

Post-Covid-19 Nusa Penida Tourism Recovery as a Sustainable Spiritual Tourism Area

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Abstract

This paper aims to study and formulate a tourism recovery strategy for Nusa Penida after Covid-19 as a sustainable spiritual tourism area, so as to increase tourist visits, extend length of stay and increase people's income without neglecting the preservation of nature and culture in the Nusa Penida Island area. Using a qualitative research approach, to obtain an appropriate strategy, a SWOT analysis is used, which begins with identifying the internal strategic factors and external strategic factors that influence the development of Nusa Penida Island. The results of the analysis show that there are four sets of alternative strategies that can be formulated, namely (1) increasing promotion, (2) structuring and maintaining environmental sustainability, and involving the community in tourism development, (3) developing more varied tourist attractions and developing tourism facilities and public facilities, (4) establish a management body and improve human resources.

Keywords

post-covid-19 tourism recovery;
SWOT analysis; sustainable
spiritual tourism



I. Introduction

The province of Bali consists of the island of Bali as the largest island, and other small islands such as Nusa Penida Island, Nusa Lembongan Island and Nusa Ceningan Island which are administratively located in the Nusa Penida District, Klungkung Regency. The Nusa Penida area is one of 11 strategic tourism areas in Bali. In PP RI No. 50 of 2011 concerning the Master Plan for National Tourism Development for 2010-2025, it is stated that strategic tourism areas are areas that have the main function of tourism or have the potential to develop tourism. tourism that has an important influence in one or more aspects, such as economic, social and cultural growth, empowerment of natural resources, environmental carrying capacity and defense and security. In the PP of the Province of Bali No. 16 of 2009 concerning the Regional Spatial Plan of the Province of Bali in 2009-2029, it is also stated that the Tourism Area is a strategic tourism area located in the geography of one or more administrative village/kelurahan in which there are potential tourist attractions, accessibility high availability of public facilities and tourism facilities as well as social and cultural activities of the community that support each other in the realization of tourism. Apart from being a tourism area, Nusa Penida was also designated as a Marine Conservation Area (KKP) for the Nusa Penida Aquatic Tourism Park, during the Nusa Penida Festival on June 9 2014. That means that developing the potential of Nusa Penida Island must be done with good planning by utilizing wisdom, but still pay attention to the sustainability and improvement of the economy and socio-culture of the community.

Nusa Penida District, is currently starting to be visited by many tourists, especially tourists who are going to do activity worship (spiritual tourism). Nusa Penida as the largest island in the Nusa Penida sub-district has an area of 414 km² and has interesting potential, especially the beauty of the sea and its beaches and holy places which are relatively large

in Bali, but this area does not look well developed, especially in packaging its tourist attractions, as well as the provision of tourism facilities. Most tourists who visit only for do *snorkeling* and *diving activities* and there are also some tourists whose pray to pretending to be in Nus Penida , after that go and stay outside the island (Damayanti , Wijaya & Kanca, 2017). This of course results in low economic benefits for the local community. Based on this background, the problem is: How to recover? Nusa Penida tourism After Covid-19 became Sustainable Spiritual Tourism Area. This paper aims to formulate an appropriate development strategy for Nusa Penida Island as a sustainable spiritual tourism area, so that it can increase the number of visits and the economy of the community without neglecting the preservation of the natural and cultural environment in the area.

II. Review of Literature

2.1 Recovery Tourist

In order to restore tourism, several steps have been taken by the central government, through the Ministry of Tourism and Creative Economy, including preparing a manual as a global-scale technical guide that refers to three key words, namely cleanliness, health, and security in order to increase confidence and self-confidence. trust and confidence) as the basis for accelerating recovery. In addition, the government also carries out education, socialization, and simulations as initial preparations for starting tourism again. In line with the fulfillment of sustainable development targets or Sustainable Development Goals (SDGs), tourism economic recovery will contribute to several Sustainable Development Goals (TPB) targets, such as TPB 8 (Decent Work and Economic Growth), TPB 10 (Reducing Inequality), and TPB 12 (Responsible Consumption and Production). Covid 19 pandemic caused all efforts not to be as maximal as expected (Sihombing and Nasib, 2020). Since March 2020, the movement of the tourism sector has begun to be seen, although it is very minimal. Some countries have opened their doors to tourism (although some have closed them again due to the increase in the number of COVID-19 cases after tourism opened), others are improving to prepare for tourism recovery in various forms, such as preparing the implementation of health protocols in the tourism sector, assistance to workers and industry, incentives for tourists, domestic and regional tourism promotion activities, tourism campaigns that implement strict health protocols, and so on (CNN Travel, 2020)

