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“THE DEVELOPMENT OF BALI TOURISM IN THE GLOBAL ERA”

BALI, OCTOBER 4th, 2013





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In Cooperation with:

**Rajamangala University of Technology Phra Nakhon
&
Bali State Polytechnic**



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THE EXISTENCE OF TOURIST GUIDE IN BALINESE CULTURAL PRESERVATION

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ABSTRACT

The existence of tourist guide faces big challenge in global era. The success of their service will depend not only on the understanding on Balinese cultural aspect that productive in nature related to Hindu and custom or tradition, but also on the ability to explain the reproductive nature of the culture based on tourism market demand and tourist's satisfaction. With an understanding on the productive aspect of a culture, a tourist guide is hoped to be able to give clear explanation that culture is the guidance to adapt and the viability of Hindus in Bali. What the tourist guides told the tourist is a good and accurate understanding on Hindu in Bali. However, in the development of cultural tourism, especially in Bali, problems occur when tourist guides are unable to understand the productive aspect of the culture and put emphasize only on the reproductive aspect of the culture. It has become the new trend in the change of contemporary society along with the development of market ideology in tourism dynamic. The orientation to be in the tourist guide world is merely for financial return; therefore, tourists do not receive correct information on Hindu, tradition and culture that attract the tourists. This is where Hindus higher education institution plays important role in educating tourist guide candidate to understand Hindu culture and religion to maintain Hindu religion image.

Keywords: Hindu, tourist guide, tourism

INTRODUCTION

"*Ndan Sanghyang Weda, paripurnakena sira makasadhana Sanghyang Itihasa, Sanghyang Purana, apan atakut Sanghyang Weda ring akedik ajinya, ling nira, kamung hyang, haywa tiki umara ri kami, ling nira mangkana rakwa atakut*", this is the teach of Sarasamuccaya, sloka 39. The Sloka reminds the importance in understanding a good and accurate religious precept so that there will be no mis-application of the precept for interest that in conflict with the Weda. Sanghyang Weda is afraid of people with less knowledge on Weda; therefore, it is suggested to continue studying through *Itihasa* and *Purana*.

Especially in the context of "tourist guide" existence in cultural tourism development, the *Sloka Sarasamuccaya* is like a "torch" enlightening the soul. Through the understanding, it is expected that tourism people will give accurate explanation on tourism objects and attractions related to religion, tradition or custom and local culture to the tourists during the tour. It is in line with tourism model developed in Indonesia, especially Bali, which is "Cultural Tourism" (Perda No. 3, 1974/ Perda No. 3, 1991).

DISCUSSION

The Existence of Hinduism

Suryadipura (1993: 277) states that religion has important role in its history and life, and man needs to put religion in his view of life in order to understand their demand. Everywhere in the world, we can meet people or a nation having a religion and during the ancient time, tools or objects to worship were found proving that religion has developed in the world along with human development.

Currently, Indonesian government acknowledged five official religions, Hindu, Budha, Islam, Protestant, and Catholic. Those religions live in harmonic because their existence is guaranteed by Constitution – Undang-undang Dasar 1945. The state gives freedom to its population to believe in their religion and to worship based on their religion and belief.

Initially, Hindu was called "*Sanatana Dharma*" or the everlasting *dharma* (Saraswati, 1967: 12). Hindu term was not familiar by the ancestor of Balinese who were conducted many religious activities by worshipping their ancestors (Ardana, 1982:11). To give the name for the religious activities conducted by Balinese, "*Paruman Para Pandita*" formed in July 9, 1948 and headed by Ida Pedanda Made Kemenuh, decided to use the name of "*Agama Tirta*" in their meeting in Singaraja in November 16 – 19, 1949. Since that time, Balinese calendar was issued and became the guidance in implementing religious precept in Bali until now (Putra Agung, 1999:31).

In December 31, 1950, I Gusti Ananda Kusuma from Klungkung introduced the term of "*Hindu*" by forming an organization called "*Majelis Hinduisme* (Hinduism Committee)" with aimed to renew Balinese custom. In 1952 in Singaraja, an organization called "Panti Agama

Hindu Bali" was formed and headed by Ida Pedanda Ngenjung to intensify religious precept and simplify the rituals. Since that time, Balinese clergies studied holy books from India and discussed with Narendra Dev Pandit Shastri, a clergy from India who came to Bali. *Puja Tri Sandhya* was being introduced and a Hindu Bali Senior High School named "Dwijendra" was opened in July 16, 1953. The term "Hindu Bali" was started to be used heavily. In January 1, 1956, an organization called "Satya Hindu Dharma" was formed and headed by Shri Reshi Anandakesuma. The effort for the recognition of Hindu Bali nationally has resulted by the formation of "Hindu-Bali Religion Division" in the Ministry of Religious Affair of Republic of Indonesia in September 5, 1958 and I Gusti Gde Raka was the first person to be the head of the division (Doster, 2001:4).

