

AIKIDO IN BALI: JAPANESE CULTURAL DIPLOMACY AND ITS RELATIONSHIP WITH TOURISM BUSINESS

¹Wayan Nurita, ²Kumiko Shishido, ³I Gede Mudana

^{1,2}Japanese Department, Sekolah Tinggi Ilmu Bahasa Asing (STIBA) Saraswati,
Indonesia

³Tourism Department, Politeknik Negeri Bali, Indonesia
email: ¹nuritabali@yahoo.com, ²kumikoshishido@gmail.com,
³gedemudana@pnb.ac.id

ABSTRACT

There is a significant growing number of Balinese people who learn many kinds of martial arts from other countries. One of the martial arts is Aikido, originated from Japan, which has been accepted and well developed in Bali, Indonesia. This current study aimed to find out and understand the diplomacy of Japanese culture through the practice of Aikido and its relationship with tourism business in Bali. This qualitative research took place in Aikido's *dojo* (training centre) in Bali. The data were collected through observation, in-depth interview, documentation, and literature study. The technique applied to analyse the data was the qualitative technique. The findings of this study show that many Japanese *aikidokas* and their families visit Bali regularly, not only to perform Aikido activities, but also to enjoy the scenery and Balinese culture. The long period of Aikido practice which can be time consuming surely makes Bali an ideal place to spend memorable time for the Japanese *aikidoka*, their families, and the all the group members. From the political point of view, this phenomenon can be an alternative of diplomacy of Japanese culture, specifically in Bali. This study found that beside the acceptance and the development of Aikido in Bali as parts of globalization and Japanese culture diplomacy, Bali tourism sector was strengthened at the same time.

Keywords: Aikido, martial arts, Japanese cultural diplomacy, tourism, tourist destination.

INTRODUCTION

Relationship between Indonesia and Japan has been very well and developed to be strategic partnership for the interests of both sides. This relationship includes economy and other cooperations. This close relationship can be illustrated as the relation 'from heart to heart'. There are many evidences of Indonesia-Japan close relationship. One of them was the commemoration of 'the 60th Diplomatic Relationship between Indonesia and Japan which was held on January 26th, 2018 at the Bentara Budaya Bali, Ketewel, Gianyar, Bali. The Japanese General Consulate in Denpasar Hirohisa Chiba stated that the diplomatic relationship between Indonesia and Japan has been established since January 20th, 1958 when both countries signed the peace agreement. Another fact, dated in 2015, showed that there were 745.000 Indonesian

students who learned Japanese language. This number was the second highest rank in the world. In addition, in the year of 2018, the number of Japanese tourist visit to Indonesia is targeted to be 1 million people (*Tribun Bali*, 27 January 2018, p. 8).

Such a relationship also occurs in Bali, a very popular tourist destination. In accordance with the wide spread of globalization in one side and the growing of global tourism business on the other side, a Japanese-originated martial arts called Aikido has been accepted and developed in the Island of Gods. The intensity of Aikido which come to and grow in Bali cannot be separated from the issue of globalization, especially through tourism business, as well as the power and authority of Japan as a nation in the world constellation, in the field of politics, economy, and culture.

Aikido was established in Bali in 1995 and has been spreaded to many regencies including Badung, Gianyar, and Denpasar, with 348 members. Meanwhile, in the modest point of view, for the sake of preserving or promoting identity, Indonesian people, including Balinese people, should maintain their own traditional martial arts since they can be used to as the tools or instrument to improve local and national identity. This kind of thought is in accordance with the opinion of Koentjaraningrat (1985: 115).

Every activity in the development of Aikido in Bali including the mass media are under the supervision of the mother organization of Japanese Aikido, called *Nihon Aikikai*. For the sake of developing technique quality of Balinese *aikidokas*, the central dojo in Japan, *Honbu Dojo*, sends some selected masters of Aikido to Bali twice a year. At the same time, the trainers and their groups, also their families surely require accommodation, foods, and transportation, as ordinary needs for tourists while in Bali. This phenomenon is very interesting to analyse, since the development of Aikido in Bali, as the realization of Japanese culture, has been contributing positively to the development of tourism in Bali.

Aikido as one of the Japanese cultures has spreaded and practiced by *aikidokas* in several *dojos* in Bali. The process of developing aikido requires dojo as the training centres in order to improve the technique quality of the *aikidokas*. The establishment of dojos by the *aikidokas*, according to the standard of Bari Aikikai, show the success of Aikido development in Bali. This success actually belongs to the Japanese, in this case is the central dojo (Honbu dojo) in Tokyo, who has been successful in developing Bali Aikikai.

Beside the development of several *dojos* in Bali as the training centres, in order to develop the technique quality as well as the values of Japanese cultures, the Honbu Dojo in Tokyo is regularly conducting training in Bali at least twice a year, which is facilitated by Bari Aikikai. Through the training process, the *aikidoka* Bali presents the idea of Japan as the origin of Aikido. Besides the technique of Aikido and the cultural values within, Balinese *aikidokas* also have other impressions about Japan, which are gained through experiences visiting Japan or through mass media and testimonies from Japanese *aikidokas* who visit Bali.

Based on these facts, this study aims to discover the aspects behind the development of Aikido, as a form of Japanese cultural diplomacy, which positively contributed to the tourism business, specifically in Bali.

RESEARCH METHODS

This research took place in four Aikido *dojos* in Bali, namely (1) Dojo Samurai on Tukad Gangga Street, Renon, Denpasar, (2) Dojo Dirgahayu in Sumerta Village, Denpasar, (3) Dojo Aura on Sunset Road Street, Kuta, Badung, and (4) Dojo Kami in Jimbaran Village, South Kuta, Badung.

This research applied the qualitative method focusing on the meaning of culture with critical ethnography approach, likewise a cultural study which discusses about modernity called tourism business. Therefore, the researchers (1) investigated the life of Balinese *aikidoka* both as individually and as a group; (2) observed the process of Aikido development in Bali, from the aspects of organization establishment, dojo management, the progress of the *aikidokas*, image, authority, and positive contribution to the existence of Bali tourism.

This research mainly used qualitative data. The technique of data collection included observation, in-depth interview, documentation, and library research. The technique of data analysis used the qualitative technique. The result of the data analysis was presented informally in narrative description.

DISCUSSION

Balinese *aikidokas* get a series of training, guided by trainers from Japan, with a belief that everything they do is based on the truth and their faith. They follow the training sessions including the Aikido's techniques, rules, and attitudes like those in Japan. From the critical analysis point of view, this fact is relevant to what is said by

Foucault (in Lubis, 2014: 22) that the rules created by the authority is the “game of truth”. This game of truth decides how the subject can become the object of knowledge (*connaissance*), how the game of truth leads the subjects (the Balinese *aikidokas*) in doing observation, analysis, and self-interpretation as the area of knowledge.

The culture of paternalism is closely related to the existence of Aikido in Bali. From the viewpoint of globalization theory, this situation may lead to the cultural globalization in the form of cultural unification and homogenization. The homogenization can be seen from the standard homogenization by the *Honbu Dojo* in Tokyo so that the Aikido practiced by the Balinese *aikidokas* is the same as those all over the world. Cultural unification and homogenization in the global scale are presented through mass media, especially television. As explained previously, "media imperialism" is changing the world into "global village", because the scope of cultural and product is the same. Seeing this fact, Sztompka (2011: 105) introduced his theory called *ecumene culture*. According to him, *ecumene* is the area of interaction, interpretation, and gradual culture change. Traditional culture occurs in the borders of community, limited to certain time and space, modeled, and recreated within direct interactions, face-to-face with modern culture, traverses time and space, through communication technology and transportation, without being limited to time and space. The flow of culture in *ecumene* is not vice versa, but a one-way direction. The culture message comes from the centre (developed country) while the others are only as the recipients. According to Hanners, one-side culture flow is not a singular system, but include the overall culture dimension and geographic areas.

Aikido as a Japanese culture which has been spreaded and practiced by Balinese *aikidokas* in several *dojos* in Bali, is mainly aimed at gaining profit or income, for Japanese government and for the dojo management in Bali. There is a price to pay for attending aikido training, starting from regular training fee, seminar, out camp training, membership of *Bari Aikikai*, and the cost for exam. These costs are borne individually based on the needs. From the perspective of globalization theory, it is said that the globalization relates to the economy concept, or what is stated by Ritzer and Smart (2012: 927-928) as economic for globalization. Economy globalization (capitalistics) comes together with the tendency to homogenize, in the strongest form of the world Americanization, an viewpoint which can be found in both right-line and left-line of ideology. In this relationship, the world of advertisement has a very active role.

The more people involved directly in the advertisement and global market, the more it emphasizes that production and promotion of goods and service in the global scale need attentive and gradual concern to the culture difference. Only a few who admit that the goods and service marketed globally, or nearly globally, in fact are less sold in the standardized form. The goods and service to be consumed in this context is Aikido. What is meant by consumption here is the sign consumption as the result of the increasing life style in Indonesia, specifically in Bali. This fact corresponds to what is said by Piliang (2006: 128), a social change that comes together with economic development in Indonesia recently is the development of life style, as the function of social differentiation which occurred from the relation of consumption. Within this change, consumption is no longer related to the useful value in order to fulfil the utility or certain basic needs. However, related to the symbolic aspects to mark classes, status, or certain social symbols. Consumption expresses one's social positions and cultural identity in a society. The one that is consumed is no longer an object, but also social meanings hidden. This tendency is called as the consumerism culture by European scholars, even though the same terminology is used in America with different meaning.

Connected to the issue of Aikido as a Japanese martial arts which is consumed by Balinese *aikidoka* Bali, Ritzer (2008: 138) states that, consuming an object is the same as consuming the sign, in which the person is in the process of defining himself. Therefore, the category of object is regarded as the production of personal category. "through objek, every one and group find their places in a system, everybody tries to push this system based on their personal line. Through the object of stratified society...so that everyone stays in a certain place forever (Baudrillard, 1972/1981: 38). It means that what they consume is different from what the other types of society consume based on the object of consumption. What is consumed does not depend on the number, but on the sign. "Consumption... is a system of sign manipulating... to be an object of consumption, the object has to be a sign". Consuming certain object signifies that (even unconsciously) a person is the same as the other person who consume the same object, and different from the others who consume different object. This is what we call code, that control what is consumed and what is not.

The coming and the development of Japanese Aikido in Bali is also as the result of multiculturalism, in the form of acceptance of Balinese people who welcome

other culture which is different to their own culture. This attitude is the realization of multiculturalism (Ata, *et al*, 2009: 17), the openness to difference. By having this attitude, Balinese *aikidokas* believe that unorganized difference which is not properly managed can lead to conflicts, but if it is properly managed then the difference will enrich and can be very productive. One requirement for an effective multiculturalism is the willingness to accept the basic truth that human is imperfect, and is always being. To be human being, they need others.

The ideology of multiculturalism, from the theory of globalization, the diversity which occur in the training process of Aikido in Bali is a form of culture homogenization and cultural colonization. Barker (2014: 181) states that a number of commentators argue that the process of making culture relative can marginalize the dimension of authority, especially in the context of racial social stratification, and organized as what is frequently seen nowadays. The critics of multiculturalism from the culture study viewpoint focus on the importance of authority and challenge ideology practices and structural which shape a part racialism recently. Some people state that the philosophy and the strategy campaigned by multiculturalist based themselves on the version of essential ethnic identity. They tend to homogenize the cultural experience than to admit the diversity and hibridity which are already exist within the identity of contemporer cultural.

Cultural homogenization is a another word of cultural imperialism in the systematic uniformation of global cultures under the influence of a strong foreign invasion of cultures (in terms of Japanese research). In media studies, there is a long tradition that can explain the phenomenon of media imperialism. Media critics have shown an analysis of the cultural consequences of the country's long standing control of the global media system, which makes it a cultural formulation in Bali. In this context, cultural globalization is perceived as a threat to the existence and sustainability of local cultures such as national martial arts. This is due to the view of the strong influence of media control over cultural power, and of course in creating cultural hegemony (Piliang, 2011: 220).

Multiculturalism which happen during the process of Aikido training in Bali as the impact of globalization produces cultural groups interstate. This can be seen from the statements of Bird dan Stevens (Samovar, Porter, and McDaniel, 2010: 13-14) that there are seven signs of globalization that result in cultural groups between countries. Homogenous groups appear at least in the ever-growing business community. This

group does not share geographic location, socio-economic class, religion, native language or the same country culture. However, they share a number of common values, attitudes, norms, languages, and behaviours. With one foot in the original culture and the other in the global arena, they become members of an emerging and recognizable global culture. In some cases, they participate more actively than the original inhabitants. They are part of what is known as the emergent global culture.

The development of Aikido in Bali cannot be separated from the role of the Japanese people as the owner of the culture. The role of the early Japanese was to spread Aikido in Bali, furthermore, as a reference of Balinese *aikidokas* to increase the quality and the quantity of Aikido. In this role, one of the forms is the arrival of Japanese teachers so that the person's deliberations can be more clearly seen by looking at the Appadurai's idea as quoted by Steger (2006: 58), that there are five conceptual or landscape dimensions formed and at the same time characterize the flow of global culture. Associated with Aikido in Bali, in order to bring teachers from Japan to improve the quality of technique, and understanding of Japanese culture (ideology), there are at least two things most clearly visible, namely ethnoscapas (migration from one country to another, such as tourists, immigrants, and labor (aikido teachers), and ideoscapas associated with ideologies and values.

In relationship with tourism business, Bali's Aikido is certainly a movement in the form of finanscapas because the arrival of Aikido people from Japan can be considered the same as the arrival of tourists as they need accommodation, meals, facilities, souvenirs, and so on. In relation to tourism business, finanscapas cannot be separated from technoscapas (technology) and mediascapas (media usage), especially that Japan is a very sophisticated nation with the technoscapas and mediascapas. The arrival of Aikido people from Japan is of course an economic-political-social phenomenon that involves the tourism industries, the government, and the local community (the Balinese). According to Mudana, Sutama, and Widhari, 2017, 2017a, 2017b (<<https://ojs.unud.ac.id/index.php/ecs/article/view/33150>>, <<https://ojs.unud.ac.id/index.php/kajianbali/article/view/35152>>, <<http://ojs.pnb.ac.id/index.php/SOSHUM/article/view/717>>), tourism cannot be separated from the roles played by those three pillars.

Ethnoscapas in relation to the movement of people (Japanese *aikidokas*) to Bali for the sake of the technique quality and the planting of Japanese cultural values, either directly or indirectly, affect the existence of Bali tourism. The Japanese *aikidoka*

and their groups or families repeatedly require accommodation, consumption, and transportation while in Bali. Besides practicing in several *dojos*, they also visit many tourist destinations in Bali, so this is a new face for tourism world in Bali which can later be developed with icons of sport tourism.

Tourism itself cannot be separated from the globalization. Globalization with its characteristics has made the world seems to be borderless, there is no more boundaries which separate countries from one to another (Ardika, 2007: 13). In another word, the boundaries of national cultures, national economy, and national regions are getting unclear (Hirst dan Thompson, 1991: 1). In line with the process, it seems that the change of every aspects in the society and its culture as the impact of globalization is hard to avoid. Thus, the reality of life nowadays is pretty much different from the reality back then.

Besides the quality of techniques taught by Japanese teachers, the value contained in Aikido is also taught. Aikido's philosophy is harmony and harmony. The Japanese stated through their General Consulate in Denpasar, that aikido focuses on the discourse of harmony and the value of peace, so that the discourse can find similarity with the ideology (and cultural values) that already exist in Bali. Thus the participants or potential trainees from Bali are willing to accept the aikido. By participating in aikido training as one of Japanese culture, the participants from Bali will also be considered to share the values of harmony and also share for the world peace.

Another role of Japanese in the development of Aikido in Bali has been done before *Bari Aikikai* was formed. It started Mr. Shinjiro Susami (Japanese *aikidoka*) visited the Dojo Samurai several times in 1996. At that time the activity of Aikido in Bali was connected to the world aikido organization, *Honbu Dojo* in Tokyo. Later on, *Honbu Dojo* in Tokyo became the supervision of the existence of Aikido in Bali.

The supervision of Aikido in Bali conducted by *Honbu Dojo* in Tokyo includes: technical standards (including Japanese terms) in accordance with *Nihon Aikikai*, arrangement of dress code, practice equipment, attitude and behavior of, *aikidoka* in training, in attending seminars in Japan, black belt (*Dan*) level test dues, and internasional diploma expenditure from *Honbu Dojo*.

The role of the Japanese in maintaining the quality of Aikido techniques in Bali is done through the procurement of seminars by bridging the coaches sent from *Honbu Dojo* in Tokyo to come to Bali regularly, at least twice, every year. This fact indicates

the existence of Japanese control as supervisor who plays a role in the uniformity of technical quality in the development of Aikido in Bali.

The role of Japan is also evident in the rate increase procedure. This is evident in the provisions of exam materials set forth *Honbu Dojo* in Tokyo and the provisions of the tested techniques apply in Bali and elsewhere throughout the world. After the examination is conducted with testers from Japan (required for the *Dan* exam) and the existing technical standard, if the *aikidoka* is passed, then the level increase is also issued from Japan for the black belt (*Yudansha*) certificate holder.

Another set by *Honbu Dojo* in Tokyo is the standard dress when practicing. The clothing standard assigned by *Honbu Dojo* to the *aikidoka* incorporated in *Bari Aikikai* consists of two provisions, namely (1) for *aikidoka* who have not reached the level of black belt (*mudansha*) determined by white pantsuit, white shirt and white belt, before reaching the level of *Kyuu 2*. After reaching the level of *Kyuu 2* and *Kyuu 1*, they have the right to wear a brown belt for men. Specifically for female *aikidoka*, after reaching level *Kyuu 2* and *Kyuu 1*, they have the right to wear a brown belt and a skirt, like *samurai (hakama)*; (2) for the level above black belt *Dan I*, both male and female *aikidoka* wear black belt and *hakama*. The outfit of *aikidoka* who are the member of *Bari Aikikai* consists of belt, upper garments, trousers, and *hakama*.



Figure 1
Balinese *aikidokas* before black belt (*mudansha*) with Japanese people and two other foreigners (Source: Wayan Nurita, 2015).



Figure 2
Balinese *aikidoka* with Japanese *sensei* wearing *aikidogi* and *hakama* (Source: Wayan Nurita, 2015).



Figure 3
Balinese *aikidokas* with Japanese *sensei* wearing *aikidogi* both *mudansha* and *yudansha* (Source: Wayan Nurita, 2014).

In addition to *aikidogi* in Aikido practiced in Bali, there are also training tools (*dogu*), such as: stick (*jo*), wooden sword (*bokuto/bokken*), and short knife (*tanto*) all of which are determined from Japan. These tools are used when performing techniques with weapons. In training techniques using weapons, either both *aikidoka* use them or one of the attackers using weapons and who do not hold a weapon when attacked with a weapon then he cripples the attack and seizes his weapon.

