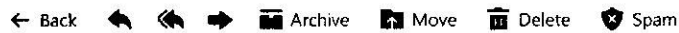


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## Abstract Acceptance Notification [Bali International Tourism Conference 2018]

Yahoo/Inbox

**Bali International Tourism**

To: sutarya@yahoo.com



Sep 8, 2018 at 10:18 AM

Dear author(s) / Mr. I Gede Sutarya

Thank you for submitting an abstract entitled "Commodification of Hindu Ashram in Bali Tourism" for consideration at the 2nd Bali International Tourism Conference which will be held on 8 – 10 November 2018 at Udayana University, Bali - Indonesia.

We are pleased to inform you that your abstract has been accepted for presentation at the conference. Full paper submission which will be due on 21 October 2018. Please find the template of full paper as attached.

To be included in the conference's program, at least one of the author(s) should be registered as a presenter. For the presenter's registration fee and method of payment, or any updated information, please visit our website at [www.balitourism.or.id](http://www.balitourism.or.id).

We look forward to your participation in the 2nd Bali International Tourism Conference in Bali.

Sincerely yours

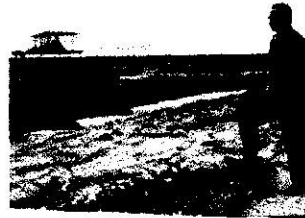
Dr. Agung Suryawan Wiranatha  
Organizing Committee Chairman



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 Update time zone

TIME SCHEDULE  
**THE 2<sup>nd</sup> BALI INTERNATIONAL TOURISM CONFERENCE**  
**“MILLENNIAL TOURISM”**  
**Creative Strategies Towards Sustainable Tourism Development in the Millennial Era**  
**8<sup>th</sup> – 10<sup>th</sup> NOVEMBER 2018**

DATE	TIME	ACTIVITY	VENUE
<b>7 Nov 2018</b>	19.00-21.00	Welcome Dinner by Invitation	To be stated in the invitation
<b>8 Nov 2018</b>	08.00 – 09.00	Registration	Theatre Room at Medical School Building 4 <sup>th</sup> 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 <b>Tourism Minister of Republic of Indonesia</b>	
	10.30-11.00	Morning Break	
	11.00- 11.30	Keynote Speech by <b>Dr. Chris Bottrill</b> (Chairperson of Pata Board Member)	
	11.30- 12.00	Question and Answer	
	12.00-13.00	Lunch	
	13.00-13.30	Invited Speakers 1 – <b>Professor Noel Scott</b> (Professor and Deputy Director, Griffith Institute for Tourism at Griffith University)	
	13.30-14.00	Invited Speakers 2 – <b>Prof. Dr. I Komang Gede Bendesa</b> (Professor at Udayana University, Indonesia).	
	14.00-14.30	Question and Answer	Postgraduate Program Building
	14.30-15.00	Afternoon Break	
	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
<b>9 Nov 2018</b>	08.00 -09.00	Registration	Theatre Room at Medical School Building 4 <sup>th</sup> Floor
	09.00-09.30	Invited Speakers 3 – <b>Oliver Libutzki</b> (Senior Regional Director of Agoda)	
	09.30-10.00	Invited Speakers 4 – <b>Professor Xu Honggang</b> (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
<b>9 Nov 2018 (continue)</b>	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 Program's Lobby	Postgraduate Program's Lobby
	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	
	19.00-20.00	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
<b>10 Nov 2018</b>	08.00-08.30	Gathering for Post Conference Tour (extra payment Rp.75,000 for the tour)	Postgraduate Program's Lobby
	08.30-10.00	On the way to Destination	<b>Destination:</b> 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	Postgraduate Program's Lobby

**Parallel Session 1 (Room A)**

Thursday, 8 November 2018

**Tourism Trends in the Millennial Era**

No	Time	Paper	Author(s)	Venue
1	15.00-15.15	What Drive Foot Traffic to The Local Coffee Shop? The Antecedent and Consequent of The Brand Love	Ferdi Antonio & Kurnia	<b>Room A Postgraduate Building, Third Floor, (R3.07)</b>
2	15.15-15.30	Halal Tourism from Indonesian Muslim Perspective	Dina Hariani	
3	15.30-15.45	Dominant Attributes of Perception Shafer and Loyalty of Tourists Visiting to Tourism Destination of Sanur, Bali, Indonesia	Made Antara & Ni Luh Ayu Nusantara	
4	15.45-16.00	Development Strategy of Jooging Track as Tourist Attraction in Anggabaya Village, Penatih, Denpasar	I Nyoman Sudiarta & Putu Eka Wirawan	
5	16.00-16.15	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)**

Thursday, 8 November 2018

**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	<b>Room B Postgraduate Building, Third Floor, (R3.10)</b>
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		

**Parallel Session 1 (Room C)**

Thursday, 8 November 2018

**Ecotourism and Rural Tourism**

<b>No</b>	<b>Time</b>	<b>Paper</b>	<b>Author(s)</b>	<b>Venue</b>
1	15.00-15.20	The Role of Ecotourism in Sustainable Development	Bardees Taher	<b>Room C Postgraduate Building, Second Floor, (R3.08)</b>
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		

