



Integrating Agro-Cultural Tourism: A Product Diversification Model for Sibetan Tourism Village, Karangasem Regency

Ida Ayu Kintan Pradnyawati¹, I Putu Anom², I Made Sendra³

^{1,2,3}Udayana University,

Corresponding author-email: *1dayukintan14@gmail.com, iputuanom@yahoo.com,
sendramade65@gmail.com

abstract

This study aims to develop a sustainable tourism integration model that combines unique cultural elements and agricultural practices in Sibetan Tourism Village to diversify tourism products. Building on existing research that highlights the potential of agro-cultural tourism, this research employs a qualitative approach with descriptive interpretation, utilizing interviews and observations to gather data. The findings reveal the integration of traditional Balinese ceremonies and indigenous salak farming techniques as key attractions for tourists. Moreover, the study proposes a comprehensive agro-cultural tourism model that emphasizes collaboration among stakeholders, infrastructure development, and sustainable practices. This research contributes new insights to the field of tourism studies by illustrating the importance of leveraging local cultural and agricultural resources to create a memorable and sustainable tourist experience in rural areas. The integration of these elements offers a framework for enhancing community engagement and economic viability, addressing the need for innovative tourism solutions in the region.

Keywords: agro-cultural tourism, product diversification, sustainable tourism, rural development

1. INTRODUCTION

1.1 Historical and Cultural Significance of Desa Wisata Sibetan

Desa Wisata Sibetan is an agrotourism attraction located in Karangasem, Bali, known for its significant historical and cultural value. The village's story is deeply rooted in the legacy of Jro Dukuh Sakti, who began cultivating the first salak trees in 825 AD. Over the years, Sibetan has transitioned into an agrotourism destination, with its economy

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increasingly reliant on salak fruit production (Sumantara et al., 2018). Official recognition as an agropolitan area in 2007, focused on salak cultivation (Perda Provinsi Bali Nomor 16 Tahun 2009 tentang RTRW Provinsi Bali Tahun 2009 - 2029, 2009), and its designation as a tourist village in 2014 mark pivotal moments that enhance its attractiveness to visitors (Keputusan Bupati Karangasem Nomor 658/HK/2014, 2014). While agricultural activities are a major draw, the integration of cultural elements presents opportunities for product diversification, ultimately enriching the tourism experience.

1.2 Research Gaps and Objectives

Current literature on the integration of agrotourism and cultural tourism sheds light on the potential benefits and challenges of sustainable tourism development. Previous studies highlight the importance of infrastructure, community engagement, and sustainable practices in facilitating such integration (Arnawa et al., 2023; Jiang, 2022; Nurlaela et al., 2021). However, specific case studies focusing on Desa Wisata Sibetan are limited, indicating a gap in research that calls for a detailed examination of this unique destination. Existing research largely overlooks the nuances of local culture and history, emphasizing the necessity for new studies that can provide insights into the effective combination agricultural and cultural tourism within the village.

The tourism sector in Sibetan faces a combination of opportunities and challenges. While the village possesses significant potential for product diversification through its rich cultural heritage, there are pressing concerns regarding the preservation of authenticity amidst growing commercialization. To attract a broader spectrum of tourists and ensure sustainable tourism in the long term, it is essential to adapt to evolving visitor demands and diversify the experiences offered. This research aims to address these gaps by investigating how the integration of cultural elements can enhance the tourism experience while maintaining the village's authenticity and promoting economic sustainability.

The primary objective of this research is to develop a tourism model that promotes inclusive and sustainable growth in Desa Wisata Sibetan. The proposed model will prioritize stakeholder engagement, incorporating the Pentahelix Model and Experience Economy principles as guiding frameworks. Key components of the model will include improving infrastructure, enhancing visitor facilities, and promoting sustainable practices throughout tourism operations. By addressing the integration of cultural and agrotourism elements, this research seeks to contribute valuable insights into effective destination management, community involvement, and cultural preservation, ultimately enriching the local tourism landscape and ensuring long-term benefits for both residents and visitors.





2. LITERATURE REVIEW

2.1 Socio-Economic Impacts and Community Engagement in Agrotourism

The literature review presents a comprehensive analysis of recent studies on agrotourism and cultural tourism integration, focusing on their socio-economic impacts and sustainability. Bwana et al., (2015) and Junaedi & Utama (2016) both highlight the potential of agrotourism in addressing local economic challenges. Bwana et al. explore the situation in Kisumu County, where high poverty levels are linked to agricultural issues. Their findings indicate that 95.62% of respondents view agrotourism as a viable means for income enhancement and food security. In a similar vein, Junaedi and Utama emphasize community involvement in Blimbingsari Village, Bali, where tourists expect various facilities and accessibility improvements. While Bwana et al. advocate for stakeholder collaboration to enhance socio-economic benefits, Junaedi and Utama stress the importance of effective management practices supported by local guides and government frameworks.

Research by Liu et al. (2017) & Yechale et al. (2017) further emphasizes the significance of integrating agricultural products with tourism for sustainable development. Liu et al. propose a conceptual framework using a case study from Taiwan, where small farmers optimize supply chains to enhance agri-food tourism services. This approach not only attracts tourists but also promotes sustainable practices among indigenous farmers. Meanwhile, Yechale et al. investigate untapped tourism potential in the Amhara region, revealing the need for a comprehensive marketing strategy to enhance tourism products despite abundant resources. Their findings highlight the effectiveness of word-of-mouth promotion, aligning with Liu et al.'s emphasis on authentic experiences that attract visitors.