2.2 Tourist Sustainable

Sustainable tourism development is a tourism development process that does not rule out the preservation of resources both currently used and those that will be used to meet future needs (Sukarsa: 1999). The development of sustainable tourism is essentially related to efforts to ensure that the natural, social and cultural resources that we use for tourism development in this generation are preserved for future generations (Ardika: 2003). A place will be visited if it has an attraction. Attractions are divided into several categories (Page, 2005): (1) natural resources such as the sea and beaches, (2) man-made resources in the form of buildings on top of natural attractions, and (3) special activities (*special events*) such as festivals, or the Olympics. The existence of a tourism area must have components such as *attraction* (things that attract tourists), *amenities* (facilities needed by tourists), access (accessibility in reaching the destination) and *ancillary services* (tourism support services) (Cooper *et al*, 1993). These components must be developed in a planned manner with an appropriate strategy. Strategy is the long-term goal of a company and the

utilization and allocation of all resources power important to achieve company goals (Rangkuti, 2003).

2.3 Spiritual Tour

The emergence of the term spiritual tourism or spiritual tourism cannot be separated from the existence of the New Age Movement. The New Age is a portrait of an era that combines Western rationalism with Eastern spiritual mysticism. The main characteristic of this era is the rejection of formal religion, because it is seen as tending to curb individual freedom. Spiritual coolness can be explored and enjoyed by breaking through religious boundaries. The essence of all religions is believed to be the same, and all reality is seen as the emanation of God. The activity carried out by The New Agers is interfaith spiritual tourism (Sukidi, 2001). In some spiritual philosophies, it does not focus on God in one or several particular religions, but rather on channeling devotion to the earth and the universe. Nature-based belief systems focus on humans as part of nature, not separate from it. From this point of view, humans have no power over the earth, nor do they have to control it. Instead, they are just one part of a larger system where all things on earth, including the earth that interacts, has a spirit, is alive, and is able to feel it (Smith & Kelly , 2006) illustrates that what is meant by spiritual tourism is all kinds of activities and/or activities. travel treatment that aims to develop, care for and improve the body, mind and soul.

III. Research Method

The research was carried out in the Klungkung Regency, Nusa Penida District with the object of research namely How to recover? Nusa Penida tourism After Covid-19 became Sustainable Spiritual Tourism Area. To obtain the right strategy formulation for the development of Nusa Penida Island, a SWOT analysis was used by previously identifying internal strategic factors and external strategic factors in the Nusa Island area. Penida. Internal strategic factors are intended to obtain the strength factors to be used and the weakness factors to be anticipated. Strengths and weaknesses *are* controllable organizational activities that are performed very well or very poorly. Strengths and weaknesses to be analyzed refer to *attraction* (attraction), *amenities* (facilities), *access* (easiness to reach the destination) and *ancillary services* (support services) . External strategic factors are carried out to develop opportunity factors that can be exploited and threat factors that need to be avoided. Opportunities and *threats* refer to economic, socio-cultural and environmental issues, politics and government, technology and competitors that can significantly benefit or harm the tourism area of Nusa Penida Island in the future. Furthermore, the data was analyzed using a SWOT Matrix (*Strengths, Weaknesses, Opportunities, Threats*) so that four sets of alternative strategies could be formulated that could be used as guidelines for the development of Nusa Penida Island, namely the *Strength Opportunity* (SO) Strategy, *Strength Threats* (ST), *Weaknesses Opportunity* (ST). WO) and *Weaknesses Threats* (WT) (Rangkuti, 2005).

