

POTENTIAL ECOTOURISM SUBAK JATILUWIH TABANAN AS A HERITAGE OF WORLD CULTURE

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Abstract

The research aims to find out the potensial of ecotourism of SubakJatiluwihTabanan. The research was conducted in SubakJatiluwihTabanan. This research method uses qualitative methods with descriptive analysis of data analysis. Determination of research subjects using the Snowball method so that the subject of the study was 10% of all members of SubakJatiluwih which amounted to 395 randomly so that the sample amounted to 40 people. The data of this study were collected by direct interview method of observation and document study. From the results of the study, it was obtained SubakJatiluwih Ecotourism Potential which includes several aspects, namely (1) Physical aspects of Amenitas, Accessibility, Ancillary that has been recognized as Word Cultural Heritage (WBD), geographical conditions or uniqueness region (tropical climate, availability of water flow, trekking, and landspace rice fields). (2) Biotic aspects of flora and fauna in SubakJatiluwih become tourist attraction and are used as a means of ceremonies. (3) The socio-cultural aspects is the form of activities based on the TheHita Karana concept include aspects of parhyangan (temple rituals and rilual of rice cultivation), pawongan aspects (subak regulations), and aspects of palemahan (preserving the subak).

Keywords : *Potential, Ecotourism, SubakJatiluwih, Word Cultural Heritage*

PRELIMINARY

The success of the development of the agricultural sector in Bali cannot be separated from the role of subak as a community organization that specifically regulates the water systems of rice fields used in farming. The uniqueness of the subak system in Bali is inseparable from Hindu rituals carried out by farmers. traveled in Bali. According to Sutawan (2008), subak is defined as an organization of water-using farmers whose paddy fields receive water from the same water source and have one bedugul temple. In addition, it has full autonomy both in (managing its own household interests), and outside in the sense that it is free to establish direct relations with external parties independently, that the role of subak needs to be maintained, as an effort to preserve nature and the environment in supporting sustainable economic activities or which is called the concept of ecotourism. The Jatiluwih Village area is a highland area dominated by mountainous / hilly land with a land height of 500-1500 meters above sea level. The Jatiluwih area is located on the back of Batukaru Mountain with a significant difference in height between 4-50%. . Jatiluwih village has an area of 8,478 hectares

with an area of 2,126 hectares with the northern boundaries of the plantation area, residential housing, stretch of Batukaru Mountain, southern part of TukadYeh Ho, western part of Batukaru protected forest and tirnurSenganan village (Anonymous, 2015) .

JatiluwihSubak has the widest area of 303 Ha with rice productivity of around 33,528.22 Kw / Ha. JatiluwihSubak consists of 7 subak temples including: TempekSubakGunung Sari, TempekSubak Uma Kayu, TempekSubakTelabahGede, TempekSubakBesikalung, TempekSubakKedamian, TempekSubakMedwi and TempakSubakTempian. Besides that, SubakJatiluwih has five sources of spring, including: Melangki Spring, MundukCarik Spring, Munduk Tengah Spring, Gunung Sari Spring Village and Gunung Sari Spring Uma Kayu (Nuijana, 2017)

SubakJatiluwih has been confirmed by the United Nations Educational, Scientific and Cultural Organization or the United Nations Educational, Scientific and Cultural Organization (UNESCO) as a World Cultural Heritage (WBD) since June 20, 2012 in St. Petersburg Russia. The determination of the AnggaBatukaru Chess Area, Jatiluwih is a unity with three areas in Bali, namely: the holy area of Taman AyunMengwi Temple, Badung Regency, the Watershed (TAS) of TukadPakerisan, Gianyar Regency and Lake BaturBangli Regency (Anonymous, 2015).

Determination as a World Cultural Heritage (WBD) reflects the world's recognition of the extraordinary and universal values of subak, so that the world is involved in protecting it, while acknowledging subak as an authentic Balinese culture. Criteria for World Cultural Heritage, including (1) the main form which has an ecologically and biologically important role for evaluation and the development of patterns of land, water, coral reefs, and underwater ecosystems. (2) contains extraordinary natural phenomena or has natural beauty and rare aesthetic values. (3) have a close connection to a particular event or tradition, from the side of thought, belief, artistic, and literature. (4) An amazing form in a place of residence, land, or waters that can symbolize culture or human interaction with the environment, especially those that are still preserved against significant changes in the times. (5) symbolizes the creativity and human intelligence masterpieces and values that have a significant influence on culture (Bonaditya, 2016)

Based on the description above, further research is carried out on the potential of JatiluwihSubak ecotourism as a World Cultural Heritage.