The role of Japanese are not only emphasizes physical exercise alone, but the attitude of Balinese *aikidoka* also reflects that *aikidoka* have good morals and personality, which is the goal of practicing Aikido as standardized by *Honbu Dojo* in Tokyo. This is seen from the viewpoint of critical study that it there is a link between Japan-Bali in power relations. The Japanese as the owner of the culture supervises all activities of Aikido in Bali. With regard to power relations, there is hegemony. Gramsci (Edkins and Williams, 2010: 234) defines "hegemony" as a special kind of social power relationship whose dominant groups secure their position of privileges

in a way largely (if not exclusively) through consensus means. That is, the dominant group (Japan) imposed the consent of the dominated group (Bali) by articulating a vision of politics and ideology (as well as cultural values), which claimed to be able to speak for all and with beliefs held in popular political culture. Under these circumstances, coercive forces may recede to the location of the background of political life, always present as potential but not directly visible in everyday political life.

The hegemony of Japan as a supervisor of Aikido development in Bali is inseparable from Japan's ideology (and cultural values) to instill awareness that what it does is acceptable without resistance. This is consistent with Althusser's statement (Takwin, 2003: 85), that ideology is not only in superstructural relationships with substructures or state relations with the people or labor relations with employers. Ideology is found in other relationships, even in the daily interpersonal relationship. Ideology is in every person, only unconscious. Ideology is no longer seen as false consciousness, but further and deeper are the forms of unconscious, embedded in the individual. Ideology is a profoundly unconscious. Since ideology is a form of unconsciousness, its practice in human is not realized. Ideology enters through various sources related to the structure of society, such as family, religion, education, mass media, and others.

Japan's power relations through aikido as one of the forms of science possessed by Japanese is one of the most powerful tools for Balinese *aikidoka* discipline as a form of voluntary accepted hegemony. This is stated by Foucault (Lubis, 2014: 74) in *The Archeology of Knowledge* (1969/1972) that knowledge (*savoir*), can serve as a powerful tool for discipline and training to conquer and obey people as the experts say. There are two terms that need to be explained, namely: "*savoir*" and "*connaissance*". *Savoir* deals with formal knowledge and philosophical ideas and formal institutions that oversee scientific activities. *Connaissance* are formal knowledge bodies, such as books, scientific journals, philosophical theories, and religious norms. *Connaissance* is any kind of specialized knowledge such as nuclear physics, evolutionary biology, or Freudian psychoanalysis, while the *savoir* is the discursive conditions necessary for *connaissance* development.

The relationship between Japan-Bali through aikido training has resulted in the expansion of social relations, ie. Mutual relations between individuals (*aikidoka*) with the others. This social relation occurs because each member of *Bari Aikikai* performs a social relationship that exists between individuals and between groups of

dojo, or between Bali *aikidoka* with Japan *aikidoka* which lasted for a long time. Aikidoka as human being is defined to be a personal being and at the same time a social being. Social relationships among individuals, between groups or individuals, affecting each other and are based on awareness to help (<http://www.scribd.com/doc/34826071/46/B-Jenis-Hubungan-Sosial>, accessed 3 November 2016).

The expansion of social relations by Balinese *aikidoka* can expand its business relationship through the cultural values that exist in Aikido. This is a good thing and worth following by the surrounding community. The situation is in accordance with Max Weber's idea (Takwin, 2009: 130) that the relationship of established and defended dominance must have legitimacy, in the sense of having the impression that the relationship of domination is socially viewed as something good and worthy of support. Assessment of the relationship of domination can be based on legal, political, moral, religious, cultural, or all aspects of it.

The expansion of social relations that occurred among *aikidoka* of *Bari Aikikai* members is a form of social net which in Bourdeau's thought of calling it "*Social Capital*". Bourdeau (Edkins and Williams, 2010: 144) states that capital is a form of power in certain fields whose purpose is to accumulate capital and use it to gain more capital and dominant position in the field.

The expansion of business relations as a result of the *aikidoka* social relations of Bali is possible only if the *aikidoka* concerned has a certain capital in a certain field (*Bari Aikikai*). capital in this case includes technical capabilities possessed *aikidoka* based on its level, business owned outside aikido activities so that it can be used as a business event with other *aikidoka* and or business partners.

Balinese *aikidoka* who practice in several *dojo* in Bali, through the process of technical training and attitudes and behaviors, establishing their identity in person and group. Through the process, then in the Balinese society emerged a new man who has a different label with the Balinese people in general. This is evidenced by the Bali *aikidoka* who has reached certain level as a coach at the *dojo* in Bali has the attitude and ways of coaching with Japanese coaches in Japan. This fact indicates that Balinese *aikidoka* to some extent become one of the trainers at *dojo* in Bali through long mimicry, both aikido techniques and the values in aikido taught by teachers from Japan, so the opinion is considered that between Japanese trainers which is in Japan with a Balinese coach is no difference.

The other *aikidoka* also argues that in aikido, especially those trained by Balinese have been flowing the attitude of the Japanese who are transmitted through Bali *aikidoka* trainers. These attitudes are: kinship, peace, obey the rules, and shame. Shame means how an aikidka will feel ashamed in life, in dojo, or in society if in his behaviors and actions are contrary to the values in aikido. For example, show the greatness of self defense in the general public outside the knowledge of the *Bari Aikikai* in the framework of promotion or shame if it violates the rules and norms in society. In acting both in dojo and in society, an *aikidoka* brings identity, both personal and group, as Balinese *aikidoka*.

The attitudes that formed in Balinese *aikidoka* through aikido training that has been disclosed by informants are in accordance with the disclosed Nippon Budokan (2009: 214) that Aikido exercise consists of repetition of basic techniques with the opposite of different body size and strength. Aikido practitioners suppress aggressive feelings. The goal is to cooperate with each other, and react naturally with the flow of energy and the technique of the opposite, not against it. These principles also appear in the personality of aikido practitioners. Learn hard, about basic technique is the media to respect and appreciate all things and become individuals with sincere and honest character. The point is not to improve others, but to improve yourself. This is *ai-ki*. Aikido is a self-fulfilling way that requires a sense of humility, leading to self-confidence. The disciples practice each other without the will to hurt others. To understand the principle of *sikido*, one must practice vigorously.

The values taught in the *dojo* in Bali have become a habit of Japanese nation in their daily life. Romi (Naim, 2012: 38) says that based on his observation of Japanese society, it appears that educated communities are born of simple traits and attitudes. The Japanese put shame on their face. The shame phenomenon that has been ingrained in the attitude and culture of Japanese society brings widespread implications in various areas of life. Romi observes that in Japan there are many other things formed from this shame, including issues of human rights, law enforcement, and morale of officials.

Some people outside Balinese *aikidoka* provide an assessment of Bali' *aikidoka* in behaving, acting and behaving in the dojo or in everyday life like the Japanese. This is as a result of aikido's training process in terms of techniques and values in it, both in Bali and in Japan. Aikido, as one of the modern budos, is depicted in the Balinese *aikidoka's* attitude which is in accordance with the budo experts

revealed by Nippon Budokan (2009: 51) that the expert of *budo* will appear calm and grateful and will not show weakness. The buddhist disciple learns to maintain peace of mind (*heijoshin*) by studying dangerous *budo* techniques. The term *heijoshin* is preserved through the study of the *budo* and is essential for buddhist practitioners. After years of practice, they will be able to face the trials and challenges in their lives.

The physical culture of Balinese *aikidoka* arose after they attended aikido training in several dojo in Bali. It includes acts in life inside and outside of the dojo, attributes used, community activities both within the Bari aikikai and *aikidoka* members in other countries. These signs characterize that the person is an *aikidoka* in the Bari aikikai neighborhood. With regard to the physical culture of *aikidoka* members of Bari Aikikai, some informants hold that in their daily activities, their attitude is calm, their ethics is guarded, not show off, polite, and cheerful (seen from facial expression while talking), and when they will end a conversation they show gestures bowed while thanking, just like a real Japanese.

The physical culture of Balinese *aikidoka* can also be seen from the use of attributes in the form of t-shirts, jackets, and bags with the sign of aikido. This appearance shows the practice of marking in accordance with the opinion of Barnard (2007: 54) that fashion and clothing are the practice of marking. In it omes the generation of meaning, which produces and reproduces cultural groups in line with its position in relative power. However, it is important to emphasize that fashion and clothing are not used simply to show or refer to social and cultural positions. Clothing is used to construct and mark social and cultural realities. The main problem is through fashion and clothing, individuals establish themselves as social and cultural beings, and encode (decode) their social and cultural environments.

Fashion and clothing, as a means of communication, is a cultural phenomenon in which culture is understood as a marking system, as a way for beliefs, values, ideas and experiences communicated through practices, artifacts, and institutions. Fashion and clothing are the ways human use to communicate, not just something like feelings and moods, but also values, expectations, beliefs of the social groups that their members follow. It is a means produced and reproduced by society. Therefore, fashion and clothing form the basis of social groups and the identity of individuals within the group rather than simply reflect on them.

From the descriptions of physical culture of Balinese *aikidoka*, it seems that the training of aikido includes the values of interaction with the Japanese *aikidoka* as

teachers. The Balinese *aikidoka* can display attitudes, expressions, and attributes to the community outside the Bari aikikai. This fact shows that Balinese *aikidoka* have a new identity without realizing it, even though they think it is good for them. Said (Piliang, 2011: 214-215) states the need for a new critical awareness, combined with a new understanding that identity, society, and culture always overlap with each other, through mutual influence, crosses, fellowship, recollections, exclusion, and conflict.

Said's statement about the identity displayed by Balinese *aikidoka* is corroborated by Kusumohamidjojo (2009: 128) that individual or group can have their respective identity formats that touch or interconnect with various other identities in one or several aspects of life. That way, everyone can no longer apply the absolute identity as Aristotle conceived 24 centuries ago, because the realization of that identity has been cross cultural.

The formation of new human beings as individuals and groups through the aikido training process is one of the implications of the training. Judging from the critical study, it appears that Balinese *aikidoka* as Indonesian people should have maintained their identity through their original culture. In fact, another identity (Japanese) was formed during the aikido training. This, according to Deleuze & Guattari (Adlin, 2006: 11), is a phenomenon celebrates the death of identity, by releasing the identity of its genus foundations, in order to establish a space for the pure distinction of identity, called nomadism space. Nomadism is the opposite of identity in its conventional sense, an attitude tendency that celebrates displacement, unfluity, and pure discontinuity. Nomad does not stop moving from one place to another, and never settle down (*sedentarity*) or has a provision (*fondation*).

There are some scholars who deny the death of identity, in order to revise the concept of identity. Toulmin (Adlin, 2006: 12) says rather than celebrating the death of identity, it is better to propose to return to the local identity (genus), in order to establish recognition and tolerance: that every pluralistic society and culture has a claim to truth based on its rationality. However, the respect for plurality does not mean to trap people into radical relativism, as proposed by poststructural supporters, such as : Derrida, Deleuze, and Lyotard.

Aikido training in Bali creates cultural crosses that shape a new lifestyle for individual Balinese *aikidoka* and groups. The cracks in urban culture allow them for the crossing of their lifestyle through the creation of various forms of hybridity and lifestyle hybridization, resulting in various hybrid lifestyles as the process of creating or

replicating mutant forms through cross-breeding, leading to a mixed identity that is no longer intact, there is still a portion of the identity of the two elements that are omitted. The hybrid lifestyle is a lifestyle built by a double code, i.e. cross-breeding two different lifestyle codes or contradictory, in such a way, that it produces various forms of self-contradiction, Ihab Hassan (Piliang, 2011: 243).

The formation of a new human for Balinese *aikidoka* as the implication of Aikido training in Bali is a cultural phenomenon that requires critical awareness as one of the national culture, especially martial arts of Indonesia that should be maintained. Regarding maintaining national culture, Adlin (2006: 22) says that concerns about external threats to Indonesia have been a historical legacy in the effort to build and maintain national culture. In the minutes of the seminar on the Development of Culture in the framework of National Development, it is illustrated by the various threats that : "...Indonesia is not only faced with various ideologies and problems caused by the science and technology, but also foreign culture with all the patterns and lifestyle. This creates a variety of effect among the people of Indonesia. In some segments of society that mainly have the economic ability, authority, the opportunity to manage economic resources, arise excessive lifestyles. This is facilitated by a sense of inferiority in society towards everything that comes from a foreign country. These lives will gradually attenuate national awareness among the community that result n reduced integrity and denial of religious, ethical, and social norms. This means the waning of national identity.

The waning of national identity as outlined earlier if left unchecked would have adverse effects on the sustainability of the Indonesian nation, as identity must still be fought for, preserved, and maintained. It is not good that Indonesia at some point is scattered as a result of the decline of its identity. Prayitno (2009: 58) says that in the life of the nation, the national cultural wisdom can be raised into important principles of theory. The term *ing ngarso sung tulodo, ing madyo mangun karso, tutwuri handayani* taken form Javanese culture has long been echoed by Ki Hajar Dewantoro since the beginning of independence. This national education pillar is now the motto of Education Ministry. It imbued the element of authority to touch the learners in the learning process.

CONCLUSIONS AND SUGGESTIONS

Based on the description above, it can be concluded several things as follows. Aikido as one of the Japanese culture is a tool of cultural diplomacy of the country, and it can be accepted and developed in Bali because there are some things behind it. Among them are the ideology of cultural dualism, the ideology of paternalism, and the ideology of multiculturalism. The development of Aikido in Bali requires support from the main dojo in Tokyo continuously, requiring the arrival of teachers from Japan to maintain and improve the quality of the techniques and understanding of Japanese cultural values presented in Aikido. Aikido teachers and entourage are the tourist who need facilities while in Bali. The presence of Aikido in Bali gives a positive impact on the existence of Bali tourism, particularly in increasing Japanese tourists visit.

Several suggestions can be made as follows. The existence of Aikido in Bali with all its activities, based on the fact, can contribute positively to the growth of Bali tourism. Therefore, it is recommended for the authorised institutions especially the tourism board of Bali Province to give more attention to Aikido through printed and electronic media so that it can be more well known by Japanese people and can attract them to visit Bali.

The coming of Japanese Aikido practitioners to several dojos in Bali is the seed of sport tourism. Seeing this phenomenon, that both Bali's Board of Youth and Sports (Dinas Pemuda dan Olahraga) and the Tourism Board (Dinas Pariwisata) are suggested to improve this seed to become the main product of Bali tourism business.

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THE CULTURAL CHARACTERISTICS OF INTERNATIONAL TOURISTS

I Putu Budiarta

Department of Tourism, Politeknik Negeri Bali, Indonesia

email: putubudiarta@pnb.ac.id

ABSTRACT

Number of international tourists visiting Bali, Indonesia, keeps increasing. They usually come from different countries and cultural background. Objective of this research is to introduce some cultural characteristics of Chinese, Japanese, Korean, Australian, American, German, Indonesian, and Balinese. Data of this literature review was based on some academic books and electronic data from internet. Data was collected by reviewing some books and articles and by observing the characteristics of resident's culture. The result showed that the culture of tourists and the culture of residents are very different. Japanese, Chinese, Korean, Indonesian, and Balinese prefer collectivism or group to individualism but, Australian, American, and Germany prefer individualism to collectivism. Indonesian and Balinese like asking about religion, age, salary, and possession but Australian, American, and Germany don't like asking about them. It is recommended that all tourism employees should know about the tourist's cultural aspects so that no misunderstanding between the tourists and the residents.

Keywords: tourism, destination, international tourists, culture, cross cultural understanding.

INTRODUCTION

Bali is one of the most popular tourist destinations in the world which has been known since 1914 when the Dutch ship KPM for the first time brought some tourists to Bali. Since that time the number of tourist visiting Bali was increasing continuously. After Hotel Bali Beach, Sanur, was opened in 1966 and Ngurah Rai International Airport, Tuban, in 1969 the tourism in Bali developed more rapidly. Moreover, development of inclusive international hotels in Nusa Dua in 1990s could attract higher class of tourists. All those tourist facilities, beautiful nature and unique culture of Bali has made Bali the most famous tourist destination in the world.

Tourism has caused the increase of economy in Bali. In 1998, income of Balinese was 51,6% and came from the tourism sector and 38% of job vacancy in Bali was from tourism sector (Pitana in Ardika 2003: 57). In the last seven years the number of tourists visiting Bali still showed the growth. Below is a table of international tourists visiting from 2011-2016 (see table 1).

Table 1
The International Tourists Visiting Bali 2011-2016

Nationality	International Tourists Visit					
	2011	2012	2013	2014	2015	2016
Asean	335,949	373,586	418,012	483,487	422,986	416,429
Asia (Non Asean)	802,410	834,225	995,423	1,236,816	1,424,995	1,839,893
America	139,078	154,741	164,666	177,940	214,518	184,374
Europe	633,378	635,301	712,418	736,188	842,436	1,151,922
Oceania	825,556	859,978	892,615	1,050,422	1,042,001	1,202,805
Africa	15,826	18,640	19,385	18,137	27,830	8,398
Crew	74,512	72,861	76,079	63,648	27,069	124,115
Total	2,826,709	2,949,332	3,278,598	3,766,638	4,001,835	4,927,937

(Source: Central Bureau of Statistics of Bali Province, 2017).

It could be concluded from the table that the growth of international tourists visiting Bali from 2011 to 2016 increased continuously. In 2012 the increase was about 4%, in 2013 was 11%, in 2014 was 12%, in 2015 was 10% and in 2016 was 23%. The most of the international tourists come from Asian countries (non-Asean) such as China, Japan, Korea, India, and others. It is then followed by Oceania countries (Australia, and others), then European countries (Germany, Dutch, United Kingdom, and others). Asia (Non-Asean), Oceania, and Europe are the biggest three of tourist producers for Bali.

Tourism is an activity that takes place when, in international terms, people cross a border for leisure or business and stay at least twenty-four hours, but less than one year (Mill, 1985: viii). The tourist's activity from origin to destination will establish some business such as airlines, taxis, railroads, hotels, travel agents, amusement parks, museums, spas and other health resorts, performing arts, and others (Frechtling, 2001: 15).

The international tourists that visit Bali, of course, will bring their own cultures. Culture is a set of beliefs or standards, shared by a group of people, which help the individual decide what is, what can be, how to feel, what to do and how to go about doing it (Peters and Ameijde, 2003: 88). Some elements of culture are religions, beliefs,

languages, traditions, customs, life-styles, behavioral patterns, dress codes, and many others. Generally, there are two different cultures: western and eastern culture. In the western cultures people are less dependent of each other and individualistic. But in eastern cultures people are dependent each other and collective.

In tourism activities there is a process of serving people at hotel, tours, transport or tourist attractions. There are at least two people from two different countries and culture will communicate. There is also a contact or communication between the tourists and the residents whose cultures are different. Inskeep (1991: 367) stated that culture differences between residents and tourists could create frustrating situations and sometimes lead to misunderstanding.

In order to decrease the misunderstanding between the tourists and residents it is important to know, respect and understand the cultural characteristics of the tourists and residents (cross culture understanding). If the tourists like local cultures in a destination, then they will be repeaters (repeat tourists) in the destination (Sutama, Mudana, and Astawa, 2017; <<https://ojs.pnb.ac.id/index.php/IJASTE/article/view/536>>). Based on that background, this article will discuss the cultural characteristic of international tourists which are very different among each other. The discussion involves cultural characteristics of Chinese, Japanese, Korean, Australian, American, and Germany. In addition, it is also important to discuss the cultures of Indonesian and Balinese for comparison.

RESEARCH METHODOLOGY

This is a literature study research. Data in this research was based on resources from academic books related with culture. To support the academic resources the author also used some electronic data from the internet. The cultural characteristics were identified by searching at the internet channels using the phrases “characteristic of Chinese, Japanese, Korean, Australian, American, Germany, Indonesian and Balinese”. The selection was based on the criteria of the most nationalities visiting Bali.