Moreover, a "*Pesamuhan Agung Hindu Bali*" was held in Universitas Udayana in February 21-23, 1959 with a decision to form a committee called "*Parisada Hindu Bali*". It was followed with a meeting in Campuhan Ubud in November 17-23, 1961 with a decision to establish Higher Education Institution on Hinduism known as "*Institut Hindu Dharma*", which is established in October 3, 1963. Along with the development, the name of "*Parisada Hindu Bali*" was changed into "*Parisada Hindu Dharma*" as the result of *Sabha Hindu Bai I (Mahasabha I)* in October 7-10, 1964 in Denpasar. Because Hindu is not only in Bali but all over Indonesia, in *Muhasabha II* December 2-5, 1968 in Denpasar the name "*Parisada Hindu Dharma Indonesia*" is stated and "Hinduism" continues to develop in Indonesia until now.

According to Sadia, et. al. in a book "*Weda Untuk Pendidikan Guru Agama Hindu*", the term "Hindu" is originated from the word "Sindhu", which is a valley in India where Indus River flows (Sadia,

1982:1-5). From the above definition and citing from Radha Krishan, the term "Hindu" is related to the writing of holy book "*Veda*" by the Aryan when they came to Indus River Valley in India in 1500 BC. Hinduism was spread from this valley throughout the world including Indonesia, of course to Bali, through trade relations and brotherhood among the clerics. The influence of Hinduism has brought Indonesia to the historical era and social order development (Soekmono, 1973:7). The development of Hinduism in Indonesia, especially in Bali, is in evolution process, as a massage of synthesis, which is it experiences adjustment and respects the existing belief and looks for the unity of soul to improve religious life and does not show any violence or destroys the existing things (Ardana, 1982:4).

Gods name in the holy book *Veda* made as life guidance in the Indus River Valley by Aryan have similarity with *pujastawa* (prayer) of *sulinggih* in Bali. Therefore, it is believed that Balinese religious activities has source from Indus River Valley. From the understanding, the term "Hindu" was agreed, a holy precept revealed in Indus River Valley. *Veda* holy book is inherited as the holy book of Hindus and the implementation in daily life is adjusted with the situation and condition of related society.

To make the understanding and implementation easier, Hindu precept is divided into three parts, "the Three Frames of Hindu", which are: (1) *Tattwa* (a philosophical study on *Panca Sraddha*, which is believe in the existence of *Sang Hyang Widhi*, *Atman*, the *Law of Karma Phala*, *Punarbhawa*, and *Moksa*); (2) *Susila* (a guidance for daily behavior for Hindu followers as a social creature), and (3) *Upacara/Upakara* (a ritual as the actualization of devotion to God with all His manifestation). *Upacara* (ceremony) itself is divided into five parts called *Panca Yadnya*, which are *Dewa Yadnya*,

Rsi Yadnya, *Pitra Yadnya*, *Manusa Yadnya*, and *Bhuta Yadnya*.

Those three parts of the frame is interrelated and inseparable (Sura, 2000:11). One is stated as a good follower of Hindu if one is able to implement the three parts of the religion frame, in personal and societal life. If someone is good in *Tattwa* but the behavior (*sila*) is bad, he/she could not state as a good Hindu follower. On the other hand, if someone has a good behavior but he/she never conducted any religious ceremonies, he/she also could not state as a good Hindu follower.

Tourism Development

Based on Regional Regulation (Perda) Bali No. 3, 1991, type of tourism developed in Bali is Cultural Tourism. Cultural tourism is tourism developed using local culture of Bali inspired by Hindu and is part of National Culture as basic, dominant potential with an implicit goal of achieving interrelationship between tourism and culture in such a way that both can increase in harmony, compatible and balance way. Cultural tourism aims to introduce, utilize, conserve and improve the quality of tourism object and appeal, maintain norms and values of religious culture and the environmentally sound of natural life of Bali, prevent and eliminate negative influences caused by tourism activities.