IV. Results and Discussion

Spiritual tourist attractions, Nusa Penida have many temples are managed by the surrounding community with customary provisions that have been owned. In its management, the *pengempon* temple plays a direct role in serving tourists who come and people who aim to pray. Research results Artini and Budiarta (2018) find that Characteristics Tour Spirituality in Nusa Penida consist from a number of temple could explained as following:

a. Goa Giri Putri Temple

Goa Giri Putri Temple is located in Karangasari, Suana Village, Nusa Penida District, Klungkung Regency, Bali. Goa Giri Putri Temple serves as a place of worship for Hindus. In its development, humans think of new patterns of life with pattern settlement permanent as well as Support technology which increasingly advanced so that able to create a better life. Even though life is increasingly modern, but reality shows that the prehistoric tradition or culture in the cave remains exist with function which Keep going develop or changed.

There are 5 places of prayer / *pelinggih*. At the time of visiting (*Tangkil*) to Goa Giri Putri Temple. Up at the top, meet the first *pelinggih* (Pelinggih Hyang Tri Purusa) in the form of a Padmasana which is right in front of the mouth of the cave. Typology building *pelinggihan* on temple this that is direction west to east (*dauh-dangin*) which Malinggih in the shrine is the strength of Ida Sang Hyang Widhi in its embodiment as Hyang Tri Purusa (teachings Shiva Sidantha) which consist on paramasiva, Sadasiwa and Siwatma. Prayer in *pelinggihan* Tri Purusa, *short* carry on enter area Cave Giri Princess. So pass tunnel, short return found the second *pelinggih*, namely Pelinggih Hyang Wasuki in the form of Sapta Petala. Typology building *pelinggihan* on temple this that is direction north to south (*kaja-kelod*) with orientation temple facing to mountain. After To do prayer in Pelinggih Hyang Wasuki, *pemedek* continue praying at the third shrine in the form of Padmasana. This *pelinggih* is the place where Hyang Giripati / Shiva resides. Ida Batara's burial and the place of embracing. The typology of the *pelinggih* building in this temple that is direction west to the east (*dauh-dangin*).

Prayers next is *pelinggihan* fourth that is the place the palace of Hyang Giri Putri. Building typology *pelinggih* at this temple is the direction north to south (*kaja-kelod*) with the orientation of the temple facing the mountain. Lastly, *pelinggihan* Hyang Shiva amrita, Sri Sedana/Queen harbormaster and goddess Kwam im. The typology of the *pelinggih* building at the Kwam Im temple is west to east (*dauh-dangin*). *Scratch* or visitors which come to Temple this no only from Nusa Penida but from all over Bali who perform prayers or Tirta Yatra to the temple In this case, not only Hindus visit but there are outsiders or Tourists who visit this temple, some pray and some also which only take documentation.

b. Batu Medau Temple

Batu Medau Temple is located in the village of Suana, Nusa Penida District, Klungkung, Bali to the west of Semaya Village. Batu Medau Temple is a Sad temple heaven. Name Stone Medau originated from *boat medah stone* or boat which split the rock. The formation of the Batu Medau Temple can be seen in history, namely the story that narrate about I Renggan wrong one grandchild Hamlet jump which want to conquered Bali with his magic boat. He is believed to be able to make every land which skipped boat the Becomes the ocean. Then Bhatara After *all skip* which Knowing this desire, I Renggan was made unable to control boat the and fast asleep. The boat was stranded in Mangosteen Karangasem and hit the island which was there so that the island split and left small islands

like around Padang Bai, then from that failure I Renggan returned to Nusa Penida specifically in east island mean tether the boat in there, it turns out that the boat that is not perfectly controlled even passes to the beach and splits the mound of rock over there. The former I Renggan boat was made somewhere worship which now in say with temple Stone Medau. Batu Medau Temple has 3 temple locations, namely the first Temple or Segara Temple facing south (*kelod*) by having 2 temple arrangements, namely the outer courtyard and the The inner courtyard that resides in this temple is the god Baruna, the second temple or Pura The garden faces south (*kelod*) with 2 temple structures, namely the courtyard The outer and inner courtyards, which stand in this temple are Dewi Gangga, the third temple or Penataran Agung Temple faces south (*kelod*) with 3 temple arrangements namely the outer courtyard, the middle courtyard, and the inner courtyard, which reside in this temple, namely Ida Queen Mas Landung. Orientation third temple this facing to Mountain. *Pemedek* or visitors who come to this temple are not only from Nusa Penida but from all over Bali who perform prayers or Tirta Yatra to the temple this, no only Public Hindu which visit but there is Public outside or Tourist which visit to Temple this, there is which To do prayer and there is also which only take documentation.