RESEARCH METHODS

This research was conducted for 6 months, from January to July 2018, which took place in the SubakJatiluwih area, Jatiluwih Village, Penebel District, Tabanan Regency.

This research was designed using qualitative methods. The qualitative approach is done by direct interview using questionnaires, observation and documentation studies (Mardalis, 2014)

The population in this study were all members of JatiluwihSubak totaling 395 people. Samples were taken randomly as much as 10% of the total number of subak members so that the sample amounted to 40 people. This study uses the snowball method, which is a method for identifying, selecting and taking samples in a network or chain of continuous relationships. The informant was determined based on the consideration that the informant knew the condition of JatiluwihSubak and the condition of the Jatiluwih Village. The informants include: pekaseh (Chair of Subak), pangliman (Deputy of Pekaseh), petengen (Treasurer), extraction (Secretary), stakeholders of PuraSubakJatiluwih (UlunSuwi), prajuru and kramasubak.

RESEARCH VARIABLE

1. Physical aspect is the view of the geography of SubakJatiluwih, such as:
 - a. Attraction (attraction), namely: an attraction that gives pleasure to tourists (geography, waterfalls, soil treatment systems, terracing, farming systems, climate).

- b. Accessibility, namely: infrastructure and transportation conditions that connect tourists from, to and as long as they are in SubakJatiluwih (means of transportation and road infrastructure).
 - c. Amenities (Facilities), namely: infrastructure conditions that are not directly related to tourism but the needs of tourists (bank / atm, restaurants, cottage / home stay, public toilets).
 - d. Ancillary (Additional Services), namely: a tourism institution that manages the Regional Tourist Destination (DTW) and handles the problem of tourists visiting SubakJatiluwih (tourist management agency, tourist tour guide).
2. Biotic aspect is the view of environmental components related to living things such as flora and fauna found in JatiluwihSubak. With the presence of flora (plants) in the path of the JatiluwihSubak region, usually used as tracking, it can be used as shade and gives the impression of cool, rural beauty.
3. 3. Socio-cultural Aspects are views on community relations and ways of life that develop and occur in the JatiluwihSubak environment which are inherited from generation to generation, such as:
- a. Parhyangan aspect is the harmony between humans and God (subak temple and rice planting ritual).
 - b. The aspect of pawongan is the harmony between human and human relations (sekaasubak, subak manners and awigawig).
 - c. Another aspect of the alignment of the relationship between humans and the environment (tourist attractions, intercropping systems).

Data analysis was carried out by qualitative analysis, through three stages of the process, namely:

Data reduction

RESULTS AND DISCUSSION

Results

The geographical state of Tabanan Regency is located between 08 ° 14' 30" -08 ° 30' 07" South Latitude 114 ° 54' 52" -115 ° 12' 57" East Longitude. It borders on Jembrana Regency and Buleleng Regency on the west, Buleleng Regency on the north, Badung Regency on the east and Indonesian Ocean on the south. There are three rivers across the Tabanan region, most of which are used as rice field irrigation. Tabanan Regency has an area of 839.33 Km² hectares or 14.90% of the total area of Bali Province as a whole. Tabanan Regency consists of 10 sub-districts, one of which is Penebel District, broad Penebel District 141.98 Km², with an altitude of 159 - 2,276 Km² and a distance from the center of Tabanan City <10 Km (Anonymous, 2017a)

Seasonal conditions in JatiluwihSubak are the same as other regions, namely there are two seasons (dry and rainy). This situation is related to the flow of wind blowing in the Indonesian region. In January to December the wind that blows a lot brings water because it passes through the Pacific Ocean and several oceans around the outside of Indonesia, resulting in erratic seasons and frequent heavy rains accompanied by large winds (Anonymous, 2016)

Rainfall, among others, is influenced by climatic conditions and rotation or meeting air currents, therefore the amount of rainfall varies according to the month and location of the observer station. Since 2006 rainfall records have been carried out in each sub-district with each place recording rainfall. Based on the results of rainfall recording, Subdistricts with the highest rainfall in 2010 were Penebel District with a total rainfall of 640 mm with the highest rainfall in September (Tabanan Central Bureau of Statistics, 2011).

