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TIME SCHEDULE THE 2nd BALI INTERNATIONAL TOURISM CONFERENCE " MILLENNIAL TOURISM " Creative Strategies Towards Sustainable Tourism Development in the Millennial Era 8th – 10th NOVEMBER 2018 DATE TIME ACTIVITY VENUE 7 Nov 2018 19.00-21.00 Welcome Dinner by Invitation To be stated in the invitation 8 Nov 2018 08.00 – 09.00 Registration Theatre Room at Medical School Building 4th Floor 09.00-10.00 Dance Performance Opening Ceremony: \* Indonesia Raya Song \* Praying \* Report by The Conference Chairman \* Speech by Rector of Udayana University \* Speech by Governor Bali \* Formal Opening the Conference by Tourism Minister of Republic of Indonesia 10.00-10.30 Keynote Speech by Tourism Minister of Republic of Indonesia 10.30-11.00 Morning Break 11.00- 11.30 Keynote Speech by Dr. Chris Bottrill (Chairperson of Pata Board Member) 11.30- 12.00 Question and Answer 12.00-13.00 Lunch 13.00-13.30 Invited Speakers 1 – Professor Noel Scott (Professor and Deputy Director, Griffith Institute for Tourism at Griffith University) 13.30-14.00 Invited Speakers 2 – Prof. Dr. I Komang Gede Bendesa (Professor at Udayana University, Indonesia). 14.00-14.30 Question and Answer 14.30-15.00 Afternoon Break Postgraduate Program Building 15.00-16.30 Parallel Session 1 (Room A, B, C, D) 16.30-18.00 Parallel Session 2 (Room A, B, C, D) 18.00-20.00 Dinner NDBCC Nusa Dua DATE TIME ACTIVITY VENUE 9 Nov 2018 08.00 -09.00 Registration Theatre Room at Medical School Building 4th Floor 09.00-09.30 Invited Speakers 3 – Oliver Libutzki (Senior Regional Director of Agoda) 09.30-10.00 Invited Speakers 4 – Professor Xu Honggang (Professor at Sun Yat Sen University and vice Chairman of China Tourism Geography Commission) 10.00- 10.30 Q & A 10.30-11.00 Morning Break Postgraduate Program Building DATE TIME ACTIVITY VENUE 9 Nov 2018 (continue) 11.00-12.30 Parallel Session 3 (Room A, B, C, D) Postgraduate Program Building 12.30-13.30 Lunch 13.30-15.00 Parallel Session 4 (Room A, B, C, D) 15.00-16.00 Parallel Session 5 (Room A, B, C, D) 16.00-16.30 Afternoon Break 16.30-17.00 Waiting for transportation to Gala Dinner Venue. Meeting point at

Postgraduate Proob Podatros Lby 17.00-18.00 Transfer to Gala Dinner Venue Gala Dinner Venue at Gedung Kertha Ghosana Government Office of Badung Regency 18.00-18.10 Opening Performance 18.10-18.20 Opening by MC 18.20-18.30 Opening Speech by the Conference Chairman 18.30-18.50 Speech by Dinner Host (Regent of Badung) 18.50-19.00 Best Paper Awarding Announcement 10.00-20.00 Dinner with Performance 20.00-20.10 Closing Speech by Dean Faculty of Tourism Udayana University 20.10-20.25 Closing Performance 20.25-20.30 Closing Session by MC 20.30-21.30 Going back to Udayana University

DATE	TIME	ACTIVITY	VENUE
10 Nov 2018	08.00-08.30	Gathering for Post Conference Tour (extra payment Rp.75,000 for the tour)	Podatros Lby
	08.30-10.00	On the way to Destination Destination: Taman Ayun Temple Sangeh Monkey Forest Tourism Village of Bongkasa Pertiwi	
	10.00-12.30	Activities at Destination	
	12.30-13.00	Lunch at the last destination	
	13.00-14.30	Going back to Udayana University	
	14.30	Arrive at Udayana University, Denpasar	Podatros Lby
		Parallel Session 1 (Room A) Tourism Trends in the Millennial Era	No Time Paper Author(s) Venue 1
	15.00-15.15	1 What Drive Foot Traffic to The Local Coffee Shop? The Antecedent and Consequent of The Brand Love Ferdi Antonio & Kurnia	Room A Postgraduate Building, Third Floor, (R3.07)
	15.15-15.30	2 Halal Tourism from Indonesian Muslim Perspective Dina Hariani	3
	15.30-15.45	3 Dominant Attributes of Perception Shafer and Loyalty of Tourists Visiting to Tourism Destination of Sanur, Bali, Indonesia Made Antara & Ni Luh Ayu Nusantini	4
	15.45-16.00	4 Development Strategy of Jooging Track as Tourist Attraction in Anggabaya Village, Penatih, Denpasar I Nyoman Sudiarta & Putu Eka Wirawan	5
	16.00-16.15	5 Problems and Prospects of Peace Tourism in Post-War Sri Lanka: A Policy Challenge in The Millennial Era Palliyaguruge Ravindra Chandrasiri	6
	16.15-16.30	Q & A Parallel Session 1 (Room B) Sustainable Tourism and Destination Management	No Time Paper Author(s) Venue 1
	15.00-15.15	Impacts of Transformational Leadership on Effective Implementation of CSR 2.0	

