THE ROLE OF TRI KAYA PARISUDHA AS LOCAL GENIUS IN MANAGING AUTHENTIC HOME STAY AS TOURISM BUSINESS IN NORTH BALI

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Abstract - This study aims to develop homestay as tourism business in North Bali based on Tri Kaya Parisudha as local genius. The goal of homestay itself is to provide an authentic experience for the guest in terms of Balinese local daily life (language, culture). Local genius is the heart of culture, and that is the place where Tri Kaya Parisudha ruled Balinese people life. So that by understanding these two aspect, it is expected that the role of Tri Kaya Parisudha can be properly used to manage homestay as tourism business in north Bali and able to contribute to other tourism sectors. The research method used which is conducted on the natural environment and social environment is explanatory research, a method which wants to provide detailed and in-depth information about the existence and role of Tri Kaya Parisudha in tourism business. This research was conducted in Sekumpul Village, located in Buleleng Regency, which were chosen based on the urgency, the problems faced and the potential of tourism they had. The analysis used in this research was descriptive qualitative analysis that was applied on each analysis of existing problems. This analysis is used to provide a clear and objective description of the existence and role of Tri Kaya Parisudha in tourism business especially homestay in Sekumpul Village. This research finds that there are several advantages in using Tri Kaya Parisudha in managing authentic homestay as tourism business in north Bali.

Keywords - Tri Kaya Parisudha, Homestay, Tourism Business

One of the villages in Buleleng Regency is Sekumpul Village. Sekumpul Village has been designated as a tourism village since 2015. Sekumpul Village has a waterfall tourist attraction known as Sekumpul Waterfall. This waterfall is a magnet for Sekumpul Village so that it is visited by many tourists (Andiani, 2017). But the problem was the lack of positive contributions from the local community to support the main potential in Sekumpul village itself.

The concept of alternative tourism that is emphasized aims to build community-based tourism and can be sustainable (Yuniartha, 2017). Therefore Inskeep (1991) says that tourist villages can provide a small group of tourists, to live together in or near the traditional life of village communities or in remote villages to study village life and the local environment. This statement might be understood because through tourism villages, tourism products owned by rural communities can be delivered authentically directly to tourists. The interaction also provides opportunities for the community to gain their income through tourist service activities.

Homestay can be one of the solution programs that are expected to support the existence of tourist villages where empowerment of local communities is the key. Regarding the use of traditional houses, currently in Sekumpul Village, there are 3 homestays with a total of 15 rooms.

No	Homestay's name	Number of rooms
1	Sugi Homestay (Gede Sugiarmika)	3 kamar
2	Sekumpul Accomodation Homestay (Gede Suarba)	4 kamar
3	Bed and Breakfast Homestay (Kadek Ardita)	6 kamar

The existence of the homestay is expected to be a driving force for other communities, to become entrepreneurs by utilizing their homes as shelters for tourists. Because with the number of visits of 50 people up to 500 people every day open opportunities for rural communities to become entrepreneurs. Seeing this phenomenon, it is very necessary for a qualified education program for the surrounding community regarding homestay (what is it, for what, the conditions of a homestay, homestay prices, etc.) so that people have the same view. After that, what needs to be considered is a deeper study related to management and the opportunity to develop a home management model for the Sekumpul Village community, as a homestay in realizing a community-based tourism business. With the hope that the Tri Hita Karana Concept can be used as a foundation by the community of homestay owners in Sekumpul Village, in providing services to tourists.

LITERATURE REVIEW

The concept of Tourism Village

Tourism village as a structure of community life which in it is a form of integration between attractions, accommodation and supporting facilities, which has synergy with prevailing procedures and traditions (Nuryanti. 1993: 10). It is also emphasized

that tourist villages are rural areas that provide nuances of customs, social culture, daily life of the people, have traditional architecture. In this tourist village there are unique and interesting economic activities and are followed by a variety of other tourism potentials such as tourist attractions, accommodation managed by local communities, availability of food and souvenirs and other tourism needs.
From the description of Nuryanti's ideas, it can be concluded that the tourist village is an area or village area that has local wisdom that belongs to the local village community that already exists, and finally can be enjoyed by tourists. The rural area in question is managed as a tourist village usually has more than one or a combination of several tourist attractions, for example a combination of agro tourism, cultural tourism, and ecotourism in a tourist village area Related to the development of tourism villages, according to Pitana (2009), it can has positive and negative impacts that will be felt directly by the community, because the development and development of tourism will directly touch and involve the community.

