-Has unique tradition	-Lack of parking area
-Preservation of natural resource	-Lack of public services (e.g toilet)
-Involving the local community	-Lack of collaboration with stakeholder
-Periodic event	-Dusty environmental condition
	-Lack of illumination
Opportunities	Threats
- Strategic location with other tourist attractions	-Rain
-Foreign and domestic tourists visit	-Traffic jam
-Cultural value of society	-Lack of maintaining of the infrastructure to facilitate tourist
-Local community have positive attitude towards tourism development	-Lack of tourist for cultural tourism
-Cultural tourism become a trend	
-Supported by stakeholder	

Strategy Planning of of Dewa Mesraman Attraction

Based on the SWOT analysis, strategy using S-O is a strategy to maximize the opportunities. Strategy needs to be done is to maintain the tourist attraction and promotional strategies. Maintain tourist attraction with keep the preservation of natural resources that exist as a characteristic that can attracts tourists.

S-T strategy is to minimize the treats by giving training to local society how was important to maintain the tourist infrastructure and facilitate.

W-O strategy is to minimize the weaknesses using the opportunities by improving facilities and infrastructure that supports Pura Panti Timbrah and maintain partnerships. The facilities and infrastructure could be developed such as the repair of roads, toilets, parking area, information center and rest area.

W-T strategy is to minimize the weaknesses to avoid the threats by provide training to the community as a local guide.

IV. CONCLUSION

Cultural sustainable tourism at Dewa Mesraman has the potential to be expended, for domestic and foreign tourist. The unique tradition and periodic event which a part of which a part of the strenghts elements for cultural tourism. SWOT analysis for Dewa Mesraman identified five strenghts, six opportunities, six weaknesses, and four threats. The weaknesses elements should improved in major of human resources, public service and promotion. There are several opportunities to be used to improve the destination, such as good location, government support, local community support, cultural value society and diversity of cultural ceremonies.

To develop Dewa Mesraman as a cultural sustainable tourism, it is necessary to focusing on several elements. The elements defined as improve the marketing of Dewa Mesraman, improve the language skill of the society, build up the public services around Dewa Mesraman, and make a collaboration with stakeholders.

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