- The Case of Croatia Tea Golja Room B Postgraduate Building, Third Floor, (R3.10) 2 15.15-15.30 The Limitation Tourism Destination Land in Lembang, West Java Erry Sukriah, Janianton Damanik, Tri Widodo & Chafid Fandeli 3 15.30-15.45 Alas Kedaton Tourist Attraction : Model of Indigenous Community-Based Tourist Attraction Management Ida Bagus Gde Pujaastawa & I Putu Sudana 4 15.45-16.00 The Antecedents of Loyalties: A Quantitative Perspective of Cultural Destinations in Bali Eka N. Kencana 5 16.00-16.15 Gender perspective of constraints over start-up of small Scale enterprises in Sri Lankan Tourism industry Saman Handaragama & Kyoko Kusakabe 6 16.15-16.30 Q & A Thursday, 8 November 2018 Thursday, 8 November 2018 Parallel Session 1 (Room C) Ecotourism and Rural Tourism Parallel Session 1 (Room D) Cultural & Heritage Tourism and Festival No Time Paper Author(s) Venue 1 15.00-15.20 The Role of Ecotourism in Sustainable Development Bardees Taher Room C Postgraduate Building, Second Floor, (R3.08) 2 15.20-15.40 New Institutional Economics Approach

Towards Sustainable Tourism: A Community-Based Ecotourism in Nglanggeran Village Indonesia Anggi Rahajeng & Niken Maharani 3 15.40-16.00 The Correlation Motivation of Visit to Tanah Lot Toward Interest With an Agro Farm Visit in Tabanan Bali I Gusti Bagus Rai Utama & Ni Luh Christine Prawita Sari Suyasa 4 16.00-16.20 Willingness to Pay for Resource Resilience Conservation Areas (Study of Menjangan Island Site Connectivity in West Bali National Park) Muhamad 5 16.20-16.30 Q & A No Time Paper Author(s) Venue 1 15.00-15.20 Conceptual Model for Mutual (Host-Guest) Authentication of Intangible Cultural Heritage Shahida Khanom, Noel Scott, Millicent Kennelly & Brent Moyle Room D Postgraduate Building, Ground Floor, (RG. 02) 2 15.20-15.40 Tourist's Perception toward the Cleanliness of Public Toilet in Tourist Attractions in Bali I Wayan Sunarsa 3 15.40-16.00 The Effect of Tourist Attraction and Tourism Facilities Toward Visitor Satisfaction in Sindang Barang Cultural Village, Bogor Regency Maidar Simanihuruk 4 16.00-16.20 The Role of Millennials on Preserving Heritage Asmyta Surbakti & Vanesia Amelia Sebayang 5 16.20-16.30 Q & A Thursday, 8 November 2016 Thursday, 8 November 2018 Parallel Session 2 (Room A) Tourism Trends in the Millennial Era No Time Paper Author(s) Venue 1 16.30-16.45 Enhancing Cultural Heritage Tourism Experience with Augmented Reality Technology in Bali Gde Indra Bhaskara Room A Postgraduate Building, Third Floor, (R3.07) 2 16.45-17.00 Is it a Good Opportunity to Promote Sustainable Tourism to Millennial Generation through Volunteer-Tourism? Hendrie A. Kusworo & Ayudhira Pradati 3 17.00-17.15 Engaging Today's Digital Traveler Yusuf Ijsseldijk 4 17.15-17.30 Tourism Stakeholders' Readiness for Halal Tourism in Bandung City Vany Octaviany 5 17.30-18.00 Q & A Parallel Session 2 (Room B) Sustainable Tourism and Destination Management No Time Paper Author(s) Venue 1 16.30-16.45 Green Jobs: Awareness of Sustainable In Tourism Sector Theodosia C. Nathalia & Yustisia Kristiana Room B Postgraduate Building, Third Floor, (R3.10) 2 16.45-17.00 Tourism Service Language in Kintamani Agrotourism: An Ethnographic Study of Speaking Made Budiarsa & Yohanes Kristianto 3 17.00-17.15 Jamu and Its Current Representation in Modern Tourism Industry Tuti Elfrida 4 17.15-17.30 A Study to Identify Causes and Effects of Coastal Erosion in Calido Beach of Sri Lanka K.B.P.C.A. Wijerathne & K.V.D. Edirisooriya Menike 5 17.30-17.45 Commodification Sundanese Traditional Art as Trial For Preservation Through Development Cultural Tourism at Bandung City Dendi Gusnadi 6 17.45-18.00 Q & A Thursday, 8 November 2018 Thursday, 8 November 2018 Parallel Session 2 (Room C) Ecotourism and Rural Tourism Parallel Session 2 (Room D) Not in Used No Time Paper Author(s) Venue 1 16.30-16.45 Evaluating Types of Tourism Potential of The Horton Plain National Park in Sri Lanka K.V.D. Edirisooriya Menike & K.B.P.C.A. Wjerathne Room C Postgraduate Building, Second Floor, (R3.08) 2 16.45-17.00 Assessing of Mangrove Biodiversity for Ecotourism Area Development in West Sulawesi Abdul Malik, Abd. Rahim, Uca Sideng & Jamaluddin Jumaddin 3 17.00-17.15 The Public Perception of Government Policy in The Arrangement of Badung River as Tourism Attractions (Case Study Park Kumbasari,