The benefits of tourism development are said to have enormous potential benefits for the economy, socio-culture and environment but on the other hand when the development of tourism that is not appropriate can actually bring many problems for the community in the village. So that it is expected that the implementation of tourism development must be planned in an integrated manner with considerations especially on the economic and socio-cultural aspects of the local community, so that the negative impacts of tourism can be minimized.

Homestay concept
In general the term 'homestay' refers to various types of accommodation, which provide bed and breakfast and which can be presented in the form of small hotels, where tourists have the possibility to live with local residents and learn about their culture (Gu & Wong, 2006; Lynch, 2005).

According to Lynch (2005, p. 528), "" homestay "is a special term that refers to the type of accommodation where tourists or guests pay to live in a private house, so that interactions with the host and / or family usually stay together in one area with tourists, what is meant here is that the living room is no different and is in one house. But here Lynch (2005) emphasizes that accommodations such as homestays are hybrid in nature, because this form of accommodation combines the personal dimensions of a 'home' with the dimensions of space like a hotel.

This opinion is supported by Gunn (1994) who also emphasizes the aspects of accommodation on a small scale such as homestays providing different new experiences for tourists where the things they enjoy are no longer just "objects" but also "environment" native to the surrounding community.

Tri Kaya Parisudha Concept
Borrowing Mudera's ideas in his research Suhardana (2007) related to the understanding of Tri Kaya Parisudha, that Tri Kaya Parisudha consists of three words, namely "Tri which means three, Kaya which means behavior and" Parisudha "is interpreted well. So that it can be interpreted that the meaning of Tri Kaya Parisudha is three good human behavior.

The behavior intended in Tri Kaya Parisudha consists of Kayika (deeds), Wacika (words), Manacika (thoughts). According to Sukartha in Suhardana (2007: 26) that the Tri Kaya Parisudha concept will teach that by having a good mind, it will be able to be the basis of words that are good deeds. So in the context of homestay management if the homestay owner is able to provide servants based on Tri Kaya Parisudha's Hindu philosophy, tourists can be assured that they will feel psychologically comfortable while staying in the community's house. Because the host has good thoughts that can be reflected in giving good service to tourists.

METHOD

This paper is prepared based on the results of preliminary observations and short interviews, the rest of the material used to review this paper is based on literature review and empirical observations of emerging issues related to homestays that use a sample of one village in North Bali, Sekumpul Village. In the literature review and observations, no specific book on homestays is used, but studies of homestays can be found in journals. From the journal sources, it is then summarized into one.

DISCUSSION

Sekumpul Village Potential
Sekumpul village is one of the villages in Sawan Subdistrict which is currently quite well known, because this village has been able to manage the potential of waterfalls in its village as a tourist attraction that is an attraction for Sekumpul Village. Quoting the results of the study related to the number of tourist visits to Sekumpul Village (Andiani, 2017), it was mentioned that the average number of tourist visits to Sekumpul Village, especially those who want to enjoy a collected waterfall is 200 people per day.
With the price of admission to Sekumpul Waterfall is IDR 10,000 per person for local / domestic tourists and IDR 20,000 per person for foreign / foreign tourists. The number of visits of tourists both local and foreign who visited Sekumpul Waterfall from 2014-2018 in September can be seen in the following table 1.1:

Table 1.1 The number of tourist who came to Sekumpul Waterfall

Tahun	Tourist	
	Domestik	Mancanegara
	(person)	(person)
2014	4038	5117
2015	4237	5226
2016	4753	5362
2017	5109	6203
2018 (-sept)	6014	7181

