

GEOGRAPHICAL FEATURES AND AUTHENTIC CULTURE AS ATTRACTIONS OF VISCRI COMMUNITY-BASED TOURISM IN ROMANIA

Mihai Voda¹, Saroun Sok², Noeline Nakanjako³, Denis Mwanje⁴, Ni Made Ernawati⁵

¹Dimitrie Cantemir University, Romania,

² Faculty of Business and Economic, Paññāsāstra University, Cambodia,

^{3,4}Makerere University, Uganda, ⁵Politeknik Negeri Bali, Indonesia

email: ¹mmvoda@yahoo.com, ²soksaroun61@gmail.com,

³nakanjakkonoelah@gmail.com, ⁴mutesaasira2@gmail.com,

⁵madeernawati@pnb.ac.id.

ABSTRACT

This article aims at presenting a discussion on Viscri tourist attractions in Romania which could add to the existing discourse on Viscri community-based tourism (CBT) and could become an input for the community members and other stakeholders of the CBT site. Using the cultural and natural heritage provides Viscri CBT site with a strong base for its tourist attractions. Nonetheless, using authentic culture as tourist attraction creates a paradox; the community-based tourism site is expected to keep its originality while development is the aim to be achieved by the tourism development project. This issue needs to be tackled by Viscri management for the sustainability of Viscri as a community and tourist site. Some efforts have been undertaken in terms of physical structures, which could be followed by other members of the community. A more comprehensive and well-planned step is required and it should be communicated to the people on how the paradox is resolved.

Keywords: nature, culture, heritage, community-based tourism, tourist-attractions.

INTRODUCTION

Community-based tourism (CBT) could use culture or nature as attractions. As a whole, Romania is rich with natural heritage; spectacular tourist attractions: the forests, the hills and the valleys that offer stunning views, unaltered by the sign of modern civilization (Voda, 2013; Voda, Moldovan, Torpan and Henning, 2014; Voda and Negru, 2015; Voda, Torpan, and Moldovan, 2017; Ernawati, Torpan and Voda, 2018). So as Viscri, which is located in Brasov county, part of Transylvania, a significant community based tourism site in Romania. The place is patronized by Prince Charles of Wales who owns an 18th century house that has been restored and turned into a tourists' accommodation. This makes the village more attractive and raises tourists' curiosity (Romania Insider, 2018). There were 35,000 tourists visiting Viscri in 2016 (Romania

Insider, 2016); and 40,000 in 2017. They came from Europe (e.g. French, Swedish), United States, Australia, Canada, and Thailand (Romania Insider, 2018).

Prince Charles contribution to Viscri's tourism development was fundamental. Through Mihai Eminescu Trust (MEC) the local inhabitants were taught the basics of community based tourism (MET, 2018). Prince Charles's name facilitated the necessary funds raising and gathered specialists in traditional manufacturing of bricks, lumber, roof tiles and iron. Various courses were organized for the peasants and the international network was activated to bring the tourists in Viscri. Most of the houses facades and the fortified church were restored. People started to provide accommodation and rebuilt the interiors as well. The village is self-sustainable now.

Besides its outstanding view, this place is endowed with cultural heritage of the Saxon who have left the place (RTS-Web, 2014). People in Viscri earn their living from growing crops and raising animals. Thus, tourism becomes an additional economic activity (RTS-Web, 2014). Nowadays, people living in Viscri are Germans and Romans in majority, who live in the houses abandoned by the Saxon. Viscri is a preserved medieval civilization in Europe that attract visitors for which effort has been made for the village to remain authentic for its sustainability and tourism (RTS-Web, 2014; Romania Insider, 2016).

Authenticity for an indigenous community is a life support that ensures the wellbeing of its members (Cohen, 2012; Ernawati, Murni, and Jendra, 2017). Similarly, authenticity is also required in Viscri for the community members and the sustainability of tourism in the area. Nonetheless, to remain having medieval life style means to have a hard way of life, which most modern people dislike; as Bitesize (n.d) describes; the village life during that time were mostly miseries. Even though Singman (1999) argues that nowadays some people in some ways miss the Medieval era, and start to romanticize and claim that life was simple during the middle age, which he discusses in depth throughout his book on the truth of the claim.

The pro and con regarding keeping authentic for the sustainability of an indigenous community and tourism is intensified. Many suggest preserving authenticity (Cohen, 1979; Steiner and Reisinger, 2006; Cohen, 2012); whilst Butcher (1997) argues keeping a community to stay authentic means applying a double standard for people.

While the world is free to experience modern civilization and technology which is sometimes identical with ease of life; on the other hand, for Viscri to become a medieval tourist attraction, it needs to keep its authenticity.

METHODS

This article discusses and explores tourist attractions of Viscri which is developed based on data collected during observation and interviews conducted with the community members of Viscri, which is also supplemented by data gathered through examining academic records and publications on Viscri CBT.

DISCUSSION

Community-based tourism is a form of alternative tourism which aims for the conservation of indigenous culture or natural environment, the development of the local community whilst delivering quality tourist experiences; CBT is managed and operated by locals that uses nature and culture as tourist attractions (Ernawati, Sanders, and Dowling, 2017). Viscri is attractive to visitors from developed country who want to visit the history, the Medieval age; as Singman (1999) argues that nowadays some people for some reasons miss some aspects of the Mediaeval era. Viscri is a preserved medieval village and it is located just close by. Apart from the heritage, Viscri also has an outstanding landscape, an authentic countryside.

Stunning landscape is an essential characteristic of Romanian land, the country is rich in picturesque views of hills and valleys. Tourists can freely walk in the woods and cross the natural meadows without being disturbed by anyone. Mountain bike trails were developed in the region for the nature amateurs. The network is interconnecting former Saxon villages to help the local tourism development. Viscri also has this outstanding natural heritage (Figure 1) with old forest and beautiful slopes. Visitors could explore the countryside on horse or simply hiking through the hills and the valleys.

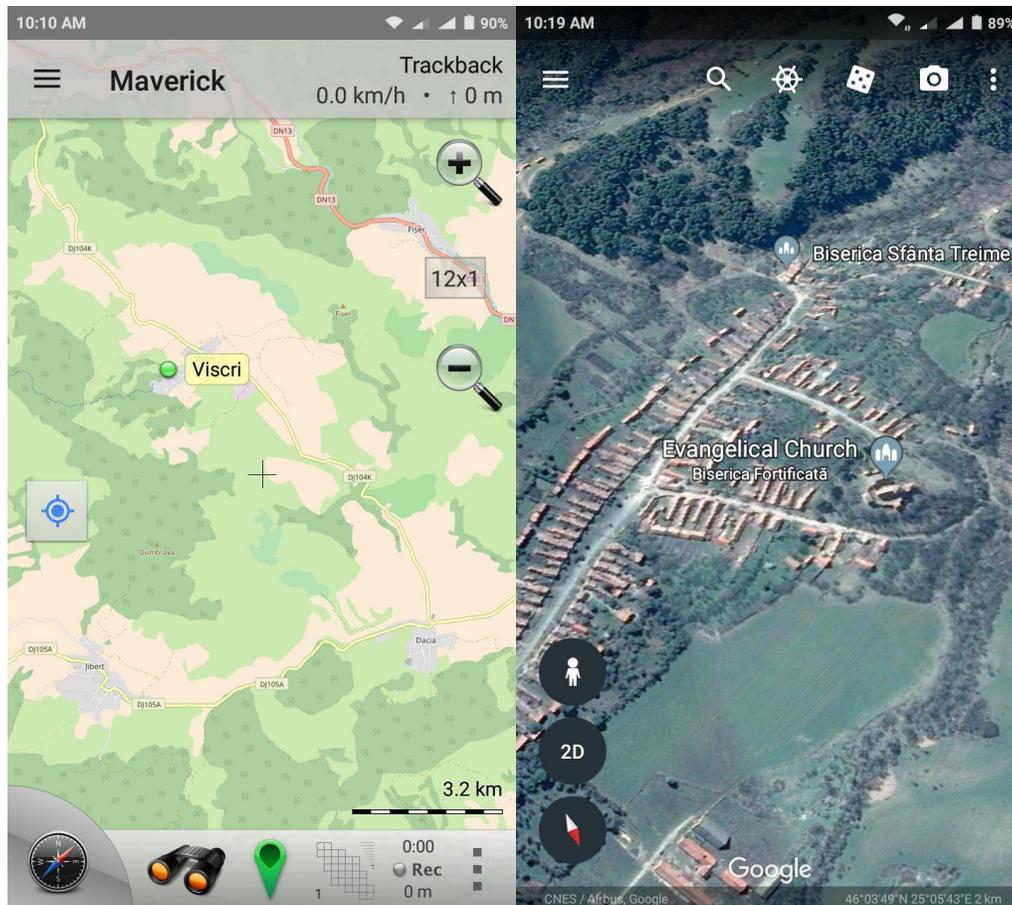


Figure 1
Landscapes that offer stunning view In Viscri
(Maverick, Google Earth, 2018).

Viscrist is also supported by the most fundamental requirement of a tourist place. That is, the friendliness and the hospitality of the people. Assistance of the local people is there, sincerely offered coffee out of their closed coffee-shop in the middle of cold snowy winter, and a photo back ground of their horse cart, fulfilled a request of showing their unique medieval style house, and patiently served the picky tourists selecting souvenirs for Viscrist memory. People in general who have direct encounters with visitors are responsive of the needs of visitors who are often not familiar with the customs and habits of the place.

Viscrist indigenous culture is built upon farm life style, and the place is the representation of medieval era, frozen in time. These are expressed in the building style including the people's houses (Figure 2) and the church (Figure 3). The ambiance of the

village brings visitors to the medieval era which is expressed through the building style of the whole village including the well-preserved church. The typical medieval farmer's house wherein the heating is placed in the room where all household activities take place (Singman, 1999; Bitesize, n.d.). It is mainly the kitchen, dining place, living room and bedroom are centered in one room with the traditional heating system of log-wood fuel. Viscri in Romania could become a center of culture and learning of the medieval village life in the cradle of modern civilization in Europe.



Figure 2
The authentic medieval style of house and kitchen.

Heritage is a vital component of culture, which needs preservation. The use of technology causes change in the methods of doing something in daily-life; which subsequently brings about alteration in life-style and in a broader sphere, would be a change in culture (Ernawati, *et al*, 2017). The use of technology, machinery and automation makes life a lot easier. Nonetheless, the essence of modern life style is characterized by the ease of life, which enable people to have more free time that people strive for. However, authenticity is the essence of heritage and a vital part of the local community life which affects their survival and wellbeing. Authenticity is also an important element in cultural tourism, it could become the main source of tourist attractions. Cohen (1979) argues that travelers search for authenticity to pursue meaning in life, it is further described that contemporary society becomes more inauthentic, thus modern people search again for 'the authentic'. The Viscri village's daily life activities could be transformed into real tourist experiences, where visitors participate and contribute. Feeding the household animals such as chickens, goose, goats and pigs, milking the

cows, walking the horses, manually cutting and collecting the hay, working and wetting the vegetable garden can transform a standard rural leisure time into a unique Transylvanian experience. Even the poorest households can accommodate tourists during summer time, offering original beds in the hay barns. Small investments are needed to arrange the basic restroom conditions with clean and hot water.



Figure 3
Viscri heritage – the fortified church.

Paradoxically, tourism development is aimed at bringing prosperity to the place. Tourism promotes the drive towards development for the people of Viscri, to change and to have a better life without losing its authenticity and tourism. People might need to think of the way how to be developed and prosperous, whilst staying medieval. The limited condition for some people in Viscri, a family has only 1 room with everything in it: kitchen, dining place, living room, and bedroom. If this situation is expected to stay the same and authentic, and not encouraged to be developed it will really be applying a double standard for the citizen of the world (Butcher, 1997). A compromise needs to be made, a solution for the situation which does not limit the drive to change for a better living now or in future without losing the authenticity of the mediaeval heritage. Some pilot project has been initiated, this for example include some houses that have been restored and converted

into guest houses incorporating artistic style, yet Gothic. Figure 4 presents a modern style Saxon house with a stylish exterior.



Figure 4
Saxon House - restored style
(Source: RTS-Web, 2014).

External network plays very important role for the success of CBT (Lorio and Corsale, 2014). In Viscri for example, the efforts to conserve the medieval heritage is piloted by Prince Charles of Wales and; some other houses have been renovated while keeping the atmosphere of Medieval. The house is restored, turned into a stylish Gothic tourist accommodation and decorated with Pennsylvania style interior. A local Medieval House near the church has been restored and traditionally decorated as tourist restaurant and accommodation (Figure 5).



Figure 5
A stylish medieval tourist household.

The Saxon fortified church proximity creates development opportunities for other houses to offer their traditional food products and accommodation. The Airbnb system is helping some other families to earn extra money from tourists. They conducted renovation and accommodate Romanian and foreign guests (Figure 6).



Figure 6
Local Saxon Fortified Church interior and Viscri view.

CONCLUSION

Viscri has a strong tourist attraction theme, and supported by a well-established networking, further development is required to reach the evenly distributed economic benefits. A more detailed program elaborating exactly how maintaining authenticity while expecting development in the CBT community is required and should be disseminated to the people of Viscri.

Our study also revealed the necessity of more courses on new technological advancements opportunities. Basic smartphone application user skills need to be acquired by the local inhabitants in order to manage online bookings.

The essential characteristic of CBT is; it should only be used as a supplement to the existing traditional economic activities as the tourist attraction is based on the local culture; whilst the formation of culture itself is heavily affected by people's occupation. Thus, traditional economic activities need to be strengthened and built, supported by the professional human resource of the respective industrial field. In terms of physical buildings and architectures, few people have piloted the endeavor, to beautify and introduce the authentic Gothic Style within the interior and exterior of the structures, a model to strive for by the people of Viscri.

Further research is required to determine the local population structural changes after the tourism development started. Considerable number of youngsters returned to their families to extend the household accommodation possibilities and participate in the tourism business.

Viscrist village stands out as a model of good practice in terms of community based tourism development. Without the international know-how input, nothing would have been ever started there, a remotely located Transylvanian village, abandoned by the Saxons, with poor Romanian and Gypsy inhabitants.

REFERENCES

- Bitesize. n.d. "Everyday Life in the Middle Ages". Retrieved on 21st April 2018 from: http://www.bbc.co.uk/bitesize/ks3/history/middle_ages/everyday_life_middle_ages/revision/7/.
- Butcher, J. 1997. "Sustainable Development or Development?". In M.J. Stabler (Ed.), *Tourism & Sustainability Principles to Practice* (p. 27-38). Oxon, UK: Biddles Ltd.
- Cohen, E. 1979. "A Phenomenology of Tourist Experiences". *Sociology*, 13(2), 179-200. DOI: 10.1177/003803857901300203.
- Cohen, E. 2012. "'Authenticity' in Tourism Studies: Apres la Lutte". In T.V. Singh (Ed.), *Aspects of Tourism: Critical Debates in Tourism* (p. 250-260). Bristol, UK: Channel View Publications.
- Ernawati, N.M. 2015. *Producer-Market Orientation of Community-Based Tourism (CBT) Products: A Case Study in Bali, Indonesia*. Edith Cowan University, Perth Australia.
- Ernawati, N.M; Murni, N.G.N.S; Jendra, W. 2017. "Negotiating between Authenticity and Change in Community-Based Tourism: Evidence from Bali", *Advanced Science Letters*, 23 (12), p. 12109-12115.

- Ernawati, N.M; Sanders, D; Dowling, R. 2017. "Host-Guest Orientations of Community Based Tourism Products: A Case Study in Bali, Indonesia". *International Journal of Tourism Research*, 19 (3), p. 367-382.
- Ernawati, N.M; Torpan, A; Voda, M. 2018. "Geomedia Role for Mountain Routes Development: Mesehe and Pisoiu Waterfall Comparative Study". *Geographia Technica*, 13 (1), pp 41-51. DOI: 10.21163/GT_2018.131.05.
- Lorio, M; Corsale, A. 2014. "Community-Based Tourism and Networking: Viscri, Romania". *Journal of Sustainable Tourism*, 22 (2), p. 234-255.
- Maverick. GPS Navigation for Android. Available online: <https://maverick.en.softonic.com/android>. Date accessed: 11 May 2018.
- Mihai Eminescu Trust. Available at: <http://www.mihaieminescutrust.com>. Date accessed: 19 May 2018.
- Romania Insider. 2016. "Prince Charles' Favorite Village in Romania may Ban Cars". Retrieved from: <https://www.romania-insider.com/prince-charles-favorite-village-romania-may-ban-cars/>.
- Romania Insider. 2018. "Prince Charles's Village in Romania Has Council Working on Preserving Identity". Retrieved from: <https://www.romania-insider.com/viscri-village-council/>.
- Romania Tour Store. 2014. "The Village of Viscri". Retrieved from: The Church: <https://romaniatourstore.com/blog/the-village-of-viscri/>.
- RTS-Web. 2014. "The Village of Viscri". Retrieved from: <https://romaniatourstore.com/blog/the-village-of-viscri/>.
- Singman, J.L. 1999. *Daily Life in Medieval Europe*. London: Greenwood Press.
- Steiner, C.J; Reisinger, I. 2006. "Understanding Existential Authenticity". *Annals of Tourism Research*, 33(2), p. 229-318. DOI: 10.1016/j.annals.2005.08.002.
- Voda, M; Torpan, A; Moldovan, L. 2017. "Wild Carpathia Future Development: From Illegal Deforestation to ORV Sustainable Recreation". *Sustainability*, 9(2254), 1-11.
- Voda, M; Negru, R. 2015. "Geomedia Role in Mures Valley Castles Tourism Development between Ogra and Brancovenesti". *Academica Science Journal, Geographica Series*, 1(6), 63-70.
- Voda, M; Moldovan, L; Torpan, A; Henning, H. 2014. "Using GIS for Mountain Wild Routes Assessment in Order to Qualify Them for Tourism Valorization", *Geographia Technica*, 09 (1), 101-108.
- Voda, M. 2013. "The role of Geospatial Technologies, Geographic Information and ICT in Promoting Rural Communities Sustainable Development in Transylvania". *Academica Science Journal, Geographica Series*, 3, 90-95.

CULTURAL TOURISM: FRENCH ATTRACTIONS

Lysa Gautier¹, Aline Poinclou², Estelle De Carvalho³, Marie Cazaban Loustaunau⁴
¹²³Master 2 Tourism and Leisure Sports, Esthua Angers, French,
⁴Master 2 Hospitality Management, Esthua Angers, French
email: ¹lysa.gautier@sfr.fr, ²aline.poinclou@gmail.com,
³estelle.decarvalho@gmail.com, ⁴mariecazaban.l@gmail.com.