Denpasar) Made Trisna Semara & Komang Ratih Tunjungsari 4 17.15-17.30 Roles of Community Leaders in Developing Dieng Kulon Tourist Village, Central Java, Indonesia Bakri, Janianton Damanik, Hendri Aji Kusworo & Chafid Fandeli 5 17.30-17.45 Green Village Destination as The Tourism Development Concept In Pelaga, Petang, Badung Regency A.A.Ayu Arun Suwi Arianty, I Nyoman Urbanus & I Made Trisna Semara 6 17.45-18.00 Q & A No Time Paper Author(s) Venue 1 16.30-16.45 Room D Postgraduate Building, Ground Floor, (RG.02) 2 16.45-17.00 3 17.00-17.15 4 17.15-17.30 5 17.30-18.00 Q & A Thursday, 8 November 2018 Thursday, 8 November 2018 Parallel Session 3 (Room A) Consumer Behavior in Tourism No Time Paper Author(s) Venue 1 11.00-11.15 Leisure travel behavior of generation Y & Z at the destination and post-purchase Ivliecaž Aleri Room A Postgraduate Building, Third Floor, (R3.07) 2 11.15-11.30 Motivation Towards Inbound Tourism: a Study of Middle East Tourist Dhanik Puspita Sari 3 11.30-11.45 Golfers' yaies i n Bali: The Causality Amongst Motivation, Satisfaction, and Loyalty Panudiana Kuhn 4 11.45-12.00 Happiness Tourism: The Factor and Level of Happiness for Tourists that Staying in Sanur Nyoman Ariana 5 12.00-12.15 Foreign Tourist Characteristic and Perceptions in Millenial Era in Sanur, Bali Komang Ratih Tunjungsari 6 12.15-12.30 Q & A Parallel Session 3 (Room B) Tourism Policy, Planning, and Development No Time Paper Author(s) Venue 1 11.00-11.15 Challenges and Strategic Planning for Sustainable Development for North Bali Putu Indah Rahmawati Room B Postgraduate Building, Third Floor, (R3.10) 2 11.15-11.30 Analysis of Regional Regulation No.