RESULTS AND DISCUSSION

The following are description of some personalities, traits or characteristics of some international tourists that visit Bali such as Chinese, Japanese, Korean, Australian, American, Germany, Indonesian, and Balinese.

According to Administration of China Fashion Agency (2017), the characteristic of Chinese Tourists are the following.

- Chinese get used to doing things in groups. According to the latest report by national tourism agency in China, 70% of Chinese people travel through agency organized groups. Most Chinese people have never travelled abroad until the recent decade, so they are less eager to explore alone.
- Chinese love shopping for luxury products abroad. These products are very expensive in China and are regarded as important when showed to other Chinese people. About 60% of the Chinese tourist budget is dedicated to shopping.
- Chinese tourists lack culture awareness. It is not because their foreign language is not good enough, but they don't have the patience or desire to listen, but prefer to stay together and make noise.
- Money is the most important thing for Chinese tourists. When they saw the Chinese ceramics in the British Museum, they kept on debating about how much it's worth and even made comparisons with the auction prices of similar products in China.
- Chinese tourists like to take photos, no matter where they are, and whether they had other's permission or not, they'll take photos of local strangers or local premises.
- Chinese tourists are not only contemptuous to regulations of foreign countries, but also contemptuous to the regulations of their own country.
- Chinese sometimes publically pull off their socks and eat with their heels resting on a chair, or noisily swallow food, or sneeze loudly without covering their mouth.
- Chinese tourists may be very generous when purchasing luxury goods, however, they are very stingy with service tips.

Gerhold (2013) stated that characteristics of the Japanese are the following.

- Japanese is polite. The traditional Japanese bow used as a greeting during any given exchange. Though handshakes are perfectly common in Japan now, they more often than not come with a bow as well (or two or three).
- Japanese is punctual. Japan takes its time management very seriously. The Japan Railway (JR) and other connecting subways and train systems are well-known for their incredibly punctual schedules. When there is a delay of even a minute, the whole system gets thrown off.
- Japanese is hard-working. It's common for people to work several more hours after their contractual quitting time. Even if you have a contracted job, it's still considered rude to leave right on schedule.
- Japanese is respectful. In Japan, the older you get, the wiser you are considered and the more respectfully you're treated. You'll get in big trouble if you use informal language with a person older than you unless they're family. Even then, some relatives still expect proper formal language befitting of their senior status.
- Japanese are very shy people. This might be linked to their focus on politeness and respect. Many Japanese people worry about their foreign language skills and fear saying something incorrectly in English when they talk to native speakers.
- Japanese is prefer to group. They prefer share ideas with their peers and make a group decision. When they go traveling they prefer in group to individual.
- Japanese is very formal. This manifests itself in both manner and language. Japanese has many different formality levels depending on who you're addressing.
- Japanese is clean. Many internet users have seen Japanese tourists pick up trash from around campsites and rest stops even when they didn't make the mess themselves.

Keith (2014) stated that the personality traits of Koreans are the following.

- Koreans are green. Korea also takes its recycling programs serious! Bio-waste matter (left over food) is recycled through yellow plastic bags that are meant specifically for compost matter (which is rumored to be super eco-friendly and fed to pigs!). In addition, everything is separated by glass, plastic, cardboard and cans.
- Koreans are sleepless. Korea's really a night owl's paradise. After work, friends like to get together and have dinner with a few drinks. But going home right after

that isn't very Korean. Instead, there's almost always a round 2 (2차 – i-cha) and sometimes rounds 3, 4 and 5, going on well past most people's bedtimes.

- Koreans are extremely emotional. When a person dies in Korea, it's not quiet; Koreans give new meaning to the word "cry." But of course death is an emotional aspect for any culture.
- Koreans are addicted to smartphones. Korea is quite literally one of the most connected nations on earth and that means connectivity everywhere: in the subways, on top of mountains and even in elevators. Just watch any scene in a Korean subway; people are paying more attention to their phones than the people around.
- Koreans are obsessed with New York, Paris, and London. Combine Korea's New York obsession with romantic Parisian cafe culture and you got your own brand of Korean style coffee shops. London is glamorized for its fashion and regality. It's all fueled by romantic images of New York, Paris and London by the Korean media. Korea loves their cosmopolitan nature, and Seoul definitely strives to be just like them.
- Koreans are pressured. There's a lot of pressure to get ahead in all facets of life in Korea. Mothers with money will enroll their kids in English nurseries at close to \$1000 USD a month so kids learn to speak without accents. Mothers with less money will send their kids to English academies (or Math, Science, History, etc.) to try to get a step ahead of everyone else.
- Koreans are impatient. Koreans have a ppalli-ppalli culture (meaning "hurry, hurry") which focuses on getting things done as quickly as possible. Under the direction of Park Chung-hee, Korea's President in the 70's, Korea began to cultivate a sense of urgency which lives on today.

According to Aldousnow Sydney Total Reaction Points (April 2012), the Australian culture are the following.

- Australians are independent. They think of themselves as individuals who are equal in everything and opportunities.

- Australians love pets i.e. cat, dog, bird or fish. They give them a lot of affection and may keep them inside the house.
- Australians usually eat their evening meal at home and “eat-out” on special occasions. Australians in general will use knives, forks and spoon and will only use their fingers at barbeques, picnics or light suppers.
- When you have a meal with Australian, he will ask you if you want a second serving and so be as polite and honest as possible. If you have eaten enough then you can refuse. This is not impolite. Australians will not usually repeat the offer of more food/drink as they will assume that “no” means no.
- Australians like to stand in a casual posture or sit with their legs crossed when having a conversation. They generally do not touch each other when talking.
- In summer Australians tend to wear fewer clothes and dress very casually. Shorts, T-shirts are worn by Aussies regardless of age.
- Australians enjoy eye contact between people of all ages. This is considered polite.
- Families or closed friends may hug or kiss each other on the cheeks or lips in greeting or farewell.
- Australians blow their nose into a handkerchief when they have a cold or to clean their nose and place it in their pocket to dispose of later on.
- They consider sniffing or spitting as unhygienic and impolite.
- Australians will often stand quite close to you and may touch your arm in a gesture of friendliness.
- Australians are very open and direct but don't like to be asked about their age, marital status, income, value of house and possessions.
- Australians have the appearance of being very relaxed people but punctuality for an appointment is very important.
- Many invitations to Australian homes will be for a "barbie" (BBQ). It is customary in Australia to respond to an invitation barbeque party, lunch, dinner, gathering, among others on the spot, via email, phone call or a letter. Being frank to the host about the food that you can and cannot eat as advisable.
- Invitation that says BYO or a restaurant that has BYO signs in them, it only indicates that you need to "Bring your Own Beverages."

The University of Michigan has composed some basic characteristics of American culture.

- Americans come in all colors, have all types of religions, and speak many languages from all over the world.
- Americans believe in freedom of choice.
- Americans need a lot of “elbow room”; they like personal space around them.
- Americans and their police follow the law.
- Littering (throwing garbage on the street), graffiti (writing on walls), and loitering (standing around and doing nothing in public spaces) are against the law and punishable by a fine or jail.
- Discriminating against or making any insulting statement about someone else’s religion or ethnicity is against the law and could be punishable, known as a hate crime.
- Americans are extremely informal and call most people by their first name or nickname.
- Asking “How are you?” is a simple greeting and is not a question about your health.
- Americans smile a lot and talk easily to strangers, sometimes sharing personal stories.
- Americans don’t push or stand too close to anyone in line. They always wait their turn.
- When the service is good at a restaurant, tipping is expected to be 15-20% of the total bill.
- It is polite to eat with one hand while the other is under the table in their lap.
- When you meet Americans, be sure to look them in the eye, smile, and shake hands.
- Americans make small talk at the beginning of conversations and will probably ask you “what do you do?” which means what is your job?
- Americans open presents and cards in front of people.
- It is considered rude to ask direct questions about a person’s religion, age, money, salary, weight or clothing size.

- Men should not make “sexist” remarks to or about women, anything that would suggest women are unequal to men.
- Americans are extremely punctual, always on time and never late.
- Some Americans hug a lot. It is okay for women and men to hug even if they aren't close friends.
- It is normal for American women to have male friends who are just friends (and vice versa).
- American men try to share equally with their wives in parenting and housework.
- Americans love pets and having a dog or cat in the household is common.
- Many elderly Americans live in retirement homes rather than with their children or family.
- Domestic violence is against the law and it is illegal to hit anyone: spouse, child, parent or even a pet.
- Do your own work. Copying from a friend, book, or the internet is called plagiarism and can cause expulsion from school.
- Americans look for bargains and often buy used items.

According to Dammann German English Translation (October 24, 2017), the German characteristics are the following.

- Germans are hardworking, disciplined and efficient and often spend their time thinking quite practically about how a problem should be solved.
- Germans are humorous, but in a more cynical way but they are not stiff and humourless like many people think they are. They love a joke and will laugh and smile when one is told.
- Germans are well-organized and have everything ahead of them well-planned in advance. They simply love to structure every day so they know what they are expected to do by others as well as what they want to do.
- Germans are punctual, unless something unexpected holds them up. This means if you have a designated appointment time with a German be there 5 minutes early as this will impress them. They will be most offended if you arrive late.

- Germans are holding tradition, as traditions are important to Germans. There tends to be annual events that traditionally take place on the same date, at the same time and at the same place year after year.
- Germans are creative, as Germans are well known for their abilities to create new things. You may see a small sensor that is designed to detect rainwater on the windscreen of your car which automatically switches the wiper on. This could well be a German invention as creativity is what Germans are famous for.

According to Peters and Ameijde (2003:126) the cultural characteristics of Indonesians are the following.

- Indonesians are very difficult to keep to standard quality. They have difficulties keeping an archive or a good bookkeeping. The Indonesians will adjust willingly to his customer's wishes and his power is his customer-oriented attitude. The culture is typical tailor-made and customer-oriented.
- Indonesians are sensitive for foreign products and foreign knowledge. Out of a feeling of inferiority they don't value their own knowledge and products, as they should. This is also a consequence of suppression colonialism.
- The cooperation system is characterized by the family system of which harmony is the core. This harmony is expressed in decision-making process as *mufakat* or consensus and in cooperation as *gotong royong* or participate and support.
- Indonesian public condemn overt sexuality and foreign magazines, and publication of nude bodies must have such illustrations deleted before they can be sold in Indonesia. But at the same time there are sauna and massage parlors.
- Indonesians condemn corruption, but continue to act corruptly.
- Indonesians pretend piety at home, but the moment they get off the plane abroad, they look for nightclub or go to a hotel where they order girls.
- The Indonesian laws apply equally to all people. In practice, however, the petty thief goes to jail while the big-time thief goes free.
- Indonesians are ABS (*asal bapak senang*, yes-man) practice.
- Indonesians have different way to say "no" (in devious way).

Department of Tourism Post and Telecommunication Regional Office (1996) stated that social etiquette plays an important part in the Balinese's daily life and

willingness to conform to their traditional manners is always respected. Like in any other countries, there are cultural pith fall however, mainly social and religious taboos, the breaking of which may cause social and religious offence. Those etiquettes are the following.

- It is considered rude to point with toes at a person or object and it is not accepted to walk in front of praying people.
- For those who do not know each other well, it is considered impolite to touch someone's head since head is regarded to be the most important part of the human body.
- Visitors are always welcomed to any of ritual ceremonies or temple festivals provided they are properly dressed and show their respect by wearing a sash around their waist.
- It is totally unacceptable to take picture of women or men bathing in public bathing place or river.
- For ladies having their period, there is a strict prohibition of entering any temple or holy place.
- (After observing the daily life of the Balinese for years the author find that the Balinese have the following characteristics:). Balinese greeting "Where are you going" is very common to express friendliness.
- Balinese is not punctual. One hour delayed from the appointed time is still tolerated. When there is a meeting schedule at 8 a.m., it is very common the meeting will start at 9 a.m. and for participants that come late don't feel ashamed.
- When the host offering something, Balinese usually refuse the first servings but accept the second or third ones, they feel ashamed in requesting something to eat or drink to the host.
- Balinese like asking personal questions like: age, religion, salary or income, marital status, value of house and possessions.

CONCLUSION

From the discussion it can be concluded that every country has its own culture, and every nationalities have different cultures. The culture differences are very complex,

sometimes what is good in one culture may be not good in another culture. The meetings of two or more cultures may bring serious misunderstanding and dissatisfaction to interpersonal relations. Based on those differences, the managers and staff of tourism industry should understand, be tolerant, and open to those cultural differences. No matter of their origin, religions, races, customs, and so on.

SUGGESTION

It is recommended that all tourism employees should be given cross cultural training. Such training should include familiarization with the tourist's native language, the cultural aspects of the meanings of interpersonal and non-verbal communication cues such as symbols, signs, gestures, facial expressions, and messages contained in body language.

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LUXURY TOURISM: A PERSPECTIVE OF FACILITIES AND AMENITIES

¹Ni Made Rai Sukmawati, ²Ni Made Ernawati, ³Nyoman Mastiani Nadra
¹²³Tourism Department, Politeknik Negeri Bali, Indonesia
 email: ¹maderaisukmawati@pnb.ac.id, ²madeernawati@pnb.ac.id,
³mastianinadra@pnb.ac.id

ABSTRACT

The purpose of this study is to conduct a discussion on facilities and amenities of luxury tourism. It is a qualitative study exploring the opinions of travelers on luxury tourism. The study participants consist of 48 respondents who are members of 7 different Facebook travel groups. Data collection was carried out by posting a topic of discussion on luxury travels to the Facebook groups. The results indicate that the conventional way of understanding luxury tourism is highlighted by top class facilities and amenities. These include 5 star and above standard of accommodation, chartered flight, private jet and yacht, butler and limousine service, and spectacular structures. However, contemporarily, luxurious travel is defined more broadly, it does not always connote, e.g. marble bath tub with gold plated tap, it could mean anything comfortable or ease. Luxurious facilities and amenities in tourism are defined differently by different market segments either first, middle or lower class. Thus, there is always a luxurious element for any travel regardless of its class, e.g. a private toilet in the Himalaya is considered as a luxury; there is a luxury for shoestring travelers. It is expected that the analysis could widen the perspective and enrich the discussion on luxury tourism.

Keywords: luxury tourism, facilities, amenities, market segment.

INTRODUCTION

According to Strong (2006), an American based luxury travel provider views luxury travel as travels for the elites that involve luxurious first class facilities and amenities and VIP service, creating a lasting memory and transformative experience and enhancing the life style of the customers. Nonetheless, Johnson (2013) presents a discourse on luxury travel and argues that luxury travel is very much marked by the experiences that represent all that is authentic about a destination and the immersion into local culture; nonetheless, comfort factor still applies and high standard of accommodation and dining will always be the features.

Every tourism theme has its luxurious expression. For African destinations and for any wildlife enthusiast or safari-lover, luxury is not about the marble bath-tub or the

gold taps, it is much more about the location, the hosting, and the guides. The ultimate luxury is the exclusivity of having the experience to yourself, feeling pioneering, exploratory, included in an incredible – a relatively unexplored remote area, guided and in a private vehicle.

Perceptions on luxurious specifically facilities varied. Academically, luxury travel is relatively unexplored, literature on luxury travels is still rare, this study intends to add the reviews on this specific travel products. It is expected, the results could become a reference for tourism service/product providers who are interested in integrating the element of luxury in the travel products.

THEORETICAL FRAMEWORK

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. It could consist of the luxury of fine dining, charter jet and yacht. Further described, the elements of luxury travel could include: personalized VIP service, no queuing, people wait to provide services; personal butler, house keepers, gourmet chefs, cooking and wine classes, dining with the King, entree to a private art collection, arrangement of once in a life time individual unique event. The business is supported by experienced, expert and dedicated staff with firsthand knowledge, solid respect for discipline, logic, organization, and constant pursuits of progress.

Harding in Johnson (2013) defines luxury travel covers high class tangible and intangible aspects of the product: “The definition of luxury travel to me is 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. It is travel without stress, pressure of time or daily routine, where your every need is pre-empted and your every expectation is met and exceeded.” The definition is highly relevant for cruise ship product or 5 star accommodation (Chen and Peng 2014). Nonetheless, for African destinations which feature ‘exploring the unexplored’, the luxury accommodation could vary from a 5-star hotel or a boutique property to a unique building or an eco-style lodge. For them, true luxury is a great travel experience, enjoyed in relative comfort.

Birtchnell and Caletrio (2014) argue that Urry (1973) in his early work of the 70s defines elites as people who are able to travel especially for non-work purpose which shows their status. The discussion elicits two types of elite: one being referred to as the 'Classic elite' (Urry, 1973), whilst, the other is the 'Super elite' (Strong, 2006) referred to as the 'few' by Carlton (1996).

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, such as choosing one's own room fragrance, blending your own wine, enjoy an outstanding and personal collection of art, plants, or other collectable artefacts. Her view resembles the view of 'Classic elite' with less emphasize on materials, rather on the essence of travels which is the 'experience'.

A similar perspective with the Classic elite, Thurlow and Jaworski (2014) view elite travelers as people who could afford travel for leisure. These authors discuss 'luxurious materials' and emphasise more on 'symbolic luxury' for luxury travels; because the value of materials is differentiated by '.... the eye of the beholder or in the creative mythologizing of the marketer.' (Thurlow and Jaworski, 2014, p. 2). Therefore, a question arises: is a private toilet in the Himalaya a symbol of luxury?

Lewis and Chambers (2000) identify the tangible element of products as the 'environment of product' which includes building structures, facilities, infrastructure, and amenities. The 'environment of product' includes amenities. 'Amenities are the services that are required to meet the needs of tourists while they are away from home; this would be a top class facilities considering the profile of the elites (Dagnaux and Granjon, 1990). They include public facilities, signage, retail shopping, restaurants and cafes, visitor centres, telecommunications and emergency services. ...many of the amenities are government services delivered by local...' (TWA, 2009, p. 2).

RESEARCH METHOD

This paper on facilities and amenities of luxury tourism, reports a part of a wider study conducted on luxury tourism. It 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. This paper specifically discusses the aspects of facilities and amenities of luxury tourism.

RESULTS AND DISCUSSION

The analysis results show alignment with the literature review wherein two types of elites are identified. The physical structures, facilities, amenities, and materials which are demanded by the Super elites are of high quality, super modern high technology, and involving high cost. The Super elites comprise 3% of world-wide travelers that represent 20% of the total tourism expenditure (Mintel, 2010). On the other hand, the Classic elites view the tangible elements not only from the price tag, sometimes luxury is measured by its authenticity which price cannot be calculated (Ernawati, Murni, and Jendra, 2018, in press).

The Super Elite

A respondent described luxury inclusively involving the fine facilities and materials used, combined with the high standard of service that enable a profound experience, the exclusiveness, the spoilage that make someone feels like a very precious delicate person. The expression is quoted:

A well-established accommodation, with premium services... Luxury resembles a kind of feeling, a feeling for arts, a good taste for details... a peace of mind, that everything remains untouchable, waiting for your arrival...your name written on a towel, your best perfume in the bathroom, your favorite dish being served right on time, and everything that can be thought as unlimited to satisfy customers desires.