ABSTRACT

This is an article about some famous tourist attractions in France according to the academic subject “cultural tourism”. It is a subject which is a point of interest for us because it is part of a patrimony and culture. It seems that it can be useful for Indonesian people to know a little bit of a French culture. It is hoped it will give the desire to come and visit France. In order to write this article, we first used our personal knowledge of those tourist attractions that we have already visited several times for some of them. To complete those information and adjust some details, we read some press articles and use each tourist attraction official websites. In this article, we will present four famous tourist attractions: two in Paris, one in Normandy and one in Bordeaux. They are The Château Pape Clément, The Mont Saint Michel, The Eiffel Tower, and the Palace of Versailles.

Keywords: cultural tourism, attractions, tourists, French.

INTRODUCTION

France is the world’s most popular tourist destination receiving 82 million foreign tourists annual. Visitors are attracted by historic cities, a beautiful countryside, the castles of the Loire Valley, and Brittany and Normandy. The country concentrates many cultural tourist attractions, not only in the capital, Paris. In this article we chose to present four tourist attractions well-known for several reasons: The Château Pape Clément, The Mont Saint Michel, The Eiffel Tower, and the Palace of Versailles.

METHODS

In order to write this article, we first used our personal knowledge of those tourist attractions that we have already visited several times for some of them. To complete those information and adjust some details, we read some press articles and use each tourist attraction official websites. Some books and researches are also reviewed to strengthen related statements.

DISCUSSION

First of all, we chose one of the most famous tourist attraction in the region of Bordeaux, especially for wine lovers: the Château Pape Clément.

Château Pape Clément is one of the oldest Grands Crus of Bordeaux. His vineyard was implemented in the XIIIth century by Bertrand de Goth, younger of a noble family from Bordeaux region. Bertrand de Got became Pope in 1305 under the name of Clement V. This is where the Château inherited its name from and its wine became an icon.

Located in Pessac, a few kilometers from Bordeaux, the vineyard of 63 ha covers a mixture of gravelly-sandy soils and clay-limestone soils. Separation of berries from their stalks is done entirely by hand. The accuracy of wine-winemaking techniques applied to Château Pape Clément rewarded the area of accreditation and Terra Vitis HVE3.

The Château Pape Clément is a famous French attraction in the region of Bordeaux. Its wine is Classified in AOC Pessac Léognan. The Chateau offers to visitors tasting tours in French and English with visit of the cellars and tasting of wines. Château Pape Clément welcomes also companies for seminars as well as exceptional stays with its five luxury rooms.



Figure 1
The Château Pape Clément in the region of Bordeaux.

The second tourist attraction is the Mont Saint Michel, one of Europe's most unforgettable sights. Its located in Normandy, in North-West of France. From 966, the dukes of Normandy and French kings supported the development of a major abbey on the Mont Saint Michel. The abbey became a renowned center of learning, attracting

some of the greatest minds in Europe. The ramparts at the base of the island were built to keep English forces out. Other fine buildings went up along the steep village street, now they are converted into museums, hotels, restaurants and boutiques for today's tourists. The abbey was turned into a prison during the days of the French Revolution and needed to be restored before the end of the 19th century.

In the year 1966, a religious community moved back perpetuating prayers, and welcome the original vocation of this place. Many pilgrimages have Mont Saint Michel as arrival.

UNESCO has classed the Mont Saint Michel as a world heritage in 1979 and this Mecca of tourism welcomes more than 2,5 million visitors a year. To go there, you can book a special horse-drawn carriage or you can walk all the way from the car parks, contemplating the full magnificence of the Mont Saint Michel as you approach.



Figure 2
The Mont Saint Michel in Normandy, North-West of France.

The third attraction is the Eiffel Tower. The Eiffel tower history represents a part of national heritage. It's as been the symbol of France and Paris for decades. But when Gustave Eiffel, the man who built the Tower, achieved its construction in 1889, the tower was only meant to be temporary in the Parisian landscape and was far from being the Parisians' favorite landmark. In commemoration of the 100th anniversary of the French Revolution, a competition was organized with the aim to "build on the Champ-de-Mars an iron tower with a square base, 125 meters wide and 300 meters high." Out of the 107 proposals submitted, Gustave Eiffel's was chosen. At the time, many were against the building because they found it not beautiful.

When the project came to be built, it had been established that the licensing rights linked to the convention for the tower's construction would last only 20 years, followed by imminent destruction. However, two million people visited the Tower during the Universal Exposition. Following this incredible success, the building became a symbol of French industrial power. The Tower was as equally as successful during the 1900 Universal Exposition. Determined to avoid the Tower's destruction, Gustave Eiffel went to great lengths to prove its scientific utility. Scientific experiments were conducted in the fields of astronomy and physiology but what would really save the Tower in the end was its use as a radio antenna tower, first for military communications and then for permanent, radiotelegraphy communications; in fact, the Tower served many a purpose during the First World War. The Eiffel Tower is part of the French history.

Every year approximately seven million visitors climb the Tower. Its success is such that many countries all over the world have replicated the Tower more or less identically to the original one.



Figure 3
The Eiffel Tower as a symbol of France and Paris.

Finally, the fourth attraction is the Palace of Versailles. It's a royal castle in Versailles, located 20 kilometers from Paris.

Versailles was the seat of political power in the Kingdom of France from 1682, when King Louis XIV moved the royal court from Paris, until the royal family was forced

to return to the capital in October 1789, within three months after the beginning of the French Revolution. Versailles is therefore famous not only as a building, but as a symbol of the system of absolute monarchy of the Old Regime. It's now open as a museum and it's a very popular tourist attraction. The floor area of the palace is about 13,74 acres. There are 700 rooms.

Building the castle and maintaining the court there was phenomenally expensive, but did a good deal to establish the dominance of French style and taste in the whole of Europe, giving French luxury manufacturing advantages that long outlasted the fall of the Old Regime.

Versailles is also the « Grand Trianon », which is the private residence of the king and many gardens with a total area of 830 hectares.

The palace of Versailles is a popular tourist destination, attracting seven million visitors a year. It's the most visited site in France, after the Louvre Museum and before the Eiffel Tower. The palace is on the UNESCO World Heritage List. It's one of the greatest achievement in French 17th century.



Figure 4
The Palace of Versailles in Versailles, Paris.

CLOSING

France is very popular for cultural tourism. The Mont Saint Michel, the Versailles Palace, the Château Pape Clément, and the Eiffel Tower are the most visited sightseeing in the country. The French history made the cultural tourism in France. In every city you can find a monument which symbolize a part of the history.

Don't miss to learn and to understand a bit of French history if you come to visit these places.

There are so many ways to understand what culture means (Mudana, ed, 2003). However, the condition of cultural tourism in France is a bit different from we find in Bali. In France, most of the cultural tourism products are represented by physical cultures. The practices of cultural tourism in Bali are dominated by various products of art, especially traditional music and dances (Mudana, 2000; Mudana and Ardini, 2013). This fact almost always makes the tourists want to repeat their travelling to Bali (Sutama, Mudana, and Astawa, 2017). Formally, this tourism paradigm is initiated by Peraturan Daerah (*Perda* or local decree) Number 3 Year 1974 on Cultural Tourism (Picard, 2006). So that Bali until now has more various tourist attractions, as this province has “a thousand temples” (*seribu pura*), the most popular is Besakih Temple as the Mother Temple, beside a new icon named Garuda Wisnu Kencana statue (*Kompas*, Sunday, 29 July 2018, p. 28) near Politeknik Negeri Bali campus in Jimbaran Hill.

REFERENCES

- Kompas*. 2018. "Ikon Baru Bali" (Avontur/Foto Pekan Ini), Sunday, 29 July, p. 28.
- Mudana, I Gede. 2000. "Industrialisasi Pariwisata Budaya di Bali: Studi Kasus Biro Perjalanan Wisata di Kelurahan Kuta", master thesis, Program of Cultural Studies, Universitas Udayana (https://scholar.google.co.id/citations?user=1FJ8EbwAAAAJ&hl=en#d=gs_md_cita-d&u=%2Fcitations%3Fview_opcitation%26hl%3Den%26user%3D1FJ8EbwAAAAJ26citation_for_view%3D1FJ8EbwAAAAJ%3A_FxGoFyzp5QC%26tzm%3d-480).
- Mudana, I Gede (ed). 2003. *Pemahaman Budaya di Tengah Perubahan*. Denpasar: Program of Cultural Studies, Universitas Udayana. (<https://scholar.google.co.id/scholar?oi=bibs&hl=en&q=related:KJBXIN2fx8AJ:scholar.google.com/>).
- Mudana, I Gede; Ardini, Ni Wayan. 2013. "The Art(s) in the Context of Cultural Tourism Industrialization in Bali", *Mudra Jurnal Seni Budaya*, Volume 28, Number 3, December 2013 (<http://drive.google.com/file/d/OB-9V2hdTDYCIbkF2aD14QkZBMHM/view?usp=sharing>).
- Picard, Michel. 2006. *Bali: Pariwisata Budaya dan Budaya Pariwisata*. Jakarta: Gramedia.
- Sutama, I Ketut; Mudana, I Gede; Astawa, I Ketut. 2017. "Balinese Culture and Repeat Visitors to Bali", *International Journal of Applied Sciences in Tourism and Events*, Volume 1, Number 2, June. Available at:

<http://ojs.pnb.ac.id/index.php/IJASTE/article/view/536>. Date accessed: 29 July 2018.

Internet Sources

<http://avis-vin.lefigaro.fr/vins-champagne/bordeaux/graves/graves/d10161-chateau-pape-clement>.

<http://bernard-magrez.com/en/wines/chateau-pape-clement>.

<http://www.bienvenueaumontsaintmichel.com/>.

<http://www.chateauversailles.fr/>.

<http://www.chateau-pape-clement.fr/>.

<http://www.versailles-tourisme.com/>.

<https://www.livescience.com/29391-eiffel-tower.html>.

<https://www.ot-montsaintmichel.com/index.htm>.

<https://www.parisinfo.com/musee-monument-paris/71399/Chateau-de-Versailles>.

<https://www.sudouest.fr/2016/08/19/voyage-dans-tous-les-sens-2471738-3229.php>.

<https://www.wonders-of-the-world.net/Eiffel-Tower/Symbolism-of-the-Eiffel-tower.php>.

MANAGING HOTELS IN A SUSTAINABLE WAY

Marie Cazaban Loustaunau
Master 2 Hospitality Management, Esthua Angers, French
email: mariecazaban.l@gmail.com.

ABSTRACT

As global tourist arrival numbers continue to increase demand and supply trends in regard to sustainable business practices are fundamental. Hotel owners and operators must adapt to these changes in order to satisfy demand and remain attractive to investors as well as operationally feasible and profitable. This article is review some actions that are done in some hotel and could be generalized to every hotel with a little effort. It shows is a surface examination of the benefits of sustainable business practices. To write this article, I used several tools. First, I used the materials from my first year of master's degree. Then, I read scientific articles and thesis related to the topic. Finally, over my course about green tourism in Bali, my classmates and I had the opportunity to visit the Conrad Bali in Nusa Dua. We had the chance to exchange with Mr. Stephane Roubin, director of operations. He shared his awe-inspiring career history as well as answer all of our question about Conrad Bali and the commitments of the hotel to developed itself in a sustainable way. This research and analysis point out one very important thing: green tourism is not a trend but the only way to make our planet survive. Each little action made by tourism and hospitality industry's actors is a step to carry on welcoming tourist from all around the world and make them enjoy the beauty of each destination. In Bali, huge efforts in term of ocean pollution and recycling especially must be done.

Keywords: hotel, management, sustainable, green.

INTRODUCTION

In 21st century, we are aware that the environmental impact from hotels is quite astounding. The hotels contribute 60 million tons of CO2 emissions annually due to wasteful practices and oblivious guests. Sustainable tourism meets the needs of present tourists and host regions while protecting and enhancing opportunities for the future. Green Tourism should maintain a high level of tourist satisfaction and ensure a meaningful experience to the tourists, raising their awareness about sustainability issues and promoting sustainable tourism practices amongst them. Adopting green and sustainable practices in hospitality became crucial.

The hospitality industry is gradually becoming a great example of why running a sustainable business will be crucial for long-term success. Hotels owner and stakeholders are understanding that by preserving what is around them, can they truly preserve our mother Nature and, their business which is source of profit.

Independent hotels and international hotel groups are making commitment in favor of sustainable tourism and organize daily basis actions.

For this article, we are going to demonstrate that managing a hotel in a sustainable way is possible implementing daily actions in each operational department. We will take the example of the international hotel group Hilton and particularly case of Conrad Bali. Hilton worldwide hotel group is one of the world's largest and fastest growing hospitality companies. The international group register more than 5300 hotels split in 14 brands from mid-scale to luxury in 106 countries.

Hilton Worldwide group takes its environmental responsibilities seriously and is dedicated to improving its work towards a sustainable future, while improving the experience for both guests and team members. Water and energy are vital resources for the operations of an hotel or resort. Its focus on energy efficiency drives the group to uncover new technologies and best practices that will reduce the carbon impact, enhance guests 'experiences, and strengthen local communities. In fact, sustainability principles refer to the environmental, economic, and socio-cultural aspects of tourism. A suitable balance must be established between these three dimensions to guarantee its long-term sustainability.

In order to develop themselves in a sustainable way, hotels should first, make optimal use of environmental resources maintaining essential ecological processes and helping to conserve natural heritage and biodiversity. Then, they should respect the socio-cultural authenticity of host communities, conserve their built and living cultural heritage and traditional values, and contribute to inter-cultural understanding and tolerance. And finally, they must ensure viable, long-term economic operations, providing socio-economic benefits to all stakeholders, including stable employment, income-earning opportunities and social services to host communities.

METHOD

As part of my Master's degree at Esthua and my semester abroad at Politeknik Negeri Bali, I had to work on the vast topic of sustainable tourism. Over my years of studies, I acquired several professional experiences in the sector of hospitality. In fact, my first three years of bachelor's degree consisted of a block release training. My professional objectives lead me to the Sales department especially in conference, banquet and event organization. During several

internships, through immersion in the Sales and Event department, as a team member, I coordinated meetings, conferences, incentives, group and social events; assisted the sales team in achieving the hotel revenue goals by up-selling hotel services; handled the guest's enquiries until conversion to definite bookings; follow-up on sent out proposals and ensure guest satisfaction post event. Action in favor of environment was not always a priority in this hotel department. I believe, and I am interested by the fact that managing hotels and especially organizing events in a sustainable way, is possible.

To write this article, I used several tools. First, I used the materials from my first year of master's degree. Then, I read scientific articles and thesis related to the topic. Finally, over my course about green tourism in Bali, my classmates and I had the opportunity to visit the Conrad Bali in Nusa Dua. We had the chance to exchange with Mr. Stephane Roubin, director of operations. He shared his awe-inspiring career history as well as answer all of our question about Conrad Bali and the commitments of the hotel to developed itself in a sustainable way.

Some studies are reviewed for this article. They are works done by Aryaningsih, Irianto, Arsana, and Meirejeki (2018; <http://ojs.pnb.ac.id/index.php/IJASTE/article/view/901>) and Murni, Mudana, and Antara (2017; <http://ojs.pnb.ac.id/index.php/IJASTE/article/view/658>).

RESULTS AND DISCUSSION: IMPLEMENTING GREEN ACTIONS TO RUN HOTEL'S OPERATIONS IN A SUSTAINABLE WAY

As hotels continue to add green services and practices to their operations, hotels guests are more than ever, considering themselves environmentally conscious and are seeking hotel products that meet their personal values about protecting the environment.

Food and Beverage Department

Event goes generally with buffet which systematically goes with food waste. Food waste is a global issue with rippling environmental effects. The FAO reports that up to one third of food is spoiled before consumption, which contrasts the 800 million people considered chronically hungry globally. Moreover, wasted food

accounts for 19% of the waste dumped in landfills, which contributes to the production of greenhouse gases like methane.

Conrad Bali is aware of its wasting and in order to reduce it, food is measured according to the number of people present in an event. Furthermore, food is placed gradually on the buffet in order to avoid wasting. Even with those precautions, some food remains not eaten even if it is still edible. Conrad Bali has a collaboration with SOS Bali in order to give left over to people who need it.



In a sustainable way, Conrad Bali has F&B products commitment. In fact, a list of products to avoid has been established in collaboration with

World Wildlife Fund (WWF). Hilton has committed to implementing strong, global sustainable seafood goals in conjunction with the company's "Travel with Purpose" strategy. This commitment follows Hilton's global ban on shark fin from restaurants and food & beverage facilities in 2014. This decision can be a loss of income. Shark fin soup is a traditional dish of Chinese wedding, and some couple would refuse to organize their wedding in this hotel because of this ban.

Hilton support responsible fishing and fish farming working with local fishermen and serve freshwater shrimps.

Furthermore, the hotel reduces import product and opt for local products. The hotel work with the local community for the pork farming especially for the famous traditional dish "babi guling".

Room Division

Nowadays with all the new technologies it seems quite simple to implement a few rules to reduce paper consumption.

Electronic mail, Internet, Intranets and document scanners can radically reduce paper use, while also saving you time and money. In front office, we can send the invoice automatically by email to the guest and print it out only if the guest is requested a hard copy of his invoice.

An effort can to be done to collect the paper you use and then reuse where possible. And when you do have to buy new paper make sure it is recycled.

Many daily actions and small changes can be done in this department to run operation in a sustainable way. We are going to explain some

First of all, some actions can be done regarding the complimentary toiletries available in each hotel rooms. In fact, every day millions of bars of soap and half-used bottles of shampoo are discarded in hotel shower trays around the world; abandoned by guests who didn't stay long enough to use them up. Many of these toiletries are scooped up by chambermaids, thrown into bin bags and sent off to landfill sites, which is a disaster for the environment and a social travesty given that many people around the world are going without proper sanitation.



US hotels throw out an estimated two million bars of soap daily CREDIT: CLEAN THE WORLD



Some hotels start replacing toiletry amenities (small bottles of shampoo, conditioner, body lotion, shower gel) by rechargeable bottle. Contrary to what some people think, it is not reserved to the low scale hotels.

This action in favor of environment can be implemented in every hotels even luxurious one. In fact, the product is the same, the brand is the same and it looks trendy in the bathroom.

Meetings, Conferences, and Event Department (The Case of Hilton Worldwide Hotel Group)

Travel with Purpose is Hilton Worldwide's corporate responsibility commitment to providing shared value to its business and communities by creating opportunities for individuals to reach their full potential; strengthening communities where Hilton Worldwide operates; and preserving environments through the measurement, analysis and improvement of the company's use of natural resources.