2 Year 2015 on Prohibition of Street Vendors in Urban Parks and Public Area and its Impact to Local Tourists Interest to Visit Puputan Badung Park Nyoman Surya Wijaya, I Wayan Eka Sudarmawan & I Gusti Made Sukaarnawa 3 11.30-11.45 Learning fapan's tegrern Establishing a Tourism Program Management Office (TPMO) for Indonesia Ahmad Mujafar Syah 4 11.45-12.00 The Geotour Guide Competency on Hazard Management in Batur Geopark, Bali, Indonesia Bhayu Rhama 5 12.00-12.15 Community Involvement in Tourism Towards Sustainable Tourism Destination: A case study of Sanur in Denpasar, Bali. Agung Suryawan Wiranatha, I.B.G Pujaastawa and Eka N. Kencana 6 12.20-12.30 Q & A Friday, 9 September 2018 Friday, 9 November 2018 Parallel Session 3 (Room C) Ecotourism and Rural Tourism Parallel Session 3 (Room D) Cultural & Heritage Tourism and Festival No Time Paper Author(s) Venue 1 11.00-11.15 Study of Carrying Capacity and Memorable Tourism Experience in Cikadu Tourism Village, Banten, as A Tourism Destination Nungky Puspita & Fahrurozy Darmawan Room C Postgraduate Building, Second Floor, (R3.08) 2 11.15-11.30 Tourism Conflict Resolution using System of Banjar in Taro Kaja, Tegalalang, Gianyar, Bali I Nyoman Sukma Arida 3 11.30-11.45 Role of Children in The Production of Seaweed Seeds in Nunukan District, North Kalimantan Augusta Ika Prihanti Nugraheni, Bima Setya Nugraha, Lana Prihanti Putri & John Suprihanto 4 11.45-12.00 Added-value for Farmers from Cultural Heritage Tourism

at Jatiluwih, Tabanan, Bali. I Gusti Ayu Oka Suryawardani 5 12.00-12.15 6 12.15-12.30 Q & A No Time Paper Author(s) Venue 1 11.00-11.20 Organisational Culture: Using Storytelling as A Key Element in Creating Tourism Product Morena Paulisic & Marli Gonan Bozac Room D Postgraduate Building, Ground Floor, (RG. 02) 2 11.20-11.40 What Does It Take to Branding The Music Festival? Antecedents and Consequents of the Audience Happiness Ferdi Antonio & Jevita Andini Ginting 3 11.40-12.00 Visitor satisfaction attending festival in Bali: Case of Sanur Village Festival 2018 I Gusti Ayu Dewi Hendriyani 4 12.00-12.20 Exploring Tourists'Experience in Bulling Bali Dive Festival (BBDF) : a Case Study of Memorable Event in Bali Luh Yusni Wiarti 5 12.20-12.30 Q & A Friday, 9 November 2018 Friday, 9 November 2018 Parallel Session 4 (Room A) Consumer Behavior in Tourism No Time Paper Author(s) Venue 1 13.30-13.45 Descriptival of Visiehavior, ase of segment market Putu Saroyini Piartrini Room A Postgraduate Building, Ground Floor, (RG.01) 2 13.45-14.00 The Influence of Brand Performance and Service Quality Towards Guest Decision to Stay at Four-Star Hotel in Tangerang Julita, Diena Mutiara Lemy & Rahmat Ingkadijaja 3 14.00-14.15 Study of Characteristics and Motivation of China and Japanese Tourists Visiting Bali I Made Sendra, Ni Made Oka Karini & Ni Luh Supadmi 4 14.15-14.30 5 14.30-14.45 6 14.45-15.00 Q & A Parallel Session 4 (Room B) Homestay in the Millennial Era No Time Paper Author(s) Venue 1 13.30-13.45 Local Entrepreneurship Capital on Tourism Accommodation Business in Nusa Penida, Klungkung Regency I Wayan Darsana Room B Postgraduate Building, Third Floor, (R3.10) 2 13.45-14.00 Effect of Implementation of Corporate Social Responsibility (CSR) and Good Corporate Governance (GCG) on Employee Performance at Puri Saron Hotels in Bali Natalia Sri Endah Kurniawati & Ni Luh Putu Sri Purnama 3 14.00-14.15 The Quality and Role of Homestay as Part of Product Development of Kemiren Tourism Village, Banyuwangi Yustisia Pasfatima Mbulu 4 14.15-14.30 Comparative Study of Homestay Management in Gubugklakah and Ngadisari Muhammad Iqbal Rosyidi 5 14.30-14.45 6 14.45-15.00 Q & A Friday, 9 November 2018 Friday, 9 November 2018 Parallel Session 4 (Room C) Cultural & Heritage Tourism and Festival Parallel Session 4 (Room D) Cultural & Heritage Tourism and Festival No Time Paper Author(s) Venue 1 13.30-13.45 Peace Tourism: Harmonization and Tourist Attraction in Monument Ground Zero Kuta Bali Nyoman Ariana Room C Postgraduate Building, Second Floor, (R3.08) 2 13.45-14.00 Commodification of Hindu Ashram in Bali Tourism I Gede Sutarya 3 14.00-14.15 Wellness Tourism in Puncak West Java Indonesia Area Sri Pujiastuti 4 14.15-14.30 The Impact of Online Food Delivery Services on Culinary Tourism Pattern in Yogyakarta, Indonesia Eska Nia Sarinastiti & Nabilla Kusuma Vardhani 5 14.30-14.45 Tourists Satisfaction in The World Cultural Heritage Site, Borobudur Temple, Indonesia Janianton Damanik, Budi Faisal, Ricky Avenroza & Sri Endah Nurhidayati 6 14.45-15.00 Q & A No Time Paper Author(s) Venue 1 13.30-13.45 Opportunities and Challenges for The Development of Tourism Education Model for Tourism Groups in Ancient Village

