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RESEARCH RESULT ETHICS OF HINDU FEMALE MASSAGE THERAPISTS AT TANJUNG BENOA BEACH TOURISM AREA IN BADUNG REGENCY – BALI Chief Researcher: Ketut Sumadi Researcher Member: I Wayan Sujana ABSTRACT This article covers the finding of a research entitled: “Implementation of Susila (ethic) in The Service Massage by Hindu Hindu Female Therapists at Tanjung Benoa Beach Tourism area South Kuta District, Badung Regency – Bali.” Tanjung Benoa beach is always crowded with tourists.

At this beach there are a number of popular water sports such as banana boats, scuba diving, parasailing, rolling donut, seawalker, flying fish, and snorkeling, including massage activities that are preferred by tourists. Tourists who sunbathe and relax after playing at the beach can enjoy massages by masseuses who are the adherents of Hindu who offer services along the beach.

This study uses qualitative research methods with an emic approach. The theories used are Social Exchange Theory, Deconstruction Theory, and Symbolic Interactionism Theory. From the finding of the study it is known that the traditional massage skills pursued by the Hindu female message therapists_ from the beginning of the Tanjung Benoa Traditional Village has developed into a marine tourism area in the 1980s.

This massage skill is believed to be the cultural or local genius / local wisdom of the ancestral heritage of Tanjung Benoa Traditional Village. These Hindu female massage therapists perform their job as therapists as a way to earn money, as well as to practice the Susila or Hindu ethics. One of the of Hindu ethics is the practice Tri Kaya Parisudha namely thinking, saying,, and doing good deeds while serving massage to their clients - the tourists.

The form of service emphasizes a relationship approach system in accordance with the values of Tri Hita Karana's philosophy, namely maintaining a harmonious relationship with God, fellow human beings (the tourists), and with the environment. To start the day these therapists offer prayers at their home, then after that they will pray at the holy place at the beach.

Only after doing this religious duties, they will go around the beach to offer massage services to the tourists in friendly manner. By doing so they would maintain positive image during the massage. This religious based activity is important as there are a lot of people who are not well informed who have wrong impression that massage business is very much linked to the practice of prostitution.

The benefit of the practice of Susila or Hindu Ethics in the service of massage among the Hindu female therapists' life of Tanjung Benoa is that they get better financial family income that increases Sradha and Bhakti, and strengthening character building and the identity of Tanjung Benoa Traditional Village as a marine tourism area with a branding "marine tourism paradise".

The over development of modern massage businesses in hotels and on the roadside along the Tanjung Benoa tourist area which offer modern massage services by female masseuses or young professional masseurs has caused a decline in the number of tourists interested in enjoying the traditional massage at the beach. Therefore, by adhering to the Hindu ethics - strengthening of the Hindu character building the traditional Hindu masseuses are able to maintain their wisdom and create innovative attitudes within the tough competition of massage business.

Keywords: Susila, massage services, Tri Kaya Parisudha, Hindu female massage therapists, Tanjung Benoa beach tourism area. I. Introduction The tourism market ideology is commodity in touch with local wisdom as culture capital, especially in Bali in cultural tourism is based on the philosophy of Tri Hita Karana (three harmonious relationships) which creates cultural expressions and social actions that reflect cultural capital as a tourist attraction.

This phenomenon happens because culture is very dynamic, flexible, and adaptive, constantly changes and develops following the changing dynamics of society that accept tourism as part of everyday life. Butler (in Gatner, 1996: 8), states that the development of an area into a tourist destination begins with the people accepting and serving tourists who come to the region in small numbers. Services are normally provided in a family with limited facilities.

However, when the number of tourists' arrivals increases, normally accompanied by the entry of tourism entrepreneurs who tend to exploit the development of tourism accommodation, the local community will experience a period of exploration and involvement in providing tourism facilities. Tanjung Bena tourism area began to grow in tune with the development of the Nusa Dua tourism area starting in the 1980s.

The development of tourism in the Nusa Dua region, managed by the Bali Tourism Development Corporation (BTDC), was officially renamed as the Indonesia Tourism Development Corporation (ITDC). This management resulted in an impact on the growth of various tourist attractions in the white sloping Tanjung Bena beach area. Tanjung Bena Beach is often called "marine tourism paradise" because it has calm sea waters and beautiful underwater scenery with various types of water attractions, coral reefs and beautiful fish.