Big events such as weddings or conferences have a reputation for wasting all kinds of food, energy, and materials. Hilton Worldwide group proves that, it is possible to hold sustainable events with positive social and environmental legacies.

Hilton worldwide created a concept called *Meet with purpose* provides meeting professionals with sustainable choices to incorporate into events that not only enhance the experiences of attendees, but also align with many customers' corporate responsibility goals.

By collecting reviews and feedback from customers and sales team members, the international group identified the most sustainability issues for meetings and events. Meet with Purpose is supported by two focus areas: Mindful Eating encourages meeting professionals to reexamine event dining to minimize food waste and encourage healthy choices. Mindful Meeting inspires meeting professionals to host more sustainable events by considering practices that are less resource-intensive. The solutions range from using paperless registration and placing notepads in a central location to turning off climate control when a meeting room isn't in use.

When put into practice, *Meet with Purpose* can have a large impact on an event. It serves as a guide to help hotels enrich their meetings and events offerings with responsible practices.

Electricity is a vital resource for event operations. To reduce electricity consumption Conrad Bali has implemented motion sensor for light in each room. Lighting is a part of the electricity consumption but in Bali, because of the tropical climate the biggest electricity consumer is the Air Conditioning. The motion sensor detects the people presence and is regulated according to that. Furthermore, heat pump has been revised to reduce energy consumption. In fact, a heat pump is a device that transfers heat energy from a source of heat to what is called a "heat sink". Heat pumps move thermal energy in the opposite direction of spontaneous heat transfer, by absorbing heat from a cold space and releasing it to a warmer one. A heat pump uses a small amount of external power to accomplish the work of transferring energy from the heat source to the heat sink. These small adjustments make the difference at the end of the year

For every meetings and event, Conrad Bali pays a carbon license fees according to several factors such as the origin countries, their transport method and so on. Carbon pricing is the method favored by many economists for reducing global-warming emissions. It charges those who emit carbon dioxide for their emissions.

Encourage Local Communities and Support Associations

Encourage and support local communities is part of a sustainable program. For instance, Conrad Bali serves sustainable, locally sourced coffee from Java Mountain Coffee, an indigenous social enterprise majority-owned by women. The organization focuses on empowering women through training and development from proven certification programs that ensures sustainable coffee farming.

Furthermore, the coffee is sealed in biodegradable coffee capsules. So, it is twice a sustainable action.

"Java Mountain Coffee is proud to be Conrad Bali's coffee purveyor and we are glad that this association highlights our shared value to contribute to measured environmental and socio-economic impacts to the most vulnerable women coffee farmers and farms in Indonesia." said Nadine Alexandra, Spokeswoman of Java Mountain Coffee.



Many other item can be bought from local association according to the country and the local agricultural production.

In every event, either business or leisure events, there are at least two coffee break, set up per day. Also, in high scales hotels, coffee machines are



available in each rooms and suites. Most of high scale hotels are using the famous coffee brand Nespresso. Coffee pods are made with aluminum which take 150-200 years to be degraded. Nespresso coffee pods hold 6g of coffee in 3g of

packaging and while it is possible to recycle almost all the coffee pods currently on the market, recycling figures are hard to come by. With sales of pods expected to increase in a few years, millions of pods will continue to be loaded onto landfill sites

for years to come providing archaeologists in the next millennium with an insight into twenty-first century consumer habits.

Secondly, Conrad Bali has launched in 2014 a soap recycling project. This initiative aims to divert waste from landfills through reuse, recycling and donations to underprivileged Balinese communities. In fact it is a partnership with the ROLE Foundation, a non-profit organization that up-skills local women through training.



ROLE has established a small soap-processing centre, where the recycled resort soap is sanitized, processed and moulded into new bars, before being distributed to local communities.

Water

Water is life! Hotels are a big consumer of water in a daily basis in order to run their operations properly. Water is used in bathrooms, in the kitchen, to clean the laundry, to fill up the swimming pool, to water the garden and so on. The daily water consumption of Conrad Bali is 700m³ per day. In order to draw less water from the phreatic table and avoid a water shortage, the hotel invested in a desalinization machine. In fact, on the 700 m³ water, 450 m³ come from the ocean.

As many other hotel, Conrad Bali try to raise awareness among the customer in the room. A sign informs them that if they don't want to change their towels every day, they just have to hang them up. It is the same process for the bed sheet. Sheets are changed automatically every 3 days except if the guest make a request for that.



CONCLUSION

We know that the organization, delivery and legacy phases events (business event or leisure events) all involve environmental impacts. Some of these are explicit and others are more hidden. It is more important than ever that event managers and hotels owner appreciate the diverse impacts that events can have on the environment and consider how to stage more sustainable events. Understanding the drivers of environmental impacts can also help organizations to be more cost effective.

Analyzing the results of our research on event in Hilton and especially in Conrad Bali, we noticed that this international hotel group is conscious of the impact of events on the environment. In fact, they took into consideration waste impact, water impact, carbon impact, energy and transport impacts by implementing many actions. Many hotels are pretending doing things in a sustainable way only to catch tourists and do what we called “green washing”. Nowadays, green tourism can be a sales pitch, but real actions must be done. I think that this is the case of Conrad Bali which consider its environment impact and establish corrective actions.

This research and analysis point out one very important thing: green tourism is not a trend but the only way to make our planet survive. Each little action made by tourism and hospitality industry’s actors is a step to carry on welcoming tourist from all around the world and make them enjoy the beauty of each destination. In Bali, huge efforts in term of ocean pollution and recycling especially must be done. The government, citizens and expats must establish radical measures in favor of environment to keep the paradise of Bali, a paradise.

REFERENCES

- Aryaningsih, Ni Nyoman; Irianto, Ketut; Arsana, I Made Marsa; Meirejeki, I Nyoman. 2018. “Constructing Ecotourism-Based Business Competency and Entrepreneurial Spirit”, *International Journal of Applied Sciences in Tourism and Events*, Volume 2, Number 1, June. Available at: <http://ojs.pnb.ac.id/index.php/IJASTE/article/view/901>. Date accessed: 30 July 2018.
- Buckley, Ralf. 1996. “Sustainable Tourism: Technical Issues and Information Needs”, *Annals of Tourism Research*, Vol 23, No 4, p.925-966, Elsevier Science.
- Cazes, G. 1998. *Tourisme et Développement: Du Monde Intégré au Monde Soutenable*, Les éditions l’Harmattan.

Chevalier, Sylvine Pickel. 2014. *L'Occident face à la nature*, chapitre 2, Le cavalier bleu.

<http://meetings.hilton.com/downloads/mindful-meetings.pdf>.

<http://news.conradhotels.com/index.cfm/news/conrad-bali-serves-sustainable-coffee-grown-by-women-farmers-in-bali-and-west-java1>.

<http://newsroom.hilton.com/index.cfm/news/hilton-introduces-meet-with-purpose-to-inspire-sustainable-healthy-choices-for-events>.

<http://newsroom.hilton.com/index.cfm/news/hilton-worldwide-reinforces-its-commitment-to-responsibly-sourced-seafood-in-collaboration-with-world-wildlife-fund>.

http://www3.hilton.com/resources/media/hi/STOSLHI/en_US/pdf/en_Hilton_Stockholm_Slussen_Green_Key.pdf.

<https://cr.hilton.com/>.

<https://journals.openedition.org/tourisme/1187>.

Murni, Ni Gst Nym; Mudana, I Gede; Antara, Dewa Made Suria. 2017. "Ideological Discourses on Environment in Bali Tourism Development", *International Journal of Applied Sciences in Tourism and Events*, Volume 1, Number 2, December. Available at: <http://ojs.pnb.ac.id/index.php/IJASTE/article/view/658>. Date accessed: 30 July 2018.

UNEP and UNWTO. 2005. *Making Tourism More Sustainable - A Guide for Policy Makers*, p.11-12.

Yousuf, Tanzeela; Mudasir, Ali. 2018. "Tourist Satisfaction, Environmental Concerns and Tourism", *Journal of Tourism & Hospitality*, Volume 7, Issue 2.

A SERVICE PERSPECTIVE OF LUXURY TOURISM

Ni Luh Eka Armoni¹, Ni Made Ernawati², I Wayan Jendra³
¹²³Tourism Department, Politeknik Negeri Bali, Indonesia
email: ¹luhekaarmoni@pnb.ac.id, ²madeernawati@pnb.ac.id,
³wayanjendra@yahoo.com.

ABSTRACT

This paper reporting the service aspect of luxurious tourism, is a part of a broader study identifying elements constitute luxurious travels. It is a qualitative study involved 48 respondents who are members of 7 different Facebook travel groups. Data collection was conducted by posting a discussion topic on luxury travels to the Facebook groups. It is identified that service of luxurious tourism products is premium and personalized, wherein VIP handling is not a special service, rather a basic standard that needs to be met for elite customers. It is the ability to satisfy customers beyond expectation, exclusive supreme products only few people can afford, which is not easy to be provided. Nevertheless, above and beyond the design and the delivery of the exclusive high quality services and after performing the very best effort; luxurious service sometimes means serving customers with heart and sincerity reaching the human side of people; meeting the needs of high class customers intuitively, when facing and anticipating matters beyond human control. It is expected that the analysis could enrich the discourse on luxurious tourism products, assist in resolving the puzzle of a perfect service, perfecting the imperfect.

Keywords: travelers, elites, luxury travels, prime service.

INTRODUCTION

It is a challenge for the workforce in tourism industry, especially the luxury tourism to deliver a flawless service, as quality service is not a choice but a standard. Nonetheless, elite travelers which comprise 3% of travelers which represents 20% of the total tourism expenditure (Mintel, 2010) demand luxury travel products which include premium service. These products are characterized by the use of top class materials and demand prime service which is highlighted by the privilege of speed, comfort, ease, productivity, exclusiveness, elevation and other traveling features that only a few can afford. Thurlow and Jaworski (2014) argue the elites conduct their travels to perform their social status; thus, traveling is not purely undertaken for the sake of taking a journey.

The super VIP standard service for the super elites and the contemporary movement of 'global common, wellbeing and equality of people' are a paradox

(Birtchnell and Caletrio, 2014); nonetheless, super elite travelers contribute a significant proportion to the worldwide traveler digit, and considering the economic contribution made, it is worthwhile to cater for their needs. This research investigating 'service' in luxury travels is undertaken within a context of respondents across market segments; as it is defined by Urry (1973) in his early work of the 70s, elites include people who are able to travel for non-work purpose which indicates status. This study aims at identifying what precisely is the services required by the elite travelers and how the providers of luxury travels cater for these needs.

CONCEPTS

Service

Kotler and Armstrong (2012) define products in general as something that are marketed and observed, owned or consumed, so that the needs and wants of customers can be satisfied. From tourist's perspective, the tourism product is generally perceived as tourism 'experiences' (Frochot and Bata, 2013). Morrison (2002) defines the tourism product as a mixed assortment of services and goods provided to customers. Every product comprises of tangible and intangible elements, amounting in different proportion depending on the nature of the business. Being a service industry, tourism products contain a higher proportion of service compared to tangible element. Service is a vital and crucial element in tourism.

Ronald (2013) argues that offering and providing quality products in tourism industry comprises three vital parts, which include: the products, the delivery system and most important is the service. The writer further stated that quality service is not an option it is an obligation to succeed in the industry; service is a competitive advantage which is difficult to imitate. Service is rooted from empathy which places oneself in the customer's shoes, and asks the question: if I were this customer what might I need, and endeavour to assist them. Sometimes, doing the extra miles for customers means stepping beyond duty and use personal facilities and time. These endeavours will ensure customers have a memorable experience and create potential repeat guests, and often a free words of mouth promotion for the business. Thus, service is for all tourism customers, what is the specialty of service for the elite travelers.

Luxury Tourism

Strong (2006) argues that operating a luxury travel business means providing elite travels that create a lasting memory and transformative experience that enhance the life and the style of the customers. Further described, the elements of luxury travel could include: personalized VIP service, no queuing, people wait to serve; personal butler, house keepers, gourmet chefs, arrangement of once in a life time individual unique event. The business is supported by experienced, firsthand knowledge and dedicated staff with solid respect for discipline, logic, organization, and constant pursuits of progress.

Birtchnell and Caletrio (2014) argue that the features of elite are expressed through luxurious materials, success, good life, personal-life style, power and high status. Harding, the sales director of the Cruise Line Ltd (in Johnson, 2013) supported by Birtchnell and Caletrio (2014) describes luxury travel as: "...to undertake a new experience and immerse oneself in a new destination; whilst, indulging in the very best levels of personal and attentive service, lavish and sumptuous accommodation, exquisite and unrivalled levels of gastronomy and informative and educational guides". These authors depict luxury travel that fits the description of the luxury for the super elites.

According to Birtchnell and Caletrio (2014) a classic concept of elite was proposed by Urry (1973) in his early work of the 70s and stated that elites include people who are able to travel especially for non-work purpose which specifies status. With this definition, the frame of elite is expanded, it argues that anyone who could afford travel for leisure is an elite. The discourse elicits two types of elite: one being referred to as the 'classic elite' (Urry, 1973), whilst, the other is the 'super elite' (Dagnaux and Granjon, 1990) which referred to as the 'few' by Carlton (1996).

A more refined concept of luxury tourism emerged recently, Fitzsimmons (2017), supported by Schensul (2017) points out a perspective and explains that 'luxurious is not about materials but about experience and service, something precious, rare, invested in emotional value. A similar perspective, Thurlow and Jaworski (2014) view elite travelers as people who could afford travel for leisure, and further discuss

about the elites who conduct their travels to perform their social status, and identified two indicators for luxury travels which include: luxurious materials and the symbolic of luxury. The latter is inevitable as the value of materials is subjective and differentiated by '...the eye of the beholder or in the creative mythologizing of the marketer' (Thurlow and Jaworski, 2014: 2). Therefore, a question arises: is a private toilet in the Himalaya a symbol of luxury?

Nonetheless, coming to service both the classic elite and the super elites need similar service, exclusivity, non-franchise product, spoilage in nature, cater for every need every time and everywhere; and all are provided by skillful and knowledgeable people. A note has to be taken that the characteristic of elite travels 'to show status' is equally applicable for both types of elites.

RESEARCH METHOD

This is a qualitative study; involving 48 respondents who are members of 7 different Facebook travel groups in Asia. They are well travelled people; some work for travel businesses, they sell and handle luxury travels marketed around the world; or they are the luxury travelers themselves. A request of opinion on luxury travels was posted to the Facebook groups. The discourses were closed when the discussion became exhausted or no more opinion is posted on the matter. A ten-page tabulated qualitative data was gathered at the end of the data collection. Further, the data was classified based on theme. Some themes emerged, these include: facilities and amenities of luxury travel, services of luxury travel, market of luxury travel, standard and expectation of the luxury travel market (Sukmawati, Ernawati, and Nadra, 2018; <http://ojs.pnb.ac.id/index.php/IJASTE/article/view/900>). These themes are not clearly separated from one another, they are rather in association and in connection among each another. Therefore, this paper discusses issues across themes and classifications. It looks at the aspect of service in luxury travels.

RESULTS AND DISCUSSIONS

Regardless of the luxury types: super elite or classic elite, when comes to service both demands top grade. Service for luxury travels are featured by

exclusiveness, personalized, professionally tailormade, attention to detail and basically nothing beyond thinkable. This service contributes in the formation of an authentic experiences or fantasy of experiences where in everything has to be excellent. The following are some quotes expressed by the study participants:

- A: Luxury is what you can think of and receive as you wish.
- B: I write about luxury travel. Very high standard of service amid beautiful comfortable surroundings would be a good start.
- C: Luxury is something hard to get, usually very expensive, in short supply, unique, much less industrialized than the average for the market, with plenty of capable and knowledgeable persons involved, well-designed, respectful of the values held by the target demographics, etc.
- D: The things they wanted would've cost so much money because of the inconvenience of how they wanted it, but not necessarily the product (raw organic farm to table meal) when the pricing went over \$800.

There is a tight argument on 'hiccups' that might occur any elite travel, one argued that a prompt action has to be taken to address the situation; as it is assumed for the very high price paid, they are entitled to receive perfection, it is expressed:

If that hiccup is handled in a fashion that addresses their status, don't you think? Lose my luggage and it'll be fed-exed the next day. Lose the luggage of \$65,000/week guy, and you get on the phone with a personal shopper, start writing checks and getting sizes and pull in all resources to make it right. Anything less and it could get ugly.

However, some respondents who have the experience of handling expensive luxury travel assuring that and when come to the human limitations after the very best effort made; it is suggested to reach out for the human side of people, to handle elite travelers to meet their needs with intuition. Some elite travelers (Fitzsimmons, 2017) also search for authenticity (Ernawati, Murni, Jendra, in press). Whilst, Chen and Peng (2014) argue there is an increase number of travelers who value and appreciate 5 star service. The respondents' expressions are presented in the following:

- A: so many even billionaires are actually laid back and nice when there are hiccups- maybe because were so grass roots and they want to learn from us as a meditation group
- B: you would be seeing a very different side - a human side - how lovely that must be! I used to really enjoy seeing people arrive for vacation very uptight and already angry and demanding and I knew within in a day or so they would be relaxed, shirt untucked, hair messed up and much nicer. Travel and tourism

is a wonderful industry to be in of that reason, you do get to see all sides of people.

C: Its only my opinion but I am many years in the travel and tourism industry and I have found that the "luxury market" simply wants their needs met intuitively.

CONCLUSION

Luxury means many things for different people. Some people identify luxury as something that is not normal something beyond what they usually have in everyday life. Some others define it as: 'to obtain necessities easily and comfortably. When further explored, some respondents argued that luxury is boiled down to experience: commitment to spoil the guest, beyond expectation, personalized, and attention to detailed. However, in regard to service, the general opinions include: good experience, spoilage, attention to detailed, and personalized.