Nyoman Dini Andiani, Ni Made Ary Widiastini & Putu Gede Parma Room D Postgraduate Building, Ground Floor, (RG . 02) 2 13.45-14.00 Product Innovation in The Cultural Tourism: Some Evidences From Samosir Island, Indonesia Janianton Damanik, Y. Arisnani & A. Widaningrum 3 14.00-14.15 Spiritual Tourism Development Strategy in Kampung Budaya Sindangbarang Pasir Eurih Village, Bogor Seruni Dinitri 4 14.15-14.30 Risk Analysis Based On ISO 31000:2009 On The Optimization Model For Developing Spiritual Tourism Destinations Yuviani Kusumawardhani 5 14.30-14.45 6 14.45-15.00 Q & A Friday, 9 November 2018 Friday, 9 November 2018 Commodification of Hindu Ashram in Bali Tourism By I Gede Sutarya Institut Hindu Dharma Negeri Denpasar Email: sutarya@yahoo.com Disampaikan pada: the 2nd Bali International Tourism Conference Millennial Tourism " Creative Strategies Towards Sustainable Tourism Development in the Millennial Era " Udayana University-Bali, 8th – 10th November 2018 Abstract Foreign tourists have begun to be interested in enjoying life to Hindu ashram entering the 2000s. This has led to new products in spiritual tourism.

The development of ashram into tourism products threatens the mandate of Cultural Tourism Regulation which mandates the guarding of Balinese cultural vision in tourism business. Therefore, this article describes the development of products Hindu ashram, the opinion of foreign tourists, and the process of commodification Hindu ashram in Bali tourism. This paper comes from qualitative research with descriptive statistical data analysis as a complement. This research uses the approach of product development theory, market segmentation theory and commodification theory.

This research results reveal the facts that there was a process of Hindu ashram development as a tourism product oriented health benefits for foreign tourists. This product development is conducted to target Australian and American markets with the age of foreign tourists between 20 - 50 Years which is a productive age that have a high risk of stress level. It shows that the commodification Hindu ashram that can be seen from the process of change into a product and modification ashram to hotel to get closer to the consumer.

Keywords: Hindu Ashram, Tourism Product, Commodification Introduction Background Since the movie "Eat Pray and Love" was published in 2006, Balinese spiritual culture began to become a part of Bali's tourism industry. Hotels and luxury villas are beginning to provide spiritual services such as malukat (water purified), yoga, meditation etc. Packages for meeting with Balinese spiritual figures are also sold by online. Those indicates that the spiritual originating from religion or belief has entered into the tourism. Its development is not only happening in Bali, but also in India, South Africa, the United States and other countries (Sutarya, 2016).

In Bali tourism, the attraction of spiritual masters has begun to be seen by foreign tourists since 1977, when I Ketut Arsana began yoga teaching in Ubud. After this year, Ratu Bagus Ashram in Muncan, Karangasem developed around 1993. After the 2000s, various ashram developed in some places of Bali (Sutarya, 2016: 86-87). Its development influenced by the demand increasing of spiritual services since 2000 (Sutarya, 2016: 217). Research Objectives The development of Hindu ashram into tourism, is a part of the business development in tourism business because there is a money flow in the process.

Some ashram mentioned the money as dana punia (donation) for room and yoga teacher services, but the implementation of donation by fix tariff is dangerous for the Balinese culture such as for example Munivara and Ratu Bagus Ashram fixed 150.000 Indonesia rupiahs donation which it is same as a price. The fixing of donation is potentially contrary to the vision of Balinese tourism culture. Based on the **Regional Regulation No. 2** of 2012 on Tourism Culture Article 8 (2) mentioned tourism business should be characterized by Balinese culture, have a vision to preserve Balinese culture and participate in the development of Balinese culture.

Its money as a fix donation can degrade Balinese culture, which derives from the concept of ngayah (voluntary), it changes to the mabayah (paid) so that it is not in the mandate of regional regulations on cultural tourism. The gap between the concept of preserving Balinese cultural vision and the facts of cultural products in the tourism industry become the research problems those are the development of Hindu ashram products, the opinions of foreign tourists, and the process of Hindu ashram commodification in Hindu ashram related in Bali tourism. Literature Review The article on the commodification of Hindu ashram is the first article related to educational instruments for Hindus in Bali tourism.