Based on data submitted by PekasehSubakJatiluwih I NyomanSutama calculations from 2007 to 2011, out of a total of 303 hectares of SubakJatiluwih area, the conversion of new agricultural land occurred in an area of 0.5% of the area of JatiluwihSubak. Penebel Village, the hydrological conditions

of the Jatiluwih area depend on the availability of surface water flow and the availability of water in the spring. Surface water flow consists of rivers and rainwater.

To make SubakJatiluwih as a tourist place should have several supporting variables, among others:

1. Attraction (Attraction)

Attraction is an attraction that gives pleasure to tourists. Farmers start from plowing rice fields, planting rice to harvesting rice (manyi) are attractions that exist in JatiluwihSubak. In addition, there are waterfalls, rice fields with undaggedberundag conditions, climate conditions and the geographical condition of Jatiluwih Village is very suitable to be developed into natural tourism.

Viewed from the geographical location of SubakJatiluwih, it has a vast expanse of rice fields with undagged conditions and very green mountains with dense forests as seen in Figure 4.1 below. In addition, the existence of an eight meter high waterfall in the area is an attraction for ecotourism activities (attachment)

2. Accessibility

Accessibility is a measure of comfort or ease in achieving locations and their relationships with each other, easy or difficult to reach these locations through transportation. Examples of accessibility are infrastructure and transportation equipment as shown in figure 4.2 below.

To reach the SubakJatiluwih tour, it can be accessed via the main line from the center of Tabanan, which is approximately 20 km with a distance of 45 minutes to the north by following the instructions, tourists can use two-wheeled vehicles, including four-wheeled vehicles such as buses. In the area of SubakJatiluwih, there are already paving roads seen in Figure 4.3 above, although not all of them have been used as roads to surround the SubakJatiluwih area by tourists and local residents. Besides that, it is also used as a tracking and cycling lane.

The distance from SubakJatiluwih farmers from their homes to the SubakJatiluwih area is less than five thousand. The road to the SubakJatiluwih area is in the form of asphalt roads that can be traversed by two-wheeled vehicles (bicycles and motorbikes) and four-wheeled vehicles (cars).

With the condition of the concrete road infrastructure that can be traversed by two-wheeled vehicles (bicycles and motorbikes) and four-wheeled vehicles (cars) and roads that are traveling around the subak region, it makes it easy for tourists visiting SubakJatiluwih to carry out road activities (attachment 3) or even bersada (attachment 4) for tourists

Amenities (Facilities)

Amenities (facilities) are infrastructure that are not directly related to tourism, but are part of the needs of tourists such as banks, money changers, telecommunications, food and beverage sellers, and vehicle rentals.

Public facilities are needed by a tourist attraction. SubakJatiluwih has several public facilities that have been built to meet the needs of the community as well as tourists, one of which is the existence of ATMs (Automated Teller Machines) and tourist huts (home stay) as seen in Figure 4.4 and 4.5 below. But for money exchange facilities (Money Changer) is not yet available at the JatiluwihSubak tourist attraction.

Based on the author's observation, public toilet facilities are sufficient in the SubakJatiluwih area, but still need more additions. In addition to toilet electricity grid facilities (PLN), clean water facilities are also very adequate, other supporting facilities such as puskesmas (attachment 5), restaurants (attachments 6), SPA (attachment 7) and purchase of entrance tickets (attachment 8) are also available in the SubakJatiluwih area while controlling tourism activities directly, and getting the benefits directly as well.

4. Ancillary (Additional Services)

Ancillary is a tourism institution. Tourists will more often visit and search for Tourist Destination Areas (DTW) if in the area tourists can feel security and be protected to report and submit criticisms and suggestions to institutions that handle tourism on a DTW.

So far in the SubakJatiluwih area there has been a tourism institution called "Secretariat of Operational Management Jatiluwih Tourism Attractions"

In addition to the existence of the Jatiluwih Tourism Attractions Operational Management Secretariat to make it easier for tourists to get information in the SubakJatiluwih area, it is equipped with Tourist Information office facilities (attachment 9) to obtain information about JatiluwihSubak. The tourist tour guides immediately showed the JatiluwihSubak region which is a World Cultural Heritage (WBD). For security, the Jatiluwih Tourist Attraction Operations Management Secretariat has provided security personnel called Pecalang (attachment 10).

Biotic aspects

Based on the results of the research along the tracking pathway in the JatiluwihSubak flora, which are commonly found are rice, cloves, cocoa, coconut, bananas and other plants. red. With the existence of various plants in the area of SubatJatiluwih, it can also function as a shade on the tracking track and this condition makes this pathway beautiful and cool.