REFERENCES

- Birtchnell, T; Caletrio, J. 2014. "The Movement of the Few". In Birtchnell and Caletrio (Eds). *Elites Mobilities*, p.1-20. London: Routledge.
- Carlton, E. 1996. *The Few and the Many*. Farnham: Ashgate.
- Chen, A; Peng, N. 2014. "Examining Chinese Consumers' Luxury Hotel Staying Behavior". *International Journal of Hospitality Management*, 39 (May 2014) p. 53-56.
- Dagnaux, M. C; Granjon, N. 1990. "Luxury Tourism". *Dossier Espaces*, 7, p.111 - ref. 102.
- Ernawati, N. M., Murni, N. G., Jendra, W. (in press). "Negotiating between Authenticity and Change in Community-Based Tourism: Evidence from Bali", *Advanced Science Letters*.
- Fitzsimmons, A. 2017. "Lux is in Flux, Says Urban Insider Annie Fitzsimmons: Here's What to Know". *National Geographic*. Retrieved from: <http://www.nationalgeographic.com/travel/top-10/seven-luxury-travel-trends-hotel/>.
- Frochot, I; Bata, W. 2013. *Marketing and Designing the Tourists Experience*. Oxford: UK: Goodfellow Publisher Limited.
- Johnson, P. 2013. "10 Definitions of 'Luxury Travel' from within the Industry". Retrieved from: <http://www.aluxurytravelblog.com/2013/03/26/so-what-is-luxury-travel/>.
- Kotler, P; Armstrong, G. 2012. *Principles of Marketing*. Harlow, UK: Pearson Education.
- Mintel. 2005. "Luxury and Tailor-made Holidays" - *International* - November 2005. Retrieved from: <http://reports.mintel.com/display/161543/#>.

- Morrison, A.M. 2002. *Hospitality and Travel Marketing*. Albany, USA: Delmar.
- Ronald, H. 2013. *The Power of Service Bagaimana Menjual 3 Kali Lebih Mahal dan Pelanggan Justru Berebut*. Jakarta: Gramedia Pustaka Utama.
- Schensul, J. 2017. "Vacations of the 1%: Trends from Luxury Travel Agents". *USA Today*. Retrieved from: <https://www.usatoday.com/story/travel/destinations/2017/07/07/luxury-travel/455451001/>.
- Strong, J. 2006. *Craving for Travel: Luxury Experiences for the Sophisticated Traveler*. Canada: Luxury Travel Books.
- Sukmawati, Ni Made Rai; Ernawati, Ni Made; Nadra, Nyoman Mastiani. 2018. "Luxury Tourism: A Perspective of Facilities and Amenities", *International Journal of Applied Sciences in Tourism and Events*, Volume 2 Number 1, June. Available at: <http://ojs.pnb.ac.id/index.php/IJASTE/article/view/900>). Date accessed: 29 July 2018.
- Thurlow, C; Jaworski, A. 2014. "Visible-Invisible: The Social Semiotics of Labour in Luxury Tourism". In T. Birchnell and J. Caletrío (eds), *Elite Mobilities*, p. 176-193. London: Routledge.
- Urry, J. 1973. *Reference Groups and the Theory of Revolution*. London: Routledge & Kegan Paul.

THE FACTORS THAT MOTIVATE BALINESE WOMEN WORKING ON CRUISE SHIPS

I Made Darma Oka¹, Ida Ayu Ketut Sumawidari²

¹Department of Hospitality, Politeknik Negeri Bali, Indonesia

email: 1madedarmaoka@pnb.ac.id, 2dayuketutsumawidara@pnb.ac.id.

ABSTRACT

The aim of this article is to understand the economic, social, and cultural factors that motivate Balinese women to work on cruise ships. This research employed qualitative and quantitative methods. The data collection was done through distributed questionnaires and deep interview to Balinese women who have worked or currently working on cruise ships. The data suggested that the three aforementioned factors (economic, social, and cultural) significantly influences Balinese women to work on the cruise ships. The statistical analysis suggested that the economic factor is more dominant in motivating Balinese women to work on cruise ships, then followed by cultural and social factors. This means that the economic factor is the main reason for the Balinese women to choose the job vacancies on the cruise ships. In the light of the above finding, this study suggests, firstly a more proactive role from the government, specifically in the form of Balinese women empowerment to work on cruise ships. The empowerment can be done through the provision of proper training and education to Balinese women, so that they can compete in fillinf the job vacancies in the cruise ships. Secondly, the study also suggests for the Balinese women to prepare themselves for cruise ship opportunities by improving and developing their knowledge and skill, so they can compete in global cruise ship career competition.

Keywords: factors, motivation, Balinese women, cruise ships.

INTRODUCTION

Balinese women empowerment on cruise ships is interesting because culturally, the tourism sector is in the public sector, where based on the traditional division of labor (gender), the public sector is the working area of men. Women's working areas are in the domestic sector, such as managing households, washing and cooking. Sukeni (2006) stated that although conventionally there is such a division of labor, but in reality, especially for Balinese women, the situation is much different since since modern tourism was developed in Bali. Balinese women have been involved in the public sector such as working in the tourism industry.

Balinese women choose to work in the public sector because of the increasing access for women in the global era, as well as the increasingly open and progressive views of society, and the high motivation of Balinese women for change. The everyday

economic, social and cultural conditions influence them to be more realistic in making career choices, such as working on cruise ships. Balinese women participation on working on cruise ships are influenced by social factors as well as economic factors. Social factors for example, age group, marital status, and education. Economic factors are, for example some Balinese women who are forced to work because of their family's economic situation or they want to help their husband to supplement his family income.

Working on cruise ships requires work competence qualifications, both hard and soft skills. Work competence is the ability of individual that includes aspects of knowledge, skills, and work attitude in accordance with predetermined standards. Nowadays, Balinese women workforce has been able to fulfill the required cruise ship work competence qualification, both hard and soft skill. This is evidenced by the success of Balinese women in fillinf up the available job opportunities on cruise ships, which steadily increases with the average growth of 33.84% (BP3TKI, 2014). Hasibuan (2005: 216) stated that the motivation of labor to work in industry is often defined through the term of encouragement, which moves people to behave, and in their actions for a particular purpose. To this end, this article examines the factors that motivate Balinese women to work on cruises.

METHODS

The allocated sample for this study is 200 female respondents from a pool of Balinese women who work on cruise ships population. The number of samples are determined following Solimun (2002) proposal, i.e. the sample which is fit to be investigated through factor analysis is at least as much as five times the number of variables. This study employs 21 variables; hence to be more representative, the number of allocated samples is 200 respondents. Taking the number of samples using accidental (non-purposive) sampling method is only recruiting the respondents who are coincidentally encountered at the time of research (Kusmayadi and Sugiarto, 2000: 141). In analyzing the factors that motivate Balinese women to work on cruise ships Confirmatory Factor Analysis (CFA) is used. The motivations of Balinese women to work on cruise ships, are translated into variables X1 to X21. With the establishment of three common factors, namely economic (F1), social (F2), and culture (F3) resulted in some

confirmation test results. Through factor analysis, factors and variables that affect the motivation of Balinese women to work on cruise ships can be discovered.

DISCUSSION

Factors that motivate Balinese women to work on cruise ships, can be seen from the interrelationship between factors (economic, social, cultural) and between variables. These three factors are used to measure the influence of Balinese women's motivation to work on cruise ships, which are further elaborated in research variables that numbers are determined by 21 indicators. The twenty-one variables are measurable indicators, allegedly affecting the motivation of Balinese women to work on cruise ships. To discover the presence of correlation, some tests were performed, one of the tests is (a) Kaiser Meyer Olkin (KMO) Test to determine the feasibility of the sample. Factor analysis is considered feasible if the magnitude of $KMO > 0.05$. The other test is (b) Barlett's test of Sphericity, that is used to test whether the variables in the sample vary.

In the correlation matrix, interrelated relationships between factors (economic, social, cultural) and between variables can be identified through the model accuracy test by using Kaeser Meiyer Olkin (KMO) test and bartlett test on all factors and research variables. Simultaneously, the accuracy of the model used to obtain the result of 0.836 with bartlett test yielded a significance value of 0.000. Furthermore, the partial test of the accuracy of the model used of each factor. The KMO test performed on each economic factor-forming variable yielded a gain of 0.862. The bartlett test yielded a significant value of 0.000. The social factor-forming variables resulted in a KMO test of 0.715 and in the bartlett test obtaining a significance value of 0.000. On cultural factors, the results obtained are from the KMO test is 0.744 and with a significance value of 0.000. The value generated from the KMO test on each of these factors illustrates that the result is > 0.05 . This value illustrates that all three factors have model precision to the analysis used, meaning that each factor influences the motivation of Balinese women to work on cruise ships. Furthermore, interpretation of the test results are done. The interpretation done in this study is based on the values emerging from the analysis after the factors studied are considered feasible to enter into the model accuracy test. The interpretation

of the analysis also described other information obtained from qualitative data sources, such as information from Balinese women who had worked on cruise ships.

The results of all statistical analysis and frequency data of all variables are more clearly described in the verbal narrative in the interpretation of each factor in table 1.

Table 1
Factors that motivate Balinese women to work on cruises

F	Variable Indicator	Correlation Coefficient	Determined	Remarks
Economic	The people of Bali have dependence on tourism industry activity (X1)	0,723	>0,600	Significant
	Cruise tourism industry contributes significantly to the economy of Balinese society (X2)	0,735	>0,600	Significant
	The opening of employment opportunities on cruises means opening new job opportunities for Balinese women (X3)	0,755	>0,600	Significant
	The economic pressure of the family has forced Balinese women to participate in making a living such as working on cruise ships (X4)	0,838	>0,600	Significant
	By working on cruise ships Balinese women have been able to increase their family income (X5)	0,789	>0,600	Significant
	Women work on cruises because they want to be independent (have their own income) (X6)	0,751	>0,600	Significant
	Balinese women feel proud / more valuable if they can help make a living for the family (X7).	0,751	>0,600	Significant
Social	The era of globalization has resulted in increasing access for women working in the public sector (X8)	0,616	>0,600	Significant
	The presence of positive attitudes of society towards women working in cruise tourism industry (X9)	0,613	>0,600	Significant
	The influence of friends (social interaction) encourages women to work on cruises (X10)	0,767	>0,600	Significant
	Working in the cruise ship tourism industry is able to improve the status (prestige) of women (X11)	0,662	>0,600	Significant

	The quality of self / education of Balinese women has been able to anticipate the negative impact of working on cruise ships (X12)	0,611	>0,600	Significant
	The public still considers women to work in the public sector such as on cruise ships as taboo (X13)	0,533	<0,600	Not Significant
	The role of government in empowering women is still lacking in tourism industry especially cruises (X14).	0,748	>0,600	Significant
C u l t u r a l	The positive impact of working on a cruise ship is able to raise awareness of Balinese women in preserving local culture (X15)	0,729	>0,600	Significant
	Women working on cruises are able to open insights into their own culture (X16)	0,659	>0,600	Significant
	So far culturally women feel marginalized because they are not given the same opportunities as men on cruise ships (X17)	0,875	>0,600	Significant
	The strong cultural customs of Balinese society prevent women from working on cruise ships (X18)	0,762	>0,600	Significant
	Balinese women want to fight against customs and cultures that are too binding / limiting women's space (X19)	0,594	<0,600	Not Significant
	Working on cruise ships may undermine women's cultural morale and lead to negative behaviors such as prostitution (X20)	0,473	<0,600	Not Significant
	Activities on cruise ships loaded with Western culture that is inconsistent with Balinese culture (X21).	0,596	<0,600	Not Significant

Economic Factor

The results of the data of the seven variables (X1, ... X7) determined in economic factors can be seen that each variable on economic factors give a significant influence on the motivation of Balinese women to work on cruise ships. The cumulative value contribution of all variables on economic factor is 58.358. This shows that the eigen value of each variable shown through the contribution of value of each component in cumulative economic factor gives significant influence to the motivation of Balinese women to work on cruise ship. Balinese female respondents stated that Balinese society is predominantly dependent on tourism activities. Cole (2012) also revealed that Balinese society life is dominantly (80%) depended on tourism activity. Therefore, the

sustainability of tourism activities in Bali must be maintained in order to improve the welfare for the life of Balinese people. Sutrisna (2011) mentioned that the tourism sector has been able to create employment opportunities for the community through the opening of various types of tourism-related businesses. It is recognized that the economic pressure of the family has forced Balinese women to join in to earn a living by working on cruise ships. This is confirmed by Balinese women workers who claim that they work on cruise ships because of the state of the economy. The economic situation of their families forced them to work on cruise ships to be able to improve the family economy in the future. Sadia and Oka (2012) also stated that the work motivation of Bali workforce in Cruise Ship Mediterranean Shipping Cruise (MSC) is economic motivation 91.58% and non-economic motivation of 8.42%. However Balinese women still feel more proud / valuable if they are able to help the family in earning a living. In addition, Oka (2017) mentioned that the workforce of Bali working on cruise ships is able to improve the economy, and improve the social insight among nations as they mingle and adapt to various characteristics of the workforce in the world.

Social Factor

The results of tests conducted on social factors show that above the value set by the model of analysis used is 0.05. This value implies that social factors have statistically accurate models with a significance level of 0.000. Furthermore, the result of factor analysis on X8 variable, X14 obtained one social factor component (F2), with eigen value value that can explain the total diversity of 42,848%. This means that the characteristic value of social factors affects all the variables in the factor. The influence of each variable on the motivation of Balinese women to work on cruise ship is related to social factors is indicated by the value of the matrix component. In general, the matrix component of social factors obtained is greater than set (0,600), except X13, that is, the variable of Balinese still considers Balinese women working on cruise ships as taboo. This happens because the era of globalization helped contribute in motivating Balinese women to work on cruise ships. Technological advances so rapidly are unable to stem a person's desire to move forward. Now there is no longer a distance limit between one country to another country. This access opening is exploited by Balinese women

workers optimally so that Balinese women have started to work in cruise ships. In addition, the positive attitude of society towards Balinese women who work on cruise ships is one of the considerations for Balinese women to decide working on cruise ships. Changes in attitudes made by the community is natural and it should be because they are able to think realistically for the future. The positive attitude of the society towards women working in the tourism industry is also revealed in the study of Sacred and Oka (2009) which states that women are relevant and fit to work in the spa tourism industry in Kuta tourism area, with the perception rate of 75.33%. On the other hand, social interaction in society contributes to encourage Balinese women to work on cruise ships. For Balinese women, being able to work on a cruise ship can improve their status / prestige. Therefore, Balinese women seek to increase their competence in order to compete competitively in seizing the opportunities available on cruise ships. Further Sri (2013) mentions women motivations to work in the tourism industry is related to the hope for a better life in an effort to improve the status of the family or self-actualization. Oka and Pugra (2017) in a socio-cultural perspective, mentioned that the workforce of Bali on cruise ships is very pleasant. They are proud to work on cruises because they can visit different countries that they had never imagined before.

Cultural Factor

The value obtained on the cultural factor is greater than 0.05 that is 0.744. This shows that the components of culture factors are statistically accurate in the model analyzed by factor analysis with a significance value of 0.000. The result of factor analysis to the seven observed variables (X15, X21) obtained a factor component that determines the variables included in the cultural factor with the value of eigen value which can explain the total diversity of 45.403%. Judging from the magnitude of the contribution contribution, the variables on the cultural factors as a whole gave a significant influence on the motivation of Balinese women to work on cruise ships, meaning that cultural factors play a significant role in motivating Balinese women in making decisions. Nevertheless, there are three variables that give insignificant influence, ie Balinese women want to fight against cultural customs (X19), work on cruise ships can damage women's morale (X20), and activities on cruise ships are

loaded with Western culture that is inconsistent with Balinese culture (X21).

The awareness of Balinese women to preserve their culture emerged after they mixed with various cultures from different countries on the cruise ships. The respondents also stated that working on cruise ships proved to have been able to open the insights of women in viewing their own culture. With their experience of working on cruise ship, women are able to compare their culture with other cultures, so they are more wise in looking at their own culture. Feeling marginalized is still felt by Balinese women who work on cruise ships. For women, such a condition is a challenge to prove that women are also capable of doing the same job as men. The marginalization felt by Balinese women makes them always want to try to show their competence in fighting for their rights in accordance to its function in modern society, especially to work on cruise ship. Sometimes custom and cultural issues are important things that women need to take in making decisions to work on cruises. They need to take this issue into account because they will re-socialize with the community after retiring from working on cruise ships. In Geriya (2006) study, it is also revealed that Balinese women still have a stumbling block in carrying out the dual roles of Hindu women in Bali as well as their helplessness breaking down the social system that still pressurizing them. These women's obstacles and helplessness are hegemony that is difficult to breakthrough in the life of Balinese people. According to Gramsci (in Suryandaru, 2010) that the hegemony experienced by women is the 'upper building' of society, an institution that produces its ideology in the struggle over meaning and power. In this regard, the government needs to take concrete steps to make Balinese women more open-minded and dare to decide to work in the tourism sector such as on cruise ships.

CONCLUSION AND RECOMMENDATION

Factors that motivate Balinese women to work on cruise ships are economic factors, social factors, and cultural factors. The three factors, economic, social and cultural factors, have significant effect on the motivation of Balinese women to work in the cruise ship tourism industry. The statistical test shows that the most dominant factor that influence or motivate Balinese women to work in the cruise tourism industry is the economic factors, then followed by cultural factors, and the third is the social factors.

This indicates that the primary aim of Balinese women working on cruise ships is to meet the economic needs of themselves and their families, that is the reason that cause them to be forced to decide to choose to work on cruise ships. Of the 21 indicators of variables tested in this study, the dominant (17 variables) gave a real effect on the motivation of Balinese women to work on cruises, except the community variable which still consider female to work on cruise ships as taboo (X13), Balinese women wanted to fight to cultural customs (X19), working on cruise ships may damage women's morale (X20), and job variables on cruise ships are loaded with western cultures that are inconsistent with eastern culture (X21). It is expected that Balinese women to not to hesitate in deciding to work on cruise ships and always prepare themselves early in both hard skills and soft skills. The government is advised to pay more attention to Balinese women who are willing to work on cruise ships in terms of labor protection.

BIBLIOGRAPHY

- Cole, S. 2012. "A Political Ecology of Water Equity and Tourism: A Case Study from Bali", *Annals of Tourism Research*. 39 (2), 1221-1241.
- Geriya, S.S. 2006. "Profil Pendidikan Wanita dari Masa ke Masa", *Jurnal Studi Gender Srikandi*. VI (1), 42-49.
- Hasibuan, M. 2005. *Managemen Dasar, Pengertian dan Masalah*. Jakarta: Bumi Aksara. Ed. Revisi.
- Oka, I.M.D; Pugra, I Wayan. 2017. "The Impacts of Balinese Women Working in Cruise Ship", *International Journal of Applied Sciences in Tourism and Events*, [S.I.], v. 1, n. 1, p. 51, feb. ISSN 2580-5592. Available at: <http://ojs.pnb.ac.id/index.php/IJASTE/article/view/184>. Date accessed: 30 June 2018.
- Oka, I.M.D; Sadia, I Ketut; Pugra, I Wayan. 2017. "Integrated Practice Learning Model To Improve Waiter/S' Competency on Hospitality Study Program, Politeknik Negeri Bali", *International Journal of Applied Sciences in Tourism and Events*, [S.I.], v. 1, n. 2, p. 171, dec. ISSN 2580-5592. Available at: <http://ojs.pnb.ac.id/index.php/IJASTE/article/view/665>. Date accessed: 26 June 2018.
- Sadia, I.K; Oka, I.M.D. 2012. "Motivasi Tenaga Kerja Bali Bekerja di Mediterranean Shipping Company (MSC)". *Jurnal Sosial Humaniora*, 2(3), p. 221-236.
- Solimun. 2002. *Multivariate Analisis, Structural Equation Modeling (SEM) Lisrel dan Amos*. Malang: Brawijaya FMIPA.
- Sri, P.A.A. 2013. "Faktor-faktor yang Memotivasi Perempuan sebagai Pengelola Pondok

- Wisata di Kelurahan Ubud, Kecamatan Ubud, Kabupaten Gianyar”, *Analisis Pariwisata*. 13 (1), 1-10.
- Sukeni, N.N. 2006. “Dampak Pariwisata terhadap Gender di Bali”, *Jurnal Studi Gender Srikandi*. VI. (1), 1-13.
- Suryandaru, Y.S. 2010. “Hegemoni dan Reproduksi Kekuasaan dalam Perdagangan Perempuan (Trafficking) untuk Prostitusi”, *Jurnal Masyarakat Kebudayaan dan Politik*. 14 (2), 35-50.