c. Temple Peak Mundi

Temple Peak Mundi located in hamlet Flat, Village Klumpu, Subdistrict Nusa Balinese Penida. This temple consists of three paleban temples, namely the first prayer of the temple Taman (Beji) which is the place where Ida Bhatara Dewi Gangga resides. Typology *pelinggih* building in the first prayer, namely from west to east (*dauh- dangin*) with the orientation of the temple facing the mountain. Pura Taman has two arrangements The temple is *offal and jaba side* or inside and outside yard. The second prayer is the Dalem Kerangkeng Temple, the place where Ida Bhatara Durga resides. Typology *pelinggih* building at the second temple, namely north to south (*kaja-kelod*) with orientation Temple facing to Mountain. Temple Dalem Cage also have two the composition of the temple is *offal and jaba side* or inside and outside yard third is which final which Temple Peak Mundi which is the place the palace Ida bhatara shiva which incarnate as Hamlet cute. Typology The *pelinggih* building at the third temple faces east (*Dangin*), that is, towards the sunrise sun. Puncak Mundi Temple has *Tri Mandala* or three temple structures, namely *Jaba side, jaba middle, and innards* or outdoor courtyard, middle page and inner pages. *Pemedek* or visitors who come to this temple are not only from Nusa Penida but from all over Bali who perform prayers or Tirta Yatra to the temple In this case, not only Hindus visit but there are outsiders or Tourists who visit this temple, some pray and some also which only take documentation.

d. Temple Upgrading Ped

Temple upgrading great Ped located in Village ped, Subdistrict Nusa penida, Regency Klungkung, Bali. There is four location temple which unite on area Temple Penataran Agung Ped. Segara Temple, as the place where Batara Baruna resides. Typology *Pelinggih* building at Segara Temple faces north to south (*kaja-kelod*) with The orientation of the temple faces Mt. Segara Temple has 2 temple structures, namely Jaba sides and *offal* (the outer and inner parts). A few meters to the south there is Temple Park that is the place the palace God Vishnu. Typology *pelinggihan* on temple The garden faces north to south (*kaja-kelod*) with the orientation of the temple facing Mountain. Pura Taman has 3 temple structures, namely the jaba side, middle jaba and *offal* (outer page, page middle and page in). Lead to west again, there is Temple Dalem Ida Big Queen Mecaling place the palace of Ratu Gede. The typology of the *pelinggih* building at the Penataran Ratu Gede temple