The Super elites require high class facilities and materials for their travels, and they are willing to pay high price. Some of the expressions are quoted below.

- A: To me luxury travel is private jets, island hopping on yachts, and hotel penthouse suites with butlers.
- B: I just spent the past 3 years setting up a luxury resort travel agency for a client and I'll tell you this: Extra room and luxuries are one thing, but those people I booked into a 2 bedroom condo for 1-week at \$65,000/week were paying for the butler, ski valet, complimentary Audi, 24/7 room service PET menu.

The Classic Elite

The physical structures, facilities and materials desired by the classic elites are not necessarily expensive and incur high cost. They put more emphasis on value, the symbolic luxury, the luxury that are not measured by the dollar. Adapting Thurlow and Jaworski's (2014) point of view on symbolic luxurious, an air-conditioned room could be a symbolic luxury in the desert. Some of the respondents' expressions on luxury materials for the Classic elites are quoted below:

- A: Secret hidden off the beaten path - of course no typical franchises - its local businesses, sustainable environmental, learning - non commercialised culture.
- B: a \$900 day hiking in dirt where someone caters raw organic food to you on a Cliff as you do mindfulness meditation and yoga there.
- C: were going to get the oldest leader of the town to open his own families straw hut for you to stay in - and this will cost you \$2k- luxury means that they get to feel like they did this the real way. It can also mean that you get to play James Bond's for the day dressing up in a tux and riding in a diablo along the coast of Italy with an Italian architect from that town as your guide.
- D: The things they wanted would have 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.
- E: Something becomes luxurious when few others can obtain it, sometimes even regardless of the price tag associated with it.

CONCLUSION

The conventional way of understanding luxury tourism is highlighted by top class facilities and amenities. These include 5 star and above standard of accommodation, chartered flight, private jet and yacht, and limousine service. However, contemporarily, luxurious travel is defined more broadly, it does not always connote, e.g. marble bath tub with gold plated tap. There is always premium standard for every class of products. Luxurious facilities and amenities in tourism are defined differently by different market

segments either first, middle or lower class. Moreover, the value of materials is subjective, in which marketers could perform an amazing function in positioning the products.

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CONSTRUCTING ECOTOURISM-BASED BUSINESS COMPETENCY AND ENTREPRENEURIAL SPIRIT

¹Ni Nyoman Aryaningsih, ²Ketut Irianto, ³I Made Marsa Arsana, ⁴I Nyoman Meirejeki

¹³Accounting Department, Politeknik Negeri Bali, Indonesia

²Faculty of Agriculture, Universitas Warmadewa, Indonesia

⁴Tourism Department, Politeknik Negeri Bali, Indonesia

email: ¹nyomanaryaningsih@pnb.ac.id, ²iriantoketut@yahoo.co.id,

³mademarsaarsana@yahoo.com, ⁴nyomanmeirejeki@pnb.ac.id

ABSTRACT

Ecotourism is a part of a tourism development as a catalisator of the economy in rural areas in Bali, Indonesia. It is established in rural areas as an effort to improve the quality of life and social identity and to give employment opportunities, income, education and skills, cultural understanding, and to bring the development of entrepreneurial spirit and community welfare. The contribution of income from ecotourism ranges from 15 to 57%, with an average of 12.6% per year. As the title implied, this explorative study with a semantic analysis is done to construct ecotourism-based business competencies and entrepreneurial spirit. Primary and secondary data analysis are used through survey and interview. Ecotourism-based business competence can be formed by the community behavior in protecting the natural resources, such as forest as water buffer, entrepreneurship development. The formation of internal competence through the perspective, experience, education, learning by 80% and very dominant influence external competence in the group that can produce human capital. The proportion of internal competence attached to individuals has a very high strength compared to external competencies in ecotourism support services. Internal competence and external competence as the basis of business competence is crucial to the development and sustainability of ecotourism as the basis for developing tourist village. Building an understanding of business competence and entrepreneurial spirit in the development of tourist villages such as ecotourism is expected to have a positive impact to improve the welfare of rural communities.

Keywords: business – competence, entrepreneurship spirit, ecotourism.

INTRODUCTION

The economic development in Bali Province, Indonesia, is dominated by the tourism sector. The growth of tourism market share in Bali in the last three years is about 10%. But the results and calculations of BI survey (2017) in quarter III from the tourism business sector had a decline. The decline in business activities is indicated to occur in almost all sectors of the economy, with the largest decrease in agriculture, husbandry, forestry, and fishery sector by -12.82% and Trade, Hotel, and Restaurant (PHR) by -8.75%). Despite the decline, bank institutions are still targeting the tourism sector to be superior to channel funds. Suryadi *et al* (2014) shows that the variance

decomposition of the Trade, Hotel, and Restaurant financing ratio shows the fluctuation of PHR financing is determined by external shock. On the demand side, tourists visit in the end of the 2017 period experienced a very sharp decline due to natural risks, that is eruptions of the Mount Agung. The security of tourism business actors is also very high. They continue to offer tour packages products with care and meticulous to tourists. This is also supported by the competence of human resources and the spirit of entrepreneurship is very high. Aryaningsih *et al* (2017) found that urban sprawl as tourism convergence has a structure of business competence and entrepreneurship model of 96%. While business activities are determined by caution and creativity, regarding market information as very important.

To grow ecology-based tourism sector is not only by paying attention to the packages of products sold, but also to the process of behavior, cognitive competence, social competence, and quality of human resources in offering these tourist packages to tourists. According to Molina (2006), knowledge transfer process will be able to help improve the ability if done with an easy process and vice versa. It will be difficult if the process is done by force. Knowledge is a process that plays an important role in generating business opportunities that start with the creation of new ideas (Xue *et al*, 2011). To Leinonen (2008), group of individuals in conducting activities and collaborating to achieve common goals in the process will create new knowledge. In line with it, a research by Irianto, *et al* (2017) states that to develop ecotourism, level of environmental carrying capacity and quality of human resources is needed. In addition to individual attitudes, social interaction from the team climate as a facilitator is also needed. Siwan, *et al* (2010) proves the concept of competence and entrepreneurship is beneficial to be a successful tourism business with the role of government.

Supply side of the growth of the value of tourism sector is the more availability of tourism infrastructure of national and international standard, more varied tour packages offer, potential jobs developed, so that the impact on economic development is widespread. This led to the concept of integrated ecotourism that ultimately received serious attention. But on the other hand, issues of environmental management and utilization such as transformation of productive land into residential and industrial enterprises have not received further study. This is in line with the data released by the World Bank which states that Indonesia is the country with the largest (fastest) loss of productive land in the world. This statement is evidenced by a research done

by Aryaningsih, *et al* (2017) concerning the transformation of productive land without zone-based government regulations. This illustrates that the tourism sector could have a negative impact on environmental sustainability. Reviewing from the above problems, it is deemed necessary to make a study regarding how to construct business competencies and entrepreneurial spirit based on ecotourism.

METHODOLOGY

This research begins with a review of the concepts of dimensions of business competence and entrepreneurial spirit in the eco-tourism sector. The research is designed with an explorative approach. The explorative approach is done to find the relation of the dimensions that make up business competence and entrepreneurship spirit in eco-tourism. Data were collected with questionnaires, in-depth interviews, and field observations. Questionnaires are used and arranged on a scale (score 1-7). The analysis technique used in this stage is semantic analysis technique which emphasizes on the relationship model between the dimensions that shape the characteristic of business competence and entrepreneurship spirit in eco-tourism. The results of this early stage of research can generate business competence model and entrepreneurship spirit based on eco-tourism. Comparative analysis techniques characteristic of business competence and entrepreneurial spirit between regional areas will be done at next stage of research.

RESULTS AND DISCUSSION

Based on the preliminary survey on the dimensions of business competence and entrepreneurial spirit based on ecotourism in some tourist villages in Bali such as Sangketan Village, Batuan Village, and Abuan Village, the dimension characteristics of business competence and entrepreneurial spirit based on ecotourism can be developed. As results of a survey toward 57 persons and of a one month focus group discussion (FGD), dimension characteristics of business competency and entrepreneurial spirit is showed in Table 1.

Table 1
Dimension characteristics of business competency and entrepreneurial spirit

Dimensions		Indicator	Measurement	Goal	Targeting	
Internal Competencies	Business competency	(a) Social competencies	<ul style="list-style-type: none"> • Social interaction • Communication. • To help well being as human • Altruism 	Decreasing community poverty in village tourism based on participation of the community	Constructing ecotourism as an alternative tourism in developing village tourism and creative industry	
		(b) Knowledge competencies	<ul style="list-style-type: none"> • Education • Skill • Teaching as volunter • Positive competitive 			
		(c) Organizatinal competency	<ul style="list-style-type: none"> • Coordination • Cooperation • Human relationship 			
		External Competencies	(d) Individual /self competencies			<ul style="list-style-type: none"> • Accountability • Individual discipline. • Emotion
			(e) Job competencies			<ul style="list-style-type: none"> • Working very hard • In creating Individual Income • Culture in self managing
Entrepreneurial spirit	(a) Creativity	<ul style="list-style-type: none"> • Desain product • Style product • Product heritage 	(1) Creating in economic income.			
	(b) Inisiative	<ul style="list-style-type: none"> • Creating cost oppotunity • Increasing economic income 	(2) Constructing social welfare in rural tourism.			
	(c) Information	<ul style="list-style-type: none"> • Regulation • Goverment policy. • Subsidiary 	(3) Increasing inisiative of individual			
	(d) Non-formal Training in young generation	<ul style="list-style-type: none"> • Intellectual intelligency • Social- intellectual intelligency • Commucation intelectual 				
	(e) Atribute product	<ul style="list-style-type: none"> • Value chain product heritage • Revenue institution • Geoproduct 				

Sources: Analysis of primer data with survey and interview methods.

Table 1 shows the business competence dimension is built by internal and external competence, then refers to the proven data in the field with the first stage questionnaire test on the respondents of the economics of underprivileged society in urban sprawl. Aryaningsih, *et al* (2016) found business competence formed by social competence, cognitive competence, and individual competence, entrepreneurial spirit, especially individual creativity is still low, but access to market information for every society is very fast.

A field survey on 7 February to 11 March 2018 shows that the formation of business competence dimension and entrepreneurial spirit based on ecotourism as an alternative development of tourist villages in four districts of Denpasar, Badung, Gianyar, and Tabanan can form dimensions as in Table 1, constructing business competencies and spirit of entrepreneurship (Figure 1- Figure 3).

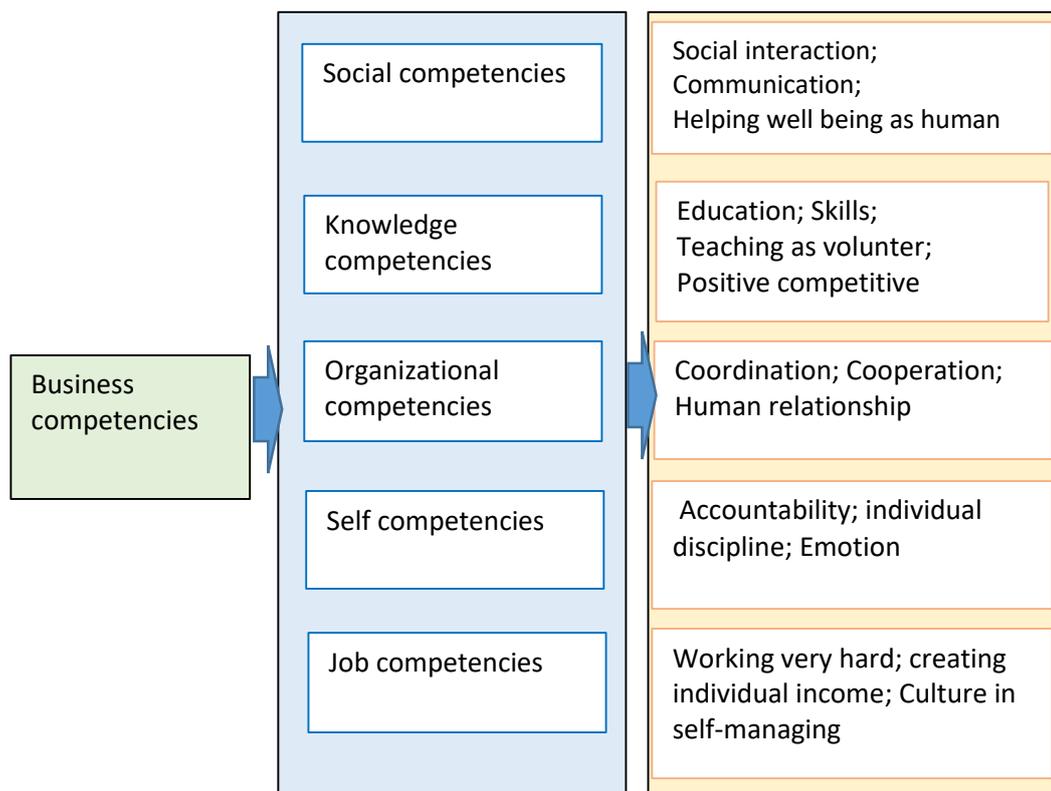


Figure 1
Dimensions of business competencies

Figure 1 shows the dimensions that shape business competence measured from 16 indicators. Business competence formed by the dimension of social competence having three indicators, namely social interaction; communication; helping well being a human. Knowledge competency consists of four indicators, namely education; skill; teaching as volunteer; positive competitive. The organizational competence consists of three indicators, namely coordination; cooperation/team work; human relationship. Individual competencies consist of three indicators, namely accountability; individual discipline; emotion. Competency task consists of three indicators, namely working very hard; creating individual income; culture in self-managing. To complete the empirical study to build business competence dimension, field test through questionnaire is done in the following stages (Figure 3).

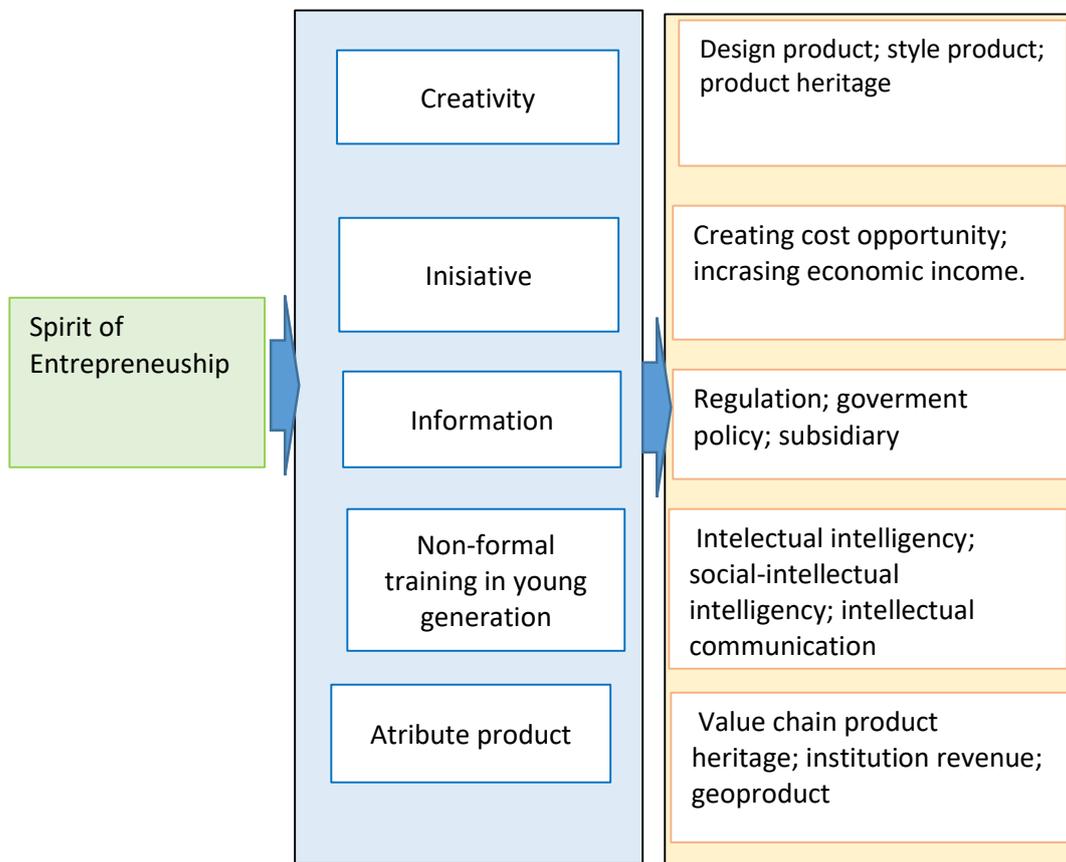


Figure 2
Dimensions of entrepreneurial spirit

Figure 2 shows the dimensions that shape the spirit of entrepreneurship including creativity, initiative, information, non-formal training of the young generation, product attribute. Creativity consists of three indicators, design product; style product; product heritage. Initiative consists of two indicators, namely creating cost opportunity, increasing economic income. The information consists of three indicators, namely regulation; government policy; subsidiary. Non-formal trainings of the young generation consists of three indicators, namely value chain product heritage; revenue institution; geo-product. The product attribute consists of three indicators, namely value chain product heritage; revenue institution; geo-product. To test dimensions of the spirit of entrepreneurship in the next stages in field study a questionnaires with scale rating scale measurements 1 to 7 is used. Model and testing stage is shown in Figure 3.

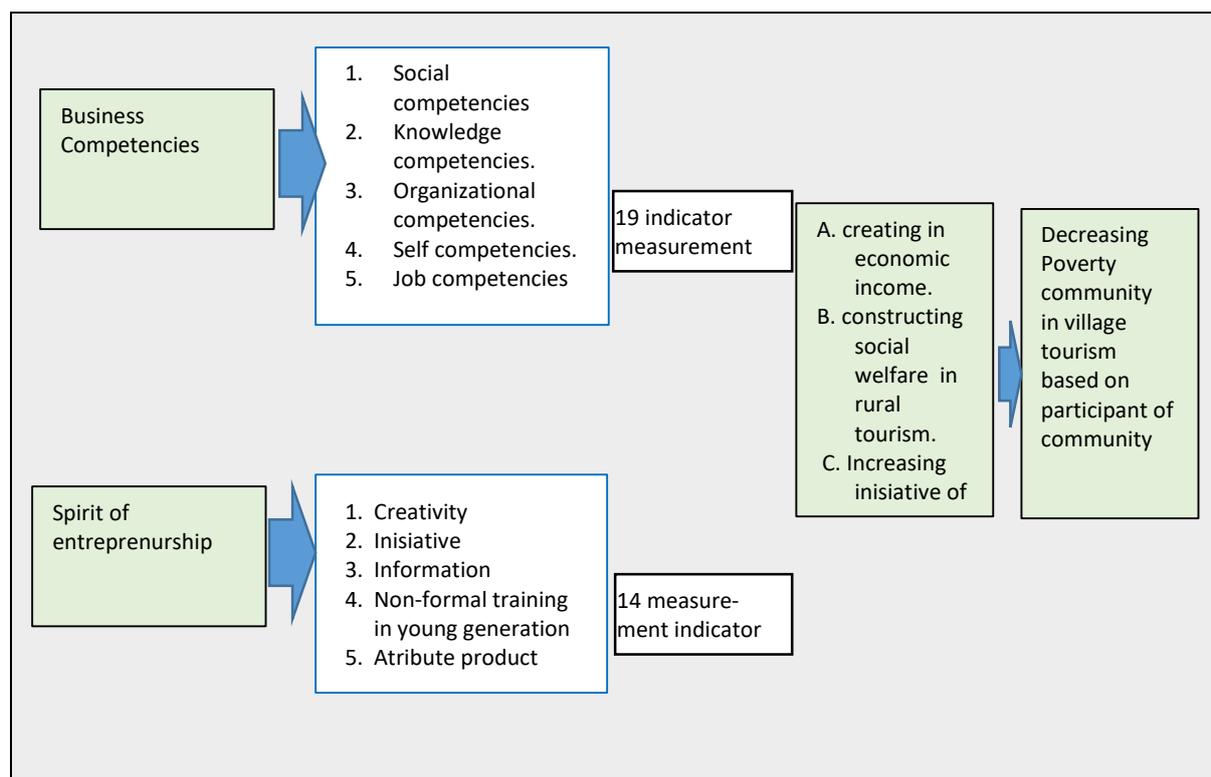


Figure 3
Constructing business competencies and entrepreneurial spirit and its measurement indicators.