2.2 The Role of Education, COVID-19, and Gastronomy in Tourism Development

The role of education and community engagement is further explored by Askarpour et al. (2020 & Yasir et al. (2021). Askarpour et al. identify education as a key driver of agrotourism development in Iran, emphasizing the necessity for government programs to enhance farmers' knowledge. Similarly, Yasir et al. highlight the contributions of higher education institutions in developing Koto Sentajo as a tourism village. Their qualitative approach underscores the importance of a penta-helix communication model involving various stakeholders, facilitating collaboration that accelerates development. Both studies emphasize the need for informed community involvement to ensure the success of agrotourism initiatives.

COVID-19 has also prompted a reevaluation of tourism strategies, as discussed by Gouthami et al. (2020) & Mahmoodi et al. (2022). Gouthami et al. note that agrotourism has gained traction as a favored trend in rural areas impacted by the pandemic, promoting





economic resilience and cultural education. Their review highlights how, with careful management and adherence to safety protocols, agrotourism can become a crucial income source for farmers. Mahmoodi et al. contribute to this discourse by presenting a systematic review of agrotourism in Iran and Poland, showcasing the differences in development stages and advocating for improved management strategies in Iran. Their comparative study provides insights into the competitive positioning of agrotourism services in both countries.

Finally, the integration of gastronomy into rural tourism is explored by Imran & Puspita (2024) & Lopes et al. (2023). Lopes et al. examine how the Casa Carnasciali Winery and Garden in Paraná uses gastronomy to promote local food traditions, enhancing rural tourism and financial sustainability. In contrast, Imran and Puspita focus on the balance between authenticity and innovation in cultural tourist villages in Tanah Datar. Their qualitative research reveals that while authenticity attracts tourists, innovation enhances visitor satisfaction. Together, these studies underscore the importance of fostering unique experiences that contribute to sustainable tourism development.

Overall, the studies collectively underscore the growing recognition of agrotourism and cultural tourism integration as vital strategies for enhancing sustainable tourism development. They highlight the importance of community engagement, authentic experiences, and multi-sectoral collaboration in maximizing socio-economic benefits and ensuring the long-term sustainability of tourism in rural areas.

3. RESEARCH METHOD

3.1 Research Methodology and Data Collection Techniques

This research adopts a qualitative approach to explore the integration of agritourism and cultural tourism in Sibetan Tourism Village. The primary methods employed are interviews and participatory observations. Interviews will involve stakeholders such as local farmers, tourism practitioners, and tourists, with questions designed to uncover their experiences, perceptions regarding the integration of tourism, and the challenges faced. Participatory observations will be conducted by engaging in daily activities in the village, such as farming, food production, and cultural events, to gain firsthand insight into how these activities can be combined into tourism packages. This approach also includes analyzing relevant documents, such as tourism reports and village development plans, to provide additional context about tourism developments in Sibetan. Focus group discussions will be held with local communities to discuss preliminary findings and gather direct feedback from them, ensuring that the research results are relevant and beneficial to the community. A qualitative approach is chosen due to the complexity and dynamics of the issues surrounding the integration of agritourism and cultural tourism, which require in-depth exploration





adaptable to new findings that may arise during the research process. Qualitative research allows for adjustments to emerging issues, aligning with Sugiyono's (2013) assertion that this method is suitable for complex and tentative problems.

Using interviews, participatory observations, and document analysis, this study aims to construct a tourism product diversification model that aligns with the unique characteristics of Sibetan Village. This approach is expected not only to provide academic insights but also to offer practical recommendations for sustainable tourism development based on local potential.

In-depth and semi-structured interviews will be conducted with stakeholders to collect primary data for this research. Local community members, entrepreneurs, and visitors of Sibetan Agritourism Village are the primary stakeholders involved. This primary data collection aims to deeply understand perspectives and expectations surrounding tourism product diversification (Masoud et al., 2019; Smith, 1994). The goal of this research is to capture authentic insights that will inform the development of a robust tourism product model by directly engaging the parties involved and impacted by tourism activities.

3.2 Research Instrument

In-depth interviews will employ probing techniques to further explore participants' understanding of specific aspects related to agritourism and culture in Sibetan Village. For instance, residents will be interviewed to uncover cultural and traditional practices that could be integrated into tourism products. Entrepreneurs will be asked to share their views on economic opportunities and challenges faced in tourism product diversification. Visitors will provide feedback on their experiences and preferences regarding agritourism and cultural tourism activities.

In addition to interviews, participatory observations will be conducted to gather direct data on interactions and tourism activities in Sibetan Village. This includes observing the process of salak product production, participation in traditional ceremonies, and involvement in daily community activities. Secondary data will be used to complement primary data, providing broader context and background information. Secondary data sources will include relevant studies, reports, and publications related to agritourism, cultural tourism, and tourism product diversification. These sources will include successful case studies from similar regions, tourism industry reports, and government policies related to village tourism development (Benur & Bramwell, 2015; Buhalis & Costa, 2006). Academic publications focusing on destination development, agritourism, and cultural tourism will serve as primary references. Books and reports highlighting community-based tourism development strategies and cultural integration will be utilized to enrich the theoretical





framework used in this research. Thus, this research will have a strong foundation and high validity in proposing a model for integrating agritourism and cultural tourism in Sibetan Village.