Refer to the Perda, the implementation of cultural tourism indicates an assertion and utilization of unique cultural art attraction in Bali as God gift. Therefore, in its implementation, cultural tourism has restriction that everything against, destroy, or diluting the moral value of culture should not permitted because cultural tourism is tourism utilizing and respecting the cultural root of Bali inspired with Hindu (Dherana: 1982, viii).

The development of tourism in Indonesia is an integral part of national de-

velopment and is an ongoing process with aims to achieve improvement on the ability of its people and society based on national ability. Indonesian tourism rests on the uniqueness, special characteristics and locality; hence, it puts *bhinneka* (diversity) as the authentic one and an inherent tourism development to conserve and strengthen the identity of the nation and natural environment (Ardika: 2001).

Culture is the main asset of Indonesian tourism; it has unique and specific characteristics. In *Garis-garis besar haluan negara* (GBHN) 1999-2004 (Outlines of State Policy), two paragraphs give clear direction on tourism development especially on the Chapter of Social and Culture, paragraph g and h, as follow: (g) bring traditional art and culture of Indonesia as mode for national tourism development and consistently promote it abroad so it will become intact and integrated mode; (h) develop the tourism through intact and integrated system approach with interdisciplinary and participatory character to use economic, technical, ergonomic, socio-cultural, energy saving, natural preserve and environmental friendly criteria.

Bali Culture as Local Genius

Local genius or local society's wisdom in religious perspective, according to Magetsari (1986:57) and Ardana (1986:75), is understood based on the definition given by Bosch, which is the ability to learn, comprehend, re-manage, and formulate it as a new concept. Religion, tradition and culture have strong relationship. In fact, culture is determined by religion; therefore, local genius is easier to see in the reconstruction process of religious precept in form of art works, religious buildings (temple) or worshipping ceremonies to *Sang Hyang Widhi* and the Gods. Dharmayudha (2001:104) states that close relationship between religion, custom and culture in Bali has created a

slogan "Religion consists of the ultimate of life; custom consists of the way of life and culture consists of the value of life". It means that in Bali, custom (event) is made as the way for implementing Hindu precept; therefore, between religion, custom and culture has harmony relationship and is a series of mutually supporting. Religion is the source to find the origin, essence and ultimate of life; custom is used as self-realization in life and culture is the vehicle to achieve the value of life in this world.

In the perspective of Hindu followers in Bali, according to Swarsi and Wayan Geria (2003), Titib (2006:127), and Dwija (2006: 218-242), local genius is varied and can be classified into three types based on its function: (1) local genius functional for natural resources conservation and preservation; for example, the mythology of *Watugunung*, *Tumpek Bubuh/Tumpek Wariga*, *Tri Hita Karana*, folklore of Lipi Selem Bukit; (2) local genius functional for human resources development; for example, *Manusa Yadnya* Ceremony (life cycle ceremony) and concept of *Kanda Pat Rare*; and (3) local genius functional for cultural and knowledge conservation and development; for example, *Upacara Saraswati*, *Upacara Tumpek Landep*, *Tumpek Wayang*, *Tumpek Kerulut*.

Based on its type, local genius of Bali is varied, such as ritual or ceremony (*Panca Yadnya*), art works (folklore, legend, mythology, ballad, *geguritan*), advice and religious advice (do not sit on a pillow, do not go at noon (*kalitepet*) and at dark (*sandikala*)), belief (belief in *gamang*, *memedi*, *Sang Hyang Dedari*), and prohibition (it is forbidden for *make* and *ngad* to get married, incest). Based on its meaning, the variety of Bali local genius consists of religious meaning (traditional ceremonies), social meaning (ceremony and community integration, kinship integration/ *menyama braya*,

sidikara, lascarya), economic meaning (ceremony of agricultural leaves/ *mabyu-lukung*), ethic and moral meaning (*ngaben* ceremony and the cleansing of ancestor spirit), and political meaning (*nangluk merana* ceremony and *patent-client* authority).

Balinese ancestor gave religious advice for daily life with multicultural understanding in form of *sesenggak* (proverb). It is the basic for local genius idealism. For example, "*celebingkah beten biu, belahan pane belahan paso, gumi linggah ajak liu, ada kene ade keto*" (the world is very wide with so many people and different behavior). Thus, Balinese ancestor had maintained cultural diversity as part of their pleasant and peaceful life. They never thought about cultural uniformity; therefore, each villages, sub-districts and regencies/cities in Bali has their own unique culture.