Figure 3 illustrates the dimensions of business competence comprising five variables formed by 16 measurement indicators, while the entrepreneurship dimensions are formed by 14 measurement indicators. The 30 measurement

indicators are expected to achieve the goal, namely (1) creating in economic income; (2) constructing social welfare in rural tourism; (3) increasing initiative of individual. The target to be achieved is to reduce the poverty of the community in the village based on community participation.

The dimensions of business competence and the spirit of entrepreneurship based on ecotourism with the results of previous research are shown by Turner, *et al* (2006). The barriers to acquiring business competence relate to both education and the more specific training needed to manage farms. Turner, *et al* (2006) found that there were plenty of courses available to farmers who wished to diversify their businesses as a response to the changing economic and policy environment in which agriculture was placed, but a distinct lack of enthusiasm for training among farmers. Defra's (2004; 2006a; 2006b) in *Learning, Skills and Knowledge Review* also concluded that access to learning opportunities is limited, but this seemed to be not because of the lack of courses (or providers) but more because of a lack of awareness among farmers or because of the way in which they were structured (timing, duration, and distance to the provider).

CONSLUSION

The dimension characteristics of business competence and entrepreneurship spirit based on ecotourism as a part of village tourism development have been formed by 16 and 14 indicators. The concept of the dimension of business competence and entrepreneurial spirit in the field of research uses instruments with rating scale 1-7. Business competence and the spirit of ecotourism is closely related to supporting services owned by human resources in the development of creative industries. In this case, further research is needed to test the business competence model and spirit of entrepreneurship in the creative industry.

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WATER MANAGEMENT OF RIVER ESTUARY FOR THE PREPARATION OF ECOTOURISM IN COASTAL AREA OF BALI PROVINCE

¹I Gst Agung Putu Eryani, ²I Ketut Irianto

¹Faculty of Technic, Universitas Warmadewa, Indonesia

²Faculty of Agriculture, Universitas Warmadewa, Indonesia
email: 1eryaniagung@gmail.com, 2iriantoketut@yahoo.co.id

ABSTRACT

Surface water flowing in the river is a resource of useful raw water to meet the needs of society and as irrigation water is managed by Subak in Bali, Indonesia. Bali has experienced water deficit, along with the increasing number of inhabitants and tourism activities. Results of research of the Ministry of Environment (MOE, 2009) stated that Bali has experienced water deficit of 7.5 billion m³/year in 2000 and 2015 deficit is estimated at as much as 27.6 billion m³ of water/year. The purpose of this research was to evaluate the potential of water in the estuary Saba in order to support ecotourism in coastal areas of the province of Bali and formulating water resource management scheme for coastal areas in Buleleng regency. This research uses quantitative methods with the research location is in the Saba river estuary in Buleleng Regency. Data collected consist of primary data and secondary data. Simulation models for water resources management and statistical analysis using software RIBASIM (River Basin Simulation). As a result of this research is the potential of water in the estuary Saba. The result of measurements in the dry season (September 2013) is amounted to 0.156 m³/sec and in the rainy season (January 2014) of 1,023 m³/sec. Potential water in Saba river estuary based on the simulation of RIBASIM is 9.34 million m³/year, can be used as society water domestic for 81 851 inhabitants, for the water industry (hotel) is 1364 rooms, amounted to 2 ha of fish pond water and for irrigation water (agricultural) is 148 ha. Results of water quality research to the smell, color, temperature, turbidity meet quality standards, while taste, and salinity do not meet quality standards. For the chemical aspect, that is pH and detergent meet quality standards while for BOD and COD does not meet the water quality standard Class I. In terms of biology, total coliform does not meet the quality standards of class I. Saba River water potential for ground water of 7.46 million m³ (6%), residual water irrigation (Return Flow) amounted to 54.74 million m³ (41%) and the balance/allocation of water in an area (water District) amounted to 71.54 million m³ (53%). Water resources management in the Saba River estuary for the water potential in the river estuary can be managed by making reservoirs (reservoir), and dam movement and arrangement of the beach.

Keywords: river estuary, water management, ecotourism, coastal area.

INTRODUCTION

River estuary is the area of the body of water where the entry of one or more of the river to the sea, lake, dam, ocean or river to another larger. In coastal areas, estuaries are highly affected by water conditions such as flow inland freshwater and sediment, as well as sea water such as tidal, wave, and the influx of salt water inland.

Depending on the location and environmental conditions, estuaries may contain many ecological niches within a small area, and so is associated with high biodiversity.

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number of humans in certain activities. Clean water is needed in the fulfillment of human needs to do all the activities. So keep in mind how the water is said to be clean in terms of quality and can be used in adequate amounts in the daily activities of man.

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Potential water available in the downstream area in the river or river estuaries can also be utilized as a supporter of the raw water, so it is not allowed to be wasted into the sea during the rainy season, but can be accommodated to support the potential of water in the dry season. Surface water flowing in the river mouth until now there has been maximally utilized for the needs of the community raw water, so the water is wasted into the sea.

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LITERATURE REVIEW

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Morphology of River Estuary

Triatmodjo (1999) suggested that the morphology of the estuary of the river consists of three types: river estuary dominated by streamflow. This occurs at river estuary of the river to flow throughout the year is large enough that empties into the sea with a relatively small waves. At the time of low tide will be pushed into the estuary sediment and spread at sea. River estuary is dominated by wave motion. The river

estuary is affected by the large waves that occur on sandy beaches can pose transport of sediment either perpendicular or parallel/along the coast. The sediment transport can move into the river estuary and the area has been calm wave conditions, the sediment will settle, the greater the larger the waves and sediment transport more sediment that settles in the estuary of the river. River estuary is dominated by the movement of the tide. Estuary of the river affected by tides, high tides if large enough, the volume of the incoming tide huge river. The water will accumulate in water from upstream rivers. At low tide, a very large volume of water was flowing out in a given period of time depending on the type of tides. Thus the current speed during low tide is large, the potential to form the river estuary. This type of river estuary funnel-shaped or bell.

River Estuary Management

There are two management strategy of the river estuary, there are river estuary is always open: the river estuary is always open so that required two long jetties to avoid sedimentation in the flow of river estuary and tongue formation sand. River estuary may be closed where there are two options: the river estuary should not be allowed to turn or move. Diversion of river river estuary can cause longer and can reduce the ability to skip discharge. To resist bending river estuary need to be made jeti medium, short jeti, building on the cliffs of sediment dredging the river estuary or regular basis (Triatmodjo, 1999).

Management of Water Resources and Coastal Watersheds

Sunaryo and Walujo (2004) said there are seven scope of water resources management that is:

1. Management of catchment (watershed management) are attempts to do so as a function of water catchment areas can be maintained with reforestation, terracing and land use controls.
2. Management of water quantity (water quantity management) is the water supply in a fair and transparent, where the achieve is done through the establishment of the licensing water use and allocation of water and control water distribution.
3. Water quality management (water quality management) is an effort to maintain water quality in order to remain in accordance with the conditions established quality standard.

4. Flood control (flood control management) is a flood control measures such as minimizing runoff that occurs when it rains, restrict groundwater pumping is causing subsidence of ground water.
5. Environmental management of the river (river environment management) is an effort to control the use of land in the area of riparian and aquatic biota in order to increase the function of water resources is maintained.
6. Management of water infrastructure (infrastructure management) is an attempt to do in the management of irrigation facilities and infrastructure function that is maintained in accordance with the age and the intended purpose.
7. Research and development is to support and improve the management of water resources in a region with innovations both in the field of technology and management.

Water Discharge

In hydrology stated that water discharge of the river estuary is the river water level that measured by a measuring tool surface river water. The measurements were carried out every day, or else with the understanding that the discharge or flow is the flow rate of water (in the form of water volume) passing through a river cross section per unit time. In the SI unit system the amount of discharge is expressed in units of cubic meters per second (m^3/s).

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from upstream rivers. At low tide, a very large volume of water was flowing out in a given period of time depending on the type of tides. Thus the flow velocity during the low tide is large.

Water Quality

Bali Provincial Government are in the process of formulating its own water quality standards based SKAN (National Water Quality Standards) are new. SKAN newly formulated and describes 4 classes for the use of water benefits the population is as follows:

- Class I. Raw water to clean water supply (drinking) with the processing and all other uses of Class II to Class IV
- Class II. Water for recreation and all other uses of class III and class IV
- Class III. Water for freshwater fisheries for breeding and utilization of class IV
- Class IV. Water for Irrigation water.

METHODOLOGY

The research location is in the River Estuary Saba ended on the beach Pengastulan, Buleleng Bali Province. Data velocity and depth of the estuary of the river water to obtain a water discharge at river estuary is obtained from measurements with current meter and morphology of river estuary is obtained from a field survey to see the profile of the mouth of the river and water quality.

Water sampling estuaries held for one year is the dry season and the rainy season in 2013/2014. This research intended to collect potential of the water at the estuary of the river in terms of water discharge (quantity of water) and some of the water quality in a body of water that will be researched in the field and in the laboratory, with a number of specific sample but has the same characteristics as body water. Samples were taken at three points, with the distance of each point of 100 m. Sampling was carried out around the point 1 at 14:50, point to 2 at around 15:00, and point to 3 approximately at 15:10.

Water sampling using a Van Dorn water sample. First water sample to be used should be clean, rinsed with distilled water first, then with the water sample to be taken. After the closing tool to open before the water sample that sunk into the water sample by means of a water depth of 1 m and a weight was dropped right on top of the device

through the rope so that the lid tightly closed. Then the water is put into bottles until it is full and closed well to avoid contact with air.

Preservation of samples intended to prevent disturbances that could alter the nature of the original state of the sample. This research used a special glass bottles with different treatments depending on the parameters in the review. For testing samples of COD and BOD use glass bottles to be filled and sealed with a glass bottle cap. There should be no bubbles, if there is a bubble of water then water sampling repeated.

Water testing of the parameters of physics, chemistry and biology is done with the following steps: before entering the water samples, the mouth of the bottle first heated, then fill the sample until the bottle is full, then discarded samples 3/4, the mouth of the bottle in reheat, then closed with aluminum foil to avoid contact with air. After sampling, the bottle is stored in a special box so that the quality of water taken unchanged from its original nature.

The analysis should be carried out on a sample depending on the type of water body being examined, the usefulness of these water bodies to local communities for drinking water supply and agriculture and the kind of pollution that could be expected to occur. Several other elements are not lost from the aqueous solution during the course of the river, such as Cl, SO₄ and various types of metals. Standard solution was made carefully and should not be polluted, for example, because it is not stored properly or part of the solution has been taken.

Map of the water system in the region of Saba River upstream and downstream as well as at the river estuary has been processed using software RIBASIM by entering the hydrological data. Map of the water system will illustrate the potential of water and water management as well as the layout of the building suitable to manage the water.

RESULT AND DISCUSSION

Results of the analysis with the help of software RIBASIM obtained Potential water resources in the watershed Saba consists of ground water for 7.46 million m³ (6%) of the overall potential of the water, the waste water irrigation (Return Flow) amounted to 54.74 million m³ (41%) of the total water potential and balance/allocation of water in an area (water District) amounted to 71.54 million m³ (53%).

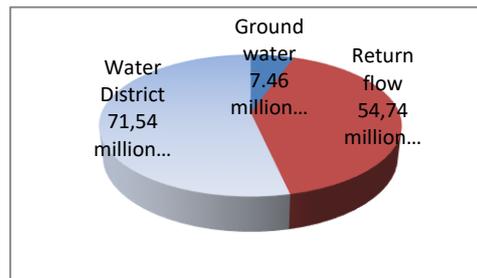


Figure 1.
Water Pontential in Saba Watershed

Based on the flow rate semimonthly for Saba River from AWLR post Seririt recording the data obtained during the dry season (September 1998-2012) amounted to 1,023 m³/sec, and the rainy season (January 1998-2012) amounted to 1.369 m³/sec or. The total discharge of water flow analysis semimonthly during the year amounted to 9.3 million m³/year.



Figure 2
Map of the Water System in Saba Watershed

Results of the analysis of water discharge in Saba River estuary during the dry season (September 2013) amounted to 0.156 m³/sec and in the rainy season (January 2014) of 1, 023 m³/sec. Based on the flow rate in the DAS Saba semimonthly then simulated by software RIBASIM, the obtained water potential of 9,336,514 m³/year (9.34 million m³/year) water potential is assumed to be used: 50% for irrigation water, domestic water (household) 40%, for industrial water (water for the hotel) 8% and 2% fish pond water, water potential Saba River estuary in Buleleng, amounting to 9.34 million m³/year can be used for the water industry (hotel) 1364 room, for domestic water 81 851 inhabitants, 2 ha of fish pond water and irrigation water for 148 hectares.

Management of water resources in coastal areas Saba River estuary, the potential of the water can be managed with the reservoir, through the management of water quantity (water quantity management), management of water quality (water

quality management), water management and flood/control of water damage (flood control management) as well as the environmental management of river estuary. The draft model of management of water resources at the mouth of the river estuary Saba can be done by observing the morphological characteristics of the watershed, the morphological characteristics of the river estuary, water potential, infrastructure and utilization of water resources of the river estuary area.

The water management stated above is a preparation for carrying out an ecotourism project in a coastal area in Bali. It is in accordance with a tourism paradigm called alternative tourism because it covers a river area in a village.

CONCLUSIONS AND SUGGESTIONS

Based on the analysis can be summarized as follows:

1. Potential Saba River estuary water in the dry season (September 2013) amounted to 0.156 m³/sec and in the rainy season (January 2014) of 1,023 m³/sec.
2. Results of water quality testing in Saba River estuary, to the smell, color, temperature, turbidity, taste, pH and detergent meet quality standards, while the sense of salinity, BOD, COD and total coliform do not meet water quality standard Class I.
3. The potential of the water is assumed to be used: 50% for irrigation water, domestic water (household) 40%, for industrial water (water for the hotel) 8% and 2% fish pond water, water potential Saba River estuary in the District Buleleng, amounting to 9.34 million m³/year can be used for the water industry (hotel) room 1364, for domestic water 81 851 inhabitants, 2 ha of fish pond water and irrigation water for 148 hectares.
4. Regarding all the facts above, ecotourism plan needs to be well developed.

Based on the results of research and data analysis in this research, then it needs to be recommended are:

1. Management of water potential Saba River estuary, and coastal areas in the village Pengastulan Seririt Buleleng, in the design of the model need to add economic aspects and socio-cultural aspects. Keep the socialization of public awareness to care and take responsibility for the environment, for example by: (a) Do not waste water/feces in river because the feces is the best medium for the growth of germs from mild to severe. (b) Do not throw garbage in the river. Waste dumped

carelessly in the river water flow in the river will cause stunted and collected at the mouth of the river. Moreover, it can trigger a flood of rainy season

2. Domestic wastewater should be treated before it is discharged into the sewer that leads towards the river/water body with the intention of lowering the inorganic nitrogen and suspended substances.

ACKNOWLEDGMENT

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WATER MANAGEMENT OF RIVER ESTUARY FOR THE PREPARATION OF ECOTOURISM IN COASTAL AREA OF BALI PROVINCE

¹I Gst Agung Putu Eryani, ²I Ketut Irianto

¹Faculty of Technic, Universitas Warmadewa, Indonesia

²Faculty of Agriculture, Universitas Warmadewa, Indonesia
email: 1eryaniagung@gmail.com, 2iriantoketut@yahoo.co.id

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Estuarine is water semi-enclosed relating freely to the sea, so the sea water with high salinity can be mixed with fresh water. Combination effects of sea water and fresh water will produce a community that is distinctive, with environmental conditions vary, among other things: a meeting place of the river with tidal currents, the opposite cause a strong influence on the sedimentation, mixing water, and other physical characteristics, as well as the huge impact on biota. The mixing of the two kinds of water to produce a special physical properties of the environment is not the same as the nature of the river water and sea water properties.

Morphology of River Estuary

Triatmodjo (1999) suggested that the morphology of the estuary of the river consists of three types: river estuary dominated by streamflow. This occurs at river estuary of the river to flow throughout the year is large enough that empties into the sea with a relatively small waves. At the time of low tide will be pushed into the estuary sediment and spread at sea. River estuary is dominated by wave motion. The river

estuary is affected by the large waves that occur on sandy beaches can pose transport of sediment either perpendicular or parallel/along the coast. The sediment transport can move into the river estuary and the area has been calm wave conditions, the sediment will settle, the greater the larger the waves and sediment transport more sediment that settles in the estuary of the river. River estuary is dominated by the movement of the tide. Estuary of the river affected by tides, high tides if large enough, the volume of the incoming tide huge river. The water will accumulate in water from upstream rivers. At low tide, a very large volume of water was flowing out in a given period of time depending on the type of tides. Thus the current speed during low tide is large, the potential to form the river estuary. This type of river estuary funnel-shaped or bell.

River Estuary Management

There are two management strategy of the river estuary, there are river estuary is always open: the river estuary is always open so that required two long jetties to avoid sedimentation in the flow of river estuary and tongue formation sand. River estuary may be closed where there are two options: the river estuary should not be allowed to turn or move. Diversion of river river estuary can cause longer and can reduce the ability to skip discharge. To resist bending river estuary need to be made jeti medium, short jeti, building on the cliffs of sediment dredging the river estuary or regular basis (Triatmodjo, 1999).

Management of Water Resources and Coastal Watersheds

Sunaryo and Walujo (2004) said there are seven scope of water resources management that is:

1. Management of catchment (watershed management) are attempts to do so as a function of water catchment areas can be maintained with reforestation, terracing and land use controls.
2. Management of water quantity (water quantity management) is the water supply in a fair and transparent, where the achieve is done through the establishment of the licensing water use and allocation of water and control water distribution.
3. Water quality management (water quality management) is an effort to maintain water quality in order to remain in accordance with the conditions established quality standard.

4. Flood control (flood control management) is a flood control measures such as minimizing runoff that occurs when it rains, restrict groundwater pumping is causing subsidence of ground water.
5. Environmental management of the river (river environment management) is an effort to control the use of land in the area of riparian and aquatic biota in order to increase the function of water resources is maintained.
6. Management of water infrastructure (infrastructure management) is an attempt to do in the management of irrigation facilities and infrastructure function that is maintained in accordance with the age and the intended purpose.
7. Research and development is to support and improve the management of water resources in a region with innovations both in the field of technology and management.