In this qualitative research, the researcher serves as the primary instrument. The researcher's presence as the main instrument allows for flexibility in adjusting data collection methods to the field context and the evolving dynamics of the research. As described by Lincoln and Guba in Sugiyono (2013), human instruments are crucial in naturalistic investigations where problems are unclear, focus is continuously evolving, and situations are uncertain and dynamic.

The researcher possesses sensitivity to environmental stimuli, adaptability to various conditions, and the ability to understand holistic situations involving human interactions. Additionally, the researcher can directly analyze and interpret data and draw conclusions based on the collected data. This allows the researcher to respond to diverse and non-normative responses, thereby enhancing trust and understanding in the studied context.

To support the researcher's role as the primary instrument, this research also uses a semi-structured interview guide as an additional instrument. The interview guide is designed to direct the interview process to remain focused on the research objectives while allowing respondents to share their perspectives and experiences in depth.

By using this semi-structured interview guide, the researcher can ensure that the interviews remain focused and directed while still allowing flexibility to explore unexpected insights. This enables the collection of rich data that will inform the research findings.

The theoretical framework for this research is based on the experience economy, pentahelix, and commodification theories. These theories will guide the analysis of the integration strategies between agritourism and cultural tourism in Sibetan Village. The data analysis techniques will involve descriptive analysis to summarize and communicate key findings without using complex statistical methods. This approach emphasizes the main characteristics of qualitative data and provides insights into the unique elements of agritourism and cultural practices in the village.

To ensure data credibility, several strategies will be employed. First, triangulation will be utilized by collecting data from multiple sources, including interviews, participatory observations, and document analyses. This approach will enhance the validity of the findings by corroborating evidence from different perspectives. Second, member checking will be conducted by sharing preliminary findings with participants to verify the accuracy of the interpretations and ensure their voices are represented. Finally, peer debriefing will involve consulting with colleagues or experts in the field to review the research process and findings, providing an external perspective that can enhance the study's credibility.





3.3 Theoretical Framework

The development of a diversified tourism product model in Sibatana Tourism Village is grounded in several robust theoretical perspectives for effective analysis and implementation. The Experience Economy theory by Pine & Gilmore (1998) provides a framework for understanding the importance of creating unique and memorable experiences for visitors, which can enhance the value of tourism products. In this context, experience goes beyond mere transactions, involving deep emotional engagement with the local environment and culture. Additionally, the Pentahelix Stakeholder Theory by Carayannis & Campbell (2010) emphasizes the importance of collaboration among various stakeholders—including government, academia, industry, society, and media—to achieve sustainable tourism development. Through this collaboration, stakeholders can complement one another in designing strategies and policies that support inclusive and sustainable tourism development.

Within the Pentahelix framework, each helix serves as a subsystem that contributes to innovation and sustainability. The education system is responsible for developing human resources through research and training, while the economic system facilitates the application of knowledge into marketable products. The natural environment provides essential ecological capital for sustainable development, and civil society, along with media, plays a role in promoting cultural values that support social cohesion. Finally, the political system establishes policy frameworks and encourages stakeholder participation. By leveraging the Pentahelix model, Sibatana Tourism Village can develop an integrated approach to formulating tourism product diversification strategies, recognizing that effective collaboration can enhance competitiveness and the sustainability of tourism.

The theory of commodification, as explained by Shepherd (2002), also plays a crucial role in this development model. The process of commodification refers to the transformation of cultural elements into marketable products, which, while potentially boosting the local economy, also risks cultural erosion. Understanding the balance between commercialization and authenticity is essential for creating a tourism model that is not only economically beneficial but also respects and preserves local cultural heritage. By involving the community in the tourism development process and ensuring their control over how their culture is represented, the diversified tourism product model in Sibatana Tourism Village can be built with a simultaneous focus on economic and cultural sustainability.





4. RESULTS

4.1 Unique Cultural Elements and Agricultural Practices

4.1.1 Usabha Sri

The Usaba Sri ceremony is a vital cultural ritual in Sibatana that emphasizes the community's deep connection to agriculture and cultural heritage. Celebrated annually, this ritual honors Dewi Sri, the goddess of fertility and rice, highlighting the villagers' gratitude for the land's bounty and their reliance on agricultural practices.

Lasting three days, the Usaba Sri ceremony serves as a focal point for community bonding and cultural expression. Local elder I Wayan Badra notes that the event brings the entire community together to honor Dewi Sri and express gratitude for the fertility of the land. This communal aspect reinforces social ties through collective participation in various ceremonies and celebrations. Observations during the ceremony reveal vibrant displays of traditional practices, including offerings, dance performances, and communal meals, which unite villagers in shared appreciation and devotion.

The ceremony embodies the villagers' agricultural identity, reflecting their dependence on farming and the cycles of nature. Participants express hopes for a prosperous harvest through rituals such as the opening ceremony and the full moon day. Ni Ketut Sudiani, a local participant, reflects that the Usaba Sri ceremony is more than just a ritual; it is a celebration of their way of life and a moment to be thankful for the land's blessings, linking their agricultural practices to their cultural beliefs.

Overall, the Usaba Sri ceremony not only celebrates agricultural abundance but also reinforces the cultural identity and social cohesion of the Sibatana community, illustrating the profound relationship between their traditions and the land they cultivate.

4.1.2 Megibung Tradition

The Megibung tradition in Sibatana is a communal dining practice involving six to eight people, reflecting cooperation and solidarity within the community. The dishes served typically originate from local agricultural produce, emphasizing the importance of local products in cultural practices. This tradition began as a gathering among the nobility of Karangasem and now serves to strengthen social ties within the village.