Previous articles on commodification related religious are the commodification of religious ceremonies in tourism (Widyastuti, 2011), Commodification Pura Tirta Empul (Setiawan, 2011) and commodification barong dance in tourism (Subrata, 2012). Commodification of Hindu ashram was studied in Vrindavan, India (Carney, 2007). This study found the transformation of the ashram into a condo- ashram with a luxurious facility. But this study only mentions product form changing without commodification analysis.

The article based by research on product form modification, market segmentation and commodification has never been done, so this article is a new article which is complementary article for the spiritual aspects of Hinduism in tourism. Methodology This research conducted from 2017-2018 became the basis of this paper. This paper is a result of qualitative research by using descriptive statistics. The theory that used in this

paper are the tourism product development, market segmentation and commodification theory. Results and Discussion Hindu ashram as a center of Hindu education recognize in the Ramayana era.

In the Ramayana story, Dewi Sita who doubt her loyalty by Sri Rama settle in Rsi Walmiki ashram (Titib, 2004: 76). Ashram institutionalized in post-Buddhist era about 400 years BC by the Vinaya scripture which contain the rules in ashram life for Buddhist monks (Keene, 2006: 72). This influence came to Indonesia, it based information on the Negara Kertagama which reveals the ruins of Buddhist temples near Candi Kegenengan (Riana, 2009: 189).

In Bali, the inscriptions around the 12th century reveal the religious teachers of Shiwa for the Shiwa devotee and Dang Upadhyaya for Buddhists (Wiguna et al, 2008: 27). In the colonial era around the 19th century, Bali remains a relic of padukuhan and grya. The good relations of the local rulers and the colonial government with the pedanda (Balinese priest) who is the descendant of Mpu Nirarta as a cause grya better known than padukuhan (Reuter, 2005: 408).

In Post-colonial, modern Hindu movements take ashram models as a like in India to Bali as a reformers of Hindu traditions (Sutarya, 2017: 34). This modern ashram developed in Bali tourism later, because of its international network. In tourism, Hindu ashram is a man-made attraction based on the classification of four types of tourism attractions such as nature, man-made, historical buildings, and performances (Cooper, 2012: 154). The full factors of destination are natural resources, climate, culture, history, ethnicity, and convenience (Mill and Morrison, 2012: 19).

Therefore, the factors that cause the Hindu ashram have appeal are natural resource, climate, cultural, historical, ethnic, and accessibility factors. Bali has a good temperature for spiritual practices. It is a searching points for foreign tourists, because spiritual training requires good climate and natural environment. Hindu culture, historical background, and Balinese ethnic are main factors for the Hindu ashram development in tourism. Bali has a variety of tourism facilities that provide accessibility for foreign tourists to enjoy various attractions in Bali. These factors are related to the ashram development as a tourism product.

According the product development theory, there are three important things to develop product, such as core, tangible and augmented product (Seaton and Bennet, 1996: 121). The development of product is related to market segmentation. The relation between the development of the Hindu ashram as a tourism product to market segmentation is related to the commodification theory, because ashram which has the goal to prepare



the moksha (spiritual happiness) becomes ashram that prepares the tourists to get the benefit. The health benefit is a step to reach moksha, but for tourists, health become a goal, not a way to reach moksha. This is evident from the statement I Ketut Arsana who is the owner of Munivara Ashram.

Arsana said, foreign tourists come to ashram because they want to get healthy. After get healthy, he then gave spiritual lessons. Ida Pandita Ratu Bagus said the tourists will believe in his spiritual lessons after being cured of illness (Ratu Bagus, Interview July 6, 2017). The statement of Arsana and Ratu Bagus clarify the fact that the core products of the Hindu ashram are healthy. Its tangible products are healing by energy transfer services and yoga training as done by the both ashram. Munivara ashram organizes yoga and tantric exercises and the Ratu Bagus ashram organizes shaking training to get energy transfer.

Its augmented product is a familial relationship between gurus and students at Hindu ashram, because both ashram always built close relationship between guru and student. The familial relationships, energy transfer and yoga practice are spiritual paths which bring the consumer to get health benefit. Therefore, spirituality is the foreign tourists hope to get health. Suzan Brown (62) from Australia supports those statement, she said Australia could be a market target of Hindu ashram if the ashram could be a drug rehabilitation center, because Australia has many drug problems.