Mecaling is a north to south direction (kaja-kelod) with the orientation of the temple facing towards Mountain. Ratu Gede Mecaling Temple has 2 temple structures, namely the jaba side and the innards (outer and inner pages). To the east is the Penataran Agung Dalem Peed Temple that is the place where Ratu Mas resides. The typology of the pelinggih building at the Ratu Mas temple namely north to south (kaja-kelod) with the orientation of the temple facing the mountain. Temple Ratu Mas has 3 temples, namely jaba side, middle jaba and offal (outer courtyard, middle page and inner page). *Pemedek* or visitors who come to this temple not only from Nusa Penida but from whole Bali which To do prayer or Tirta Yatra to this temple, not only the Hindu community who visit but there are outsiders or tourists who visit this temple, there is which To do prayer and there is also which only take documentation. The typology of the pelinggih building at the temple in question is the direction of the temple, in tour spiritual in Subdistrict Nusa Penida direction temple this different and in Religion Hindu development temple in accordance with gods nawa very much which it means nine corner direction eye the wind according to Hindu. As for the referred to, namely ; 1) Direction east as God Iswara , 2) Directions south as God Brahma , 3) Direction west as Mahadev , 4) Directions north as God Vishnu , 5) Directions southeast as Maheswara , 6) Directions Southwest as God Rudra , 7) Directions west sea as Sankara , 8) Directions east sea as Sambhu , 9) Middle as God Shiva . Bearer temple from fourth temple of them Batu Temple Medau bearer temple which consist from 6 village that is Village meet, welcome caler, Batununggul, Suana, Tanglad, and Pejukutan and 9 people as temple administrators, Pura Goa Giri Putri which is the Karang Sari Hamlet as the bearer of the temple and 2 group that is group first and second which as daddy consist from 12 people each as temple administrators, Pura Puncak Mundi there are eleven banjar the tradition that is the bearer including Banjar Baledan Dur, Banjar Baledan beten, Banjar Klumpu you, Banjar Klumpu Kangin, Banjar geese, Banjar Mentaki, Banjar Rata, Banjar Tiangan, Banjar Bila, Banjar Cubang and Banjar Iseh and 19 person as administrator temple every day. and Temple Upgrading great Ped that is all villages in Nusa Penida are temple bearers but only 18 person committee formed as administrator temple. The function of the temple, Bangi Hindu society, the temple is a place to do prayer. For outsiders or tourists it is different because it is a tourist because According to tourists, spiritual tourism is one of the tourist attractions because Nusa Island is Penida famous many tour of them tour natural, tour spiritual so that traveler interested for visit to spiritual tourism. Results study this in accordance with findings geebet (2008) results the research state that characteristics tour spiritual have a number of part like typology building holy on the temple complex, the structure of the temple as a building complex, the orientation of the temple, the target adored, bearer temple, and function temple.

Efforts to Recover Nusa Penida as a Sustainable Cipritual Tourism Area

Research conducted by Damayanti, Wijaya & Kanca, (2017) from the results of interviews with village heads, traditional village heads, community leaders, inn owners, people who are involved in tourism, and observations regarding tourist visits, it is known that internal factors and external factors in the Nusa Penida Island area greatly affect the development of tourism in the island. In addition to having strengths and opportunities that have a positive effect, there are also weaknesses and threats that can make Nusa Penida Island less developed. The strengths and weaknesses of Nusa Penida Island are as following:

- a) The strengths of the Nusa Penida Island area are: (1) the beautiful marine environment includes the beauty of the underwater and the coastal environment, which is famous as a place for diving and snorkeling. It has beautiful cliff views, pristine, calm and safe

environment, seaweed farmer life, Hindu holy places such as Pura Agung Dalem Ped, Pura Puncak Mundi and Pura Giri Putri. Has a conservation area for rare animals such as Bali starlings and turtles, and has a place for purification of native Bali cattle; (2) easy to reach, has an adequate seaport, either by roro boat from Padang Bai Harbor, *speed boat* from Sanur Beach or Quicksilver ferry from Benoa Harbor as well as adequate land transportation; (3) There is community involvement in environmental conservation programs such as the conservation of Bali starlings and turtles, as well as community friendliness to the community visitors.

- b) The weaknesses of the Nusa Penida Island area include: (1) an unorganized environment and the unavailability of art and cultural performances for tourists on a regular basis; (2) lack of tourism facilities for tourists such as accommodation, restaurants, *souvenir shops*, and public toilets as well as inadequate road conditions as well as the quality of parking lots and lighting at night; (3) there is still a lack of human resource capacity in the tourism sector and there is no management agency that can manage the area properly .

Opportunities and threats that affect the development of Nusa Penida Island:

- a) Opportunities that support the tourism development of Nusa Penida Island include: (1) global and national economic conditions. The strengthening of the US dollar exchange rate against the rupiah and the decline in oil prices which will have a positive effect on tourist visits to Indonesia, especially Bali; (2) the trend of nature-based world tourism strongly supports the development of the natural potential of the island of Nusa Penida; (3) Government policy by stipulating the Nusa Penida area and its surroundings as one of the 11 strategic national tourism areas and the stipulation of Nusa Penida Island as a Nusa Penida Waters Conservation Area, and as a coral triangle area world which was established in 2009 so that it is very potential as a tourist attraction; (4) national and international political stability can create a feeling of security and comfort for tourists in traveling to Indonesia as well as to Nusa Penida Island; (5) advances in information technology and transportation make it easier to promote and reach Nusa Penida Island.
- b) Threats to the development of Nusa Penida Island as a tourism area are: (1) the existence of similar tourist destinations. Besides Nusa Penida Island, Bali Island has several places that offer *diving* and *snorkeling tours* such as Tanjung Benoa with the closest location to Nusa Penida Island. Menjangan Island in West Buleleng, Amed and Tulamben in Karang Asem Regency; (2) there is still a lack of local workforce capabilities in the tourism sector.

Furthermore, the factors of strengths, weaknesses, opportunities and threats are entered into the SWOT matrix so that four sets of alternative strategies are obtained, namely the *Strength Opportunity* (SO) Strategy, *Strength Threats* (ST), *Weaknesses Opportunity* (WO) and *Weaknesses Threats* (WT) strategy.

- 1) *Strength Opportunity* (SO) strategy is a strategy that uses the strengths possessed as potential to seize opportunities as much as possible. Strengths such as attractiveness, access and friendliness of the population can be utilized to seize the maximum opportunity so that the appropriate strategy is to increase promotion. The promotion is intended to expand market share and increase the number of visits to the Nusa Penida Island area. The function of promotion is to communicate all kinds of information about all that is owned and can be offered to tourists. The program that needs to be done is to make brochures and pages on an ongoing basis specifically containing the attractions and facilities available on the island of Nusa Penida. Increase cooperation with the

tourism industry both at home and abroad in terms of promotion and distribution of tourists. Cooperation with travel agencies, hotels, restaurants, and tourist information centers so that Nusa Penida Island can be included in their brochures to increase visits.

- 2) *Strengths Treats (ST)* strategy is a strategy of using strength to overcome threats. The strength of Nusa Penida Island in terms of attractiveness, access, community friendliness and their involvement in conservation efforts can be used to overcome threats such as competitors in the form of similar tourist objects and attractions. Strategies that can be applied are: (1) structuring and maintaining environmental sustainability. Nusa Penida Island has an original and unorganized environment, so arrangements need to be made, such as creating a garden in the area places strategic location or that is visited by many tourists and arrange the roadside to make it look green, beautiful and beautiful. Maintain the sustainability of tourism resources used by making efforts to preserve these sources. Nusa Penida Island has a breeding ground for rare animals such as Bali starlings and sea turtles conducted by NGOs, and has a Balinese cattle purification site which is famous for its good quality meat. These animals are animals that need to be preserved and can be a tourist attraction. Preservation is also carried out in sacred areas. Nusa Penida Island has several large Hindu temples that are considered sacred and are visited by many people from the island of Bali to pray. This temple can be an attraction both because of the architecture of the building and the ceremonies held at the temple. It is necessary to make clear rules about areas that tourists can enter so as not to damage the sanctity of the temple. Structuring the environment and preserving the natural and cultural environment is intended to increase its attractiveness and maintain its uniqueness so that it can compete with similar tourist objects; (2) involve the community in tourism development. In the development of a sustainable tourism area, the main key is the involvement of the community, starting from planning, managing and monitoring. Community involvement during planning is to provide input on natural and cultural resources that can be used as attractions, as their owners know what can and cannot be done in their area. Community involvement in management can improve the community's economy, such as in accommodation businesses, restaurants, *souvenir shops*, *maney changer businesses* as well as transportation and *diving equipment rentals* for tourists, as well as becoming a *diving instructor* or *guide*. Community involvement is currently seen in the Bali starling and turtle conservation program with an NGO, the *Friend of The National Parks Foundation*, as well as in the preservation of native Bali cattle. Efforts are also made to preserve the artistic and cultural potential that is used as an attraction by establishing dance groups and increasing the creativity of the community. Sustainable development will be achieved in this area if there is continuity between the use of natural resources, cultural resources, and community economic sustainability equally.
- 3) *Weaknesses Opportunities (WO)* strategy is a strategy that is implemented by taking advantage of opportunities and minimizing existing weaknesses. For this reason, the relevant strategies used are: (1) developing more varied tourist attraction products. Power pull tour is wrong one element which could interesting traveler to visit. The attraction of Nusa Penida Island consists of its beautiful nature, especially views of the cliffs, coastline, and underwater views, coral reefs and various kinds of fish such as sunfish, sharks and rays. Nusa Penida Island has coral hills with a beautiful *view* towards the sea. The range of hills with green grass resembles the *Teletabbies hill*, especially during the rainy season. A pristine and serene environment, seaweed farms, as well as Hindu holy places such as Pura Agung Dalem Ped, Pura Puncak Mundi, and Pura Giri Putri along with the ceremonies at each of these temples. One of the unique