In societal life, local genius in form of social behavior is that Balinese gives priority to togetherness; it is called *menyama braya* meaning live in harmony and peace fraternally. This *menyama braya* attitude is the implementation of Hindu precept "*tat twam asi*" means that "you is that". To live in peaceful life and respect others rights, which is now propagandize as an effort for human rights foundation in the world, is in line with the implementation of *menyama braya* of Balinese.

Tat twan asi clearly described in *Chandogya Upanisad* book has the highest meaning for Balinese in intertwining life harmony with others and universe. It includes intertwining nation's unity and integrity, because the meaning of *tat twam asi* can be developed as "I is you", "others are our brother/sister". Therefore, in the social life, Balinese always stresses on values of togetherness and comprehension on cultural meaning based on concept of *paras paros sarpanaya, sagilik saguluk salunglung*

sabayantaka, asah, asih, asuh (tolerance, respect, kinship arms, and love).

Further implementation of the life concept is in a unit of area called *desa adat*. Balinese always cooperate in implementing humanism approach pattern in building a happy life. They cooperate in good and in bad situation; therefore, the kinship system of Balinese is characterized by *esprit de corps* and sincere service. Solidarity and harmony social relationship are then popularized with a concept of *Tri Hita Karana*. The concept indicates that Balinese is unselfish, instead, they maintain harmony relationship with *Sang Hyang Widhi*, others and environment. Thus, the implementation of Hindu precept in Bali that cannot be separated from culture and custom is the tourism appeal in Bali.

Hindus has strong belief that their short period in this world is their opportunity to improve the mistakes in their past birth. This belief is the manifestation of the implementation of *karma phala* law precept where every deed brings result. Therefore, tourist guides in Bali should do their best for mutual interest; maintain the sacred of all diversity life of Hindus in the development of sustainable community based tourism development.

Culture as Tourism Appeal

According to Ardika (2002:49), there has been empowerment of cultural capital as tourism appeal where local society maintains the image and shows cultural identity to the outside world. It is in line with Piere Bourdieu (1960) in the concept of habit (mental structure) and social strategy. Habit is not static but in a structuring process or transformation process; so that social trajectory occurs in form of change on individual situation related to what it is called as certain social field. Habit is collective activities experienced by social world, produced and reproduced as a dynamic activity where

individual participate with existing capital. The modal includes social, cultural, and intellectual capitals, etc (Tilaar, 2005:199; Featherstone, 2001:42).

The use of the word "capital" to describe stake in social field reminds us on the use of economic metaphor by Bourdieu to understand the social life related to various interests. The interest is the historical and cultural construction (Jenkins, 2004:128). Negotiation in culture came from habit awareness mind. In individual level, habit also means relatively permanent behavior system and disposition, simultaneously moved from one object to another, and integrating between experiences of how individual see and value things with act. Habit is an effort to create social agents as individuals constructing their surrounding world applied with programmed act design functioned as perception and appreciation categories; therefore, they act by organizing and classifying act (Harker, 2005:x and 45).

Based on Bourdieu's thought on cultural capital, the multicultural properties owned by Hindu Bali in tourism development has important meaning since tourism developed in Bali is cultural tourism. Result from a research on tourists' motivation to visit Bali (Ardika:2002 and Pitana: 2005) shows that tourists are more interested to see Balinese tradition and culture. Therefore, Balinese culture is continuously promoted to gain tourism market; thus, Regional Regulation on Cultural Tourism of Bali has produced "cultural industry". This is in line with Adorno and Horkheimer in Baker (2005:59) that culture cannot be separated from "political economy" and cultural production of capitalist companies. In this situation, according to Abdullah (2006:-16-19), market ideology influences society culture, especially related to pressure for market idea and practice accelerating co-modification process. Market influence

is stronger along with people who attached to a wider arrangement within a national idea, value and practice. Furthermore, market expansion occurs, which is a change on center of power to market in a social system arrangement. The orientation is no longer national but global with new series of values and norms. Resources are mobilized further, such as capital and human resources.

Abdullah also states that the wide mobilization triggers the occurrence of new production mode in society and in turn, will open many choices and create differentiation. Society who is previously faced with the state, now they involve in a more complex network involving market. The relationship between state, market and society became an ideology for social practices. Every symbol, including religious symbol, experiences meaning negotiation to maintain the owner's credibility in the middle of tourism and global market.