As for the types of fauna that were found by the author during observations such as cattle, kokokan birds, ducks, conch, eel (protected), earthworms, water beetles and others, this also became a tourist attraction because the fauna can be used in every the ceremony held in SubakJatiluwih besides that can give an illustration that the environment in JatiluwihSubak is still natural and has not been polluted.

Socio-cultural Aspects

Parhyangan aspect

ParhyanganSubakJatiluwih's aspect is reflected in the existence of three temples from upstream to downstream, namely Bedugul Temple, Ulunsuwi Temple and PuraDalemTambug which have the potential to be used as tourist attractions. Ulunsuwi Temple is closely related to rice fields and subak in general. Ulunsuwi Temple is the place of worship of Dewi Sri as the Goddess of prosperity, fertility, and well-being.

For the Parhyangan aspect, what is done by subak is by carrying out various rituals in the Subak Temple, and in various temples related to subak. Farmers (subak members) also carry out rituals on their respective fields. Basically, every farmer will carry out activities in his rice fields, always preceding them with ritual activities.

The relationship between man and God is also reflected in the subak manners activities in a series of rituals to plant rice. These rituals include:

Climbing toya or Muwatemping

- a. Rituals Climb toya or Muwatemping which aims to plead with God in its manifestations as the God of Water (Dewa Wisnu) so that subak does not get short of water. This ceremony is held once a year in January SasihKasa (gadon) and takes place at Bedugul Temple. When going to cultivate land that aims to beg for soil fertility to be planted. The offerings in the ceremony to mendaktoyaempingmuwat are placed in an empelan or the entrance of water to the rice fields.
- b. Ngendag Tanah Carik: The ceremony invites salvation to God when plowing the fields of rice fields carried out by each subak member, which is usually done on SasihTiga
- c. Ngurit or Mewinih: This ceremony is carried out when the farmer starts the nursery carried out by each farmer or is individual.

- d. Ngerasakin: The ceremony to clean up the dirt (leteh) that is left behind when doing the plowing of rice fields, this ceremony was carried out after the piracy was completed on each cultivated land at the beginning of SasihKepitu.
- e. Nuwasen or Pangawiwit: A ceremony to look for a good day to start planting rice which is usually done on SasihKepitu.
- f. Ngekambuhin: A ceremony to request salvation for gods for newly grown rice children which was carried out when the rice was 42 days old at SasihKewulu.
- g. Pamungkah: The ceremony asks for safety so that rice plants can grow well, which is usually done at SasihKewulu.
- h. Settlement: The ceremony begs for safety so that the rice plants avoid pests / diseases and are done at SasihKesanga.
- i. Observation of NyegaraGunung: Carrying out the NyegaraGunung ceremony conducted at PuraLuhurPetali and PuraLuhurPekendungan
- j. Mesaba: A ceremony before the harvest that was carried out at SasihKesada by subak members on each rice field.
- k. Ngadegang Dewa NiniBhatara Sri Nini: This ceremony is symbolic visualizing as lingga yoni (statues), this ceremony is usually carried out in each individual plot of SubakJatiluwih rice fields.
- l. Nganyarin ceremony: The ceremony starts the harvest that is carried out at SasihSada by subak members in each of their fields.
- m. Manyi: Activities to harvest rice.
- n. Mantenin: A ceremony to raise rice to a barn or a ceremony to store rice in a barn carried out at SasihKaro.
- o. Fromspekparhyangankramasubak carrying out various rituals in the subak temple and in various temples both carried out jointly or carried out by each subak member relating to subak can be an attraction for tourists to visit the JatiluwihSubak.

Pawongan aspects

One of the aspects of PawonganSubakJatiluwih is reflected in the existence of subak (awig-awig) regulation arrangement. This regulation regulates various activities that may and may not be carried out by subak members, so that harmony occurs in the subak concerned. From the results of the author's interview, it can be seen in appendix 28 that most of the subak members in the Subak area of Jatiluwih work only as farmers because the average age is above 45 years, so there is limited staff. In addition there are also farmers who have side jobs to raise livestock because income as farmers is not sufficient for their daily needs while waiting for the rice harvest to last four months.

The general activities carried out by the JatiluwihSubak group are farming (plowing fields, making fertilizers, planting rice, regulating cropping patterns, harvesting rice), mutual cooperation to maintain the cleanliness of the subak area and subak temple area and during harvesting farmers in JatiluwihSubak also use system of mutual cooperation (metulungan).