Drug rehabilitation facilities in Australia are also very limited, while need similar facilities abroad. "Australia has a lot of problems in drug, ashram can become a rehabilitation center for Australia people," (Brown, Interview June 6, 2017). The all statement indicate that the segmentation of ashram is a tourist who needs health by the spiritual alternative. Therefore, spiritual in this context is the way to get healthy, not healthy for spiritual. If the spiritual path to health is proven, spiritual teachings will be easily reached by foreign tourists as stated by Arsana and Ratu Bagus, owners of Hindu ashram.

These pragmatic goals that led to the segmentation of the Hindu ashram were secular countries which require alternative therapy. According the survey of 37 foreign tourists at the yoga training center in Ubud Tourism Area, 19 foreign tourists expressed interest in Hindu ashram. Of the 19 foreign tourists attracted to the Hindu ashram, there are 12 (63.16 percent) from Australia and 6 (31.58 percent) are from the United States. Foreign tourists who are attracted to the Hindu ashram, 47.4 percent are from the age of 36-50 years, 42.1 percent are from the age of 20-35 years and 10.5

percent come from age above 51 years. This means that foreign tourists who interested in the Hindu ashram come from countries those have high stress problems and from

productive ages that have high levels of stress. The results of this survey justify Arsana and Ratu Bagus statement that the main problem of foreign tourists who come to their ashram is a stress matter. Arsana states, stress is a problem for people in productive age, because they have working and relationships problem with colleagues.

This is the same with the results of a survey which indicate that tourists from the productive age interested in Hindu ashram. The data of the tourists purpose to the Hindu ashram for health indicate that there are changing in Hindu ashram, it is from facilities to get moksha to facilities to get healthy. Arsana said Hinduism canons teach that healthy is the way to reach moksha. Healthy is the first way to achieve a higher goal. It was also stated by Ratu Bagus that mental and physically health are the main conditions to get moksha. But the meaning of Hindu ashram in tourism has a different meaning, it is to achieve health.

Health is a core product of the Hindu ashram. The changing of cultural product to be commodity product in this case, is in accordance with Adorno's statement (in Dominic Strinati, 2009: 99) who reveals that the changing of product to be commodity also happened in cultural products, because the secret of success is a reflection of what is paid in the market. It is a logical consequence of historical materialism those reveal the fact that human conflict appears from physiological competition to survive and obtain food (Navicow in Scott, 2012: 134).

The statements of these critical figures reflected that every human have a tendency to commodify everything. This commodification is done in the form of giving and receiving benefits for humans in the exchange process. In the spiritual ways, this exchange takes form in education, health, counseling, training business, management theory and marketing (Carrete and King, 2005: x). The Carrete and King opinion is happened in the spirituality of Bali, which has changed into classes of education, health seeking and marketing. These forms are called commodification.

The process of commodification is not only happened in Hindu ashram, but also happened in barong art at Batubulan, Gianyar. Barong which was originally a sacred dance that has modified into balih-balihan (profane) while foreign tourists can enjoy it (Subrata, 2012). Hindu ceremony at Ceto Temple, Central Java also faced commodification due to the influence of tourism (Widyastuti, 2011). The changing is happened in prayer time and larger ceremonial equipment.

Therefore, commodification is not only happened from sacred to profane, but also the changing to adjust the product to be enjoyed by consumers. The commodification process in the Hindu ashram is happened on the changing function of the Hindu ashram

into a tourism facility, because the fund is determined as a tariff. Commodification is also happened in the form of expansion business, such as Munivara ashram for example has Hotel Omham Retreat to accommodate foreign tourists who have not been able to stay in the original ashram.

This modification signifies the product approach to the consumer for a wider consumer can enjoy the product. This business expansion is like the expansion of Mac Donald to Indonesia which is adjusted with the tastes of Indonesian people. Mac Donald looks original but the taste has been adjusted to the condition of Indonesia while it closer to the consumer. A product approach or product adjustment is a process which is found in the tourism business. Therefore, commodification in Hindu ashram is happened through adjustment with the consumer so the product can be enjoyed by consumers.

In the process of adjustment, there was a change in the form of dana punia (funds) which was originally voluntarily adjusted to a tariff that use the word "dana punia". The adjustment process also occurs through the expansion of ashram services into hotels that provide ashram services for foreign tourists who have not been able to enjoy ashram as happened at Omham Retreat which is an extension of the service of Munivara ashram. On the Ratu Bagus Ashram, the expansion of services takes place through the provision of villas near rivers reserved for certain tourists.