**Parallel Session 1 (Room D)**

Thursday, 8 November 2016

**Cultural & Heritage Tourism and Festival**

<b>No</b>	<b>Time</b>	<b>Paper</b>	<b>Author(s)</b>	<b>Venue</b>
1	15.00-15.20	Conceptual Model for Mutual (Host-Guest) Authentication of Intangible Cultural Heritage	Shahida Khanom, Noel Scott, Millicent Kennelly & Brent Moyle	<b>Room D Postgraduate Building, Ground Floor, (RG. 02)</b>
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		

**Parallel Session 2 (Room A)**

Thursday, 8 November 2018

**Tourism Trends in the Millennial Era**

<b>No</b>	<b>Time</b>	<b>Paper</b>	<b>Author(s)</b>	<b>Venue</b>
1	16.30-16.45	Enhancing Cultural Heritage Tourism Experience with Augmented Reality Technology in Bali	Gde Indra Bhaskara	<b>Room A Postgraduate Building, Third Floor, (R3.07)</b>
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)**

Thursday, 8 November 2018

**Sustainable Tourism and Destination Management**

<b>No</b>	<b>Time</b>	<b>Paper</b>	<b>Author(s)</b>	<b>Venue</b>
1	16.30-16.45	Green Jobs: Awareness of Sustainable In Tourism Sector	Theodosia C. Nathalia & Yustisia Kristiana	<b>Room B Postgraduate Building, Third Floor, (R3.10)</b>
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		

**Parallel Session 2 (Room C)**  
**Ecotourism and Rural Tourism**

Thursday, 8 November 2018

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	<b>Room C Postgraduate Building, Second Floor, (R3.08)</b>
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		

**Parallel Session 2 (Room D)**  
**Not in Used**

Thursday, 8 November 2018

No	Time	Paper	Author(s)	Venue
1	16.30-16.45			<b>Room D Postgraduate Building, Ground Floor, (RG. 02)</b>
2	16.45-17.00			
3	17.00-17.15			
4	17.15-17.30			
5	17.30-18.00	Q & A		

**Parallel Session 3 (Room A)**

Friday, 9 November 2018

**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	Iva Slivar, Sanja Dolenec & Dražen Aleri	<b>Room A Postgraduate Building, Third Floor, (R3.07)</b>
2	11.15-11.30	Motivation Towards Inbound Tourism: a Study of Middle East Tourist	Dhanik Puspita Sari	
3	11.30-11.45	Golfers' Loyalties in 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)**

Friday, 9 September 2018

**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	<b>Room B Postgraduate Building, Third Floor, (R3.10)</b>
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 from Japan's Integrated Tourism Governance: 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		



**Parallel Session 3 (Room C)**

Friday, 9 November 2018

**Ecotourism and Rural Tourism**

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	<b>Room C Postgraduate Building, Second Floor, (R3.08)</b>
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	Agusta 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		

**Parallel Session 3 (Room D)**

Friday, 9 November 2018

**Cultural & Heritage Tourism and Festival**

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	<b>Room D Postgraduate Building, Ground Floor, (RG. 02)</b>
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

**Parallel Session 4 (Room A)**  
**Consumer Behavior in Tourism**

No	Time	Paper	Author(s)	Venue
1	13.30-13.45	Descriptive Analysis of Bali Visitors' Behavior, Case of India segment market	Putu Saroyini Piartrini	<b>Room A Postgraduate Building, Ground Floor, (RG.01)</b>
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		

Friday, 9 November 2018

**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	<b>Room B Postgraduate Building, Third Floor, (R3.10)</b>
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		

**Parallel Session 4 (Room C)**

Friday, 9 November 2018

**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	<b>Room C Postgraduate Building, Second Floor, (R3.08)</b>
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		

**Parallel Session 4 (Room D)**

Friday, 9 November 2018

**Cultural & Heritage Tourism and Festival**

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	<b>Room D Postgraduate Building, Ground Floor, (RG. 02)</b>
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		



# CERTIFICATE

This is to certify that

**I Gede Sutarya**

has participated in

## THE 2<sup>nd</sup> BALI INTERNATIONAL TOURISM CONFERENCE MILLENNIAL TOURISM

"Creative Strategies Towards Sustainable Tourism Development in the Millennial Era"

Udayana University - Bali, 8<sup>th</sup> - 10<sup>th</sup> November 2018

**as Presenter**



Prof. Dr. dr. A.A. Raka Sudewi, Sp.S(K)  
Rector of Udayana University



Dr. Agung Suryawan Wiranatha  
Chair of the Organizing Committee

## Commodification of Hindu Ashram in Bali Tourism

By I Gede Sutarya  
Institut Hindu Dharma Negeri Denpasar  
Email: [sutarya@yahoo.com](mailto:sutarya@yahoo.com)

Disampaikan pada:  
the 2<sup>nd</sup> Bali International Tourism Conference Millennial Tourism  
“Creative Strategies Towards Sustainable Tourism Development in the Millennial Era”  
Udayana University-Bali, 8<sup>th</sup> – 10<sup>th</sup> 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-baliha*n (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.

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