From the table above, it can be seen that the annual number of visits to Desa Sekumpul is increasing. Responding to the increase in the number of tourist visits coming to Sekumpul Village. Currently the Tourism Awareness Group is gathered with the increasing number of visits each year, has tried to add more attraction or attractions that can be served, so that tourists will come back and can even stay longer and spend the night enjoying other tourist attractions. The phenomenon was also captured as an opportunity by the Village Head of Sekumpul, who really hoped that the academics could help the village government to map the homes of the people, in accordance with the physical standards of a homestay and the management of a decent homestay later to be offered to tourists (Andiani, 2017). The involvement of homeowners in their management is not optimal. This causes the surrounding community to think that the homestay must be with luxurious buildings or build new ones. Even though the homestay concept is not building new and luxurious buildings, the most important element in the homestay is the involvement of the local community as hosts who interact directly with tourists. The potential of the traditional community home of Sekumpul Village and the way of life of its people, is a strong potential, which can be used as a basis for developing homestays.

Tri Kaya Parisudha Concept as the Foundation for Homestay Management in Sekumpul Village

Borrowing ideas about the importance of Tri Kaya Parisudha in tourism (Rosalina, 2017), conveyed that in terms of bridging the interaction of local communities and tourists need to pay attention to the main pillars in the relationship. The main pillar that is meant to be maintained has the aim of creating a harmonious relationship between the community and tourism so that mutually beneficial and sustainable relationships can be achieved. In order to develop this understanding, the application of local wisdom is very important.

Literally, Tri Kaya Parisudha comes from the word Tri which means three, Kaya which means behavior and Parisudha which means purity or spirituality. So, Tri Kaya Parisudha means three pure behaviors that lead to better social integrity. These three behaviors consist of manacika or pure thought, wacika or speaking honestly, and kayika or acting righteously. If humans base their behavior on this ethic, they will have a life rich in peace without friction and pressure (Peters and Wardana in Yu, 2015).

In this case, it is very important to realize that Tri Kaya Parisudha has a very crucial role in tourism especially in Bali. Because Tri Kaya Parisudha can help revitalize sustainable tourism in the social aspect. In Manacika, the host can learn to increase knowledge about the needs of guests in order to provide better service and hospitality, while the host is also indirectly encouraged to learn about their own culture, so they can better explain to the guests about it. Something which is related to their local habits and culture. Wacika cares more about how to talk and communicate. Communicating with people with different backgrounds must pay attention to certain grammar. Because someone's personality can be reflected through the speech and language they use in communicating. Language barriers which often become the forerunner of misunderstanding in communication become a frightening specter for homestay activists. So the solution is only one, homestay activists must be willing to equip themselves with good language skills so that they can communicate effectively with tourists who stay at their home. Modesty and skill are two important factors for language in Wacika. After Manacika and Wacika, Kayika is also a prominent aspect to create a better attitude in the tourism sector. When the host treats the guest well, that's where reflected in the good manacika. Because good treatment can only be done with good thoughts. Weiermair (2000) further postulates that the existence of a local culture in a tourism environment greatly influences the perception of tourists regarding the area.

Homestay Development Opportunities in Moving the Economy of the Sekumpul Village Community as a Tourism Village

Homestay is a community house that is boarded or rented by tourists with the aim of knowing the language, culture, daily life and local wisdom of the community (Chairunisa, 2015). This opportunity must of course be socialized to the village community, that the main product that the village community has to want to develop their home as a tourism service business product, is wide open.

The existence of a homestay is not just a component of tourist attraction. Visitors who come to a destination within a certain period of time, use their resources and facilities, usually spend money for certain purposes, then leave the place to return to their country. As explained by Gunn (1994), that the presence of tourists who come to tourist areas is able to provide the often positive impact in the field of economic empowerment for the community around the tourist attraction.