The Megibung process consists of three stages: planning, implementation, and completion. In the planning stage, men are responsible for slaughtering livestock, while women prepare the dishes. During implementation, participants sit together to share food on woven trays, emphasizing equality. The completion stage involves expressions of gratitude and communal cleaning, reinforcing mutual respect.





Megibung also functions as a mechanism for cultural transmission, where skills and agricultural knowledge are passed down from generation to generation. This practice strengthens cultural identity and social cohesion in Sibatana, in line with sociocultural theory. The use of local ingredients in dishes showcases the community's reliance on their agricultural environment.

In the modern era, the Megibung tradition has the potential to attract tourists, but it also poses challenges in maintaining its authenticity. The sustainability of this practice is crucial to preserving the cultural and social heritage of the Sibatana community.

4.1.3 Traditional Fermented and Distilled Beverages of Sibatana Village

Traditional fermented and distilled beverages, such as Arak, Brem Bali, and Tuak Bali, are culturally significant in Sibatana Village, deeply rooted in social and religious practices. These beverages not only symbolize community heritage but also provide economic benefits through innovative uses of local salak fruit.

The production process enhances the value of salak and stabilizes market prices, ensuring consistent income for farmers. Local interviews highlighted the successful transformation of surplus salak into alcoholic beverages, which protects farmers from price drops during peak harvest seasons. Traditional beverages are integral to various rituals, reflecting the community's cultural identity.

Despite reliance on traditional methods, producers have incorporated modern equipment to improve efficiency and product quality, supported by government policies that facilitate access to modern markets. The establishment of farmer groups fosters community cooperation, sharing resources and knowledge to ensure fair economic benefits.

Overall, the integration of traditional practices with modern innovations and supportive policies illustrates a successful model for sustainable development and cultural preservation in Sibatana Village.

4.1.4 Bubuh Tuak

Bubuh Tuak is a traditional dish from Sibatana Village, Bali, that holds a significant place in the region's culinary heritage. It is made primarily from unfermented tuak, giving it a distinctive sweetness. Local interviews emphasize its cultural and historical importance, with community leaders highlighting its connection to the land.

The preparation of Bubuh Tuak involves traditional methods and ingredients, including rice flour, tuak, grated coconut, salt, and water. The dish not only reflects the community's agricultural practices but also serves as a healthful food choice, with locals praising its benefits for generations.





Bubuh Tuak exemplifies sustainable resource use, relying on local agricultural products while demonstrating agroecological principles. The dish is also deeply embedded in local customs, symbolizing the rich cultural heritage of Sibetan.

Despite its popularity and affordability, challenges persist, particularly the scarcity of unfermented tuak, crucial for its preparation. Efforts by local vendors to secure this key ingredient illustrate a commitment to preserving traditional practices amidst changing agricultural landscapes.

Bubuh Tuak's low price, ranging from Rp 3,000-7,000, contributes to its accessibility and economic viability, aligning with principles of inclusive economic development. However, the availability of unfermented tuak poses a significant challenge, highlighting the need for sustainable agricultural practices to ensure the continuation of this traditional dish.

4.1.5 Umah Pondok

Rumah pondok in Sibetan Village was originally constructed to support agricultural activities by providing a place for farmers to rest and store tools near their fields. Over time, these structures have evolved, reflecting changes in the local economy and advancements in building materials. Initially made from locally sourced materials like wood, straw, and bamboo, many pondoks now utilize modern materials such as cement and brick, enhancing comfort and durability.

The pondok serves multiple functions in both agricultural and social life. Economically, it offers a convenient location for farmers to rest and store equipment, allowing them to work longer hours in the fields and improve crop care. Socially, these structures act as communal hubs where villagers share information, collaborate on agricultural projects, and strengthen social bonds.

However, the shift toward modern lifestyles due to urbanization and economic pressures has reduced the demand for traditional pondoks. This trend poses a risk to the authenticity of the cultural heritage of these structures as the use of durable modern materials threatens traditional architectural styles.

Despite these challenges, pondoks hold significant potential as tourist attractions, offering visitors insights into traditional agricultural life. Guided tours and marketing strategies highlighting the historical and cultural importance of pondoks can attract tourists interested in authentic cultural experiences.

Community involvement is essential in conservation efforts, ensuring that local residents participate in preserving the authenticity of pondoks while also benefiting from tourism. Coordinated conservation and tourism initiatives can protect cultural values and support economic development.





4.1.6 Telaga Tista and Pura Bangkak

Telaga Tista holds a special significance for the community in Sibetan Village, rooted in a local legend about an old woman who created the spring by pouring water from a taro leaf. This site is viewed as a divine blessing from Ida Sang Hyang Widhi Wasa, underscoring its spiritual importance. Rituals such as Usaba Ketipat and Usaba Kebo are conducted annually to pray for agricultural fertility and prosperity, reflecting the community's strong connection to their land and cultural heritage.

These rituals involve offerings, prayers, and traditional dances, fostering a sense of unity among participants of all ages. The importance of Telaga Tista and Pura Bangkak extends beyond being sacred sites; they serve as cultural and agricultural hubs within the village.

Cultural anthropology and religious studies frameworks highlight the significance of sacred spaces in community identity. Research supports the idea that the legend of Telaga Tista enhances social cohesion and cultural continuity, with annual rituals reinforcing communal values and social structures.