THE CONCENSUAL INTERACTION BETWEEN A TRADITIONAL VILLAGE AND HOTEL INVESTORS

I Wayan Kiki Sanjaya¹, I Nyoman Darma Putra², I Wayan Ardika³, I Gede Mudana⁴

¹Sekolah Tinggi Pariwisata Bali Internasional, Indonesia, ²³Universitas Udayana,

Indonesia, ⁴Politeknik Negeri Bali, Indonesia

email:¹kikisanjayabali@gmail.com, ²idarmaputra@yahoo.com,

³ardika52@yahoo.co.id, ⁴gedemudana@pnb.ac.id.

ABSTRACT

This article examines the agreement and consensus between Kedewatan as a *pakraman* (a traditional village) in Ubud, Bali, Indonesia and hotel investors. It is done as a qualitative approach and analyzed by using two theories of critical cultural studies, namely the communicative action of Jurgen Habermas and the theory of hegemony by Antonio Gramsci. Data are obtained through observation, document studies, and in-depth interviews. The results of this study found three consensuses between Kedewatan villagers and hotel investors. First, the formal legal investment consensus that has an agreement in the form of the contribution of the hotel investor during the investment in Kedewatan Village. Second, the social consensus is the agreement of Kedewatan and hotel investors to employ the local community of Kedewatan Village as hotel employees in accordance with their competencies. Third, the cultural consensus is the agreement of both parties to appreciate the local culture and wisdom of local people to be adopted by the hotel investors who set up their business in Kedewatan Village.

Keywords: consensual interaction, village, hotel investor, share.

INTRODUCTION

Kedewatan Village in Ubud, Bali, Indonesia, continues to be demanded by hotel investors as a place to invest. In fact, the area is enlivened by the presence of international hotel the Ritz Carlton Mandapa in 2016. In less than a year, another new hotel called Impiana is under construction along with the Golden Tulip Resort Ubud and the Waldorf Astoria Ubud which are in charge of its licensing process (Pitanatri and Putra, 2016: 25). Related with the rise of investors invested in the hotel sector, it is not mistaken if some of the local figures, one of them is Cok Ace (Tjokorda Oka Artha Ardhana Sukawati) argues that Ubud will continue to grow, especially in tourism sector (Sukawati, 2004: 72; Sukawati, 2009).

Ubud is one of few villages pioneering tourism business in Bali. So far, it is a part of Bali tourism which belongs to a paradigm called *pariwisata budaya* (cultural tourism) (Sutama, Mudana, and Astawa, 2017);

<http://ojs.pnb.ac.id/index.php/IJASTE/article/view/536>), especially a subparadigm called alternative tourism in the form of *desa wisata* (“tourism village” or village tourism) (Amerta and Mudana, 2017; <http://ojs.unud.ac.id/index.php/ecs/article/view/32124>). The village has played a very important role in the development of Bali tourism.

The growth of the tourism sector, especially the entry of investors to Ubud area has been foreseen by many parties. Picard (1992: 120) predicts many investors will be interested in investing their shares in Ubud area. That prediction does not missed, precisely the 1998-era star hotels, such as Four Seasons Sayan that has been completed its operation and become a provider of accommodation for tourists who want to stay in the area of Ubud. However, the entry of investors to the area of Ubud is not without challenges. In the preliminary data of the study, some of Four Seasons Sayan hotels had argued with the local community of Sayan, Ubud regarding the problem of contribution to the indigenous, traditional villages (*desa-desa adat*) (Sukawati, 2006: 222).

If other indigenous villages in Ubud occasionally encounter cases of disputes between the investor and the local community covered by the media crew, that phenomenon does not appear to occur at Kedewatan Village. At the beginning of the study through interviews with I Wayan Matra, a vice representative of Bendesa (head of traditional village) in Kedewatan, on February 19, 2017, it is known that the hotel investors who invest at Kedewatan Village actually disagree with the neighboring villages for various things. Kupu-kupu Barong hotel as an example, arguing with Bunutan village in 2015 for violation of customs. In addition, during the soft opening process of the Ritz Carlton Hotel Mandapa, obtained information that this hotel is also arguing with the neighboring village of Tegal Kuning in 2016 about their area as a hotel view that does not get a decent compensation.

Both of those information indicates that there is agreement between Kedewatan Village and the investor which has not been appointed in research. The consensus agreement of indigenous villages of Kedewatan and the hotel investors as well as the urgency of the research because it can be a model for other indigenous villages to escape from similar conflicts that may occur in the future. Therefore, this study examines the consensus of investors in indigenous village of Kedewatan. This condition is also relevant to the characteristics of cultural studies aimed at criticizing the phenomenon of

specializing the dominance of capitalist society (Sardar and Van Loon, 2005: 9) including the tourism sector.

METHODS

In essence, this research is a tourism study with the approach that use the theory of cultural studies. The research and writing process are designed qualitatively and critically. The obtained data come from field observations, interviews with investors or investorage, the administrators of the indigenous village of Kedewatan and local communities. In order to obtain valid data, literature reviews and library studies are also conducted as supporting data on consensus between Kedewatan indigenous village and hotel investors. In this research, documentation studies used an agreement between Kedewatan Village with the hotel investors and the *perarem* (traditional rule) of Kedewatan Village toward business entity.

To examine the problems, two critical theories of cultural studies were used. The first theory is the theory of hegemony by Antonio Gramsci which reflects the dominative power of the ruler with all forms of persuasive submission (Gramsci, 1976). The reason for choosing this theory is very relevant with the condition of the hotel investor which is identical with the power and is assumed to do the dominative practice to Kedewatan Village in investing. The Second theory is the theory of communicative action from Jurgen Habermas to find the key words in the consensus between Pakraman Kedewatan (traditional village) and the hotel investor. It means, these theories are chosen because it comprehensively discloses the discourse (choice of words, ways of delivery, and consensual action) between the investors and the Kedewatan Village).

RESULT AND DISCUSSION

Kedewatan is included on the seven villages that exist in Ubud district. Kedewatan has two *banjar* (group in the village) namely Banjar Kedewatan and Banjar Kedewatan Anyar. The administrative center itself is managed in Kedewatan. Data from BPS Gianyar 2015 provides information that this 150 hectare village has an inhabitant of 2,237 people with different professions. In the tourism sector, Kedewatan Village

development competes with other villages in Ubud sub-district. The argument is based on three facts.

The first fact, related to the main tourism superstructure, Kedewatan Village has many attractions besides the beautiful natural attraction and culture. The tourists able to take rafting activities provided on the area. Kedewatan Village has three companies that provide rafting services namely Payung Rafting, Sobek, and Ubud Rafting. Besides rafting, other activities that tourists able to do is trekking by utilizing the position of Kedewatan Village which is passed by the Ayung river as a selling point.

The second fact, in the hotel sector as supporting tourism (supporting tourism superstructure), Gianyar BPS data of 2015 shows there are six star hotels and nine *melati* (jasmine/non-star) hotels in that area. For the record, Kedewatan Village has the most number of star hotels in Ubud sub-district.

The third fact, Kedewatan Village has a complementary means of tourism (supporting tourism superstructure) such as the presence of a restaurant that provides local cuisine such as Kedewatan chicken rice of Bu Mangku or Kayana stand with its grilled ribs which tastes not less than Nuri's stand.

Through document study has not yet found any track record of the hotel investors who invested in Kedewatan Village have problems to the extent covered by the mass media as mentioned in the background of this study. In an effort to explore social interaction between the investor with Kedewatan Village information obtained from Wayan Matra on May 20, 2016 that this condition has been created since the establishment of the Amandari hotel in the 1990s. If it analyzed, the hotel-investor's practice scheme that established its business in the 2000s, such as Ritz Carlton Mandapa and Impiana Hotel is a structured act of the success of the Amandari hotel establishment as a benchmark in "adapting" to the condition of Kedewatan Village. For strengthening that argument, obtained information from the secretary of the Office of Investment and One Stop Service (PMPTSP), Gianyar Regency, I Gusti Ngurah Suwastika in an interview on October 26, 2017 the process of investing requires a long process, especially the arrangement of Surat Izin Tempat Usaha (SITU, license for business site) involving the approval of the local indigenous village. Therefore, it is needed to do a preliminary study

(feasibility study) of the hotels that have been previously successful in obtaining the agreement of the indigenous village.

The above process starts from the arrival of the investor as the *krama tamiu* (individual or people coming from outside) who are represented by their agent conducted socialization by presenting about hotel construction starting from environmental impact analysis, duration of project work up to transparency of development fund in Wantilan of Kedewatan Village. The indigenous villagers then also held a meeting with the residents about the approval of investment in their area. The result of the agreement of the villagers and the Kedewatan then submitted to the investor or representative agent. If agreed, then the investor just signed the points of mutual agreement. If it is not agreed, the investor can think in advance or be advised to find locations in other areas.

According to I Wayan Matra, the village manager of Kedewatan who was interviewed on July 10, 2017 and supported by data of Kedewatan Villagers and Four Seasons Sayan Hotel granted by Bendesa Kedewatan Village, Sang Putu Pertama, there are three consensus points, namely formal legal consensus, social consensus, and cultural consensus, which became the agreement between the investor of the hotel and Pakraman Kedewatan.

Formal Legal Consensus

The first consensus is the formal legal consensus on investment. The consensus includes the approval of the investor with Kedewatan Village in the pre investment phase as well as on investment management. The investor must pay some compensation as a mortgage fund or base money in accordance with the initial agreement of investment establishment. In a study at the Four Seasons Sayan and Ritz Carlton Madapa hotels, the large amount of compensation amounted to one percent of the total cost of investment development. According to I Wayan Matra and Sang Putu Eka who were interviewed separately, the bonding fund is flexible and can be repaid three times in accordance with *perarem* of Kedewatan Village about retribution to business entity located in Kedewatan Village in period of 2015-2017.

In the pre investment phase, the investor is charged with an annual *pengaci* fee that is the replacement land of local's property that being used by outsider as an annual

compensation as much as a half kilogram of rice/acre multiplied by the amount of area that used. The annual compensation cost range of the annual shovel can be changed according to the local rice price. After construction began, investors had to keep promises to pay a monthly donation of 4 million rupiah and 5 million after the soft opening period. In addition to a number of donations in the pre investment phase, the hoteliers also spend some money to become village members, as residents of the service and charged with the cost of water use compensation (*subak* fee) every month.

B. Pungutan biaya Retribusi Bulanan Badan Usaha tertentu untuk Penggunaan pelemahan atau pewidangan milik Desa Pakraman Kedewatan, disesuaikan dengan klasifikasi badan usaha sebagai berikut:

- Badan Usaha kecil perseorangan (penghitungan asset dibawah 100juta) : Rp. 50.000,-/Bulan
- Badan Usaha kecil perseorangan (penghitungan asset antara 150juta – 500juta) : Rp. 100.000,-/Bulan
- Badan Usaha perseorangan (penghitungan asset antara 550juta – 1 milyar) : Rp. 500.000,-/Bulan
- Badan Usaha dalam bentuk PT, CV,FA (penghitungan asset antara 1 Milyar – 2 Milyar) : Rp. 1.000.000,- /Bulan
- Badan Usaha dalam bentuk PT, CV,FA (penghitungan asset diatas 2 Milyar) : Rp. 1.500.000,- /Bulan
- Restaurant/Spa Rp. 1.000.000,- /Bulan
- Restaurant & Spa Rp. 2.000.000,-/Bulan
- Badan usaha aktivitas pariwisata Rafting Rp. 2.000.000,-/Bulan
- Badan usaha sarana akomodasi/hotel berdasarkan klasifikasi tersebut dibawa ini :
 - 1 Villa Pribadi : Rp. 250.000,- /Bulan
 - 2 Villa untuk disewakan (5 – 10 units) : Rp. 500.000,- /Bulan
 - 3 Villa untuk disewakan (10 – 15 units) : Rp. 750.000,- /Bulan
 - 4 Hotel berbintang 1/Melati : Rp. 1.000.000,- /Bulan
 - 5 Hotel Berbintang 2 : Rp. 1.500.000,- /Bulan
 - 6 Hotel Berbintang 3 : Rp. 3.000.000,- /Bulan
 - 7 Hotel Berbintang 4 : Rp. 4.000.000,- /Bulan
 - 8 Hotel Berbintang 5 : Rp. 6.000.000,- /Bulan

Figure 1

Consensus contribution of Kedewatan Village and the hotel investors.

Assessing the consensus between the *pakraman* and the investor related to the compensation levy is not a levy for the migrant population. That compensation is based on Regulation Number 39 Year 1999 on Human Rights, Government Regulation Number 25 Year 2000 on the Authority of Provinces as Autonomous Regions, and Bali Province Regulation Number 3 Year 2001 about Pakraman (Traditional Village). The point of agreement on compensation which became the consensus of Kedewatan Village has also been agreed through an internal fence involving community figures in that area.

Analyzing the phenomenon of consensus between the villagers of the *pakraman* and the hotel investors, there was a simulation of the consensual hegemony theory and the theory of knowledge power. Kedewatan Village has the power that is able to hegemonically consensus the investors for accepting to follow all of the rules of investing in that region. The power that referred to is none other than the consensus that is contained in the investment *perarem* which became the hegemonic tool of the Kedewatan Village to fight symbolically against capitalist ideology, socialism, and feudalism from the investor side of the hotel (Piliang, 2004: 357).

In its practice, the agreement changed into consensus because of the communicative competence of each party, namely Kedewatan Village representatives and investors. The *pakraman* seem to do non-violent subjugation through *perarem* investing with ethics of moral and equality discourse such as on the cost of fastening and *pengaci* charged to the investor of the hotel.

Social Consensus

In addition to the compensation that has been reviewed, Kedewatan Villages and the hotel investors are also conscientious to contribute on the social context. In agreement between the *pakraman* and the hotel investor, Four Seasons Sayan in decision letter Number 04/SPB-BJR/IX/2012, obtained data about social consensus that hegemony the investor of the hotel parties. The point of the agreement is that investors are also required to employ at least 40 percent of the workforce from the *pakraman* in accordance with standardization, competence and capacity of the investors.

In fact, according to I Wayan Matra's information, hotels in the Kedewatan Village area adhere to this social consensus but the competence of local communities are not fully in line with the criteria set by the hotel investors. In line with Matra, Sang Putu Eka also confirmed that currently the public can only be accepted at the craft level (staff) position and not sitting in department head position.

This study found the phenomenon of social goodness. That is done by the investor parties of the hotel outside the consensus agreement of both parties. The phenomenon is the investor provides training for the hotel excellent students from Kedewatan Village.

According to Sang Putu Eka, the hotel parties always give opportunity and prioritize the students of Kedewatan Village to do the internship (training) which is the school program. Another phenomenon that is gained in this research is grants or religious aid outside of CSR (corporate social responsibility) funds to the community when holding a religious ceremony.

From Wayan Matra's information, this provision does not bind the hotel in writing and the nominal range is not specified. Matra also said that donations is given in the form of rice or consumption during the ceremony take place or cash depending on the financial condition of the hotel concerned. In addition to Matra's statement, Sang Putu Eka informed that the *pakraman* did not use the presence of investors as a livelihood or source of donations. Some related donations such as for Nyepi holiday celebration in the form of Ogoh-ogoh construction are not directly charged to the hotel but are distributed by Kedewatan village.

- Bahwa Para Pihak dalam pertemuan sebagaimana disebutkan dalam poin A,B, dan C diatas, secara bersama-sama telah menyetujui beberapa hal yang akan disebutkan selanjutnya dalam Kesepakatan Bersama ini, sebagai berikut:
1. Pihak Kedua bersedia memberikan kompensasi sebesar Rp. 350.000.000,- (tiga ratus lima puluh juta rupiah) sebagai Dana Pengancing atau Uang Pangkal yang telah diserahkan kepada Pihak Pertama dengan cara transfer kepada Desa Pakraman Kedewatan Ubud tertanggal satu bulan Agustus tahun dua ribu dua belas (01-08-2012) (bukti transfer terlampir)
 2. Pihak Kedua akan memberikan biaya retribusi setiap bulannya kepada Pihak Pertama yang besaran jumlah biayanya serta tata cara pembayarannya akan mengikuti ketentuan sebagai berikut ;
 - 2.1 sebesar Rp. 4.000.000,- (empat juta rupiah) selama masa pembangunan proyek berlangsung.
 - 2.2 sebesar Rp. 5.000.000,- (lima juta rupiah) selama 1 (satu) tahun pertama selama masa soft opening.
 - 2.3 setelah memasuki tahun kedua, besarnya pembayaran retribusi disepakati akan mengikuti besarnya retribusi yang dibayarkan oleh hotel-hotel berbintang 5 (lima) lainnya di Desa Pakraman, Kedewatan, Ubud.
 3. Pihak Kedua menyetujui untuk merekrut 40% (empat puluh persen) tenaga kerja dari Desa Pakraman, Kedewatan, Ubud, sesuai dengan kompetensi, kapasitas dan standarisasi yang ditetapkan dari Pihak Kedua. Yang mana akan dibuatkan sistem dan prosedur perekrutan yang akan disepakati oleh kedua belah pihak.

Figure 2.

The practice of social consensus between Kedewatan Village and hotel investors.

Analyzing the phenomenon of social consensus between Kedewatan Villagers and the hotel investors, is very much in line with the simulation of the theory of communicative action from Habermas. Consensual hegemony can occur if the actor in

the *pakraman* can convince the investor by touching the emotional side and stating the issues of equality such as Habermas ideas in Edkins and William (2009: 251-252).