Tanjung Bena Beach is an area of the Bena Traditional Village, South Kuta District, Badung Regency which is now very crowded with water attractions such as banana boats, scuba diving, parasailing, rolling donut, sea-walker, flying fish, and snorkeling. In addition to playing the water sports, the tourists love sunbathing and relaxing on the beautiful stretch of sandy beach.

These tourists can also enjoy the traditional massage services from Hindu female massage therapists who open businesses along the coast. They offer their unique massage, in contrast to modern massage and spa service businesses that operate along the Tanjung Bena road or in hotels that secretly provide sexy young female massage therapists.

Massage or Spa service business has been stipulated in the Law of the Republic of Indonesia Number 10 of 2009 concerning Tourism in article 14 paragraph 1 and in Bali Regional Regulation Number 2 of 2012 concerning Bali Cultural Tourism in Article 8 paragraph 1. As one of component of the tourism businesses massage service is a tourist attraction complementing other activities of tourists who enjoy the sea, sand, sun on Tanjung Bena Beach Bali.

The massage skill of the therapists is actually a local genius / local wisdom the therapist inherited from their ancient ancestors as an alternative to care for their health and physical fitness. In practice this traditional massage services delivered by women in the tourism area, often receive negative connotation such as found in the growing modern massage services normally done by sexy young female therapists. This practice is known as "massage plus-plus" services that normally involve prostitution activities.

In addition, more and more street vendors including the ones from outside area of Tanjung Bena beach offer various types of tourism services, including services considered unethical (sex services) to tourists. This practice of secretive sex services is damaging to the image of pure massage services by the women who deliver massage at the beach.

Indirectly this image also affects the image of Hindu women and the teachings of Hinduism that teaches the act of Susila – the good conduct and behavior in everyday life, including in the service of massage business. Currently it is felt that there is an intense competition between the massage businesses run or delivered by Hindu massage services business in the coastal area with massage services managed by modern massage & spa entrepreneurs both at the hotels and on the roadside of Tanjung Bena.

Although the massage services delivered by the female Hindu therapist is considered one type of usada (traditional Balinese medicine), this massage therapy ideally should observe the ethics and values found in the teachings of Hinduism, namely Susila (good ethic), one of the Three Frameworks of Hinduism (namely: Tattwa, Susila, Acara/Upacara).

In addition, the knowledge and skills in massage services in Usada Bali (Nala, 2006: 98) called "Limpun" (pijet) or "uut" (sequence) are believed to be the gifts from Sang Hyang Widhi's (God) to the world through his manifestations as Bhatara Brahma who wrote Usada Bhoda Kecapi, Bhatara Vishnu who wrote Usada Kalimosadha, and Bhatara Iswara who wrote Usada Dharma-usadha.

Therefore, due to its spiritual dimension, the massage service delivered by the female Hindu therapists is significantly important and it does need an in depth study while there are so many negative issues surrounding this women's profession as massage therapists. In Manawa Dharmasastra, IX: 29 women are described as having a very noble position and are highly respected.

They are believed to be good the servants of gods and goddesses. Therefore, a woman, known in this world as sadhwi, or a good and loyal wife, who controls her thoughts, words, and actions, and does not violate her obligations to her husband, will join her husband in the heaven after her death.

Even in the midst of the development of cultural tourism, as stipulated in the the quote of sloka, a woman should always practice Susila teachings in her life whatever her profession is, including the ones in the field of massage services for tourists. This service

business also aims at increasing the financial income to improve family welfare.

Attractive cultural practices, including traditional massage become tourism capital or asset tourism that should be preserved, developed and well packaged according to the needs of the tourists at the beach. As Indonesia, especially Bali, has a lot of cultural heritage inherited from the past, both tangible, intangible and abstract its resources are certainly very beneficial for the development of cultural tourism (Ardika, 2007: X).

Thus, this cultural capital has the potential to be developed into attractive and complementary tourist attractions (Soekadijo, 2000: 50-55). In addition, the concept of community-based tourism development (community based tourism) is currently being campaigned by the World Tourism Organization as a form of new industry believed to become an entity to play a role in alleviating poverty on the one hand, while on the other hand to be a strengthening factor to preserve local culture.