There is considerable potential for Telaga Tista and Pura Bangkak to become tourist attractions. Promoting these sites through guided tours and educational programs could enhance cultural tourism while preserving traditional practices. Collaborations with local cafes and restaurants to offer traditional foods and beverages can further economically benefit the community.

The tourism landscape in Sibetan is enriched by agro-cultural elements reflecting the unique heritage and practices of the community. These elements contribute to the local economy while embodying the village's identity and cultural values.

4.2.1 Integration of Agrotourism and Cultural Tourism

4.2.2 Existing Products in Sibetan Tourism Village

Interviews conducted from May 15 to May 20, 2023, with several residents of Sibetan Tourism Village, including Ibu Made Sulastri (salak farmer, May 16, 2023), Bapak Ketut Suarjana (homestay owner, May 18, 2023), and Ibu Nyoman Putri (salak product producer, May 20, 2023), revealed that agricultural activities are the main feature of existing tourism products. Tourists can visit salak plantations, learn about traditional farming practices, and taste various local products made from salak. Although these products provide insight into agricultural practices and local culture, the events presented are often standalone and lack connection to each other or a cohesive theme. The following are existing products found in Sibetan Tourism Village.





On May 14, 2023, the author interviewed Bapak Wayan Sudirta, a local farmer at Agrowisata Dukuh Sibetan. He revealed that Agrowisata Dukuh has developed 14 varieties of salak into various products, such as salak wine and candied salak. However, he noted that local cultural elements are still lacking in these products. A follow-up interview with Ibu Kadek Sri, who manages the salak wine production, indicated that while salak-based products are quite popular, visitors are more interested in witnessing traditional processes such as mejeahatan (the preparation of ceremonial offerings). Observations also support this statement, showing that guided tours primarily focus on agricultural aspects and salak production, without effectively linking cultural stories that could enrich the visitor experience.

On May 17, 2023, the author interviewed Bapak Nyoman Wirata, a tour guide at Gunggung Adventure. He explained that Gunggung Adventure offers various off-road tours, cycling, and sunrise tours that traverse salak farms and surrounding villages. While guests greatly enjoy the scenery, Bapak Nyoman emphasized the lack of cultural interaction in the tours. A follow-up interview with Ibu Made Saraswati revealed that although cycling tours are popular, local cultural elements have not been significantly integrated, with improvisation occurring only when guests want to interact with local markets or farmers.

On May 20, 2023, the author interviewed Ibu Ayu Lestari, the leader of the Agrowisata Werdhi Guna group. She explained that the group offers various activities such as making chips, dodol (a type of sweet), and salak coffee. However, she recognized that the integration of local culture into tourism products still needs improvement. An interview with Bapak Putu Artana confirmed that while the product-making process is engaging, there is a lack of deep understanding of the cultural context behind these activities.

On May 23, 2023, the author spoke with Bapak I Wayan Kongking, who creates trekking packages at Agrowisata Abian Salak. He explained that the trekking packages provide visitors the opportunity to learn how to cultivate and harvest salak. A follow-up interview with Ibu Komang Rai indicated that although the food stall on-site offers salak-based dishes, there is a consciousness to enhance the integration of local culture into the experiences offered. Observations showed that while there is significant potential, information about the cultural meanings behind agricultural practices has not been effectively conveyed to visitors.

On May 26, 2023, the author interviewed Bapak Ketut Arjana, a farmer involved in Agrowisata Bukit Surga. He explained that visitors not only learn about salak but also enjoy camping experiences at the location. A follow-up interview with Ibu Ni Luh Sari revealed that while camping facilities are adequate, there are opportunities to enhance the tourist experience by adding local cultural elements. During observations, no visitors were engaged





in agricultural processes, but they could enjoy the natural beauty surrounding the salak plantations.

Table 1. Existing Products in Sibetan Tourism Village

Agrowisata	Main Features	Cultural Integration	Observations
Agrowisata Dukuh Sibetan	14 varieties of salak, salak wine, and candied salak.	Lacking local cultural elements, few cultural stories	Tours focus on agriculture and salak production without cultural integration.
	Salak-based products, interest in mejejahitan and ceremonies	Interested in mejejahitan, not integrated	
Gunggung Adventure	Off-road tours, cycling, sunrise tours	Lack of cultural interaction in tours	Focus on natural scenery and adventure activities, with limited cultural involvement.
	Popularity of cycling tours, close views of nature	Improvised cultural interaction, sometimes to the market	
Agrowisata Werdhi Guna	Making chips, dodol, and salak coffee	Lacking integration of cultural narratives	Product-making processes are engaging, but cultural context is not communicated.
	Attractions in the product-making process	No local cultural elements yet	
Agrowisata Abian Salak	Trekking packages, 1-hectare salak plantation	No cultural information during trekking	Visitors are enthusiastic about learning about salak cultivation, but cultural information is lacking.
	Salak-based dishes, culinary experience	Consciousness to integrate local culture	
Agrowisata Bukit Surga	Salak plantation at an altitude of 700 meters, learning about cultivation and harvesting	Limited integration of local cultural elements	No visitors engaged in agricultural processes, but camping facilities are adequate.
	Camping facilities, experience enjoying natural beauty	Limited cultural elements in activities	





4.2.3 Tourist Market Demand

Interviews with tourists visiting Sibetan revealed a strong interest in enriching cultural experiences and sustainable practices. Luca De Smet from Belgium expressed a desire to participate in the Usabha Sri ritual and learn about its significance through workshops. Julien Lefèvre from France highlighted the appeal of local culinary workshops that teach cooking while sharing stories behind the dishes.