The agricultural tools used are mostly modern because as a World Cultural Heritage area, a lot of assistance has been provided from the government or other relevant agencies. In addition, it is also to streamline the time available to be able to do other activities.

The arrangement of subak (awig-awig) regulation activities that regulate various activities that may and may not be carried out by subak members make some domestic tourists and foreign tourists come to SubakJatiluwih to learn about the regulation.

Palemahan aspect

The palemahanSubakJatiluwih aspect is reflected in the existence of the subakkrama business to maintain subak artifacts, namely the subak land as a place to plant rice. The activity carried out was to make rice fields in the JatiluwihSubak made with land contours. Besides its main function as a place

for producing food crops, especially rice and secondary crops, subak also has a conservation function, namely the preservation of living natural resources and their ecosystems.

Potential attractions possessed by SubakJatiluwih that can be enjoyed by tourists include natural resources in the form of beautiful rice fields, planting rice, rice harvesting (manyi), and attraction of plowing rice fields which are interesting attractions for tourists visiting JatiluwihSubak.

The uniqueness of the attraction of rice harvesting or manyi is much in demand by foreign tourists because there are no tourist attractions in the area of origin of tourists. Tourists can also feel firsthand how the rice harvesting process (manyi) is still in the traditional way using an ani and ketam tools.

DISCUSSION

Physical aspects

Jatiluwih village with its geographical conditions is very possible to develop into an agricultural-based tourist attraction. This is supported by the presence of three rivers that cross the Tabanan Regency where most of the water can be used as agricultural irrigation. In addition, with a fairly large area of 839.33 hectares or almost 14.90% of the total area of Bali Province with a height of 159-2,276 Km² (Anonymous, 2017).

The existence of the season is also a reason in JatiluwihSubak has the potential to become ecotourism because based on the results of rainfall recording in Penebel District it is recorded as the highest rainfall sub-district in the other districts in Tabanan with total rainfall of 640 mm with the highest rainfall occurring in September (TabananBPS, 2011).

1. Attraction (Attraction)

The existence of waterfall tourism objects with clear water flow, undagged terraced rice fields (terracing), climate conditions and geographical conditions in JatiluwihSubak have the potential to be developed as natural attractions. In addition, farming activities ranging from land processing, rice planting, to activities post-harvest handling is also unique for tourists who are visiting. Moreover supported by the existence of the subak system into the JatiluwihSubak area, the more interesting it is to be visited and very impressed for tourists, it is not surprising that both local and foreign tourists are interested in visiting JatiluwihSubak.

2. Accessibility (Accessibility)

The condition of road infrastructure, adequate transportation is also important as its existence to be able to support providing comfort, security and convenience for tourists to be able to access the area of tourism objects to be visited.

In this case, to be able to reach the tourist attraction of SubakJatiluwih, tourists can access through the main route from the center of the city of Tabanan, which is approximately 20 km with a distance of 45 minutes. Tourists will be facilitated with directions that have been installed on the roadside. As a means of transportation to SubakJatiluwih, besides using motorbikes, cars and buses, tourists can also use bicycles.

In the area of SubakJatiluwih there are also roads that have the appearance of access to be used as tracking paths or cycling along paddy fields by tourists. With the existence of a decent infrastructure it aims to provide comfort and convenience for tourists and the local community in carrying out activities.

3. Amenities (Facilities)

In addition to the road infrastructure, the difference between other tourism-supporting accommodations such as lodging, ATMs, health centers, restaurants, SPA, toilets, bins, electricity, water and other public facilities is absolutely available in one tourist area.

In the area of JatiluwihSubak tourist attraction there are already several public facilities to be able to meet the needs of tourists and the local community. Electricity, water facilities, public toilets, trash bins, restaurants, lodging places, and other facilities are also available in the hope that tourists

will be more comfortable in the tourist area of JatiluwihSubak. In addition, the arrangement of parking lots that have not been neatly arranged needs to be done so that comfort is increasingly felt by tourists while in the tourist area of JatiluwihSubak.

Ancillary (Additional Services)

The existence of a management institution in a tourist destination is very important. It aims to accommodate suggestions, input criticism from visiting tourists and also can help solve problems that may be experienced by tourists in the area of the object. With the existence of an institution, it will also be able to foster tourists' trust so that there is no doubt in planning their visit to JatiluwihSubak.

In SubakJatiluwih, there is an Operational Management Secretariat institution that is ready to facilitate tourists in providing information related to the tourism object situation in Jatiluwih. In addition to the security of the Jatiluwih Tourism Management Operations Secretariat has provided security personnel called Pecalang.