Especially in Balinese cultural tourism, the maintenance of religious norms in a tourist area reflect the effort to strengthening the community based tourism that will protect the survival of adat villages or pakraman villages in Bali from negative influences of global culture. The process of cultural capital, in this case the capital massage skills (massage) of women in the area of Tanjung Benoa beach is in line with Bourdieu's opinion (in Fashri, 2007: 50). It shows the modernization relations with the views of Tanjung Benoa Customary Village as the proletariat class.

This process implies that there is an effort to adjust the expectations, goals, and subjective ideals of the Tanjung Benoa Traditional Village to improve living standards and welfare with the objective situation they face as a tourism area. The massage service business managed by the Hindu female therapists is not only to earn income but also to improve the level of ethic, as well as a form of practice of Susila emphasizing the good deeds.

The concept of Panca Yadnya_, Karma Marga_, Karma Phala_ Law, and Tri Kaya Parisudhha_ is the foundation of every day's actions in carrying out the work, duties and obligations of the Tanjung Benoa Traditional Village Krama. There is a phenomenon that female Hindu massage services in the Tanjung Benoa beach tourism area is now losing to the modern massage services managed by massage & spa entrepreneurs. It is feared that it would create unfair competition in massage services.

This research is very important to be carried out more deeply because it concerns about why the Hindu women at Tanjung Benoa pursue the type of massage service business, how to practice the teaching of Susila, and what are the implications of the practice of

Susila teachings in the massage service business by Hindu women in the Tanjung Benoa beach tourism area.

Besides, this research is also very important to examine more deeply the form of massage service activities by women not contrary to ethics taught in religion. Thus, the tourism activities, including massage services in coastal areas, can have implications for strengthening of the identity of Tanjung Benoa Indigenous Village based on the Tri Hita Karana philosophy. .

The scope of the problem studied in more depth includes; (1) Why do the Hindu female therapists pursue massage services in the Tanjung Benoa beach tourism area?; (2) How are the Susila teachings performed in the business of massage services by the therapists in the tourist area of ??Tanjung Benoa beach?; (3) What are the implications of the practice of Susila teachings in the massage services business in the tourist area of ??Tanjung Benoa beach in Badung Regency for the Hindu female therapists ? From the study of these problems, it is expected to contribute ideas to the development of science in entrepreneurship development efforts among women, especially the Hindu female therapists through the business of massage services in coastal tourism areas in line with the concept of community based tourism based on Tri Hita Karana.

The practice of the Hinduism in Indonesia is divided into three aspects called the Three Framework of Hindu Religion namely; Tattwa, Susila, and Acara/Upacara. Susila (ethics) is semiotic consisting of the word "su" which means good and "sila" means behavior. Susila means good behavior. In this study, Susila teachings are the teachings of Hinduism which guide a person to behave in a good and right manner in the service of massage services in the tourist area of ??Tanjung Benoa beach with the objective to provide good quality and satisfactory services for the tourists.

To examine the problem in accordance with the above focus the research uses an eclectic theory combining a few theories that compliment each other. These theories are (1) Social Exchange Theory; (2) Deconstruction Theory and (3) Symbolic interactionism theory. The theory used in this research is to facilitate understanding of the diversity of paradigms and perspectives in observing reality to offer that the truth is no longer single, non-permanent, but plural and changes in line with the development of human culture.

This theory rejects totalitarian thinking and refines sensitivity to differences and broaden our ability to be tolerant towards un-measurable reality. II. Research methods This research was conducted using qualitative methods. (1) This qualitative method was chosen, because it required that the researchers themselves spent more time in the

study area to observe and to gain understanding of the problems facing the massage businesses of the Hindu female therapists in the Tanjung Benoa Beach tourism area in depth.

(2) The research was descriptive in nature meaning that the data collected is in the form of words or images rather than in the form of numbers or quantity. Written reports often take citation of data in order to show the importance of the issue; (3) It analyzed the data inductively starting from specific data that have been collected; Researchers in this study used the emic or subjective approach, in which the meaning of massage culture in the tourist area of Tanjung Benoa beach, was in accordance with the opinions of women who pursue massage services business, so that the data validity is guaranteed and that there is a better understanding of the elements of local culture. III.

Research Results and Discussion At first Tanjung Benoa was a village on the southern coast of the island of Bali where most of the population made a living as fishermen. Geographically the location of Tanjung Benoa is on the foot of the island of Bali, precisely in the District of South Kuta covering an area of 2.39 Km². Tanjung Benoa is located between 8° 45 ' 33.2 ? South Latitude and 115° 13; 17.6 ? - 115° 13 ' 41.3 East Longitude.