Sophie Vermeulen, also from Belgium, emphasized the authenticity of staying on a local farm and learning sustainable farming practices. Similarly, Mark and Lisa from England expressed interest in accommodations that integrate farm experiences with cooking classes and local tours. Claire Dupuis from France showed enthusiasm for workshops focused on creating traditional Balinese offerings.

Other tourists, like Maria Garcia from Italy, sought eco-friendly initiatives and workshops on organic farming. Elias and Emma from Belgium looked for vacations combining relaxation with learning through traditional ceremonies. Hélène Martin, a solo traveler from France, desired activities centered on environmental awareness.

Couples like Antoine and Sophie from France wished to engage in cooking classes centered on Balinese cuisine, while Jacques Bernard from Belgium sought workshops on Balinese art and crafts. Finally, Isabella Romano from Italy emphasized the importance of community involvement, advocating for opportunities for tourists to engage in service projects that benefit local customs and traditions.

This feedback underscores a strong demand for tourism products that integrate culinary experiences, cultural workshops, and authentic lodging, highlighting the potential for enhancing visitor engagement in Sibetan.

4.2.4 Product Diversification Strategy through Agri-Cultural Integration

The product diversification strategy in Sibetan aims to integrate agricultural experiences with cultural practices through insights gathered from local stakeholders, including farmers and tourism operators. A key finding from discussions with community members, such as Pak Made Dandin and village leaders, is the potential for creating thematic tourism that highlights agricultural practices, particularly through events like the Usabha Sri ceremony. This approach encourages tourists to actively engage in local traditions rather than merely observing them.

Moreover, tourism operators have noted a growing demand for unique and participatory experiences. Observations during cultural events reveal a gap in opportunities for active participation, suggesting that educational workshops prior to these events could significantly enhance visitor appreciation and involvement.





While the commodification of cultural practices can yield economic benefits, maintaining authenticity remains crucial. Local leaders emphasize that visitors should understand the significance of their experiences to avoid excessive commercialization, which could dilute the cultural essence of the offerings.

The strategy outlines several integrative approaches. The **Usabha Sri Experience** focuses on transforming the traditional harvest celebration into an immersive event where tourists can participate in traditional farming practices. The **Farm-to-Table Culinary Tourism** initiative merges culinary experiences with agricultural activities, including cooking classes and tastings of local products. Additionally, offering **Eco-Pondok Lodging** combines modern amenities with traditional architecture, allowing guests to engage in sustainable agricultural practices and cultural workshops.

By leveraging experience economy and commodification theories, these strategies aim to create diverse and sustainable tourism products that not only attract visitors but also support the local economy. Ultimately, this approach enhances the overall visitor experience while preserving the authenticity of the local culture.

Table 2. Integration Strategy

Integration Strategy	Description	Stakeholder Involvement	Experience Economy Elements	Commodification Aspects
Usabha Sri Experience	Combining traditional harvest celebration with active tourist participation	Farmers, village elders, cultural practitioners	Active participation in agriculture, learning traditional rituals	Creating a marketable harvest celebration experience while maintaining authenticity
Farm-to-Table Culinary Tourism	Integrating culinary experiences with agricultural activities	Local chefs, farmers, culinary experts	Multisensory experiences, cooking classes, food tasting	Packaging culinary journeys as unique, marketable products
Eco-Pondok Lodging	Offering environmentally friendly	Local entrepreneurs, farmers,	Immersive cultural workshops,	Developing attractive, marketable eco-



	accommodations integrated with agricultural and cultural activities	cultural workshop facilitators	daily agricultural activities, wellness programs	friendly lodgings that offer authentic experiences
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4.2.5 Conceptual Framework of the Agro-Cultural Tourism Integration Model

The concept includes the theoretical foundations supporting the development of the Agro-Cultural Tourism Integration Model in Sibetan Tourism Village. The concept of agro-cultural tourism, as proposed by Bessi re (2013), emphasizes the importance of combining agricultural methods with local cultural history to create unique and sustainable tourism offerings. This integration not only enhances visitor experiences but also supports the preservation of local customs and agriculture. Additionally, the Pentahelix model, which involves five stakeholders—local communities, government, businesses, academia, and media—ensures an inclusive approach to tourism development. This strategy enables the merging of cultural and agricultural aspects in Sibetan, maximizing the diverse perspectives and expertise available.