temples is Pura Giri Putri, which is located in a cave, in which there are waterways, stalagmites, stalactites and bats. Conservation activities can be used as an attraction such as a breeding place for Bali starlings and turtles, and a place for purification projects for native Bali cattle. The potential of Nusa Penida is not only suitable for *diving, snorkeling, and trekking tourism activities* but can also be developed for other types of tourism, namely: spiritual tourism utilizing existing temples for prayer and meditation, cultural tourism by displaying cultural arts performances that are owned regularly to tourists, educational tours by inviting students to visit captivity and learn about Bali starlings, sea turtles and Bali cows. Seaweed farming tourism by making the activities of farmers as an attraction. Tourists participate in planting seaweed and gain knowledge about the benefits of seaweed; (2) developing tourism facilities and public facilities. The development of tourism facilities is urgently needed on the island of Nusa Penida to meet all the needs of tourists during their visit. In addition to providing comfort for tourists, the provision of tourism facilities also affects the length of stay and average expenditure per day for tourists, thereby increasing people's income. The existing tourism facilities on Nusa Penida Island are accommodation in the form of *homestays* and *bungalows, restaurants, diving equipment rental places, souvenir shops*, but the number is still small. *Rest rooms* are also needed in places visited by tourists such as on the beach. Also for tourists to clean up after diving and add different kinds of craft items in the gift shops eye. Developing public facilities can be done by repairing roads, arranging terminals and providing lighting on the streets at night. Provision of adequate public facilities affects the comfort of tourists in traveling, and also benefits the local community. The development of tourism facilities should not be carried out on a large scale considering that Nusa Penida Island is a small island so that its development does not damage the environment and can involve the community. Like using a resident's house as an inn but with adequate quality rooms for tourists.

- 4) *Weaknesses Threats (WT)* strategy is a strategy based on defensive activities and tries to minimize existing weaknesses and avoid challenges. So the appropriate strategies are: (1) establishing a management body. A tourism area will be managed properly if it has a special management body that has the function and authority to manage the area. The agency includes elements of the community, government, practitioners and existing NGOs that will affect the satisfaction and comfort of tourists. The existence of a management agency can minimize threats to the Nusa Penida Island area. The agency's activities include promoting; (2) increase Human Resources in the field of tourism. The dominant product of the tourism industry is services, for that human labor is needed. Tourists will feel satisfied if they are served well, so that a professional workforce in the tourism sector is needed and able to compete. For this reason, trainings such as English language courses, professional ethics, *diving instructor training, guiding* technique training, management, and competency certification for local workers can be carried out so that job opportunities can be filled by local people. These activities can be carried out by the government in collaboration with universities and schools tourist.

V. Conclusion

The conclusion from the above discussion is that the development of Nusa Penida Island is strongly influenced by internal factors and external factors. The results of the analysis show that to develop Nusa Penida Island as a sustainable tourism area, the strategies that can be developed are: (1) increasing promotion; (2) organize and maintain environmental sustainability and involve the community in tourism development; (3) developing more varied tourist attraction products and developing tourism facilities and public facilities; (4) establishing a management body and increasing human resources. The suggestion that can be given is that in the development of Nusa Penida Island, more emphasis is placed on community involvement, so that its development is not necessary scale big so that Public truly get profit from development tourism in the area, and so that the government is more serious in developing Nusa Penida Island as a tourism area.

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