This traditional village located on the coast and close to the port of Benoa has beautiful views of the beach and the sea. Most of the area is directly adjacent to the sea, except for the south which borders the Tengkulung Traditional Village. The territorial boundaries are as follows; (1) North is the Badung Strait or Tanjung Benoa Beach; (2) East is the Nusa Penida Strait or Nusa Dua Beach; (3) The South is the Tengkulung Traditional Village; (4) West side is the West Coast of Tanjung Benoa.

Tanjung Benoa Traditional Village is located on the southern tip of Bali Island. 3.1 Tanjung Benoa Traditional Village Based on the Tri Hita Karana A desa Pekraman / desa adat (Customary village) is a unit of Community with a Customary Law in Bali Province which has a unity of tradition and manners of association of Hindu community for generations in Kahyangan Tiga_ (Kahyangan Desa).

It has certain areas and its own assets and is entitled to take care of its own household. Tanjung Benoa Traditional Village is located in the area of Tanjung Benoa Village, South Kuta District, Badung Regency, Bali Province. Tanjung Benoa Village consists of two traditional villages, namely: Tengkulung Village and Tanjung Benoa Village.

Tengkulung Traditional Village consists of one banjar, namely Banjar Tengkulung and Tanjung Benoa which consists of five banjars_. The five neighborhoods of Banjar,

according to Jero Bendesa Tanjung Bena, I Made Sugianta, are the Banjar Pascima, Banjar Purwa Santhi, Banjar, Banjar Anyar, Banjar Kertha and Banjar Tengah.

Tanjung Bena Traditional Village, apart from being a residential area for its inhabitants, is also believed to be a symbol of Bhuwana Agung, while the people who live in the village are a symbol of and Bhuwana Alit, created by Ida Sang Hyang Widhi / God the Almighty. In between these two cosmics, Bhuwana Alit and Bhuwana Agung, sanctity, harmony and its relationship must be maintained (Interview on May 7, 2018).

Strictly stated in the Sara Cita (preliminary) Awig-Awig of the Tanjung Bena Indigenous Village pertaining to the existence of the traditional village as "bhawa maurip" (the area of residence that guarantees the survival of its inhabitants) based on Tri Hita Karana (three elements that lead to a harmonious life), namely Pahyangan (harmonious relationship with God), Pawongan (harmonious relationship with fellow human beings), Palemahan (harmonious relationship with the environment or nature).

The population of Tanjung Bena Village is 1,303 households with a total of 5,698 inhabitants consisting of 2,858 men and 2,840 women (Badung Regency Statistics Center, 2017). According to the Head of Tanjung Bena Village, I Wayan Kembar, with the involvement of local residents in tourism activities, the existence of Tanjung Bena Traditional Village based on Tri Hita Karana can survive amidst the massive current tourism developments (Interview on 7 May 2018).

Tanjung Bena Indigenous Village has currently built its own image or a branding of Tanjung Bena as a marine tourism area. Community-based tourism development or community based tourism, based on Tri Hita Karana, in line with Ardika (2007: 120) cultural tourism can provide benefits for local communities.

This is in accordance with the mandate of Bali Regional Regulation Number 2 of 2012 concerning Bali Cultural Tourism Chapter I Article 1 paragraph 14 as follows; Bali Cultural Tourism is Bali tourism which is based on Balinese Culture imbued by the teachings of Hinduism and Tri Hita Karana philosophy as the main potential by using tourism as a vehicle for its actualization, so as to realize a dynamic reciprocal relationship between tourism and culture that makes them develop synergistically, harmonious and sustainable to provide welfare to the community, cultural and environmental sustainability. 3.2

Tanjung Bena Traditional Village in the Historical Path As described by the Tanjungbena.co.id Team published in <https://www.tanjungbena.co.id> (download, September 23, 2018), ethnic Chinese who first came and settled in Tanjung Bena are

estimated to work as inter-island traders for the first time settled in the Tanjung Bena Beach area. Since the Tang Dynasty, port cities in the Southeast Coast of China indeed become big trading ports.

The port considered to be the largest and busiest port **city in the world** at that time was Quanzhou. Chinese ships began to enter Indonesia around the beginning **of the 7th century** and spread throughout the Indonesian archipelago. Since the 11th century, **hundreds of thousands of** Chinese people began to enter the Indonesian region.