Meanwhile, from the perspective of hotel investors, social consensus is a sensitive issue that can threaten the existence of investments into capitalist machines of investors. For the further study of social consensus between Kedewatan villagers and hotel investors, this phenomenon answers why hotels in the region rarely having conflict with local people. The investor gets a fortress of protection from the Kedewatan Village through mutualism that exists between both parties.

Cultural Consensus

In the consensus of this culture, the consensus applies in the agreement between the investors and the village of Kedewatan. In the observation studies at the Ritz Carlton hotel, Four Seasons Sayan, and Puri Amandari, showed that all hotels adhering to carrying out this cultural consensus with three evidences.

The first evidence, the practice of adopting the form of hotel buildings that follow the rules and norms of local wisdom in Ubud. The Balinese architecture that they created is not rigid but instead transformed into something unique and thematic from their hotel with its Balinese design.

The second evidence, the practice of appreciating local culture by collaborating with art workers to perform at their hotels. The art workers invited to perform are from the local *pakraman*. The information provided by Wayan Matra in an interview dated May 20, 2016 also confirmed that the hotel does use the services of local residents in several art performances at events such as gala dinner (dinner).

The third evidence, the Hindu-Bali trust award as the spiritual essence of the hotel. Hotel Mandapa Ritz Carlton is owned by locals descended from Jakarta but interestingly when laying the first stone using the Hindu-Bali belief through the process of *mecaru* thus stated by Wayan Matra. Similar to what happened at the Four Seasons Hotel, they even routinely performed *odalan* (religious celebrations according to Hindu belief) as the essence of their hotel anniversary. This would be a contraction for the tourists who stay and become more valuable than just staying.



Figure 3
Application of cultural consensus in the form of hotel buildings
in the village of Kedewatan.

Analyzing the cultural consensus of both parties, it appears that their interaction is the embodiment of community-based tourism ideology by promoting culture. From the perspective of cultural studies, Kedewatan Village phenomenon managed to hegemonically consensus the investors as embodied by Gramsci (1976: 57-58). With the evidence already presented, it appears that the investor successfully hegemony symbolically by using the consensus of both parties. The investor as the hegemonic party is not in a disadvantaged condition. Investors actually having benefit because it is legally formal on the track on the tourism ideology in Ubud that promotes community-based Tourism by promoting culture.

CONCLUSION

Consensual interaction by long negotiations between Kedewatan Village and the hotel investors in Ubud are pointing into three conclusions. First, there is a formal legal consensus that affects investors from the pre-investment phase, development to investment management phase through the agreement of both parties. Second, through the ethics of social equality discourse then, social consensus was born so that the hegemony of hotel investor able to give donation to create mutualism between both parties. Third, through the cultural hegemony which became the consensus of both

parties, there was a community-based ideology simulation that promoted by the local culture in Kedewatan Village.

The point is, in the interaction, there is a process of consensus between the parties involved. Borrowing the concept of Giddens (Barker 2005, 2014), there is a duality of structure, between the "top" objective structure, i.e. the owner of tourism capital, in this case the hotel investor in Ubud and the subjectivity of the "bottom", i.e. the Kedewatan Village community. Therefore, there is a mutual understanding between the different needs between the two parties about the problem in many destinations or other tourist destinations, both in Bali and outside Bali.

REFERENCES

- Amerta, I Made Suniastha; Mudana, I Gede. 2017. "The Meaning of the Development of Alternative Tourism at Jasri Village, Subagan Sub-District, Karangasem", *E-Journal of Cultural Studies*, Volume 10 Number 1, February. Available at: <https://ojs.unud.ac.id/index.php/ecs/article/view/32124>). Date accessed: 29 July 2018.
- Barker, Chris. 2005. *Cultural Studies: Teori dan Praktik*. Yogyakarta: Bentang.
- Barker, Chris. 2014. *Kamus Kajian Budaya*. Yogyakarta: Kanisius.
- Edkins, Jenny and Nick Voughan Williams. 2010. *Teori-teori Kritis Menantang Pandangan Utama Studi Politik Internasional*. Yogyakarta: Pustaka Baca.
- Gramsci, Antonio. 1976. *Selection from Prison Notebooks*. New York: International Publisher.
- Picard, Michel. 1992. *Bali: Pariwisata Budaya dan Budaya Pariwisata*. Jakarta: Kepustakaan Populer Gramedia.
- Piliang, Yasraf Amir. 2004. *Dunia yang Dilipat*. Yogyakarta: Jalasutra.
- Pitanatri, Diah; Darma Putra, I Nyoman. 2016. *Wisata Kuliner Atribut Baru Destinasi Ubud*. Denpasar: Jagat Press.
- Sardar, Ziauddin; Van Loon, Borin. 2005. *Seri Mengenal dan Memahami Cultural Studies*. Batam: Scientific Press.
- Sukawati, Tjokorda Oka Artha Ardhana. 2004. *Ubud Terus Bergerak*. Denpasar: Bali Media Adhikarsa.
- Sukawati, Tjokorda Oka Artha Ardhana. 2006. *Kembang Rampai Desa Ubud*. Denpasar: Pustaka Nayotama.
- Sukawati, Tjokorda Oka Artha Ardhana. 2009. *Dinamika Ruang Pariwisata Bali*. Denpasar: Pustaka Nayotama.

Sutama, I Ketut; Mudana, I Gede; Astawa, I Ketut. 2017. “Balinese Culture and Repeat Visitors to Bali”, *International Journal of Applied Sciences in Tourism and Events*, Volume 1, Number 2, June. Available at: <http://ojs.pnb.ac.id/index.php/IJASTE/article/view/536>. Date accessed: 29 July 2018.

Sources of Regulations and Amendment/Agreement/Document

Badan Pusat Statistik Kabupaten Gianyar, 2015.

Kesepakatan Bersama Desa Kedewatan dengan Four Seasons Sayan Nomor 04/SPB-BJR/IX/2012.

Perarem Desa Pakraman Kedewatan tentang Pungutan Retribusi terhadap Hotel yang Berlokasi di Desa Pakraman Kedewatan Tahun 2012-2017.

Peraturan Daerah Kabupaten Gianyar Nomor 10 Tahun 2013 tentang Kepariwisataaan Budaya Kabupaten Gianyar.

MEPANTIGAN PERFORMING ARTS: A REPRESENTATION OF BALINESE TRADITIONAL WRESTLING

I Wayan Gede Lamopia¹, Riza Wulandari²

^{1,2}STMIK STIKOM Bali, Indonesia

email: 1lamopia@gmail.com, 2rizawulandari@stikom-bali.ac.id.

ABSTRACT

Mepantigan performing arts is a representation of cultural elements that lead to art by displaying wrestling performances. The purpose of this research is to know the tradition of *mepantigan* represented by Roland Barthes's wrestling culture. The research method used is a case study by taking data collection techniques consisting of observation, interview and visual documentation. The results of this study indicate that In *mepantigan*, the myth which is formed from the previous society in 1930 and maintained steadily generation to generation, which is called as a tradition, has the potential to maintain regional tourism, especially in Batubulan, Gianyar, Bali. Barthes's concept of wrestling culture begins with the myth used in highlighting the identity formed by individuals, groups, or communities. Cultural wrestling is interpreted with the art of performances by displaying dance arts, theater that has a certain role according to Barthes which can be associated with the *mepantigan* Bali performance art. Therefore, the tradition of *mepantigan* can be used as a form of representation of Barthes' wrestling culture.

Keywords: representation, wrestling culture, *mepantigan*.

INTRODUCTION

Performing arts are not a new thing in Indonesia. As the times progressed, the performing arts in Indonesia grew even more, whether it is traditional performing arts or modern ones. The term "performance art" itself is adopted from the English language which is defined as the art that is shown to the audience whether it is the art of theater, music or dance (Sujarno, 2003). Umar Khayam said that Indonesian performing arts have special characteristics. He is a performing arts figure who is very flexible and kind. It is called so because the environment of society is always in a constantly changing condition. The state of Indonesia always follow the path taken by the government that control it (Kayam, 2000).

The impacts of one government are always different from those of other governments. This can be exemplified by taking the periodization of Hindu-Buddhist period, the colonial period, the democracy, the New Order, and the period of the

revolution. Sumardjo states that performing arts are activities outside of daily work activities. Art and work are separated. Art is an activity in leisure time which means activities outside of work hours earning a living. Art is a relaxing activity to relax the tension due to the hard work of earning a living. Talking about the performing arts especially traditional performing arts, there are various kinds of traditional performing arts that we have with various shapes and structures. Basically every region or society that exist in Indonesia has a distinctive art that is different from each other and developed in that area or community. If the arts are preserved, then the art can not be separated from that region or community, one of them is *mepantigan*.

Mepantigan is one of the art traditions in Bali Island. This tradition is located in Batubulan village, Gianyar. Representation of cultural elements of this one leads to art by displaying wrestling performances. Of the many performing arts which are developed in Batubulan Village, *mepantigan* art is one of the performances that is somewhat unique. *Mepantigan* art is a martial art that is made specifically as a tourist attraction (Arista, 2017). *Mepantigan* art is not derived from the tradition or sacred art like most tourist attractions which develop around Batubulan Village, but the art of *mepantigan* was deliberately created as tourism consumption, but not apart from the influence of Balinese art and culture.

One of the cultural features of the nation that is currently almost lost is a traditional sport. This form of sport is often played in traditional ceremonies, welcoming guests, and entertainment in primitive Indonesian societies and tribes that exist throughout Indonesia.

Various types of traditional sports that we have now are the products of many cultural diversity of the nation. They require a serious and continuous management and guidance in addition to being a sport, and can also be developed into tourism objects that will be able to lift the name of the nation in the world. Traditional sports become the attraction of tourism and entertainment which have become the peculiarities of a nation that needs to be preserved. Those distinctiveness becomes the elements of identity that distinguish Indonesia with other countries. *Mepantigan* is a traditional sport packed into performing arts. If associated with history, actually this *mepantigan* is actually a form of offering to Dewi Sri (goddess of motherland/goddess of mother) who in the Greek

culture is called the God of Venus) which initially was only performed at the Dewi Sri worship day which is adored by Hindus in Bali as a blessing giver. But over the times, *mepantigan* is then used as a martial art attraction as well as a means of entertainment for the people. Literacy on the *mepantigan* performing art is still very minimal, so the researchers will conduct a study by linking the concept of wrestling by Roland Barthes which is not only as a sport but also a performing arts.

The representation according to Stuart Hall contains two meanings, they are: First, mental representation, which is the concept of something that is in our respective heads or also called as conceptual map. This mental representation forms something abstract (Hall, 1997). Second, language representation. Language representation plays an important role in the construction of meaning. The abstract concept that exists in our heads must be translated in a common language, so that we can relate our ideas and concepts about a certain sign and symbols. The first process allows us to interpret the world by constructing a set of correspondence chains between something with our conceptual map system. In the second process, we construct a set of correspondence chains between conceptual maps and languages or symbols that serve to represent our concepts of things. The relation between something, the conceptual map, and the language/symbol is the heart of the production of meaning through language. The process of connecting these three elements together is called a representation. Thus representation is therefore the social process of representing, as well as the product of representing itself. Representation refers to the process as well as the product of the meaning of a sign. Representation is a concept used in social process of meaning through available sign systems, such as dialogue, performances, video, film, text, photography, and so on.

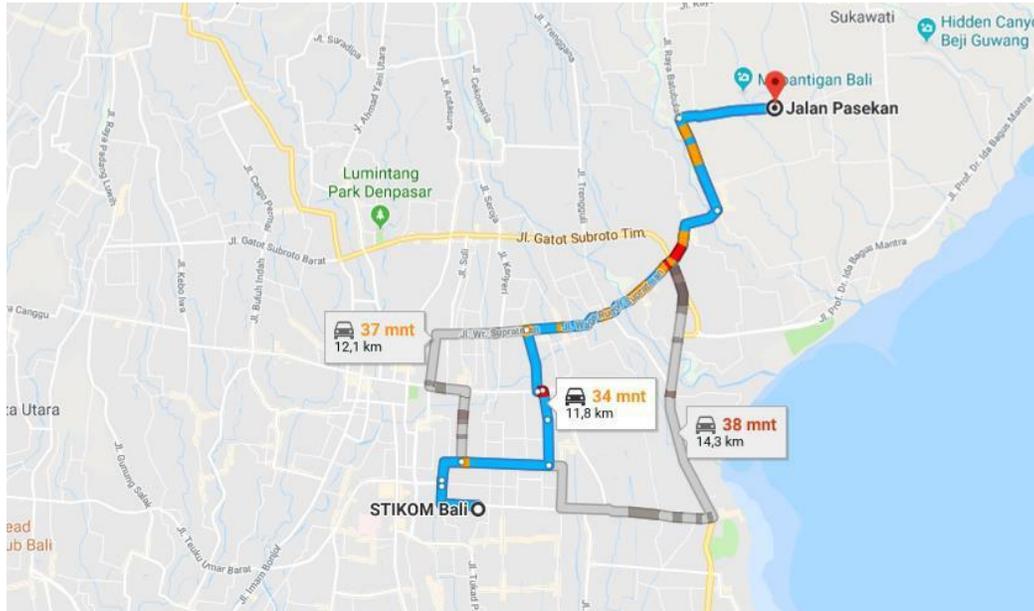
Barthes's perspective on wrestling is not about how wrestling demonstrates locking and various violent movements. Wrestling is also not a rough sport that really depends on violence. Wrestling, or it can be called the Wrestling World according to Barthes, does not fully interpret about the sport. Wrestling is a show that is focused as the entertainment for those that see it. Barthes argues that wrestling is a show of locking, punching and so on which is actually the basis of human life that is a fight between the good and the bad. The image given by wrestling is an excessive

masculinity in the arena. In Barthes's semiotic perspectives, it is a series of theaters with certain roles and certain stories are symbols of wrestling, presents dramas and tragedies which are taken from the life stories of the people. Wrestling is a representation of values that are actually quite human and common (Barthes, 2012). In Bali, especially in Batubulan, *mepantigan* becomes a tradition that is done continuously on every day basis. Many foreign and domestic tourists are eager to learn about this *mepantigan* wrestling tradition.

Mepantigan was founded by I Putu Witsen Widjaya. He is the elder of Padepokan "Mapantigan" located in Jalan Kepasekan Number 1, Pondok Batu Alam, Banjar Tubuh, Batubulan, Gianyar. *Mepantigan* was inspired by the persistence of Putu Witsen as a Balinese artist of martial arts who wants to have a distinctive Balinese martial arts. *Mepantigan* is a Balinese stage dance, worship and art of wrestling. An exciting and beautiful blend of acculturation of culture with the use of mud media (sometimes also on stage at the beach). According to Putu Witsen, *Mepantigan* is actually a form of offerings to Dewi Sri which was initially only staged at the worship day of Dewi Sri which was worshiped by Hindus in Bali as the giver of blessing. *Mepantigan* was originally inspired by a painter named Walter Spies. In 1930s, Walter Spies with I Wayan Limbak, a Balinese dance artist initiator of *kecak* dance, and I Putu Witsen, a martial artist, created a new martial art that took the movement of ancient Balinese pencak as its base. Traditional Balinese pencak in the form of Sitembak, Tujuh Harian, and Depok commonly referred to as Tengklung are combined with drama, Balinese dance and martial arts like taekwondo, capioera and others. From the merging of all these things, a new martial art school which is in Balinese called with the name of *Mepantigan*, which means slamming each other.

RESEARCH METHOD

The research location is located at Pasekan Street, Pondok Batu Alam No.1 Batubulan, Gianyar. That location can be reached at a distance of 12.1 km.



This research is a single case study, i.e. a research procedure focused on one characteristic. In this case it is viewed in terms of one target or location. Case studies are included in qualitative research. In qualitative research, it can be interpreted as one of the main approaches which is basically a name which has a general characteristic from a large clump of research methodology (Bungin, 2003: 19). The case study explores the problem of explanatory questions and the use of strategies from case study.

In this study researchers will use qualitative research where qualitative research is a type of research that describes a problem clearly in a study. According to Bodgan and Taylor (1975) that qualitative research is a research procedure that produces descriptive data in the form of written or oral words of people and behavior that can be observed. The report contains observations of the various events and conditions at the site of the study. The ultimate goal of qualitative research is to understand what is learned from the perspective itself from the point of view of the event itself. So in this case, qualitative research is the right choice to explain everything in depth and overall.

In this study the data is a crucial thing that must be owned by a researcher. In collecting data, some things that must be considered is to collect research data to be

processed with several techniques. The observation, depth interviews, documentation or photography are the methods chosen by the researcher to solve the problems. This research uses informan selection technique with purposive technique, this technique is done by choosing the subject in the best position to provide the required information (Silalahi, 2010: 272). The reason researchers choose purposive techniques is because researchers choose informants who are considered to know the information and problems in depth and can be trusted as a source of data. The research process also uses data triangulation as the validity of research data that has been obtained by comparing the results with different informants. Data analysis technique is used to analyze with interactive model (Interactive Mode of Analysis).

According to Miles and Huberman (1992), the stages in data analysis are data reduction, data presentation, and conclusion. Primary data sources are obtained directly from informants, literature studies, author documents and existing visual data. Data reduction is the process of selection, focusing on simplification, abstraction, and transformation of coarse data arising from written records in the field. This process continues throughout the study. The process even is done before the data collection is conducted in the field. This means that data reduction has been ongoing since the researchers make decisions, conduct case selection, draft research questions, conceptual frameworks, and at the time of data collection. Data reduction persists continuously during qualitative research and is part of the analysis.

Data presentation is an organizational, information and description assembly in the form of a complete narrative to further enable the conclusion of the research to be done. This data presentation is prepared based on the topics contained in data reduction, and is presented using the sentence and language of the researcher which is in a logical and systematic arrangement of sentences, so that when it is read, it will be easy to understand. Data presentation is a narrative of things that happen or found in the field, so that researchers can do something on the analysis or other actions based on that understanding. This data presentation of the units should refer to the problem as a research question, so that the narrative presented is a description of the detailed and in-depth condition to narrate and answer any existing problems. Data in addition to narrative forms may also include matrices, drawings/schemes, network activity links, and

tables as narratives support. They are designed to assemble information on a regular basis to be easily seen and can be better understood in a more compact form (Moleong, 2002: 11).

From the beginning of the data collection, the researcher understands the meanings of things which are encountered by taking notes of the rules, patterns, statements, possible configurations, directions of cause and various propositions. Conclusions need to be verified to be sufficiently steady and truly accountable. Therefore, it is necessary to verify which is a repeating activity for making sure a fast data searching (Moleong, 2002).