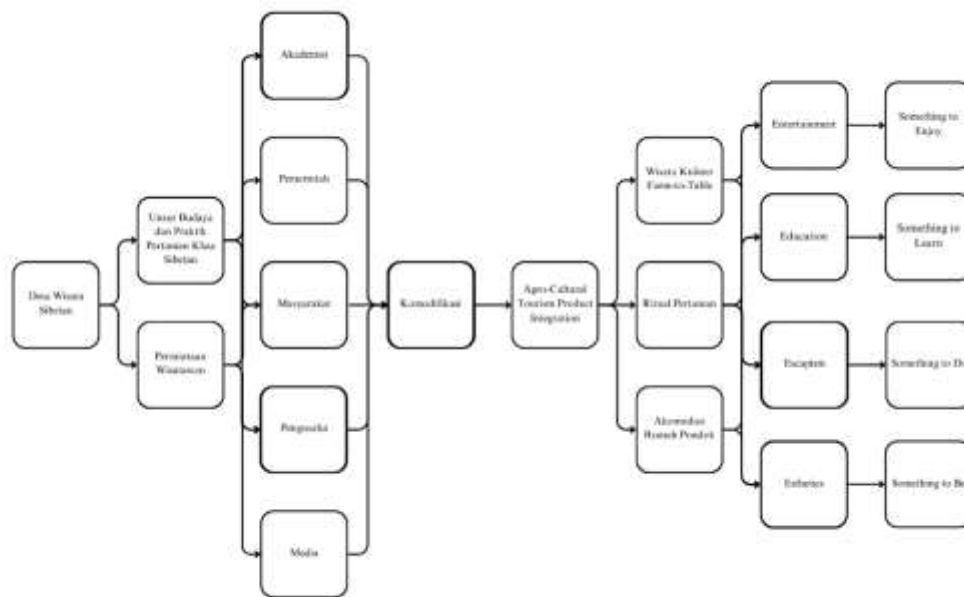


Figure 1. Agro-Cultural Tourism Integration Model



Commodification becomes an important aspect that explains the transformation of local cultural and agricultural elements into marketable tourism products. This process is vital for creating appealing tourist experiences, balancing authenticity and commercialization to maintain cultural integrity. The Sibatana agro-cultural tourism integration model has two main components: Cultural Elements and Unique Agricultural Practices of Sibatana, as well as Visitor Demand. Through collaboration among stakeholders in the Pentahelix, these components are processed into integrated tourism products categorized into three main areas: Agricultural Rituals, Farm-to-Table Culinary Tourism, and Homestay Accommodations. Each of these products is designed to provide aesthetic, educational, and entertaining experiences.

The homestay accommodations combine modern comfort with traditional elements, while agricultural rituals offer various cultural and culinary activities. Farm-to-table culinary tourism highlights local dishes made with ingredients sourced from the village. This model aligns with the principles of the experience economy by Pine & Gilmore (2014), which emphasizes the importance of creating memorable experiences for visitors. By integrating components of entertainment, education, escapism, and aesthetics, the model aims to create a comprehensive and engaging tourism experience.

The key characteristics of the Agro-Cultural Tourism Integration Model include:

1. Sustainable Practices: Protecting the environment and supporting local communities.
2. Local Revenue Generation: Creating economic opportunities for residents through tourism.
3. Cultural Preservation: Maintaining and celebrating local traditions and customs.
4. Stakeholder Collaboration: Ensuring cooperation among academia, businesses, government, media, and the community.
5. Integration of Entertainment, Education, Escapism, and Aesthetics: Enhancing visitor engagement through diverse offerings.
6. Controlled Commodification: Ensuring that commercialization does not compromise authenticity, providing genuine experiences that reflect local culture and agriculture.
7. Holistic Visitor Experience: Involving tourists actively in a variety of activities that deepen their understanding and appreciation of the local culture and agricultural practices.

This model illustrates the necessity of collaboration among stakeholders to ensure the success of the resulting tourism products. The commodification process must be carried out carefully to maintain the authenticity of cultural and agricultural elements and preserve the unique character of the village. Through a holistic approach focused on sustainable practices and stakeholder collaboration, the Agro-Cultural Tourism Integration Model aims





to provide in-depth experiences that strengthen the connection between agriculture and culture, support local economic development, and preserve traditions.

4.3 Infrastructure and Sustainable Practices

Well-maintained roads are crucial for accessing tourist sites, especially in plantation areas. Local farmer Nyoman Sudiarta emphasized the need for improved roads in the plantation region to attract more visitors. He noted that poor road conditions could deter tourists from exploring the village. Additionally, efficient public transportation options are essential for navigating the expansive village, as expressed by tour guide Made Astika, who highlighted the lack of a proper entrance for tourists and the need for organized transportation to enhance their experience.

Sibetan has a stable electricity supply supporting tourism activities, confirmed by homestay owner Kadek Widiantera. Clean and reliable water access is also available, as stated by local eatery owner Putu Sriyani. However, a pressing need for proper waste management systems exists to maintain cleanliness and sustainability, as pointed out by local government officer I Gusti Ngurah. Education on waste disposal and recycling is essential for attracting tourists, according to local school principal I Wayan Pasek.

Reliable internet access is needed for tourists to share their experiences and for local businesses to promote their services. IT freelancer Ketut Arimbawa noted that poor connectivity in some areas hinders tourism. Although Google Maps offers digital maps, the village lacks its own digital platform, as highlighted by local business owner Komang Ayu.

Sibetan faces challenges in accommodation development due to local beliefs that restrict land use. Traditional leader I Wayan Badra explained that constructing hotels contradicts cultural practices. Currently, the village offers five homestay rooms, including an eco-lodge aimed at promoting eco-tourism. Local resident Ketut Suarjana suggested leveraging social media to promote existing homestays.

The village lacks visitor information centers providing maps and guides, which Made Purnama, a local tourism officer, identified as necessary for improving tourist experiences. Kiosks offering local event information would also enhance visitor engagement, as noted by local shop owner Ketut Widi.

There is an urgent need for cultural and agricultural workshops to showcase local traditions and farming practices. Cultural artist Ni Luh Putu emphasized the importance of dedicated spaces for such workshops to educate tourists.