Initially the Chinese community came to the Tanjung Bena area of ??Bali for the purpose of trading, both to sell antiques and Chinese products, such as silk, jade and china. They visited Tanjung Bena **because of its location** which was surrounded by the sea making it possible for the ships to dock well, and due to its comfortable and natural environment for the ships to anchor and stay temporarily.

Balinese ethnic group is the second ethnic group that came to Tanjung Bena from Klungkung during the royal era, which was around the 17th century. Followed later from several areas in Bali, such as from Gianyar, especially Sukawati and also from Nusa Penida. Initially many ethnic Balinese lived on Pudut Island in the western part of Tanjung Bena.

The situation of Pudut Island (now better known as the Bali Turtle Island) located in the west of Tanjung Bena Traditional Village in the 1970s began to experience abrasion and almost drowned. The condition of this island drove the Tanjung Bena community who used to live on Pudut Island to move to this traditional village area in 1972.

The Bugis ethnic group from South Sulawesi is the third group to come to Tanjung Bena. The first spread of the Bugis community took place **in the 15th century** to the 19th century when the conflict between the Bugis and Makassar kingdoms and the lengthy conflict among Bugis kingdoms which took place created dissatisfaction among **the people in the** South Sulawesi region.

This war and rebellion eventually resulted in many Bugisese leaving their hometowns and migrating to other areas for their safety and independence. In their tradition the Bugis people believed that their happiness could **only be achieved through** independence, and therefore many of them nowadays are scattered in various provinces of Indonesia and in foreign countries.

The Bugis ethnic group is the third ethnic group who came and began to build settlements in Tanjung Bena Traditional Village in the 1950s. After the Bugis ethnic

group, the Javanese ethnic Muslims also came to Tanjung Benoa. As Muslims group was growing in Tanjung Benoa they built a mosque there. The Jami 'Mujahidin Mosque was built on March 8, 1997 or 28 Shawwal 1417 Hijriyah (Muslim calendric system).

Initially, when the Bugis group began to arrive in the Tanjung Benoa area, the place of worship for Muslims was only a langgar (small mosque which was used as a Muslim center to learn and recite Quran and to pray). Furthermore, the Christian Palue ethnicity from Flores came to Tanjung Benoa around the 1970s. The population of Palue comes from a small island located in the waters of north of Flores Island and administratively it covers the Sikka Regency, East Nusa Tenggara Province.

As the smallest ethnic group in Tanjung Benoa, the Palue have carried out their prayers at the Church built in the Puja Mandala area in Nusa Dua since 1994. In the Puja Mandala area of Nusa Dua, there are magnificent places of worship built for Muslims, Buddhists, Hindus, Christian Catholic, and Protestant Christian. 3.3

Massage as a Cultural Heritage The Benoaan Hindu women pursue the massage service business in the Tanjung Benoa Beach Tourism Area of Badung Regency, because this traditional activities are one of the manifestations of their ancestral cultural heritage in the past that is now gaining popularity among the tourists. These activities carry historical values for Tanjung Benoa Traditional Village which is now inhabited by various ethnic groups of different cultures.

According to Sedyawati (2014: 9), cultural values can include human relations to God, other human beings, the nature (environment), work, or time. In this relationship, each etiquette has been maintained until now, so the Hindu female therapists do not hesitate to pursue massage services in the coastal tourism area.

The culture of massage, known in Bali as pijet, has existed since a long time ago including the one in Tanjung Benoa Traditional Village as a way to care for health and stamina after all day work such as among the farmers in the dry limestone mine, as well as the fishermen who feel the exhaustion after their labour on the farms and at the sea.

According to the message therapists at the beaches of Tanjung Benoa, Ni Nyoman Sumiati and Ni Made Gasir, in the olden days her parents and grandfather, and other people in her village, practiced massage using coconut oil and maboreh or lulur (scrubs) which consisted of spices and herbs. After the massage and body stretching, these farmers and fishermen got enough rest and felt refreshed to do their activities.

Ni Nyoman Sumiati stated as follows; "During my childhood, I used to seeing my

parents doing massage when they were feeling tired. Then they also asked us to make the boreh (scrub) from spices that we normally bought at the market or at a warung (small shop). The spices include kencur (kempferia galanga), adas (fennel), jebugarum (nutmeg), masui, and ground rice finely mixed with enough water.