DISCUSSION

In recent decades, the tourism industry has shown growth in both income and tourist numbers, and has left broad economic, social, cultural and environmental footprints reaching almost every part of the world. The factors which underlie this growth including income and wealth growth, improvements in transportation, lifestyle changes and consumer values, increased leisure time, international openness and globalization, immigration, special events, education, information and communication technology, marketing and promotion, improvement of Public and Tourism infrastructure and so on (Matias, *et al*, 2007). The tourism sector becomes a hope for the host country and tourists from the same country. Various areas developing the tourism sector became one of the main motivations in economic improvement. Increased economic improvements can be obtained through foreign exchange earnings, revenue contribution of the government and the generation that is ready to open business opportunities in the tourism sector. If we talk about tourism, it is not only related to tourism products, but there are other things which are important factors for the successful development of the region to the tourist area.

Jovanovic (2016) states that tourism infrastructure is the basis of tourism development, as well as the basis for the utilization of the tourism resource. The importance of tourism infrastructure is reflected in the fact that it can contribute to improving the efficiency of the production and distribution of tourism services, and, in some cases, such as remote destinations, even improving the provision of tourism

services. Tourism infrastructure is the basis of tourism development, and also as a basis for the utilization of resource objectives. The importance of tourism infrastructure is reflected in the fact that it can contribute to improving the efficiency of the production and distribution of tourism services, and, in some cases, such as remote destinations, even improving the provision of tourism services. For tourists to be able to reach several tourism destinations, there must be a developed transport infrastructure, which is a prerequisite to enjoy other tourism services from the destination itself (Jovanovic, 2016).

There are various ways in which tourism products can be classified into natural tourism products by utilizing natural resources such as area, climate and setting, scenery and natural environment. Their examples are such as rural area (village), climate temperature, rain, snow, sunlight, beautiful natural landscape, hills, rocks, canyons, plains, water lakes, ponds, rivers, waterfalls, springs, flora and fauna, wildlife, beaches, islands, and scenery attractions. The second tourism product classification is the artificial tourism product which is created by humans for leisure, holiday or business such as culture (interesting archaeological sites and areas, historic buildings and Important historical monuments places, museums and art galleries, politics and education institutions, religious festivals, and traditions such as pilgrimages, fairs, festivals, art performance and crafts, dance, music, folklore. And then there is entertainment such as recreational and amusement parks, zoos and oceanariums, cinemas and theaters, nightlife, cuisine.

Bali is one of the tourist attractions that have become one of the preferred tourist destination for domestic and foreign tourists. The type of tourism in Bali is very complex, the tourists can choose any object that will be visited as a tourist attraction. One of the unique and interesting tourist attraction and frequented by foreign tourists is the art performance of *Mepantigan*. Bali Mepantigan Tour is located in Batubulan, Gianyar.

The beginning of the creation of *mepantigan* was actually initiated by a painter named Walter Spies and I Wayan Limbak, and I Putu Winset Widjaya who is a Balinese dancer. *Mepantigan* is taken from the word “mebanting” which means slamming each other. The concept of *mepantigan* performing arts is blended with martial arts movements of ancient Balinese martial arts as the base. In the past, traditional Balinese

pencak such as Sitembak, Depok, Tengklung, and Tujuh Harian were Balinese martial arts which combined drama with Balinese dance and is also combined with other martial arts such as capoeira, taekwondo, muay thai etc. The merger of those martial arts was eventually made as a different martial art form by incorporating elements of dance art which eventually is named *mepantigan*. The idea began in the 1930s and finally survived until now.

In the 1930s era, *mepantigan* is called Bali Ngakak which is another word of the concept of *menyama braya* which means mutual cooperation. In contextual term, *menyama braya* can be integrated with Balinese art. This art is packed interestingly and is closed with *kecak* dance. In those days, the followers of *mepantigan* were given the doctrine that the existence of mercy that was able to cultivate respect for other human beings. The ritual that took place at the time was done at night, but it evolved with a touch of innovation that now it can be done at day.



Figure 1
Bali *Mepantigan* Art Group.



Figure 2
Bali *Mepantigan* Wrestling Art Performance.



Figure 3
Wrestling in a Pond of Mud.

CLOSING: BARTHES' WRESTLING CULTURE REPRESENTATION

The definition of art is a topic that will never experience a climax in aesthetics or philosophy of art. Aesthetics which depicting art in the context of emotions and feelings are called expressiveness. Related to representation, art is the context of artificial reality and the formal school that defines art in the context of artwork structure (Sunarto, 2009). Representation is a practice in producing a culture. Culture is a very broad concept, involving the experience and interpretation of language togetherness, and other cultural codes. Representation is not just about the physical appearance or look that is visible from the outside, but it also reveals the true meaning behind it. *Mepantigan* is a mimicry of reality that depicts traditional Balinese crafts such as *sitembak*, *tujuh harian*, *depok* which is commonly referred to as *tengklung* combined with drama, Balinese dance and martial arts like taekwondo, capoeira, etc. According to Barthes, the culture of wrestling is a show with a locking style, hitting which is actually the basic concept of human life where there is a fight between good and evil. The image displayed in the wrestling culture is a picture of excessive masculinity in one arena. Wrestling can be represented through the performing arts with certain roles.

The meaning applied to the performing arts of *Mepantigan* is a tribute to Dewi Sri (Goddess of Prosperity of the Farmers) or can be called as the Goddess of Rice which is a form of gratitude for the blessing that has been experienced by the farmers. The application of the Balinese art of *mepantigan* itself was initiated as a cultural performances by incorporating Balinese dance and wrestling elements. When the performance art of *mepantigan* has been performed, it is considered as harmonization between man and mother nature which is manifested by having fun in mud. The meaning and specific symbols in the performing arts of *mepantigan* such as the first Mantigang (slamming each other) which contain the meaning of the symbols of two different forces that are opposite to each other. Secondly, Destar or Udeng with Tridatu colors are symbols of a headband with red, white, black (Brahma, Vishnu, Siva). This tri murti represents the three gods namely Lord Brahma as the creator, Lord Vishnu as the creator and the last Lord Shiva as the destroyer. The use of this cloth is also used for the alignment of Skale (the visible world) and Niskale (the invisible world). Thirdly, the puddles of rice fields which has a meaning as the place of Dewi Sri existence.

In accordance with the concept of Barthes about the culture of wrestling which is considered as a semiotic study, wrestling is a means of entertainment to the public. The connotation of the show if it has been understood by society will be a myth/mite. The depiction of social phenomena in mythology based on semiotic theory is re-adopted by de Saussure. Semiotics proofing by the presence of signifier and signified as a unified sign in linguistics. Semiotics can also be a sign of human life especially in social and culture. Mite is considered as a whole system of image and belief formed by the community in maintaining its identity (Kridalaksana, 2005).

The reflection of balinese wrestling in *mepantigan* which is a myth of the offering ceremony through the art of dance and wrestling for Dewi Sri is finally understood and done continuously to every society, visitors, tourists which eventually is made as a tradition. Players of *mepantigan* has a role played in performing arts, this is in line with the concept of wrestling in the perspective of Barthes' semiotic that in carrying out wrestling there is a series of theater elements involved with certain roles.

Tourism actualization in an area can be done by playing the existence of myths and traditions. In *mepantigan*, a myth was formed from a previous society in 1930 and preserved steadily from generation to generation which is called tradition has the potential to sustain regional tourism especially in Batubulan Gianyar. Barthes's concept of wrestling culture begins with the myth/myth used in highlighting the identity formed by individuals, groups, or communities. Cultural wrestling which is interpreted with the art of performances by displaying dance, theater that has a certain role according to Barthes can be associated with the *mepantigan* performance art. From that exposure, it can be concluded that the tradition of *mepantigan* can be used as a form of representation of Barthes' wrestling culture.

BIBLIOGRAPHY

- Arista, Olieq *et al.* 2017. "Pengelolaan Seni *Mepantigan* Sebagai Atraksi Wisata di Desa Batubulan Kabupaten Gianyar". *Jurnal Penelitian Agama Hindu Institut Hindu Dharma Negeri Denpasar*.
- Barthes, Roland. 2012. *Elemen-elemen Semiologi*. Yogyakarta: Jalasutra.
- Bungin, Burhan. 2003. *Analisis Data Penelitian Kualitatif*. Jakarta: Raja Grafindo Persada.

- Hall, Stuart. 1997. *Representation: Cultural Representation and Signifying Practices*. London: Sage Publications.
- Jovanovic, Sonja. 2016. "Infrastructure as Important Determinant of Tourism Development in the Countries of Southeast Europe". *Ecoforum Journal*, Vol. 5, No.1.
- Kayam, Umar. 2000. "Seni Pertunjukan Kita", *Global/Lokal Jurnal Seni Pertunjukan Indonesia*. Bandung: MSPI.
- Kridalaksana, Harimurti. 2005. *Mongin-Ferdinand de Saussure*. Jakarta: Yayasan Obor Indonesia.
- Matias, A; Nijkamp, P; Neto, P (eds). 2007. *Advances in Modern Tourism Research: Economic Perspectives*. Heidleberg: Physica-Verlag.
- Miles, Matthew B; Huberman, Michael A. 1992. *Analisis Data Kualitatif*. Jakarta: Ull Press.
- Moleong, Lexy J. 2002. *Metode Penelitian Kualitatif*. Bandung: Remaja Rosdakarya.
- Silalahi, Ulber. 2010. *Metode Penelitian Sosial*. Bandung: Refika Aditama: Araska.
- Sujarno, *et al*, 2003. *Seni Pertunjukan Tradisional, Nilai, Fungsi dan Tantangannya*. Yogyakarta: Kementerian Kebudayaan dan Pariwisata.
- Sunarto. 2009. *Televisi, Kekerasan, dan Perempuan*. Jakarta: Kompas.

HOW COULD THE BUYERS BE ENTHUSIASTIC TOWARDS THE PRODUCTS OF BAGUS DISCOVERY MANAGEMENT COMPANY?: WINNING MARKET SEGMENT IN BBTF

Gede Ginaya¹, I Gede Mudana², Ni Nyoman Sri Astuti³,
Nyoman Mastiani Nadra⁴, Ni Made Rai Sukmawati⁵
¹²³⁴⁵Tourism Department, Politeknik Negeri Bali, Indonesia
email: ¹ginaya@pnb.ac.id, ²gedemudana@pnb.ac.id,
³ninyomansriastuti@pnb.ac.id, ⁴mastianinadra@pnb.ac.id,
⁵nimaderaisukmawati@pnb.ac.id.

ABSTRACT

Bali beyond Travel Fair (BBTF) is an annual national tourism agenda as a business-to-business event for local travel industry players to sell travel packages to foreign buyers. As one of the sellers in the annual event, Bagus Discovery Management Company (BDMC) that manage Nusa Dua Bali Tours & Travel, Puri Bagus Hotel Group, and Bagus Agro had participated actively in BBTF by opening a booth stand in Nusa Dua Hall of Bali Nusa Dua Convention Center as the event venue from June 27 to June 30. This study investigated the role of BDMC in BBTF through the writer's direct practices when was involved in handling the event by conducting surveys in the fifth edition of BBTF. Additionally, interviews were conducted to the staff and top management of the company about the winning strategy for attracting buyers in such a potential marketing event as well as to buyers by asking their perception about the event. The data that had been classified then analyzed using descriptive qualitative based on inductive methodological paradigm by setting up the discussion from specifically principles to general before drawing a conclusion. The study reveals that most of the sellers who visited Bagus Discovery Booth Stand felt satisfied towards the service received and appreciated highly its products like Puri Bagus Group Property which is considered to possess a distinctive uniqueness as what certainly every guest is looking for.

Keywords: BBTF, sellers and buyers, BDMC, winning strategy, market segment

INTRODUCTION

Tourism as an economic sub sector represents an industry with quickest and biggest development in the world. That is the reason why tourism sector became the prospective and competitive industry in this globalization era. The phenomenon base on the fact that progress of technology, have pushed very fast growth number of domestic and international tourist mobility from year to year. Tourism is also one of the fast-growing industries in the world. Many countries take tourism industry as one of its main flagships to get foreign exchange for their country. For the example countries which rely their income on tourism industry are Hawaii and Thailand. Both countries are successful make their tourism region to be one of many popular tourism

objects in the world. Hawaii and Thailand have successfully attracted the tourist's attention to visit their country. In this case Indonesia also participated to take role as tourism destinations provider. Indonesia geographical location also can be said strategic because it is locate in between two continents, i.e. Asia and Australia. Indonesia is also located in between two Oceans, those are Indian and Pacific. Thus, it can be said Indonesia is located at the Intersection World (World Cross Position). In this position Indonesia become the world center of the traffic lane. In addition, Indonesia has a tropical climate that become the main attractions same as other countries which offer and develop tourism industries, such as Thailand, Philippines, and Hawaii.

According to Ekasari (2017), turism has become one of the important industries in the world today. This sector provides key economic development opportunities for many countries and means to improve the livelihoods of its people. Tourism is a uniform service which involves mutual symbiose as an industry. As it is stated in UNWTO, "Tourism comprises the activities of persons traveling to and staying in places outside their usual environment for not more than one consecutive year for leisure, business and other purposes." Another definition of tourism can be found in Tourism Decree (or Undang-undang Pariwisata) number 10 year 2009 which stated that "Tourism is a wide range of tourism activities and supported by various facilities and services provided by the community, entrepreneurs, government, and local government".

Indonesia as an archipelagic country has various cultures from Sabang to Merauke. Over 13,000 islands stretched out with the five main lands, Sumatra, Java, Kalimantan, Sulawesi, and Papua plus lots of small islands. Each province in Indonesia has unique cultures and traditions. Culture is the second most influential dimension of a destination attraction (Ritchie and Crouch, 2003). According to Craig et al, 1994, culture is the total sum of the ways of living built up by a group and passed on from one generation to another. Culture is an identity and an important factor is that individual people are placed in local and national social organizations, such as local government, educational institutions, religious communities, work and recreation.

Indonesia is an archipelago country and it makes Indonesia has a lot of customs and culture. Start from traditional dances, songs, local languages to traditional food from each region. This cultural diversity becomes one of the tourist attractions for Indonesia. Plus, with its nature that is already known by foreign tourist,

starting from the mountains, beaches, waterfalls, lakes, rivers up to the crater. Tourism industry is very expanding in Indonesia and has a big potency to develop the economic sector in Indonesia. It is because tourism industry brings big income for Indonesia called foreign exchange. Other than that tourism is also possible to increase a job field which is good for Indonesia as developing country.

One of the biggest contributors of foreign exchange is a small island between Java and Lombok Island. The name of that Island is Bali Island. Bali is one of a thousand islands in Indonesia, as well as a province of the 33 provinces. In the world, Bali is famous as a popular tourist destination with a unique variety of art, culture and its customs especially. Bali is one of the best tourist destinations in Indonesia and even in the world, that's why Bali is called as "the Island of God", "the Island of Thousand Temples", and "the Island of Paradise" and other various praises name of Bali in tourism industry. The beginning of tourism in Bali was started with the arrival of the Europeans traveler who was sailing all over the world for wealth (gold), spreading the religion (gospel) and their glory and then, it was continued by the entry of the Dutch army to Bali. Since the Dutch colonialism, Bali seemed to be opened widely to foreigners visiting Bali. They came for a few days of romantic escapism and experiencing the delights of the island.

Bali was visited by foreign tourist, some of them are few artist and writers that are inspired to write the unique arts and culture of Bali. They have told the story about Bali throughout all over the world, through various media also they were informing about it and this story is able to attract foreign tourist to visit Bali. In 1920-1930s it has more than 100 visitors per month they came and enjoyed the beauty of this paradise island with the purpose of feeling a few romantic days and escapism the bustle of daily routines. Walter Spies was one of the tourists and he is also the famous artist from German who came and decided to build his small house and stayed in Ubud, Gianyar, Bali and then he was followed by the other artist who came from all over the world to study and learn the Balinese unique arts and culture. While Bali is known as a top beach resort destination in the Asia-Pacific, it has also become a popular meetings, incentives, conventions, and exhibitions (MICE) location, as evidenced by the increasing number of international and regional events held over the past few years.

Bali is standing firm as one of the most preferred MICE destinations in the region, thanks to its complete facilities, accessibility, and government support, in

addition to direct flights from most major cities in the region, according to Bipan Kapur, managing director of The Westin Resort Nusa Dua (Chan, 2016, "Convention centres in Bali offer a combined capacity for up to 20,000 people. Up to 200,000 hotel rooms in various categories, state-of-the-art audio-visual facilities, fibre-optic support and toll-free highways can drastically reduce the travel time from the airport to the main MICE centre of Nusa Dua. The hotel also manages the Bali International Convention Centre (BICC), which can seat up to 2,500 people for meetings. "The Westin Resort Nusa Dua and BICC are a purpose-built convention resort in Bali where guests can walk from their guestrooms to the meeting facilities, all under cover."

Balinese culture and activities make the island the ideal location for those who want to combine business with pleasure, says Dario Orsini, general manager of Sheraton Bali Kuta Resort (Chan, 2016). Cultural tourism is developed in Bali (Sutama, et al, 2017). "Cultural tourism can be broadly defined as travel motivated by the desire to experience a destination's culture" (Cole, 2008: 61). Therefore, the Indonesian government was launching "Visit Indonesia" as the national tourism program and the theme of Visit Indonesia year 2011 is *Eco, Culture and MICE*. As a special occasion, Orsini believes MICE business in Bali will remain stable and improve slowly. He further states that "The key to win business is trust, hence we always focus on building trust with our partners. Secondly, being proactive in reaching out to both loyal and returning clients as well as potential new clients is of utmost importance in this competitive environment. Lastly, according to Orsini flexibility - not necessarily in terms of pricing should be highlighted, but in terms of deciding and thinking along with clients" (Chan, 2016).

Sylvain Padeloup general manager of Sofitel Bali Nusa Dua (Chan, 2016), says the successful hosting of various important international conferences such as the Asean summit and the APEC Summit is a testament to the island's safe, pleasing and welcoming environment for all visitors. In addition, according to Padeloup (Chan, 2016), MICE guests from most countries worldwide also enjoy visiting Bali visa-free. Currently 90 countries enjoy the 30-day visa exemption. The Indonesian government also plans to add another 84 countries to the list. He further stated that since APEC 2013 - the last major international summit held in Bali - almost all major infrastructure has been updated, which brings improved convenience and accessibility in organizing themed breaks to must-see places. As for competition among resorts on the island, it

isn't seen any reason to be worried, as each property has their own distinct features to suit a wide range of preferences and tastes (Pardeloup in Chan, 2016).