Currently, there are no restaurants offering local cuisine made from local produce. Made Rina highlighted that farm-to-table options would enrich tourist experiences and support local farmers. The village has designated areas for agricultural rituals and cultural





ceremonies, with local priest Ketut Sudana confirming the regular occurrence of these events.

Beautiful paths and trails are needed for exploring the plantations and cultural sites, as local guide Putu Budi pointed out that the village's expansive nature makes travel between sites challenging. He suggested developing well-organized paths and highlighting their cultural significance.

Although the village has vast plantations, there are limited attractions. Farmer Nyoman Lestari noted the need for more recreational opportunities and community gardens to foster local involvement and tourism. Local artist Gede Merta proposed integrating art installations in gardens to enhance visitor appeal.

Addressing these infrastructure and facility needs will enable Sibetan Tourism Village to effectively support the development and sustainability of its agro-cultural tourism model, ultimately enhancing visitor experiences. Engaging local stakeholders in planning and implementation is crucial for ensuring alignment with cultural values and environmental sustainability goals.

5. DISCUSSION

The results highlight the profound connection between cultural practices and agricultural activities in Sibetan Tourism Village. The Usabha Sri ceremony, for instance, serves as a crucial cultural ritual that embodies the community's agricultural identity and reinforces social ties through collective participation (Srisomyong & Meyer, 2015). This alignment with the community's agricultural calendar not only fosters cultural continuity but also enhances the authenticity of the visitor experience, supporting Bessière (2013) assertion that integrating local culture into tourism can create unique and sustainable offerings.

The Megibung tradition further exemplifies this connection, illustrating how communal dining practices rooted in local agricultural products promote solidarity and cooperation. This tradition not only nurtures social bonds but also functions as a mechanism for cultural transmission, allowing knowledge and practices to be passed down through generations. However, the challenge remains in maintaining the authenticity of these practices as they are adapted to appeal to tourist interests, a concern echoed by Cohen (1988) regarding the potential dilution of cultural practices in tourism contexts.

The significance of traditional beverages like Arak and Bubuh Tuak reflects the community's cultural identity and agricultural practices. These products not only provide economic benefits through innovative uses of local salak fruit but also play a vital role in social and religious practices, reinforcing the community's heritage. The production of





Bubuh Tuak, in particular, demonstrates sustainable resource use and agroecological principles, as it relies on local ingredients and traditional methods (Su et al., 2018). However, the challenges associated with securing key ingredients highlight the need for sustainable agricultural practices to ensure the continuation of these traditions in the face of changing agricultural landscapes.

The existing tourism products in Sibatana primarily focus on agricultural activities, such as salak plantations and traditional farming practices, yet they lack meaningful cultural integration. Interviews reveal that while visitors are interested in learning about local culture, current offerings do not effectively link agricultural experiences to the rich cultural narratives of the community (Imran & Puspita, 2024). This gap suggests a significant opportunity for the development of thematic tourism that actively engages visitors in cultural practices, as evidenced by the interest expressed by tourists in participating in rituals like Usabha Sri.

The proposed product diversification strategy, which includes the Usabha Sri Experience and Farm-to-Table Culinary Tourism, addresses these gaps by emphasizing active participation and immersive experiences. As noted by Pine & Gilmore (1998), the experience economy thrives on providing unique, memorable experiences that resonate with visitors. This aligns with the emerging demand for tourism products that integrate culinary experiences, cultural workshops, and authentic lodging, highlighting a shift towards more experiential tourism.

The Agro-Cultural Tourism Integration Model in Sibatana, grounded in the Pentahelix framework, underscores the importance of collaboration among diverse stakeholders, including local communities, government, businesses, academia, and media (Fathimath, 2015). This inclusive approach is crucial for developing tourism offerings that are not only economically viable but also culturally sensitive and sustainable.

Commodification plays a dual role in this context, transforming local cultural and agricultural elements into marketable tourism products while balancing authenticity and commercialization (Cohen, 1988). The model demonstrates that successful integration of agricultural and cultural elements can lead to the creation of unique tourism experiences that honor the community's heritage while appealing to modern tourists.

6. CONCLUSION

This research aimed to explore the integration of agro-culture in the tourism development of Sibatana Tourism Village, focusing on its unique cultural elements and agricultural practices. The study's findings reveal that the primary tourism products in





Sibetan are centered around salak farming and related activities, yet there is a noticeable lack of incorporation of local cultural elements into the tourism offerings.

The investigation demonstrates that by effectively integrating cultural tourism with agrotourism, Sibetan can enhance its tourism model, thereby promoting sustainable practices and benefiting the local community. The proposed integration model emphasizes the importance of collaboration among local stakeholders, infrastructure development, and community engagement to create a more holistic tourism experience that reflects the rich cultural heritage of the village.

However, this research is not without limitations. The findings are primarily based on qualitative data from a limited number of interviews conducted with local stakeholders. Future research could expand on this study by incorporating quantitative methods, increasing the sample size, and exploring the perspectives of a broader range of tourists. Additionally, examining the long-term impacts of integrating cultural elements into tourism offerings would provide valuable insights for sustainable development.

In conclusion, the research underscores the potential of Sibetan Tourism Village to evolve into a sustainable tourism destination by diversifying its offerings to include both agricultural and cultural elements. This approach not only preserves the authenticity of the local culture but also enhances economic viability, ultimately benefiting the community as a whole. Further studies and practical implementations of the proposed integration model will be essential for the continued development of Sibetan as a premier agrotourism destination.

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