The combination of spices and herbs is often called sindrong or anget-angetan, meaning spices and herbs that warm up the body. Sometimes we only use finely grounded or chewed kencur and rice, which was then spread on the body. My parents often assigned me to make this boreh in the past. "(Interview on 30 June 2018) Sumiati's statement above, confirms that the massage services business in the tourist area of Tanjung Benoa Beach practiced by the Hindu female traditional therapists is a noble ancestral cultural heritage.

Ni Nyoman Sumiati and Ni Made Gasir along with fellow massagers at Tanjung Benoa Beach said that they were very happy to pursue their profession in the field of massage because they could maintain and continue the culture of the ancestral heritage of their homeland. In addition, they also recognize the activities of massage services as a form of good deeds in accordance with the teachings of Hindu ethics.

Like their ancestors in the past, for to do massage practice sincerely and sincerely is not only for their benefit, but also for the wellbeing of others. This massage services are believed to be the practice of dharma sadhana, one way of practicing dharma by teaching goodness to everyone. 3.4 Massage as a New Employment The Hindu female therapists are very grateful for the development of Tanjung Benoa Traditional Village as a maritime tourism destination because this tourism destination can offer them new jobs including in massage services. Prior to the development of Tanjung Benoa as a tourist destination, Ms.

Wayan Suri, Ni Wayan Suweni, Ni Ketut Tingklik, and Ni Wayan Sumiati's were only housewives whose daily activity was only to help their husbands (Interview on May 20, 2018), But, ever since the establishment of the Nusa Dua tourist area more and more tourists came to Tanjung Benoa Beach, including many of those who required massage services, after they were playing at the beach or while sunbathing.

This demand for massage services was quickly responded by the Hindu female therapists in Tanjung Benoa who had already possessed the knowledge and the skills of traditional massage since their childhood. They further explained: "The high number of tourists requesting massage services at the beach encouraged us to never hesitate to do these new jobs.

We do this work after making sure we have completed our household work in the morning so that everything can function well. In the past we would spend all day long at home, and after the development of this tourism area we can spend all day at the beach to earn a living by giving massage the tourists to increase our family income. We are grateful that this new work does not overlap with our domestic work.”(Interview on May 20, 2018) According to Jero Bendesa Adat_ of Tanjung Benoa, I Made Sugianta the development of tourism that adopts massage at the beach as a new job for the Hindu female therapists as explained above, has been in line with the mandate of Awig-Awig Desa Adat regarding the purpose of Tanjung Benoa Indigenous Village as written in Pawos 5.

This mandate emphasizes the importance of practicing the religious teachings, maintaining harmony and living harmoniously, efforts to create new jobs to improve the welfare of all villagers, including employment for the women there, physically and spiritually. 3.5 Ethics in Massage Services by Hindu Female Massage Therapists at Tanjung Benoa Beach The implementation of Susila or ethics in massage services can be seen from the attitude of tourists who entrust their bodies to be massaged by the female Hindu massage therapists.

This is in line with the development of tourism in Indonesia with a comprehensive and integrated system approach, which is interdisciplinary and participatory. This new development in tourism is also economical, technical, ergonomic, socio-cultural, energy-saving, natural and non-destructive to the environment. In addition, this is also in line with the current tourism development paradigm, namely sustainable community based tourism, as determined by the World Tourism Organization.

The paradigm uses an approach to community participation (community based approach) and sustainable for sustainable tourism. This paradigm in the context of tourism services is realized by a "relationship approach" strategy. According to Yoeti (1999: 3) "relationship approach", is an approach based on relationships that emphasizes the basics of customers' trust and loyalty.

Building a "relationship approach" strategy in massage services by the Hindu female massage therapists in Tanjung Benoa Beach as taught in Sarasamuccaya as follows; "Thus, listen with all your efforts, to the meaning that is considered dharma, after you hear it, keep in your heart as I have taught you before, everything that is not good does not please your heart, that is also not done to others. "(Sarasamuccaya sloka 44, translation of G. Pudja: 1980).

The relationship approach strategy such as quoted in the Sarasamuccaya text as a daily

ethic in the service massage by the Hindu female massage therapists is realized through tolerance, brotherhood, sincerity, hospitality just like among brothers and sisters known as menyamabraya. To strengthen the harmonious relations with the tourists the therapists, in initiating the work would offer a prayer first, either at home or at the beach as practiced by their ancestors.