With the successful hosting of several international and local events in recent years, Bali has played a dominant role in the MICE industry, but the market will also become more competitive (Puspa Rianti in Chan, 2016). Rianti says for hotels in Bali, the key challenge will be keeping up with trends and what's happening in the MICE industry globally. She believes the island has great opportunities to attract more MICE visitors with its culture, natural beauty, and variety of accommodation and meeting facilities. Rianti further states that the focus will be more on the MICE market and plan to attract more visitors to experience the hotels' facilities, food and culture. The goal is not only to increase the number of MICE visitors, but also to invite them to experience the tourism and make them stay longer. This insight on MICE is not apart from the multiplier effect of its economical side, especially for empowering the society. Align with this point of view, Crompton and McKay (1994) highlighted that a major consultancy executive of event organizers anticipates an event which will attract visitors from outside the area whose expenditures while they are there to represent an infusion of new wealth in to the community. As a matter of fact, the goal of organizing an event is going to generate a lot of money. This evidence can be analogically illustrated as "The fees obtained from festival and events are like a religious tithe paid to a priest to come bless some endeavor" (Crompton and McKay, 1994). Therefore, many people have vested interests related to the execution of festivals or events. Despite the discrepancies occur because of different assumptions concerning its organization, the festival and events as well as their side business certainly brings economic benefits as an economic impact that causes the economic returns to the community and these returns will often exceed its investment which has become a critical requirement for event organizers.

Having the potential of tourism either in the form of natural beauty and cultural uniqueness that spread throughout Indonesia, the government has attempted to dig it in by developing tourism of eco, culture, man-made, culinary, spiritual, and MICE. For example, "Cultural tourism can be broadly defined as travel motivated by the desire to experience a destination's culture" (Cole, 2008: 61). Therefore, the Indonesian government launched the Indonesian tourism program "Visit Indonesia" and the theme of the Visit Indonesia program in 2011 is eco, culture, and MICE. Cultural tourism is one of three types of tourism targeted by the Provincial Tourism Office like in Bali

Province. In relation to the tourism development in Indonesia, the annual Bali and Beyond Travel Fair, or BBTF, is set to return for its fifth edition at Bali Nusa Dua Convention Center from June 27 to June 30. This year, the travel fair will not only promote Indonesian destinations, but also be a marketplace for other countries (Sarahtika, 2018). Organized by the Bali chapter of the Association of the Indonesian Tours and Travel Agencies (Asita), BBTF is a business-to-business event for local travel industry players to sell travel packages to foreign buyers. Buyers include travel wholesalers, retailers, agents, conventions and incentive organizers. The Tourism Ministry, BBTF's main sponsor, has been working to turn the event into a marketplace with more sellers from overseas, but South Korea Tourism Organization was the sole foreign seller in BBTF 2017.

METHODOLOGY

The research method applied in this study is a descriptive qualitative research. In general, this study aims to determine the role of BDMC in BBTF as an event of tourism promotion. Data from a study undertaken by the authors is used to illustrate the active participation of Bagus Discovery Management company (BDMC) that manage Nusa Dua Bali Tours & Travel, Puri Bagus Hotel Group, and Bagus Agro in BBTF by opening a booth stand in Nusa Dua Hall of Bali Nusa Dua Convention Center as the event venue from June 27 to June 30. Therefore, this study investigated the role of BDMC in BBTF through the writer's direct practices when was involved in handling the event by conducting surveys in the fifth edition of BBTF. Additionally, interviews were conducted to the staff and top management of the company about the winning strategy for attracting buyers in such a potential marketing event as well as to buyers by asking their perception about the event. The data that had been classified then analyzed using descriptive qualitative based on inductive methodological paradigm by setting up the discussion from specifically principles to general before drawing a conclusion.

The data used are secondary data and primary data. Secondary data is data obtained from the BBTF library, namely the information of the event accessed in the website and the travel kit from the travel agent. While the primary data is data obtained directly based on the results from in-depth interviews with some stakeholders of the event organizing committee, practitioners of event organizer, and observation directly to the event done by the author as a seller. The location of the research Bali Nusa

Dua Convention Centre (BNDCC) by taking the BBTF for the object of research. The study was conducted for four days. Samples were taken at random using survey techniques and inter views. The data consists of primary data which the answer of respondents is consisting of 50 sellers and 20 buyers who fill in questionnaires and answer interview questions, as well as interviews with the head of organizing committee and the deputy of the Tourism and Creative Industry Ministry. The data collected will be in the form of tables, pictures, and information. Then the data will be analyzed using descriptive analysis, which means that the data will be described and interpreted in the form of research results.

RESULTS AND DISSCUSION

BBTF and the Record of Attendances

The premier International Tour and Travel Exhibition in Indonesia, Bali & beyond Travel Fair (BBTF) 2018 was held from 26 to 30 June 2018 at the Bali Nusa Dua Convention Center (BNDCC) with the theme "Exploring the Colors of Indonesia". The participants of the event were 225 buyers from 48 countries, 230 sellers including from 3 new countries that will participate are Thailand, Vietnam and United Arab Emirates. This event was also attended by 33 international media, 21 national media and 40 industries facilitated by Badung regency government. I Ketut Ardana (Bali beyond Travel Fair, 2018) said that "BBTF 2018 is proud to be part of the growth of tourism in Indonesia. Through the theme of Exploring the Colors of Indonesia have promoted the potential of Indonesia where Bali is utilized as a market place.

According to the Minister of Tourism of Indonesia, Arief Yahya (Bali Beyond Travel Fair, 2018) BBTF represents the spectrum of tourism at all levels. Including the hospitality sector, travel agencies, National Tourism Organizations, conventions and travel agencies, travel technology companies, MICE and corporate travel representatives as well as new regional destinations. Arief Yahya (Bali Beyond Travel Fair, 2018) stated further that "Our biggest challenge is to build a harmonious synergy between all entities, local governments and all sectors, thereby creating the concept of Indonesia Joining. By 2019, the Ministry of Tourism has set a target to push Indonesia into the top 30 countries in the world. Increased 12 levels among all 141 countries in the Travel & Tourism Competitive Index by the World Economic Forum. To that end, this year there are three main focuses for ministries, covering digital tourism, developing home stay village tourism programs and creating greater air travel

accessibility. By focusing on these aspects, Indonesia will certainly have the necessary influence to improve the level of The Travel and Tourism Competitiveness Index (TTCI).

Meanwhile, Head of Tourism Office of Badung Regency, I Made Badra (Bali Travel Fair, 2018) stated that his side is consistent in supporting the success of Bali and Beyond Travel Fair event. The support is realized through the allocation of organizational and promotional budgets that touches Rp. 7 billion. He further stated that "So we allocate the budget from Regional Budget (Revenue and Expenditure Budget) Badung in 2018 was seven billion more, since this activity is very beneficial for the Government of Badung regency, which establishes tourism as the core business. Not limited to the budget, Badung Regency Government has also designed Sasana Culture Building which is located in Badung Regency Government Center. The 15,000-capacity building is projected to be the main venue for the implementation of BBTF every year. "Well this can we prepare BBTF activities premises no longer rent land, because this land (Sasana Budaya Building) we have prepared from this year, and will be completed in 2020".



Figure 1.
The Theme of BBTF
(Source: BBTF.or.id.html).

Organizers of the 2018 Bali and Beyond Travel Fair were recording attendances at the Bali Nusa Dua Convention Centre in Badung regency from June 26-30. The target for this year fair is more than 400 participants eclipsing the record of attendance last year of 200 from 38 countries. Buyers from more than 42 countries had registered earlier this month as well as a big contingent of media covering the event indicating a record of attendance for this fifth annual fair. Industry sellers, buyers and media will converge on the popular Indonesian region to preview new products

and re-visit some of the iconic destinations, landmarks, history, culture and exhibits on offer. BBTF will reunite many international tourism industry leaders gathered for a series of speed-dating-style appointments. International buyers seek the best-matched Bali and beyond tourism sellers. The event will also feature sellers from China, India, Thailand, Myanmar, Cambodia, as well as Middle Eastern and European countries.



Figure 2.
Badung Regency views
(Source: [BBTF.or.id.html](http://BBTF.or.id/html)).

Meanwhile, buyers will be divided into two categories, namely fully hosted and partially hosted. The former comprises tour operators who can bring in 10,000 travellers to Bali with the average expense of US\$ 1,265 each per visit. Tour operators in this category will have most of their expenses covered, including full accommodation, air travel and meals. Organised by the Regional Representative Council (DPD) and the Association of Indonesian Travel Agencies (ASITA), the travel fair will focus on “Exploring the Colours of Indonesia.” In addition to promoting Bali, the event will also highlight Indonesia’s 10 most recommended and popular tourist destinations, as well as the archipelago’s cultural diversity. Delegates from 21 provinces have indicated they will be on hand to promote their respective regions. The Bali Tourism Board’s head of tourism, Ida Ayu Indah, said “The event will help sell tour packages that cover tourist villages. This will empower the villages and give the travellers a unique experience.” This year, ASITA will be cooperating with Badung regency officials as co-host. The Badung regency Tourism organization provides funding and covers promotional expenses.



Figure 3.
Badung Regency
(Source: BBTF.or.id.html).

The Badung area is a regency of Bali, Indonesia. It has undergone a population boom in the last decade and has grown into the largest of the suburban regions of Greater Denpasar. It covers Bali's most heavy tourist regions, including Kuta, Legian, Seminyak, Jimbaran, Nusa Dua, Canggu, Uluwatu, Badung, and Mengwi. The northern part of the regency is relatively unpopulated, and the part near the coast and west of Denpasar from Jimbaran and up to Canggu is heavily populated. Ngurah Rai International Airport is located within the regency. All the fair delegates will be accommodated in the area which has a myriad of luxurious hotels.

Interaction between Bagus Discovery as a Seller and the Buyers

The visitors of BBTF 2018 in BNDCC were impressed by the quality of the sellers at the fair as well as the variety of the promoted destinations. Is it not only the existing destinations in Bali but also learn more about other parts of Indonesia? Half of the tour operators were keen on famous destinations, particularly in South Bali, and the rest were more open to explore other parts of Bali and Indonesia. Some tour operators are focused on volume, so they tend to concentrate on destinations that are easy to sell. Then there are tour operators who are more specialists and they're looking for different experiences. It could be an exotic homestay, a trip to the Komodo Island, or the Gili Islands, or it could be a little cruise. For example, one of the sellers was acted by the author to sell the products of Bagus Discovery Management company which include its some properties such as Puri Bagus Hotel Group, namely Puri Bagus Candi Dasa and Lovina with its splended beaches, Puri Bagus Manggis and Bagus Jati Ubud with rural atmosphere and ideal for spiritual tourism of yoga and meditation, Bagus Agro Pelaga for agritourism and adventure like hiking. Before the sellers attended the event, they had to make sure that they had got the entrance pass which can be obtained prior to an application. When it had been approved then they could come to BNDCC to get it as well as other amenities required as it is shown in figure 4 below.



Figure 4.
Seller check-in form
(Source: Organizing committee BBTF, 2018)

After having the entrance pass then the sellers could enter the venue and ready to interact with the buyers in their respective booth stand as it is shown in figure 5 and 6 below.

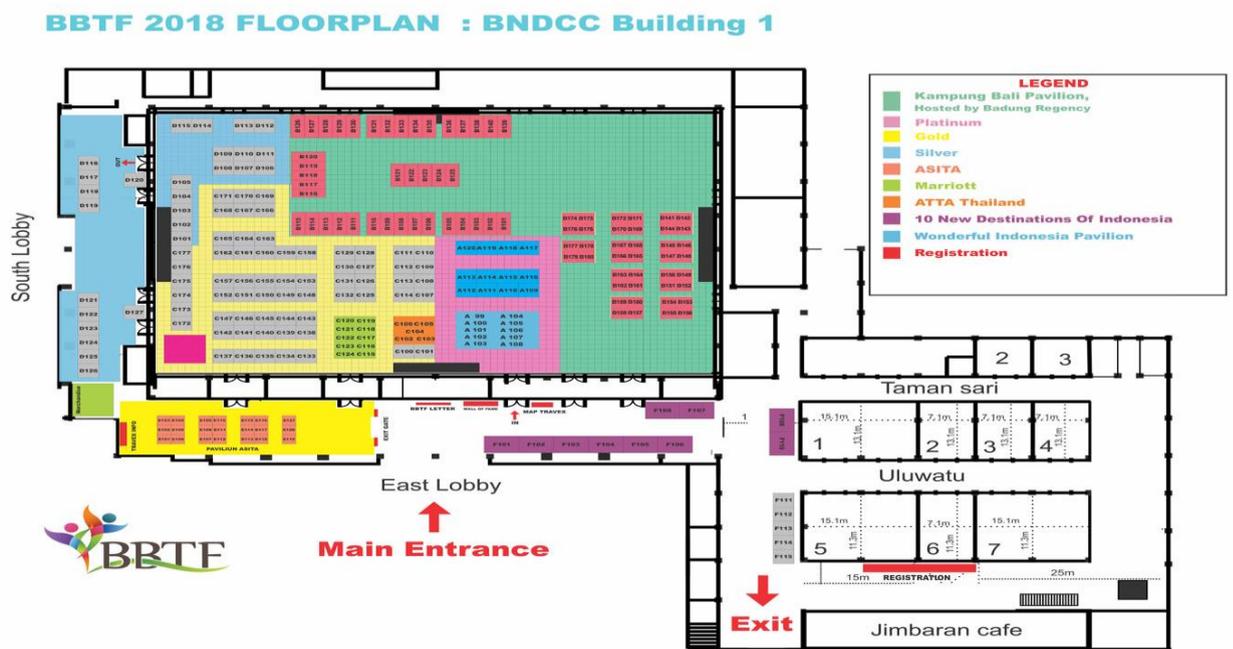


Figure 5. Floor Lay out
(Source: Organizing Committee BBTF, BNDCC, 2018).

Figure 8.
Itinerary Program
(Source: Nusa Dua Bali Tours and Travel).

After delegates been accommodated in the hotel, the following day was starting for joining tour programs conducted by Nusa Dua Bali Tours and Travel. The tour itineraries were 2 Full day tours of Karangasem East Bali and Kintamani volcano for the first program and secondly was Bedugul Tanah Lot tour before the delegates leaded to BNDCC as the BBTF venue.

CONSLUSION

The execution of BBTF for the sake of promoting tourism sector has given a distinctive colour to the activities of carrying out the devotion of uniform services and hospitality as it is becoming dimension characteristics of travel and tourism business industry including the entrepreneurship spirit based on the passion of developing the tourism sector itself in every countries, provinces, cities, and even rural-enchancement areas. This such a sort of point of views is in accordance to the main theme of 2018 BBTF, “Exploring the Colours of Indonesia” which represents the spectrum of tourism at all levels as well as promoting the huge diversity of the country tourism potential as the national pride that is truly-beauty in nature and unique as well diverse in culture.

The trade show of the fifth edition of the BBTF is organized by the Bali chapter of the Association of the Indonesian Travel Agencies (ASITA) and features 320 buyers from 41 countries and 241 sellers from 6 countries. Bagus Discovery Management Company as ASITA’s member had vested interest in the annual event to do its best to attract buyers for its property like Puri Bagus hotel group including Puri Bagus Candi Dasa, Bagus Manggis, Bagus Lovina, Bagus Jati, and Bagus Agro Pelaga. Through Nusa Dua Bali Tours and Travel the prospective buyers from Europe were invited prior

to joining the event. About 15 buyers came for the preliminary negotiation setting in BNDCC venue which is commonly termed as “Familiarization Trip” (Famtrip). The delegates were served and hospitalized starting from transfer service from airport to Puri Bagus Candi Dasa hotel, then they were joining tour programs before leading to the event venue. This marketing strategy is so effective to prospect the buyers in the amid of tight competition among sellers that the company will be survive in operating the travel and tourism business industry.

ACKNOWLEDGMENT

The authors would like to express their gratitude to DIPA, PNB (Politeknik Negeri Bali), Bagus Discovery Management Company, and IJASTE (<http://ojs.pnb.ac.id/index.php/IJASTE>) which have provided resources for this research in order to educate the society concerning the important thing about developing tourism sector in its respective areas which is beneficial for the people prosperity.

REFERENCES

- Aryaningsih, Ni Nyoman; Irianto, Ketut; Arsana, I Made Marsa; Meirejeki, I Nyoman. 2018. “Constructing Ecotourism-Based Business Competency and Entrepreneurial Spirit”, *International Journal of Applied Sciences in Tourism and Events*, Volume 2, Number 1, June. Available at: <http://ojs.pnb.ac.id/index.php/IJASTE/article/view/901>. Date accessed: 20 July 2018.
- Crompton, J.L; McKay, S.L. 1994. Measuring the economic impact of festivals and events: Some myths, misapplications and ethical dilemmas. *Festival Management and Event Tourism*, 2(1), pp.33-43.
- Ekasari, R., 2011. “Budaya Sumatera Barat dan Pariwisata: Bisakah Festival “Tabuik” di Pariaman Menjadi Daya Tarik Wisata Internasional?” *Sumber*, 640, p.263.
- Molina, LF; Morales, VG; Montes, FL. 2006. Interorganizational Knowledge Transfer and Performance: Knowledge Transferability and Internal Knowledge Transfer as Mediator Variables. *Conference of University of Warwick*.
- Sarahtika, Dhanita. 2018. “Indonesian Tourism Ministry Booth at Bali and Beyond Travel Fair 2018”. <http://jakartaglobe.id/news/bali-travel-fair-expected-biggest-asia-coming-years/>. Date accessed: 15 July 2018.
- Siwan, Mitchelmore; Rowley, Jennifer. 2010. "Entrepreneurial Competencies: a Literature Review and Development Agenda", *International Journal of Entrepreneurial Behavior & Research*, Vol. 16, Issue: 2, p. 92-111.
- Sutama, I Ketut; Mudana, I Gede; Astawa, I Ketut. 2017. “Balinese Culture and Repeat Visitors to Bali”, *International Journal of Applied Sciences in Tourism and*

Events, Volume 1, Number 2, June. Available at: <http://ojs.pnb.ac.id/index.php/IJASTE/article/view/536>. Date accessed: 29 July 2018.

Turner, M; Whitehead, I; Millard, N; Barr, D; Howe, K. 2006. "The Effects of Public Funding on Farmer's Attitudes to Farm Diversification", Centre for Rural Research, University of Exeter. Report for The Department for Environment, Food and Rural Affairs.

www.BBTF.or.id.html. Date accessed: 12 July 2018.

Xue, Yaijong; Bradley, John. 2011. "Team Climate, Empowering Leadership and Knowledge Sharing", *Journal of Knowledge Management*. Vol 15, (2), p. 299-312.