Borrowing ideas from Pitana (2009) suggests that the impact of tourism on economic conditions is categorized in 7 categories as follows; the first is that foreign exchange revenues on a national scale certainly benefit the state. Second, on people's income which is a direct impact that can be felt in a short period of time. Third, employment opportunities, indigenous people who may not have jobs are positively affected so that they can improve their quality of life. Fourth, distribution of benefits or benefits where this can shorten economic disparities between citizens. Fifth, ownership and control (economy) of the community that can create a sense of ownership and responsibility for the regional assets they have. Sixth, village development, which becomes evenly distributed and global. And finally, government revenues on a regional scale are certainly increasing.

The development of the homestay is the biggest opportunity for the community in Sekumpul Village to do business in this field, of course it is expected that the capital is not too large, in accordance with the homestay development scheme, one of which is no need to rebuild. Some of which need to be considered in looking at the needs of tourists, namely: what is the needs of tourists, what costs must be spent by tourists, the comfort that tourists get, and communication that can be done by tourists. At present there are 215 houses in Sekumpul Village. Houses that are expected to be developed as homestays, based on the ASEAN Homestay Standard must meet several requirements (ASEAN Homestay Standard, 2017). ASEAN homestay standard gives 9 standards that are expected to be a reference for the Sekumpul village community when they want to develop their home as a homestay to meet the needs of tourists. It is said that homestay owners are local people who are involved and become owners of the house, and some of the activities offered must be the activities of surrounding communities that have authentic value for tourists.

In order to move the economy of the Sekumpul Village community, opportunities that already exist as mentioned from their physical and non-physical potential need to be packaged and then marketed, in order to increase the sales of community-owned homestay rooms, it is necessary to assist in marketing the homestay products. This is where the importance of understanding about business management is indeed a must-have for the community in the area.

Management is the control and utilization of all factors and resources which, according to a plan (planning), are needed to achieve or complete a certain objective (At-mosudirdjo, 1986: 158).

The homestay management skills are the dead prices that need to be paid for the success of this homestay program. Therefore, with the limitations of homestay owners, assistance from academics, private sector tourism business actors and the government in providing online marketing training needs to be carried out. "Online media can promote these products or services through websites, online advertisements, mailing lists, social networks, blogs, business communities, and so on. With unlimited market reach, the opportunities that are owned will be greater to attract as many consumers as possible (Prawita et al, 2016) ". What was conveyed by Parwita provided an affirmation that online media inevitably had to be part of a media campaign for homestays in Sekumpul Village. This indicates that with the creation of creativity and technological developments, homestays that exist in a tourist destination can continue to innovate so that they can create attractive tourism packages. Homestay as a supporter of a tourist destination, can be an educational tour package because tourists will learn the way of life of local people as homestay owners. Homestay as an educational tourism product, it turns out that it will be more developed if there is technology involvement and events in it, borrowing ideas (Mahadewi, 2017), stated that the packaged destination is not just enough to package educational tourism; but should be combined with the development of technology and its truly entertainment functions through tourist event activities.

CONCLUSIONS

As stated in this article, the development of a homestay in Sekumpul Village is one of the village wards located in North Bali. The thing that makes this idea interesting is the use of local genius, Tri Kaya Parisudha, in its development. Tri Kaya Parisudha can help revitalize sustainable tourism in the social aspect. In the Manacika element, the host indirectly learns about the needs of guests to be able to provide better service and hospitality. Besides that, the host was also encouraged to learn about their own culture, so that they could explain better to the guests about matters related to their local habits and culture. The Wacika element pays more attention in how to communicate. Communicating with people with different backgrounds must pay attention to certain grammar. Because someone's personality can be reflected through the speech and language they use in communicating. Modesty and skill are two important factors for language in Wacika. After Manacika and Wacika, Kayika is also a prominent aspect to create a better attitude in the tourism sector. When the host treats the guest well, that's where good manacika reflected well. Because good treatment can only be done with good thoughts.

Then from an economic standpoint, in order to move the economy of the Sekumpul Village community, opportunities that already exist as mentioned from their physical and non-physical potential need to be packaged and then marketed, in order to increase the sales of community-owned homestay rooms. The

online media is one of the important aspect in the era of marketing.

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