According to the local wisdom of the Balinese ancestral heritage, prayers that are carried out before work are aimed at asking for the grace from Sang Hyang Widhi (God) so that the worshippers would be given inner strength when carrying out work and that she or he would be able to avoid all obstacles, temptations and dangers. Prayers and offerings are very important for the therapists in initiating their daily activities or in carrying out work at the beach, because the massage knowledge and skill is one form of Bali Usada bestowed by Sang Hyang Widhi, the Almighty, Most Gracious, and Merciful to all beings.

Upon carrying out their work, the message therapists would feel the strength of Sang Hyang Widhi (God) within them, so that they do their work well and smoothly (Nala, 2006: 98-99). The teachings of Tri Kaya Parisudha are used as the basic principles of the ethics of massage services by the Female Hindu therapists. Tri Kaya Parisudha or three good behaviors namely manacika parisudha (good and holy thinking), wacika parisudha (saying good, right and holy), kayika parisudha (behaving well and right) must be put in practice in real life and kept sacred.

In offering the massage services to tourists it is very important to maintain positive thoughts, meaning to treat tourists as good friends. Like a meeting with a good friend, a friendly greeting to a tourist can attract his/her attention, and, in return the tourist can feel comfortable and therefore responds in friendly manner too.

Friendly services, full of hospitality and courtesy, chit-chat about Tanjung Benoa beach, will give the tourists feeling of sensation and relaxation from the traditional massage services that can restore and refresh fatigued body. Ethics in massage services business can foster a positive image to tourists about massage services by the female Hindu therapists.

Therefore, in the process of attracting tourists to be massaged, the the Hindu female therapists never offer services that are contrary to Susila teachings, such as the plus-plus services also known as prostitution. They do not force their services, nor do they set fixed rate for the services. There is always a room for bargaining the price for the services, and this process always takes place in a friendly atmosphere in accordance with the relationship approach strategy.

After mutual trust and price is set, service is carried out in an open place at the beach where the tourists are told to lie down on a wooden bed resembling a long chair with a simple mattress. The process of massage service by a the Hindu female therapists begins with pouring coconut oil which has been mixed with the scent of fragrant flowers on the body of the tourist, then continued with massage and hand touches starting from the soles of the feet and going up to the back and then to the whole body if the tourist wants the traditional manual massage techniques.

Yoeti (1999: 27-28) explains, everything directly related to tourists upon their arrival, during their stay in the tourist area, until finally returning to their country must feel and look good and receive good services. 3.6 Reinforcing the Characteristic and Identity of Tanjung Bena In today's global dynamics, there is a rivalry between tourism and culture due to the penetration of capitalistic market ideology. Capitalistic ideology tends to solely prioritize economic benefits.

The character **of social relations in** capitalism is the mystification of the market. The market is understood as interrelationship between individuals who are free to make buying and selling transactions and get payments according to the value of the transaction (Winardi, 1986: 33; Fakhri, 2003: 45; Turner, 2006: 334;).

McKean (in Picard, 2006: 174), in his study in Bali in 1970-1971 also saw, that society, government and tourism industry players made innovation in the development of tourism by promoting cultural capital to attract tourists. The arrival of tourists to watch cultural practices in tourist destinations leads to **the interaction between tourists and** local communities.

The interaction is described by McKean as the relationship between "dalam" (the inside) and "luar" (the outside). Balinese tradition, art and religion ("inside") are considered attractive by tourists ("outsiders"). Tourists' fondness for the Balinese tradition --- through the process of adaptation from the "inside" actually triggers the requests and expectations of the "outside".

It actually strengthened the Balinese self-confidence and identity, while stimulating their artistic talents. "Outside" assessment gives power to the "inside", both economically and aesthetically. The creation of interaction and harmonious relationship between the Hindu women as massage therapists and the tourists whom they serve, is a consequence of the practice of Susila teachings in the massage services.

Susila teachings enhance the strengthening of the virtues of Hindu women in daily life both as housewives and as a therapist of massage services. Budi pekerti (good

Characters) are behaviors that are not contrary to customs. Zuriah (2011: 17) describes, manners contain the values ??of human behavior that will be measured according to their good and bad values through religious norms, legal norms, karmic order, manners, cultural norms and community customs.