Water Discharge

In hydrology stated that water discharge of the river estuary is the river water level that measured by a measuring tool surface river water. The measurements were carried out every day, or else with the understanding that the discharge or flow is the flow rate of water (in the form of water volume) passing through a river cross section per unit time. In the SI unit system the amount of discharge is expressed in units of cubic meters per second (m^3/s).

Morphology the River Estuary

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from upstream rivers. At low tide, a very large volume of water was flowing out in a given period of time depending on the type of tides. Thus the flow velocity during the low tide is large.

Water Quality

Bali Provincial Government are in the process of formulating its own water quality standards based SKAN (National Water Quality Standards) are new. SKAN newly formulated and describes 4 classes for the use of water benefits the population is as follows:

- Class I. Raw water to clean water supply (drinking) with the processing and all other uses of Class II to Class IV
- Class II. Water for recreation and all other uses of class III and class IV
- Class III. Water for freshwater fisheries for breeding and utilization of class IV
- Class IV. Water for Irrigation water.

METHODOLOGY

The research location is in the River Estuary Saba ended on the beach Pengastulan, Buleleng Bali Province. Data velocity and depth of the estuary of the river water to obtain a water discharge at river estuary is obtained from measurements with current meter and morphology of river estuary is obtained from a field survey to see the profile of the mouth of the river and water quality.

Water sampling estuaries held for one year is the dry season and the rainy season in 2013/2014. This research intended to collect potential of the water at the estuary of the river in terms of water discharge (quantity of water) and some of the water quality in a body of water that will be researched in the field and in the laboratory, with a number of specific sample but has the same characteristics as body water. Samples were taken at three points, with the distance of each point of 100 m. Sampling was carried out around the point 1 at 14:50, point to 2 at around 15:00, and point to 3 approximately at 15:10.

Water sampling using a Van Dorn water sample. First water sample to be used should be clean, rinsed with distilled water first, then with the water sample to be taken. After the closing tool to open before the water sample that sunk into the water sample by means of a water depth of 1 m and a weight was dropped right on top of the device

through the rope so that the lid tightly closed. Then the water is put into bottles until it is full and closed well to avoid contact with air.

Preservation of samples intended to prevent disturbances that could alter the nature of the original state of the sample. This research used a special glass bottles with different treatments depending on the parameters in the review. For testing samples of COD and BOD use glass bottles to be filled and sealed with a glass bottle cap. There should be no bubbles, if there is a bubble of water then water sampling repeated.

Water testing of the parameters of physics, chemistry and biology is done with the following steps: before entering the water samples, the mouth of the bottle first heated, then fill the sample until the bottle is full, then discarded samples 3/4, the mouth of the bottle in reheat, then closed with aluminum foil to avoid contact with air. After sampling, the bottle is stored in a special box so that the quality of water taken unchanged from its original nature.

The analysis should be carried out on a sample depending on the type of water body being examined, the usefulness of these water bodies to local communities for drinking water supply and agriculture and the kind of pollution that could be expected to occur. Several other elements are not lost from the aqueous solution during the course of the river, such as Cl, SO₄ and various types of metals. Standard solution was made carefully and should not be polluted, for example, because it is not stored properly or part of the solution has been taken.

Map of the water system in the region of Saba River upstream and downstream as well as at the river estuary has been processed using software RIBASIM by entering the hydrological data. Map of the water system will illustrate the potential of water and water management as well as the layout of the building suitable to manage the water.

RESULT AND DISCUSSION

Results of the analysis with the help of software RIBASIM obtained Potential water resources in the watershed Saba consists of ground water for 7.46 million m³ (6%) of the overall potential of the water, the waste water irrigation (Return Flow) amounted to 54.74 million m³ (41%) of the total water potential and balance/allocation of water in an area (water District) amounted to 71.54 million m³ (53%).

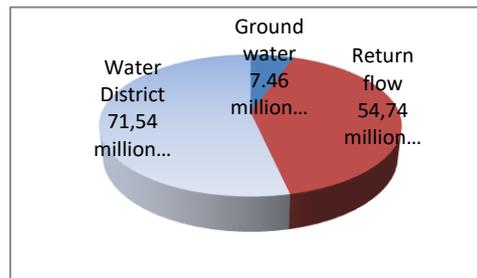


Figure 1.
Water Pontential in Saba Watershed

Based on the flow rate semimonthly for Saba River from AWLR post Seririt recording the data obtained during the dry season (September 1998-2012) amounted to 1,023 m³/sec, and the rainy season (January 1998-2012) amounted to 1.369 m³/sec or. The total discharge of water flow analysis semimonthly during the year amounted to 9.3 million m³/year.



Figure 2
Map of the Water System in Saba Watershed

Results of the analysis of water discharge in Saba River estuary during the dry season (September 2013) amounted to 0.156 m³/sec and in the rainy season (January 2014) of 1, 023 m³/sec. Based on the flow rate in the DAS Saba semimonthly then simulated by software RIBASIM, the obtained water potential of 9,336,514 m³/year (9.34 million m³/year) water potential is assumed to be used: 50% for irrigation water, domestic water (household) 40%, for industrial water (water for the hotel) 8% and 2% fish pond water, water potential Saba River estuary in Buleleng, amounting to 9.34 million m³/year can be used for the water industry (hotel) 1364 room, for domestic water 81 851 inhabitants, 2 ha of fish pond water and irrigation water for 148 hectares.

Management of water resources in coastal areas Saba River estuary, the potential of the water can be managed with the reservoir, through the management of water quantity (water quantity management), management of water quality (water

quality management), water management and flood/control of water damage (flood control management) as well as the environmental management of river estuary. The draft model of management of water resources at the mouth of the river estuary Saba can be done by observing the morphological characteristics of the watershed, the morphological characteristics of the river estuary, water potential, infrastructure and utilization of water resources of the river estuary area.

The water management stated above is a preparation for carrying out an ecotourism project in a coastal area in Bali. It is in accordance with a tourism paradigm called alternative tourism because it covers a river area in a village.

CONCLUSIONS AND SUGGESTIONS

Based on the analysis can be summarized as follows:

1. Potential Saba River estuary water in the dry season (September 2013) amounted to 0.156 m³/sec and in the rainy season (January 2014) of 1,023 m³/sec.
2. Results of water quality testing in Saba River estuary, to the smell, color, temperature, turbidity, taste, pH and detergent meet quality standards, while the sense of salinity, BOD, COD and total coliform do not meet water quality standard Class I.
3. The potential of the water is assumed to be used: 50% for irrigation water, domestic water (household) 40%, for industrial water (water for the hotel) 8% and 2% fish pond water, water potential Saba River estuary in the District Buleleng, amounting to 9.34 million m³/year can be used for the water industry (hotel) room 1364, for domestic water 81 851 inhabitants, 2 ha of fish pond water and irrigation water for 148 hectares.
4. Regarding all the facts above, ecotourism plan needs to be well developed.

Based on the results of research and data analysis in this research, then it needs to be recommended are:

1. Management of water potential Saba River estuary, and coastal areas in the village Pengastulan Seririt Buleleng, in the design of the model need to add economic aspects and socio-cultural aspects. Keep the socialization of public awareness to care and take responsibility for the environment, for example by: (a) Do not waste water/feces in river because the feces is the best medium for the growth of germs from mild to severe. (b) Do not throw garbage in the river. Waste dumped

carelessly in the river water flow in the river will cause stunted and collected at the mouth of the river. Moreover, it can trigger a flood of rainy season

2. Domestic wastewater should be treated before it is discharged into the sewer that leads towards the river/water body with the intention of lowering the inorganic nitrogen and suspended substances.

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ANALYSIS OF ECOTOURISM DEVELOPMENT OF SEMBILANGAN BEACH: CHARACTERS, FACTORS, AND CHALLENGES

¹Rita Parmawati, ²Agung S. Kurnianto, ³Afrilyani Kontrayana,

⁴Azzah F. Cholis, ⁵Herman Hidayat, ⁶Wilda Al Aluf

¹Postgraduate Program, Universitas Brawijaya, Indonesia,

²Public Health Institution, Universitas Bakti Indonesia, Indonesia,

³⁴⁵⁶Master Program of Environmental Management and Development,

Postgraduate Program, Universitas Brawijaya, Indonesia

email: ¹ritaparmawati1990@gmail.com, ²agung.sih.kurnianto@gmail.com,

³afri.apre@gmail.com, ⁴azzahbio@gmail.com, ⁵hhidayaat@yahoo.co.id,

⁶alalufwilda@yahoo.co.id

ABSTRACT

Sembilangan beach in Bangkalan, East Java Province, Indonesia, is one of the potential and growing areas for ecotourism. This beach has several aspects of ecotourism development that has not been professionally managed to achieve ecotourism goals. The purpose of this study is to analyze the factors supporting the process of ecotourism development in Sembilangan beach, both in terms of visitors and the community. This knowledge is useful to support the strategic steps to accelerate its development. This research was conducted at Sembilangan beach, Bangkalan, East Java Province. Topics or the independent variables are explored related to the perception of tourists, culture, environmental conditions, community participation, economic conditions, and institutions. Data of the respondents are grouped according to their status: visitors and community. Simultaneous and Partial Test is used to understand the correlation. Environmental, economic and institutional factors have a simultaneous influence on community participation in the development of ecotourism. Environmental conditions partially have the greatest influence on community participation in the development of ecotourism Sembilangan beach.

Keywords: ecotourism development, beach, visitors, community, characters, factors, challenges.

INTRODUCTION

The tourism industry is one of the sustainable movements that has many strategic functions, including economic development, social empowerment, and conservation (Peraturan Pemerintah No. 50, 2011; Permendagri No. 33, 2009). The power of the tourism industry to drive the development of international economy can not be underestimated. Approximately, 10% of total worldwide's GDP is contributed by this industrial sector (Hirotsune, 2011). The development countries, especially tropical countries such as South America and Southeast Asia has been benefited from the tourism business. This has a positive impact, tourism has supported 9-10% of total national GDP, which indicates a positive impact of tourism growth. The potential of

Indonesian domestic tourists reaches 250 million trips, with total expenditure of USD 3.6 million (Ministry of Tourism, 2014). In addition, foreign tourist arrivals in 2015 reached 9.73 million visits and generated USD 11.1 billion (CBS, 2016). The number of tourists from ASEAN countries reaches 40% of total foreign tourists, with Malaysia and Singapore contributing 1.49 and 1.74 million tourists/year respectively (Zengeni and Zengeni, 2012). However, since 1990, the ecotourism development in Indonesia is considered very slow and its products very limited in number and innovation. This evidence is due to the lack of guidance on ecotourism and the absence of serious policy from the stakeholders (Triutami, 2009), which are very contrary to nature potential and cultural attractions. Indonesia has 18 of the world's 200 ecosystems and 10% of the world's flowering plant species. In addition to the high level of diversity, Indonesia's geological and geographic conditions also have a uniqueness to explore (Nugroho, 2011; Butarbutar and Soemarno, 2013).

Sembilangan beach in Bangkalan, East Java Province, Indonesia, is one of the potential and growing areas for ecotourism. This beach has several aspects of ecotourism development, including biodiversity and beautiful scenery (Alison, 2015), but has not been professionally managed to achieve ecotourism goals. The purpose of this study is to analyze the factors supporting the process of ecotourism development in Sembilangan beach, both in terms of visitors and the community. This knowledge is useful to support the strategic steps to accelerate its development.

METHODS

Study Site

This research was conducted on October, 2-5th 2017 at Sembilangan beach, Bangkalan, Madura. Sembilangan beach is located about 10 km south from Bangkalan city (Figure 1). This beach has beautiful scenery and a mangrove area that has great potentiality to be developed as a conservation area and a natural observation path. In addition, Sembilangan beach has a traditional fishing port and shipyard. There is a heritage lighthouse (*mercusuar*) of the Dutch colonial period, which has the potential as a historical tourist attraction.

During this time, visitors come incidentally. There is no ticket withdrawals from the local government. Local communities separately coordinate paid parking locations. Daily visits reach 30-50 people and increase to about 100 people on weekends.

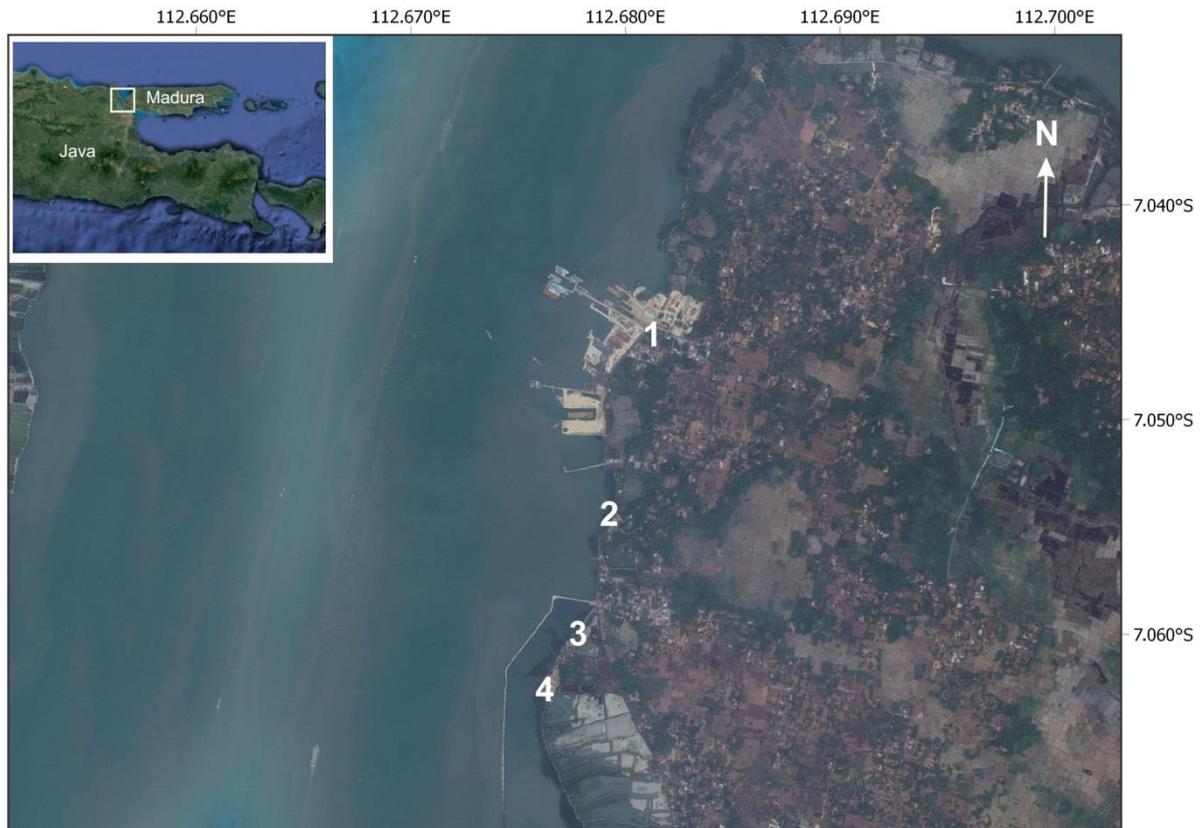


Figure 1
Study Location on Sembilangan Beach.
Key: 1. Harbour, 2. Mangrove Area, 3. Beach, 4. Lighthouse.

Data Collection and Analysis

We used questionnaires with the sample of respondents determined purposively ($n=32$) (Usman, 2012). Topics or the independent variables are explored related to the perception of tourists about :1. environmental conditions; 2. organizational institutions; and 3.economic conditions. We also used semi-structured interview with local's culture and community participation topics to understand the communities roles in developing sustainable tourism The likert scale is used as the reference value in the questionnaire, the ranges are from very negative to very positive (scale 1-4). To know the influence of independent variable, we used Linear Regression Analysis. Data of the respondents are grouped according to their status: visitors and the Sambilangan beach's community, which can be used to understand the perceptionof tourists and also the participation of the community. We used Simultaneous and Partial Test to understand the correlation between them. The statistical test was performed by SPSS ver 16.0 software.

DISCUSSION

Visitor Perception

Sig value (0.177) > α value (0.05), so H_0 is accepted on simultaneous test (Table 1). This shows that together all the variables have no effect on perception. In addition, also can be concluded that the correlation coefficient 0.177 can not be used as a conclusion in the relationship between the perception of visitors to the development of Sembilangan beach as an ecotourism area. In detail, it can be stated that simultaneously there is no positive relationship between the perception of society with environmental, economic and institutional conditions to the development of Sembilangan beach as an ecotourism area.

Table 1.
Simultaneous Test of Visitor Perception

Model	Sum of Squares	Df	Mean Square	F	Sig
Regression	18.116	3	6.039	1.763	.177 ^b
Residual	95.884	28	3.424		
Total	114.000	31			

Information: a. Dependent Variable: Perception. b. Predictors: (Constant), Institutional, Environmental Conditions, Economics.

By the result of the partial test, it is known that environmental conditions indicate the significance value (0.000) < value α (0.05) (table 2). Therefore, it can be stated that environmental conditions have the greatest influence on visitor perception among two other variables. Through a development model, that is, if the environmental conditions (EC) are formulated by equation = $10.729 + 0.302 \text{ EC} + e$. This equation shows that if an increase of EC by one unit, it will increase the visitor perception of 0.302 units.

Table 2.
Partial Test of Visitor

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	10.729	1.458		7.358	.000
Enviromental Condition	.302	.143	.375	2.113	.044

Economics	-.244	.252	-.174	-.970	.340
Institutional	-.166	.240	-.125	-.692	.494

Society Participation

Based on Table 3, it can be known that the significance value (0.000) < α value (0.05). This shows that environmental, economic and institutional factors have a simultaneous influence on community participation in the development of Sambilangan beach ecotourism.

Table 3.
Results of Simultaneous Community Participation Test

Model	Sum of Squares	Df	Mean Square	F	Sig
Regression	462.982	3	154.327	82.280	.000 ^b
Residue	52.518	28	1.826		
Total	515.500	31			

Information: a. Dependent Variable: Participation. b. Predictors (Constant), Institutional, Environmental Conditions, Economics

The environmental condition factor shows the significance value (0.000) < α value (0.05) (Table 4). Therefore, environmental conditions partially have the greatest influence on community participation in the development of ecotourism Sembilangan beach. Seen through a development model, that is the formula of the equation = 1.611 EC + e, so that known that an increase of environmental conditions will also increase the participation of the community at 1,611 units.

Table 4.
Partial Community Participation Test Results

Model	Unstandardized Coefficients		Standardized Coefficients		
	B	Std.Error	Beta	T	Sig
(Constant)	.339	1.079		.314	.756
Environmental Condition	1.611	.106	.941	15.230	.000
Economics	.183	.186	.062	.984	.334
Institution	-.084	.178	-.030	-.474	.639

Information: a. Dependent Variable: Participation

Environmental conditions in which the most influential factor on community participation, supported by natural assets owned by Sembilangan beach: white sand, calm ocean's wave, a historical lighthouse, and the existence of mangroves (see plate 1). People's desire to develop ecotourism is evident by their understanding of the

importance of maintaining this natural asset. One of the activities that is empowered independently is clean the beach, planting and caring mangrove plants. However, the presence of tourists has an impact on the local management. It is very important to educate the tourists by the managers, in this case is doing by the community, to support the sustainability the ecotourism of Sembilahan beach.