Biotic aspects

In addition to the physical aspects, the biotic aspect also has a very important role as the carrying capacity of a tourist area. The existence of various kinds of flora and fauna can be a benchmark for the extent to which nature is still natural or already polluted. The more diverse presence of flora and fauna in the tourist area will be the main attraction for tourists so as to be able to provide satisfaction, doubts about the objects they visit.

In SubakJatiluwih tourists can find various types of flora scattered in subak areas such as rice, coconut trees, bananas, jackfruit, chocolate, coffee, cloves, sugarcane durian and others. With the existence of these various plants also function to be a shade and give the impression of a cool, rural countryside so that it becomes an area path that is usually used as a tracking path to be beautiful and cool

While for the types of fauna in the area of JatiluwihSubak such as kokokan, cattle, ducks, conch (eel), eel (protected), earthworms, water beetles (klipes) and others also attract tourists visiting the tourist area of SubakJatiluwih

Socio-cultural Aspects

Apart from the physical aspects there are several aspects that make tourists feel comfortable, namely the Parhyangan Aspect carried out by subak by carrying out various rituals in the subak temple and in various temples which are carried out jointly or carried out by each subak member related to subak it is an attraction for tourists to visit SubakJatiluwih, the aspect of participation is the arrangement of subak (awig-awig) regulations that regulate various activities that may and may not be carried out by subak members. The socio-cultural aspects that have the potential to attract tourists include: the activities of the subak group (deliberation, mutual cooperation, and religious rituals), the daily lives of local residents with local customs, holy places, and other religious activities. Human resources who are engaged in farming activities in JatiluwihSubak also have the potential to be attractions offered to tourists.

The activity of plowing the fields and harvesting the rice or manyi greatly attracts the attention of tourists visiting JatiluwihSubak. Plowing the fields is also an attraction owned by SubakJatiluwih, tourists can directly witness the process of plowing the fields using cattle or buffaloes. Besides that, the attraction of rice harvesting or manyi is much in demand by foreign tourists because there are no tourist attractions in the area of origin of tourists. Tourists can also feel firsthand how the rice harvest process (manyi) is still in the traditional way by using ani-ani and ketam.

Potential of JatiluwihTabananSubak as World Cultural Heritage according to Lily Dianasari (2016) in a journal entitled "Determination of Green Tourism Concept in Jatiluwih Tourism Village, Tabanan" states that a tourist place must have its own charm, from Attractions, Accessibility, Amenities, Ancillary, geographical conditions (tropical climate, availability of water flow, trekking, and

rice field landscapes). Natural conditions (flora and fauna) activities of the community and the socio-cultural properties of a region.

Attractions from the socio-cultural aspects that have the potential to attract tourists include: activities of the subak group (deliberation, mutual cooperation, and religious rituals), the daily lives of local residents with local customs, holy places, and other religious activities. Human resources who are engaged in farming activities in JatiluwihSubak also have the potential to be attractions offered to tourists. The term attraction is used for performances related to regional culture such as music, dance, tradition, historical heritage, and natural wealth that attract tourists in the region. Such as the activity of plowing fields is very attractive to tourists because of the uniqueness and they have never witnessed it before.

CONCLUSIONS AND SUGGESTIONS

Conclusion

Based on the results of the study it can be concluded that SubakJatiluwih, PenebelSubdistrict, Tabanan Regency has the potential as Ecotourism which is supported by three aspects namely Physical Aspects, Biotic Aspects and Socio-cultural Aspects. Where these three aspects include (1) Physical aspects: Attractions, Accessibility, Amenities, Ancillary, geographical conditions or the uniqueness of the region (tropical climate, waterfalls, water flow availability, trekking, and rice field landscapes). (2) Biotic aspects: in the form of flora and fauna that exist in JatiluwihSubak become tourist attraction and are used as ceremonial facilities. (3) Socio-cultural aspects in the form of activities based on the concept of Tri Hita Karana covering aspects of parhyangan (temple rituals and rituals of planting rice), aspects of pawongan (regulation of subak), and aspects of palemahan (preserving subak).

Suggestion

Based on the results of the research in the Subak area of JatiluwihPenebel, Tabanan Regency, it can be suggested that:

1. Community participation needs to be improved to preserve subak along with the recognition of JatiluwihSubak as a World Cultural Heritage.
2. The need to provide infrastructure facilities (arrangement of parking areas) and other accommodations such as (procurement of toilets on the tracking path is necessary

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