A person's character is reflected in his/her actions, words, thoughts, attitudes, feelings, and personality. The book Manawadharma teaches that Hindu women are supposed to have a noble character and that they must be respected in daily life, Women are recognized as the servants and the love of the gods and goddesses.

Women are also believed to be the source of happiness in this life, therefore they should be respected, cared for, protected, and given education, health facilities and others. Honesty and frankness towards tourists with regard to the massage services provided by the Hindu female therapists is very popular among the tourists. Because they are so fond of the message, some tourists always come to Tanjung Bena beach every vacation to Bali to get a massage therapy.

This type of tourists never care for bargaining. They even give a big tip for the services, and the therapist and the tourists often develop a good friendship. This joyful togetherness expressed by the Hindu female therapists, according to Mangunwijaya (1982: 72), reflects the characteristic adult religious people in their faith and deed, which eventually could developed into a religious society.

Sense of religiosity develops people to be more spiritual, intellectually and spiritually intelligent through believing in the universal "spirit", and this sense can become the light of their life. IV. CONCLUSION Massage service business in the tourist area of Tanjung Bena Beach by the Hindu female therapists is nowadays recognized as an ancestral cultural heritage which is a type of usada (traditional Balinese medicine). In massage services, it is not permissible to violate the susila or Hindu ethics.

This ethic of services is very important as an effort to foster a positive image to tourists amid the spread of negative connotation of massage business as prostitution in massage services. Tri Kaya Parisudha teachings are used as the basic principle of relationship approach to attract tourists to have a massage at the beach by the Hindu female therapists, namely manacika parisudha (good and holy thought), wacika parisudha (good, right and holy speech), and parisudha (good and correct behaviour).

With Tri Kaya Parisudha, a "relationship approach" strategy that emphasizes the customers' basics trust and loyalty in the Massage service at the beach can grow. The relationship approach strategy is expressed in good attitude full of tolerance,

brotherhood, hospitality known as menyamabraya. The benefit of the business of massage services delivered by the Hindu female massage therapists has proven to increase the therapists' family income that they can fulfill various daily needs properly.

Over time, however, more and more hotels, inns and maritime tourism business are established in Tanjung Benoa followed with modern massage services on the side of the road of Tanjung Benoa Traditional Village. These new establishments belong to and are managed by outside entrepreneurs. This situation leaves a worrying reality - the traditional massage services at the beach by the Hindu female therapists will lose its business competition against the modern massage services on the roadside or in hotels of Tanjung Benoa. BIBLIOGRAPHY Aditya, Raras, 2012.

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Photo documentation of research results: Photo 1: In the absence of tourists, massage services to tourists are carried out collectively as a reflection of character and attitude of togetherness (Doc: Sumadi, 2018) Photo 2: Ni Ketut Tingklik and Ni Wayan

Sueni are providing massage services to tourists according to the teachings of Susila Hindu (Doc: Tingklik, 2018) Photo 3: Ni Nyoman Arsi is providing appropriate massage services Susila Hindu's teachings are free from negative images (Doc: Sujana, 2018) / Photo 4: The Temple at Tanjung Bena beach for praying Hindu Women before massage serviced (Doc: Sumadi, 2018) Photo 5: More and more tourists are increasingly crowded visiting Tanjung Bena Beach marine tourism area (Doc: Sumadi, 2018) Photo 6: Foreign tourists also like to take pictures while sunbathing activities at Tanjung Bena Beach (Doc: Sumadi, 2018) Photo 7: Attractions farasailing, snorkeling, jetsky marine tourism attractions at Tanjung Bena Beach (Doc: Sumadi, 2018)

RESEARCHER IDENTITY Chair of the Researcher : Complete Name : Dr. Drs. Ketut Sumadi, M.Par NIDN / NIP : 2431126202/196212311999031005 Study Program / Department : Travel / Cultural Tourism Industry and Religion / Faculty of Dharma Duta College : IHDN Denpasar No. Mobile : 082237978314 E-mail address : kuhnangsing@gmail.com Researcher Member : Full Name : I Wayan Sujana, S.Ag., M.Ag NIDN / NIP : 197007082003121003 Study Program : Hindu Information / Dharma Duta Faculty Mobile Number : 081353348488 College : IHDN Denpasar E-mail address : sujanaiwayan70@gmail.com

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