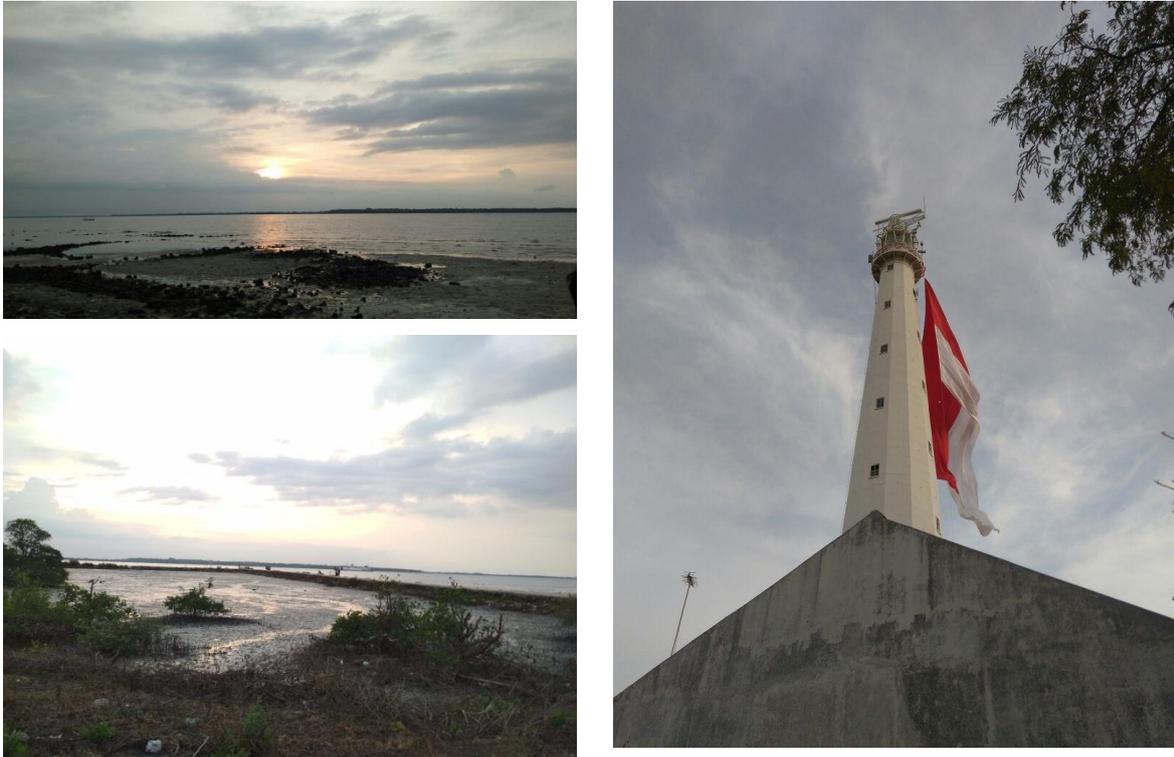


Plate 1

A. Landscape of Sembilangan Beach in the Afternoon; B. Mangrove Communities; C. A Lighthouse since Dutch Colonial Government Era (1878).

The perception to a tourism object affects the sustainability of a tourism site. If the perception of tourists to the quality of the tourism object's attraction is low, which can be interpreted as the emergence of dissatisfaction, it will not be experienced as repeated visits (Nisa *et al.*, 2014). Visitor's perception is influenced by the variations of tourism's attractions that exist in an object. A scope of positive choice will strengthen the sustainability of tourism consumption (Budeanu, 2007). Sustainability is a superior goal in the tourism industry. The main support from government and regional cooperation between countries will result as a sustainable tourism (Aal, 2014). However, the concept of sustainable tourism is not well understood by tourists. It requires a hard work to educate to the tourists about this concept (Szymańska, 2013).

However, the absence of any significant influence from all three factors tested, including environmental factors, is a description of Sembilangan beach which is more

attractive to the the visitors. This has an impact on their lack of sufficient knowledge on topics relevant to observational factors. Visitors who come repeatedly is an indication that there is a 'great interest' of a tourist attraction. Objectively, tourist attractions have been able to be the destination that can serve various tourism needs and supporting facilities (Vetitnev *et al.*, 2013). Satisfaction of tourist destinations will bring loyal tourists. Yoon and Uysal (2005) demonstrated that tourist satisfaction is influenced by the "attraction motivation" inspired by the destination infrastructure, when the "driving motivation", which together with the drivers of tourism, feelings, and instincts, directly affects loyalty to destruction. In addition, there is an indication of the linkage between promotion and repeat visitors, where the medium of inter-community conversation becomes one of the good promotional media (Stange *et al.*, 2002).

In addition, the very small interest of the community in developing the promotion and development of ecotourism becomes a picture of the lack of existence of community organizations that can manage ecotourism development. This underlies the small influences of community participation and the economy. In fact, the coastal community of Sembilangan has a strong foundation in building an ecotourism organization.

The social condition of society work (*gotong royong*) and social discussion (*musyawarah*) to solve a problem has made the community participate in several development and management activities, such as cleaning beach activities, planting, and also caring for mangrove collectively. People also understand the economical benefits of the tourist's visit in Sembilangan beach. There is an increase of communities income through food or beverage sales to the tourists at the coastal area. However, the management process in Sembilangan beach is still partially based, whether individual or in small group, it is considercan be optimized through a structured institution. Therefore, institutional factors are considered have effects on community participation in development through cooperation between the government, the private sector and the community.

The concept of traditional Indonesian values, such as *gotong royong* and *musyawarah*, is an important part of human life because it affects all aspects of human life (Rokeach, 1973). Traditional values in society create a guide to life (Schwartz, 1999) and answers to both basic and universal questions (Zhou, 2011). However, the threat of modernization and globalization can have an impact on Indonesia's traditional conditions (Sihombing, 2013).

Community participation refers to a question of how these communities have an influence in managing the existing resources (Sudana, 2013). Ecotourism, as an important component in the sustainability industry, has a close relationship between human existence and the environment that exists in their living space. The integrity and sustainability of an experience, learning, and tourist visit to nature, landscape, flora, fauna, and the culture within, must be carefully planned and managed. Village-based management, including local participation, allowing benefits to occur, compared to the disadvantages of non-ecotourism management activities that are less sustainable. Ecotourism, natural resources, cultural heritage, village life in Sembilang beach, is an integrated tourism within the scope of local economic activity type (Kiper, 2013).

A kind of participation, not just to achieve a success and efficiency of management, rather kind of knowledge sharing and transformation of the learning process itself as well as the service of human resource development (Okazaki, 2008). In the case of ecotourism development of Sembilangan, education on the importance of environmental conditions as the main asset is not only emphasized to the community, but also to the visitors. The local management approach, in this case is the society, towards sustainability education, will be more efficient and easy to achieve its goals. It is less efficient when it occurs to the development (Timothy, 2007).

The presence of community participation in the form of organization will give way to the maximum profitability of ecotourism. During this time, the lack of initiation of economic factors at Sembilangan beach is a description of the small income generated by food and parking. The presence of eco-tourism developer organizations will bring merchants into a cooperative or association that can minimize competition, facilitate the distribution of goods, sales and increase the selling price (Mensah and Ernest, 2013). In addition, education conducted to the community and visitors can provide hope for a sustainable ecotourism process, so that the investment value invested in the area of Sembilangan Beach is not shrinking and can continue to grow.

However, the presence of ecotourism must really experience the perception test and the proper formulation of the strategy. The general consensus of the researchers concludes that the economic benefits of ecotourism appear more problematic, as people are less interested in the development process and are reluctant to change with old income practices (Theophile, 1995). Ecotourism development requires an in-depth study of each specific case, both in the form of

tourism, its application, and the communities it contains. Ecotourism development that has been built in the Galapagos archipelago provides enormous economic benefits, but research shows that the relationship between tourism and the local economy brings about income and demographic impacts (Taylor, 2002). Future research is expected to lead to perception of local governments in managing Sembilangan beach into an ecotourism that has a national competences.

CONCLUSION

Simultaneously, the three factors, environmental, social, and institutional, do not affect visitor perceptions. Partially, environmental factors have the greatest effect on visitor perception compared to other factors. Analysis on community participation shows the simultaneous influence of environmental, social, and institutional factors on community participation. Partially, environmental conditions become the main influence of community participation in the development of ecotourism in Sembilangan beach.

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JEWELRY IN CELUK: ITS TRENDS, DEVELOPMENT, AND IMPLICATIONS FOR THE VILLAGE ARTISANS

¹I Ketut Sida Arsa, ²Ni Made Ary Widiastini

¹Department of Visual Arts, Institut Seni Indonesia Denpasar, Indonesia

²Department of Hotel Management, Universitas Pendidikan Ganesha, Indonesia

email: ¹rugos28kt@gmail.com, ²ary.widiastini@gmail.com

ABSTRACT

This study was aimed at explaining jewelry production, its development and implications of the developing trends. This study was conducted in Celuk Village, Gianyar Regency, a place or arena of production, distribution and at the same time sale of jewelry in Bali, Indonesia, in which Celuk is regarded as the basis for jewelry. This paper explains the development of jewelry at the beginning of the emergence of tourism and the implications, and the introduction of casting machine as the method of production which had an implication in the change of human labor, in which the artisans became machine power regarded as more professional in jewelry production. The data of this ethnographic study were collected through observation, in-depth interview, library research, and internet search. The finding showed that the presence of jewelry that is developing in Celuk Village does not give an optimal positive contribution to the community of the village as artisans, but in stead, it gives profits to the people outside the village who are involved in the development of the jewelry trends. The entrance of tourism with the implication on the high level of jewelry production and sale in Celuk Village started from 1980s gave profits to tour guides who were regarded as the ones who deserve to get fee in a large amount by the artisans. When there was a trend in jewelry in 2010-2014, in which the demand for jewelry like accessories for *kebaya* cloth for going to the temple and a ring with gemstone drove away the artisans whose position had been replaced by casting machines and workers who came from outside of Celuk Village who were regarded more professional by jewelry business people in producing standard jewelry in a large quantity. In this paper it is understood that artisans in Celuk Village are not able to obtain an optimal use from jewelry trends that develop in their location due to various factors such as the low level of education of the artisans, low level of profesionalism in working, and the low level of ability of the artisans in production management.

Keywords: jewelry, trends, development, implications, trends, village artisans.

INTRODUCTION

Jewelry as an object with double functions, i.e. as something to beautify someone's appearance and a social status marker, always attracts people from various circles of different social and economic statuses. Jewelry which is today thought like a secondary or even primary need by various people from various circles has caused jewelry businesses or industries to become endeavors that will never die,

although one day they will undergo stagnancy, jewelry will always become an object that is always needed as long as women and men want to appear beautiful and handsome, attractive and trendy in public. As Baudrillard in Haryatmoko (2010: 277) states that hypermodernism is marked by a consumption which gets increasingly farther from the logic of need to enter sign consumption, in which human life is dictated by objects since he or she has to follow the rhythm of goods that has changed into a sign with a social meaning. The consumers have no longer bought goods because of its use (use value) which is inherent in it, but because of the signification of the whole objects as regulated by the sign system.

Jewelry as an industry has been the focus of attention of a group of people in a village in Gianyar Regency, Bali, Indonesia, i.e. Celuk Village. The ability of the artisans in the village in producing unique, beautiful and attractive as jewelry, has caused the village to be transformed into the center of jewelry handicrafts. Even since 1980s, Celuk Village a place for production of jewelry has been known in the international world. This has occurred inseparable from the role of tourism development in Bali region, and has made Celuk Village a village that has applied the OVOP (one village one product) system. Thus when one mentions Celuk Village one will imagine jewelry, especially the one made of silver. The image of Celuk Village as the basis for jewelry in Bali has the village in tourism context a place that must be visited by tourists to get Balinese special souvenirs. As Carter's idea in Hermantoro, an image is a basic element for the survival of a tourist destination that has been successfully gotten by Celuk Village as the producer of Balinese special souvenirs.

Celuk Village as the basis of jewelry did not only occur at the beginning of a good and significant tourism development in Bali, but it has also undergone certain trends capable of increasing jewelry production in the village. Like in 2010, there developed a trend of *kebaya* cloth accessory consumption among Balinese from various economic backgrounds which demanded the artisans of Celuk Village to do extra work to meet the market demand. Arumsari (2015) explains that the fashion accessory, or jewelry, which only functioned as accessory to the dress, became as important as the dress itself, or even more important and more popular than the main dress. This can be seen from the outstanding fashion industries which only produced accessories. Arumsari (2015) affirms that fashion accessories at this time, which are interesting and have become a trend are contemporary jewelry products. Contemporary jewelry is a jewelry made of various materials, not only metal or

gemstones like fine jewelry. It is made of and worn to meet the desire of the people to appear their best in the popular culture realm. In the similar vein, the gemstone trend that occurred in 2012 had an impact on the high demand for the production of rings with stone setting to meet the market demand, in which the principal buyers at that time were men. However, the question from the trend that occurred is whether with the development of the trend there is a positive implication for the life of the artisans in Celuk Village. This paper is aimed to discuss and explain the implication of the jewelry trends that have occurred in Bali that have involved the artisans in Celuk Village.

RESEARCH METHOD

This paper is aimed to find, analyze, and explain the production and sale of jewelry that has become the focus of activity of the artisans in Celuk Village and the implications of what has occurred as the effect of the trends that have developed. The data were collected through observation, in-depth interview, library research, and internet search. The study was conducted by using an ethnographic approach as one version of the qualitative approach. The ethnographic approach is an empirical and theoretical approach with the aim of getting a description and an in-depth analysis of culture based on an intensive field research. The data were collected through an observation and an interview with the artisans in Celuk Village. The results of data analysis were presented informally in the form of a narrative description.

DISCUSSION

Image of Celuk Village as the Basis of Jewelry

Celuk Village implicitly and explicitly has been set up as the basis for jewelry, i.e., as the center of production, distribution and sale of jewelry in Bali. In tourism context, for example, Celuk Village was set up as one of tourist attractions in the Local Regulation of Bali Province No. 10 of 2015-2029. In addition, the actors of tourism such as tour guides, tourism travel bureaus, stated firmly in various social media that Celuk Village is a tourism village producing jewelry. Similarly, Celuk Village is up to present trusted as the center of jewelry industry business center in Bali. A great number of people outside Celuk Village have been learning, working and developing jewelry businesses in Celuk Village. Kotler and Kellner (2012) explain that an image development needs an appropriate strategy for consumers who become the target can

have a perception and trust in accordance with the experiences that they have got that have been planted in their minds. Hence, it is the duty of businesses, marketing, and all people in the businesses to develop a good image. Thus, in Celuk Village, all artisans in the village have the same contribution in developing the village image as an arena of jewelry in Bali, that is capable of implying that every tourist coming to Bali should visit Celuk Village to buy Balinese special souvenirs, i.e. the jewelry. Even, because of the jewelry products, the tourists are hoped to become repeaters as the products are a part of Balinese culture (Sutama, Mudana, and Astawa, 2017; <<https://ojs.pnb.ac.id/index.php/IJASTE/article/view/536>>).

In its development, the artisans in Celuk Village are required to be able to maintain their local image by understanding the development of jewelry trends which can be found out on the internet and other media. In practice, the business people or the artisans with big capitals are required to understand the consumers' desires to consume goods available in the market (Lull in Atmadja, 2010: 89). Through the acquisition of the consumers' desires, in the end the capitalists will be able to play their dominant role by manipulating the consumers' desires (Suyatno, 2013; 23), thus Celuk image as the center or basis of jewelry can be maintained, in which the consumers will come to the village when they want to buy jewelry products. In line with this, Suyatno (2013: 114-115) explains that in the era of industrial community that is dominated by capitalist power, Frankfurt school believes that people consume cultural products not only because they need them, but also because of the construction and logic of the desire formed by the popular attraction including various types of handicraft products which have a social function, i.e., as their identity marker in the society. Hence, it is very natural if business people and artisans have to understand the development and trends in the market which can change every time, and always adapt themselves to be able to acquire the market.

The consumers' behavior that the producers have to understand is related to class. Kacen, Hess, and Walker (2012) state that producers have to understand class –consumer class in the economic aspect. Some of them have a limited fund. This does not mean that they do not want to buy a product which also serves as their social status marker. Hence, Arsa (2015; <https://ojs.unud.ac.id/indwx.php/ecs/article/view/18411/1937>) explains the artisans in Celuk Village produce jewelry made of brass plated with gold or silver to give an opportunity to lower economic class to appear in style in various social events in the

society, for example, at a religious ritual. The method and process of buying by the consumers can be described through three stages, i.e., awareness, desire, and purchase. The consumers, in practice, do not directly determine the product to be bought, but they have also got to understand the product to be consumed, although some of them are often more dominated by the desire than the understanding of the product to be bought. Some consumers think it over before choosing a product to buy. Thus, it is very important for the producers or the artisans in Celuk Village to identify and classify consumers before selling their products, based on gender, economic class, and social status of the consumers in the society.



Figure 1
 Celuk Village as the Basis of Jewelry
 (Photo: I Ketut Sida Arsa and Ni Made Ary Widiastini, 2018).



Figure 2
 A Jewelry Shop in Celuk Village
 (Photo: I Ketut Sida Arsa and Ni Made Ary Widiastini, 2018).

Jewelry Trend Development in Celuk Village and its Implications for the Local Artisans

Jewelry according to Silina and Haddadi (2015) is a term that usually refers to the shape of personal jewelry, worn by the body, which consists of some categories: brooch, ring, necklace, bracelet, earrings, things pierced into the body, cuff, which in their application, have a great number of forms, motivated by technologies and materials available, and fashion and personal articles and cultural preference. Jewelry as marker of people's lifestyle, in practice, has certain trends and the implication is that the consumers are demanded to follow the trend that is developing. Lifestyle as the way people give meaning to the world where they live, needs a medium and a space to express the meaning, that is, language environment, and objects, in which an image plays a very central role (Piliang, 2006: 71). Jewelry as a product of fashion is a very visible medium to understand a person with a particular style in a particular class.



Figure 3

The Process of Jewelry Production
(Photo: I Ketut Sida Arsa and Ni Made Ary Widiastini, 2018).



Figure 4
The Jewelry Artisans at Work
(Photo: I Ketut Sida Arsa and Ni Made Ary Widiastini, 2018).

The development of a person's lifestyle and image cannot be separated, and always occurs in a reciprocal manner (Piliang, 2006: 71). Image functions when it is used in social practice, which, of course, needs a way and mechanism in the creation of social distinction. In this context, lifestyle is a form of social distinction of a person in the society (Piliang, 2006: 80-81). It is emphasized by David Chaney in Piliang (2006: 81) that lifestyle is a style, customs and manners, or ways of using objects, places and time, specific to a particular social group, is very dependent on cultural forms, although does not form a totality of social experience. In such a context, human exists when he or she has a style, in which lifestyle is the light that gives meaning for the existence in a certain level in a person's life (Audifax, 2006: 93). A person will be more visible, regarded to exist, if he or she uses a certain style in which the people will become aware that he or she belongs to a certain social class or social status. To become or to be regarded to 'exist' then a person has to select a fashion or style which makes him or her presence in a certain position that he or she wants. *Eligo Ergo Sum* 'I choose, that is why I exist' (Wijayanto, 2012) explains that all people are entitled to choose since the nature of human as a creature with a desire (*homo volens*), who has the right to choose the style or fashion as the formation of his or her self-identity in the society.