The expansion of services for certain segmentation of foreign tourists is a process of product development in tourism marketing. In this research, it is clear that commodification in the Hindu ashram is an adjustment and extension of service. The adjustment model is also happened on the commodification of religious ceremonies (Widyastuti, 2011), through time adjustments, but the extension of services is a model of commodification on the Hindu ashram in Bali. This is in contrast to that in Vrindavan, India which actually changed the ashram into condo-ashram (Carney, 2007). Hindu ashram in Bali does not change the form but create a new form to bring the product closer to the consumer (foreign tourists).

This new form is an extension of services so that ashram products can be enjoyed by more consumers with the same function for health through the spiritual path. This is in contrast to the commodification of barong dance at Batubulan which changed its form (Subrata, 2012), because its original form still exists but other services are made in order to be enjoyed by consumers with different functions from their original function. Its original function for sacred things, but its new form for performances alone. This model of service expansion in the Hindu ashram is a form of commodification involving capital and professional human resources.

The involvement of capital and professionals is one of the characteristics of mass tourism (Weaver, 1991). Hence, there has been a changing idea from voluntary service idea to mass tourism. Such modifications in cultures and religions are forms of mass industry that are criticized by cultural studies such as Adorno in his book *Culture Industry* ". In this critique, Adorno describes the manufacturing of cultural products in the form of films that can be enjoyed among the wider. This fabrication involves owners of capital, entrepreneurs and professionals who market these cultural products.

In this context, artists only become products marketed by the owners of capital, entrepreneurs and professionals. The Hindu ashram manufacturing formed into hotels, villas and other lodgings that have the feel of ashram bring up the so-called ashram as if or simulacrum. This has happened also in Vrindavan, India (Carney, 2007) where there is an ashram which has a luxurious facility called condo-ashram in Vrindavan devoted to spiritual seekers.

The condo-ashram is an ashram as opposed to the ashram image of a simple place and a place for restraint of material life. Therefore, commodification has built up the situation as if so foreign tourists actually do not achieve the real thing, but just achieve the unreal or shadow created. Unreal circumstances threaten the development of Bali tourism, because the tourist searching is authenticity which formed a uniqueness (Apostolakis, 2003: 802).

If Bali tourism cannot provide it, then there will be a gap the expectations and reality which is gave by tourist, dissatisfaction of tourists will be appear because of that. Dissatisfaction of tourists threaten the future of Bali tourism, because the tourism competition is getting tighter. In this competition, each destination seeks to provide authenticity expectations by providing authenticity, but tourism often only plays within the imagery area (Pitana and Gayatri, 2005: 47).

This imagery game is a criticism area in tourism studies, which is very dangerous **for the development of** Bali tourism. Because recently, a theory of falsehood or pseudo-experience and inauthenticity proposed in tourism critics (Pitana and Gayatri, 2005: 39). These criticisms can be true if its commodification continues. Therefore, Hindu ashram and tourism business should be separated. Hindu ashram teachers may do the tourism business to get funds for the ashram development, but it should be in the tourism business that it is not related to ashram.

The hotel business in ashram and the expansion of ashram activities into the tourism business will bring up the shadow circumstance which it will lead to a false experience according to tourism critics. Conclusion This article describes that the Hindu ashram

commodification in Bali tourism, appear in several things. First: the change function of ashram, it is from to get the spiritual goal into health. Second: from the change of Hindu ashram business to hotel forms to bring the ashram closer to the consumers who have the money. Both of these changes indicate the strong evidence of commodification.

This commodity builds the false experience that it is dangerous **for the development of** Bali tourism, because the searching of tourists is authenticity by its uniqueness. If foreign tourists get falsehood then it will be dangerous for the future of Bali tourism, because Bali tourism will not be able to give the expectations of foreign tourists. The development of the Hindu ashram into a tourism product connected with the game of image, by the formation of core products in the form of health with tangible products is a spiritual exercise and augmented product is a teacher and student relationship.

The product development is also followed by market segmentation in developed industrial countries with productive age groups of tourists, thus it is reflecting the expected benefits from product development. In the product development, it has been appeared a Hindu ashram modification into the form of hotels to get closer to the consumer. This change reinforces the commodification of the Hindu ashram into tourism characterized by the development of products which it is called simulacrum.

Its product development is dangerous for Bali tourism in the future, because tourism is a form of authenticity searching which if it is reduced, it will appear the dissatisfaction of foreign tourists. Therefore, Hindu ashram needs to create standards ashram which receive tourists so that it minimized the opportunities of commodification. It is necessary to keep authenticity in Bali tourism. Acknowledgement  
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