The Existence of Tourist guide Perpetuates Balinese Culture

Soekadijo (2000:126) states that one of important services for tourists to help them eliminate feeling of alienated and isolated and give them a trusted friend and advisor is tourist guide. Guide's job will cover all tourism activities. In term of tourism attraction, especially in describing a tourism object to tourist, guide has to give accurate historical and socio-cultural perspectives to tourist. Guides' job is conducted without certain instruments but his/her ability to speak foreign languages and knowledge on local society culture and situation. Therefore, the success of their service and tourists' satisfaction will be influenced by their knowledge, language ability and hospitality.

In the middle of pressure of tourism market idea and practices accelerating cultural co-modification process in cultural tourism development in Bali, the existence of guide faces big challenge. The success of their service is not only determined by their knowledge on the productive nature of Balinese cultural aspect related to religion and tradition or custom but also their ability to explain the reproductive nature of Balinese cultural aspect based on tourism market demand and tourist's satisfaction.

According to Abdullah (2006:42), through knowledge on productive aspect of culture, guide is expected to be able to give clear explanation that culture is a guide in adaptation and the survival of Hindus in Bali. Every guide's explanation to tourists, as written on *sloka* of *Sarasmuccaya Book* discussed previously, is a good and accurate knowledge on Hindu precept in Bali. However, in the development of cultural tourism in Bali, problems occur when guides do not have the knowledge on productive aspect of culture or do not want to know about it; therefore, they only stress on the reproductive aspect of culture. It is becoming a new trend in contemporary societal change along with the development of global market ideology in tourism dynamic. The orientation to be in tourism world is only to gain financial return; therefore, tourists do not receive correct information on religion, tradition and culture, which is their main interest.

If commitment for society-based sustainability tourism wants to be maintained, the problem should not be continued. Perda on Tourism Culture No. 3, 1991 that has been around for 16 years, needs to be evaluated to make it as a guide in the development of global tourism aiming to quality tourism. In the context of tourism services, the regulation should give attention on the existence of guide, related to both their work require-

ment and work system in an organization of the Indonesian Tourist Guide Association (HPI) and sanction for guide who break the local regulation. HPI, of course, will have their own way in implementing the local regulation to develop and empower its members.

To have tourist guide with full knowledge on religion, tradition, and Bali culture, it is good, for example, to require tourist guide to have a D3 degree (three years degree program) on Tourist Guide from Hindu higher education institution such as STAHN Gde Pudja Mataram and Institut Hindu Dharma Negeri (IHDN) Denpasar. Higher education institution in Hindu religion is a perfect place to open tourist guide program. In this case, it will be better to have STAHN Gde Pudja or IHDN Denpasar cooperates with DPD HPI Bali so that they can produce tourist guide as required. Regarding the Association of Indonesian Tour and Travel Agencies (ASITA) Bali, IHDN Denpasar has been their member since April 10, 2007. This cooperation has helped students, candidate of tourist guide, to do field work course or internship in a travel agent to sharpen their knowledge.

Whereas government, in this case Tourism Regional Department of Bali Province, can play role by giving support, moral and material, in form of Perda (regulation) or recommendation that the legality of tourist guide graduated from IHDN Denpasar can be recognized by society and tourism business. Cooperation with Tourism Regional Department of Bali Province should be built immediately so that the implementation of cultural tourism concept will not deviate from Hindu religion precept, which is the "spirit" of tradition and culture in Bali.

Type of cooperation offered is not merely for formality but more to the manifestation of awareness toward the sustainability of Bali tourism where cultural capital empowerment is the respon-

sibility of all parties, society, government and tourism actors. It is hoped that the harmony relationship between state, society and market in the context of tourism education will lead to the birth of tourist guide with correct knowledge and insight on Hindu, and Bali tradition and culture. Here, the survival of concept of *Tri Hita Karana* as a base for cultural tourism development is not merely a discourse within the hegemony and dominance of tourism culture.

CONCLUSION

Producing tourist guide with full knowledge on Hindu religion, tradition and culture of Bali will smooth the way to achieve sustainable community based tourism. Tourist guide is also the cutting edge in maintaining Hindu image in the middle of market ideology penetrated through tourism activities. Tourist guide should avoid becoming an agent of capitalist to gain economic return and marginalizing local society. It will be better and respectful if guides can put themselves as agent to educate and defend the society in cultural capital empowerment as tourism appeal.

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