Understanding social lifestyle that keeps on changing requires the artisans in Celuk Village to always make an effort to make the jewelry products that they produce acceptable in the market continuously. However, to be involved optimally in the development of jewelry trend and to be able to get maximal economic profits are the things that the artisan community in Celuk Village cannot do and get. Jewelry booming in Celuk Village that started from 1980s, in which at that time Balinese tourism started to develop at a very rapid and significant rate, the visiting tourists were escorted by guides to see and buy jewelry products sold by Celuk people. At the same time, many people chose to become artisans as their main jobs with the assumption that to become an artisan will make one have a better life for one's future and families. At the same time, souvenir shops started to be built by the people of Celuk Village who had big capitals. However, ironically, the great number of tourists coming to Celuk Village to buy jewelry at the art shops did not give maximal profit to the art shop owners who were also the producers of the jewelry. The fact was that the people who got more profit were the tour guides who were regarded to have rendered a good service by the artisans since they had made the consumers come in a great number, and the fee that had to be given to them was fixed, so that the economic profits was more felt by the tour guides. The giving of the fee to the tour guides, in this case, has become a common place to be known and applied by the sellers (Putra and Sunarwijaya, 2016), so is the fee that was fixed by the artisans and jewelry business people in Celuk Village.

In the following development, a jewelry trend occurred in 2010-2014, in which the demand for *kebaya* accessories to be worn for going to the temple and also rings with gemstones drove away the artisans whose position had been replaced by casting machines and workers who came from outside of Celuk Village who were regarded more professional by jewelry business people in producing standard jewelry in a large quantity. The high demand for jewelry in the trend that occurred at that time made the artisans, most of whom still relied on traditional tools, had to be willing to have their position replaced by a machine capable of producing more products with a high quality standard. In addition, the more days off the artisans in Celuk Village had because of the local customary and traditional activities, finally opened an opportunity for people from outside of Celuk Village to work at the jewelry businesses in Celuk Village and at the same time shifted the local artisans' position (Arsa and Widiastini, 2017). When we look at this phenomenon it can be understood that the lifestyle trend that develops

in the society and also which involves a high productivity of jewelry productivity in Celuk Village cannot give an optimal economic profit to the local people who had the profession as artisans. In this case, the artisans are continually required to understand the change and at the same time to adapt well to be able to enjoy optimally the economic profit from the presence of the jewelry trend.

CONCLUSION

Celuk Village with a positive image as the basis of jewelry production has been able to attract many people to come, understand the local area and to be involved in it. For tourists, Celuk Village is believed to be an appropriate place to buy jewelry products as souvenir when they come to Bali. On the other hand, for the business people or business people from outside, Celuk Village is an appropriate place for producing, distributing and selling jewelry products in Bali. Celuk Village, in this case, has been known to have the OVOP image (one product one village), in which the jewelry product can be found almost in every house of the natives of the village.

The jewelry produced by the artisans in Celuk Village of course has experienced various developments or trends. In its development, the artisans in Celuk Village tend to undergo marginalization at every development of the existing trends. This occurs because the lack of production managerial skill and/or ability to adapt at every change that occurs in the jewelry productivity in Celuk Village.

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ISSUES IN THE RELATIONSHIPS AMONG BALINESE POP MUSIC, TOURISTS, AND THE TOURISM INDUSTRY

¹Ni Wayan Ardini, ²Ni Nyoman Sri Astuti, ³I Komang Darmayuda,
⁴Ni Luh Eka Armoni, ⁵Ketut Sumerjana

¹³⁵Department of Music, Institut Seni Indonesia Denpasar, Indonesia

²⁴Department of Tourism, Politeknik Negeri Bali, Indonesia

email: ¹niwayanardini17@gmail.com, ²ninyomansriastuti@pnb.ac.id,
³darmayuda1970@gmail.com, ⁴luhekaarmoni@pnb.ac.id, ⁵sumerjana@gmail.com

ABSTRACT

Province of Bali, Indonesia, is growing very rapidly as a tourist destination in recent decades. Currently five to six million foreign tourists visit it every year. On the other hand, Balinese pop music has also grown quite intense in the local communities, especially since the 1990s. Nevertheless, so far, there has not been a significant relationship between Balinese pop music, tourists, and the tourism businesses in this province. Balinese pop music has not been a special product of Bali tourism. This research was conducted to explore and criticize a number of factors that led to the lack of acceptance of the music as part of tourism industry. This literature study was conducted with a descriptive-qualitative approach. The results of the study show that the similarity of Balinese pop music genres to modern music in general is one of the factors. Taste of the tourists, the destinations chosen, lack of promotion, theme of the songs/music, composition, and language used in the lyrics cause the fact that Balinese pop music is less accepted by tourists, especially foreign tourists. It takes certain efforts from artists (musicians), music industry and tourism industries, and also governments to make certain concerted efforts if Balinese pop music wants to be accepted in a tourism business parallel to traditional music products which are already consumed by tourists.

Keywords: Balinese pop music, artists/musicians, tourism products, tourists, tourism industry.

INTRODUCTION

Tourism business has become one of the important sectors that sustain the economy. One of the regions (provinces) in Indonesia which economy is largely supported by the tourism sector is the Province of Bali. In Bali, the role of tourism for the economy has surpassed previously dominant agriculture where, in the past, agricultural activity was actually the basis for the development of Balinese culture which artistic aspect then turned into a tourism product. In Bali, the development of the tourism industry has started since the early 20th century (early 1900s) but began to grow rapidly since the 1950s and especially 1960s when Bali Beach Hotel in Sanur, Denpasar, and

Ngurah Rai International Airport in Tuban, Badung, opened. Since the 1990s, Bali has been almost identical to tourists and the tourism industry. The era of industrialization of tourism has begun. In recent years, Bali has been visited by five to six million foreign tourists per year. Various tourism companies, such as travel agents, transportation, hotels, restaurants, entertainment venues, souvenir shops, and supporting facilities and infrastructure, are scattered in various tourist destinations.

The local culture of Bali is the main factor causing the success of the tourism industry in Bali. The importance of culture for Bali tourism destinations is evidenced by the cultural tourism paradigm as stated in Bali Local Regulation (Peraturan Daerah Bali) Number 3/1974, then Bali Local Regulation Number 3/1991, and Bali Local Regulation Number 2/2012 which is still applied until now (Mudana, Utama, and Widhari, 2017 <<https://ojs.unud.ac.id/index.php/ecs/article/view/33150>>; Mudana, Utama, and Widhari, 2017a <<https://ojs.unud.ac.id/index.php/kajianbali/article/view/35152>>; Mudana, Utama, and Widhari, 2017b <<http://ojs.pnb.ac.id/index.php/SOSHUM/article/view/717>>; Utama, Mudana, and Astawa, 2017 <<http://ojs.pnb.ac.id/index.php/IJASTE/article/view/536>>).

In addition to local culture such as traditional arts (different genres of dance like *dramatari* and various traditional music), there is also modern arts based on Balinese culture, such as Balinese pop music. Indeed, Balinese pop music can be a potential for the development of the tourism industry in Bali. Nowadays, it actually does not develop as a tourism product that can attract the attention of tourists. Balinese pop music is almost never noticed by foreign tourists. This is an interesting issue to study because Balinese pop music has been developed for a long time and even has many good artists/musicians and, on the other hand, Bali tourism is growing so rapidly.

RESEARCH METHODS

This research is done using a qualitative approach. It intends to understand the phenomenon experienced holistically by the subject of the research, through description way in the form of words, in a special context that is natural and by utilizing various scientific methods (Moleong, 1990: 6). The way how it is revealed is descriptive. As a literature study, the authors use a variety of literature in the writing. Data analysis is

done through qualitative data analysis, which according to Miles and Huberman (1992: 44) consists of data reduction, data presentation, and conclusion.

RESULTS AND DISCUSSION

In general, pop music is a type of music that is easily heard with lyrics that are commercial because it undergoes commercialization in the field of (music) industry. In the lyrics, pop music is easily consumed by listeners. What pop songs/music and pop singers/musicians do is something that can be enjoyed instantly. In this case, in Indonesia, "pop music" is almost identical to *dangdut* (a music genre which is very popular among the lower classes) because *dangdut* is also part of "popular music" (Seneviratne, 2012: 78-79). Even *dangdut* has its own cultural identity in the Indonesian society (Weintraub, 2012).

Many experts say pop music is designed to achieve economic success (Mack, 1995; Storey, 2004, 2006; Budiarto, 2001). This is the most common understanding. But there is also popular music that is not made solely for commercial success but to make musicians or singers famous for music. In addition, there are also many songs and music designed for economic gain, but in reality they are ultimately less popular and less liked by the public. On the other hand, many songs are regarded as pop songs simply because they are often played on radio or television but are not particularly well known for being disliked.

Balinese pop music is a blend of (universal and global) pop music genres and Balinese cultural entities especially in terms of language, musicality, and presentation (Ardini, Wirawan, Suarka, and Sugiarta, 2015 <<https://ojs.unud.ac.id/index.php/ecs/article/view/18406>>; Ardini, 2016 <<http://erepo.unud.ac.id/id/eprint/10610>>). This is a genre of pop music with Balinese language (lyrics) and culture in a way how singers/musicians present songs/music. It also has various genres and nuances, as stated in the study of Darmayuda (2007) and Ardini (2016 <<http://erepo.unud.ac.id/id/eprint/10610>>). But the language used since the early days of music development continues to shift from traditional Balinese to a more modern language.

As the name suggests, Balinese pop music is an integral part of the pop music family. In its history in Bali, it evolved from "gegendingan (*lagu-lagu rakyat* or folk songs)", to "Balinese song (*lagu Bali*)", and finally to "Balinese pop music". The "Balinese song" has evolved into "Balinese pop music" since Anak Agung Made Cakra and Band Putra Dewata released the album/song "Kosir Dokar (The Coachman or Dokar Driver)" in the 1970s. Listibya Propinsi Bali Seksi Musik (1986) wrote, this song was very popular in the 1970s.

Balinese pop music in modern times has finally followed the development of the growing social phenomenon in society (Dethu, 2011). This is not just for the economic reasons of the artists (musicians). The artists/musicians try to meet the aesthetic needs of humans with the aim of entertaining in addition to educating. But this idealism seems to be shifting from these needs to entertainment only. Here, Balinese pop music provides social and economic functions at the same time. It can provide musicians (songwriter, singer, musician, arranger, producer, recording studio, etc.) welfare in addition to certain popularity.

Balinese pop artists/musicians come from Balinese society. Balinese pop music involves many parties. They are primarily actors of the related industry, i.e. artists/musicians, producers (production houses and recording studios, music stores and outlets, and event organizers) supported by the media, governments, and of course the people of Bali who are generally the actual and potential market, as direct or indirect music consumers (Ardini, Wirawan, Suarka, and Sugiarta, 2015 <<https://ojs.unud.ac.id/index.php/ecs/article/view/18406>>; Ardini, 2016 <<http://erepo.unud.ac.id/id/eprint/10610>>).

However, the fact that Balinese pop music became a music industry (or market-based music) began to emerge from the 1990s as new technological developments, economic systems, and new musical cultures led to the existence of recording studios, artists/musicians, and products (Frith, 1988; Frith, 2006). In this case the role of media has greatly helped the development of Balinese pop music, especially the role of Bali TV since the 2000s (Ardini, Wirawan, Suarka, and Sugiarta, 2015 <<https://ojs.unud.ac.id/index.php/ecs/article/view/18406>>; Ardini, 2016 <<http://erepo.unud.ac.id/id/eprint/10610>>).

Industrialization of Balinese pop music in the province of Bali has been going on for two and a half decades, marked by its massive production, distribution, and consumption in the society. In relation to the production in the 1990s, a male singer named Widi Widiana from Kuta, Badung, became an icon in the industrialization (Darmayuda, 2007). His most famous song was "Sesapi Putih (White Bat)". Of course, the industrialization is made possible by technologization (Frith, 1988; Frith, 2006), in this case the emergence of digital CD (compact disc) technology that began to replace analogue cassette in its production.

Balinese pop music compositions today use modern musical instruments, such as keyboards, guitars, or drums, but are often mixed with traditional music (*gangsa*, *kendang*, *cengceng*, *suling*, etc). But the traditional musical instruments in music began to be abandoned and replaced by modern musical instruments. Such instruments should not be underestimated given that it is a cultural heritage.

The theme of Balinese pop songs in the early development of Balinese pop music is very diverse ranging from religious messages (a thanking to Ida Sanghyang Widhi Wasa or God Almighty), natural beauty, compassion, local wisdom, and real practice of the daily life of Balinese people. The subsequent development of these themes focuses much on human relationships, especially the relationship between men and women in the context of love or love affairs (or affection in a narrow special sense).

The existence of Balinese pop music in Bali is manifested in a band or solo artist/musician presenting new musical artwork that brings good condition to music atmosphere in Bali. Many artists/musicians and their works appear and compete to sell the best music products to the people of Bali. Since then the Balinese have become accustomed to the music for the sake of their entertainment. In this case, there are many famous names in the current music range, ranging from Widi Widiana, Dek Ulik, Raka Sidan, to several groups such as KIS Band and [XXX].

In fact, the tourists who visit Bali prefer to listen and attend traditional Balinese music performances such as *gamelan* (traditional gong) Bali to Balinese pop music. The traditional music is closely associated with the execution of religious rituals. Hinduism becomes a strong supporting factor that makes such a music exist. Its preservation in

every single *banjars* (sub-hamlets) and traditional villages in Bali makes the music survive from generation to generation.

There are a number of factors that influence the lack of the tourists' interest in Balinese pop music in the tourism industry. The main purpose of tourists coming to Bali is to enjoy the cultural tours that are served and not to enjoy modern pop music, including Balinese pop music. The tourists prefer to enjoy the traditional arts of Bali that can not be found in their country. They do not come to Bali to enjoy the modern things they always meet in their own country. According to Jackson (1989), tourists look for something new and different which they do not have in their culture or environment of their everyday life. They want a so-called inversion.

Tourists who come to Bali are dominated by foreign tourists. In their country, the development of pop music has grown, so a musical genre like Balinese pop music has not been considered unique. Moreover, the tourists do not understand the Balinese language and indeed they come to Bali just for a holiday to enjoy the beauty of nature and especially the culture of Bali, not to learn the Balinese language.

Relationship between men and women dominates the themes of Balinese pop music in the market. Such a theme can inhibit the acceptance of such a music in the tourism industry. Balinese pop artists (musicians) are not dare to get out of the musical path at this time. They are still too nailed to the past things donated by their seniors. This is what makes Balinese pop music can not develop in the tourism industry. The artists/musicians are less willing to do the development of Balinese pop music.

One of the important aspects that led to the lack of interest in Balinese pop music in the tourism industry is the lack of promotional media used to promote the music to domestic and foreign tourists. In fact, according to Ardini, Wirawan, Suarka, and Sugiarta (2015 <<https://ojs.unud.ac.id/index.php/ecs/article/view/18406>>) and Ardini (2016 <<http://erepo.unud.ac.id/id/eprint/10610>>), the media plays a very important role in promoting pop culture, such as pop music, including Balinese pop music. It is proved by the case of Balinese pop music itself in Bali.

Promotion is an effort used to promote any musical genre. In this age of modernization and globalization, there are many media campaigns that can be used to promote any musical product, namely internet and social media, such as facebook,

tweeter, instagram, and so forth. If Balinese pop music is packaged due to the needs of tourists and well promoted, then this music will be one of the actual tourism products that can promote the economy of society in the region, especially the one in the music industry, including the artists/musicians. It is one of the potential cultures in Bali that can be turned into tourist products if the process of creating the songs is given attention to aspects of the needs of the tourists themselves.

Balinese pop music basically has opportunities to grow and enter the tourism industry and become a tourism product. One of the things that can be done is to promote it professionally. Distribution and marketing as well as the frequency of performances of Balinese pop music is still less intense in comparison with the traditional Balinese music.

Nevertheless there is also an interesting phenomenon in the relationship of Balinese pop music and the tourism in Bali. In fact, there is a spectacle music festival which is very much favored by the public and also the (foreign) tourists, namely Soundrenaline. Since the show was first held a few years ago, it can be said it is a pioneer of music festival at least in Bali. This event is able to amaze thousands of visitors. The number of viewers and spectators and the stage that is always majestic make Soundrenaline the Indonesia's largest music festival in Bali. Of course Soundrenaline is great because Bali is a popular international tourism area. Another thing that makes Soundrenaline a special event is the fresh concepts raised in each edition. In more than a dozen times Soundrenaline does not stop at one style, but instead explores new possibilities that can make it more meaningful and valued. The point is, Soundrenaline often invites local singers and bands in Bali. Last year, Lolot n Band and Nanoe Biroe were invited to perform so that that Balinese pop musicians have spaces in improving the quality of musicality on a wider stage both nationally and internationally.

It is known that consumption of Balinese pop music generally comes from the local community (ethnic), that is those who live in the province of Bali, especially the Hindu followers. When the music is performed on big events like Soundrenaline, that is an opportunity for the local pop artists/musicians to develop themselves.

CONCLUSIONS AND SUGGESTIONS

Balinese pop music has positive implications for the Balinese people, especially in terms of economic improvements. This music is also a means of the Balinese teenagers to channel and develop their musical talent. Of course, the attention from various circles is needed to support this music growing. The government needs to create events involving Balinese pop music so that the music is not stagnant.

Balinese pop music at the moment is actually pretty good from the aspect of music and songs or from aesthetical perspectives. Indeed, it is really favored by various social system in the Balinese society. But the artists (musicians) are expected to be more creative in creating themes, melodies, lyrics, and nuances so that the products created are in accordance with the existing era. This is because the lyrics of Balinese pop music are easy to understand, especially by the young people. Most of the music is dominated by themes of romance that are highly relevant to teenagers and young people. But the lyrics in Balinese pop music can only be understood by local people, while tourists from outside Bali are unable to understand the meaning of the lyrics in the songs. In this case, the language in the lyrics can sometime be mixed with English version for instance so that the tourists can follow the songs sung.

For foreign tourists in general, Balinese pop music is still less attractive than traditional Balinese music. From the point of view of the foreign tourists, listening to pop music is commonplace because basically, pop music comes from western music. Meanwhile, Balinese pop music uses scales (*tangga nada*), melody, harmonization, and musical instruments that are still thick with western musical elements. The tourists are usually looking for something new. Therefore the choice of the tourists falls on unique musical tradition which has its own identity and never been heard or seen in their country of origin.

The traditional music in Bali has already gone international, but Balinese pop music is still developing in the local area only. In fact many Balinese artists are very talented in the field of Balinese pop music. The government needs to cooperate with the music industry (including Balinese pop artists/musicians) and the tourism industry to make the music accepted by tourists in the tourism business.

Balinese pop music actually has enormous potential in the tourism industry. But in reality it is still very difficult to become tourism products. This is a real problem that needs to be solved. If packaged and promoted well, Balinese pop music will be one of the tourism products that can promote the economy of society and the region.

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