

IDEOLOGICAL DISCOURSES ON ENVIRONMENT IN BALI TOURISM DEVELOPMENT

NGN Suci Murni¹, I Gede Mudana², DM Suria Antara³

Jurusan Pariwisata Politeknik Negeri Bali¹²³

email: gustinymsucimurni@pnb.ac.id¹, gedemudana@pnb.ac.id²

ABSTRACT

The environment is increasingly occupying important issues in all aspects of life including the tourism business that is often highlighted to ignore the environment. Because it is so crucial, it is constantly discoursed not only in local and national contexts but more globally. In these evolving discourses, it turns out that there are a number of ideologies that show the interests of those who discoursing them. This research uses qualitative approach, and scientific cultural studies paradigm. The purpose of this research is to know the ideologies of global, national and local environmental discourse. Research results show that based on the global ideology of sustainable development, there are ecological sustainability, economic sustainability, and social sustainability. Ideology of national environmental discourse which is a transformation from developmentalism ideology (modernization) can also hegemonize company industry, society, with legitimizing by law and regulations issued about tourism and environment, so that the sustainability of development can be achieved. The ideology of local environmental discourse there are various local knowledge (local genius) related to the environment that has been practiced by certain countries, especially the developing countries, where tourist destination areas such as Bali have run it through religious ritual, as well as through the daily life of the community .

Keywords: ideology, environmental discourse, tourism development.

INTRODUCTION

The issue of green tourism emerged because of some problems such as market saturation of destinations offering conventional products, increasing global warming that has become a global issue, awareness of tourism and tourism industry actors, as well as sustainable tourism development which is including tourist satisfaction, environmental conservation and welfare of local community (France, 1997) which can also be seen in three folding or three pillars (Perlas, 2000). All are involved in carrying out sustainable tourism activities namely government, employers, society (politico-economy-culture). Each of these pillars has an interest in the sustainability of the business or practices that occur in the world of tourism.

Almost all tourism components including the hospitality industry are motivated into green issues to meet the tastes of tourists and to comply with central and local government regulations in tackling environmental damage (Murni, *et al.*, 2014; <https://ojs.unud.ac.id/index.php/ecs/article/view/9117>, downloaded 8

December 2017). Green tourism or green tourism is a term that is widely used to show various activities related to tourism based on the environment, thus green tourism is very close to the term sustainable tourism and eco tourism. Sustainable tourism is a tourism activity with various forms, which is expected to meet the needs of tourists and the host community, but still protect and improve future needs, sustainable tourism must be able to meet the four criteria that is environmentally, socially, culturally, economically that is not negatively impact on environmental changes, in other words the environment must be maintained, not harmonious with respect to the culture and social of the local community, and economically can benefit the company, the government, and the local community (Mowforth 1998). Ecotourism essentially emphasizes on some characteristics of promoting positive environmental ethics, not destroying natural resources, concentration on intrinsic rather than extrinsic values, ecocentric oriented rather than anthropocentric, must be beneficial to wildlife and environment in terms of science, economics, and politics. It should also be an experience in the field of the natural environment, can be a place for education and appreciation, and has a high dimension of cognitive and affective experience (Page and Dowling, 2002: 26)

Mowforth and Munt (2003: 321) describe the relationship between tourism-sustainability-globalisation, which relates to the first world power over the third world. Sustainability discourse is deliberately triggered by developed countries for the sake of the environment (Rio summit) which actually protect the interests of the environmental capitalist. Developing countries are forced to follow rules or regulations to save the environment by paying for or buying products produced by developed countries. Its environmental ideology is certainly its estuary on economic benefits. In other words, in order to survive global capitalism must produce consumption itself. Producing consumption means creating artificial, luks or pseudo necessities that are not essential (Piliang, 2011: 209).

Implementation of green tourism in the hotel refers to operating activities that are based on global environmental practices implemented from one of the accreditation/certification used by the hotel (Murni, *et al.*, 2017). The environment in question is both the physical environment and the cultural environment, both within the hotel itself and the surrounding environment, as well as the surrounding community environment (Yusof, 2014). In the implementation of the physical environment the emphasis is more on the environmental management system, which leads to energy savings, water savings, waste treatment and hotel waste that mostly

refer to ISO 14001 or ISO 14000 series. Almost all environmental management systems in the hotel use the standardization. Beside that, the global environmental accreditation, the hotel is also required to follow and adhere to local regulations, including to implement local wisdom owned by the local community where the hotel was built.

The hotel implements global environmental green tourism practices on the one hand and Tri Hita Karana's local environment on the other hand to meet environmental and cultural concerns, as well as to increase income from the economic side. However, when the environmental practices are implemented simultaneously, there will be problems at the hotel because the concept of green tourism (global) is different from the local concept. The concept of green tourism globally emphasizes both aspects of nature and human aspect, or can also be divided into three aspects, ecology, economy, and sociology, while the local concept emphasizes three aspects, namely environment, human, and God (ecology, sociology, theology) .

RESEARCH METHODS

This study is a literature review and designed using qualitative methods, in accordance with the study of interdisciplinary cultural studies, which describe and interpret in depth about environmental discourse. In accordance with the methods used, data analysis techniques in this study is qualitative data analysis techniques. Data analysis performed in accordance with qualitative analysis procedures as presented Miles and Huberman (2009: 16-19) that is data reduction, data presentation, as well as the conclusion and verification of data.

RESULTS AND DISCUSSION

Eagleton (1991: 1-2) provides a variety of definitions of ideology, best suited to a local-global ideology in environmental certification. Especially some ideological meanings that say a set of characteristics of ideas or thoughts of a particular group or class, ideas that help to legitimize dominant political forces, false ideas that help to legitimize political power, conjuncture of discourse with power, conscious social actors understand the world.

Global Ideology

The global ideology in the discussion here is described from sustainable development in terms of three aspects, namely ecological, social and economic sustainability. In addition, the global clean and green ideology is also widely adopted by almost all countries in the world.

The term sustainable development is used for the first time in the International Conservation of Nature (IUCN) report themed on the World Conservation Strategy or 'Global Strategy for Conservation'. However, this term has unwittingly been used also by Dr. Gro Harlem Brundtland, Prime Minister of Norway and President of the World Commission on Environment and Development, established by the United Nations in 1983.

Sustainable tourism development is described as a process that can meet the needs or satisfaction of tourists, can meet the needs of the host community, and can preserve the environment in the long term. Sustainable tourism must be able to meet criteria that is environmentally, culturally, economically (Mowforth, 1998). That is, it does not have a major impact on environmental change. In other words, the environment must be maintained, does not cause disharmony to the culture and social of the local population, and economically can meet the benefits of companies, government, and local residents. The least sustainable tourism can fulfill the triple bottom line (economic, social/cultural, environmental) or can meet five aspects called pentagon magic term described by five diagonals, namely (1) economic health, (2) well-being of locals, (3) satisfaction of guests, (4) protection of resources, and (5) healthy culture (Donyadide, 2010: 427).

The global ideology in the field of the environment can also be seen in the first sustainable development discourse or initiated in 1987. However, initially the issue of sustainable development was discussed through the UN conference on the world environment held in June 1972 in Stockholm, Sweden. The conference can be regarded as the embodiment of the international community's awareness of the importance of cooperation in handling environmental problems and at the same time the starting point of the next meeting discussing development and environmental issues.

The Stockholm-based conference with the motto "Only One Earth" produced declarations and recommendations that could be grouped into five main areas: settlement, natural resource management, pollution, education and development. The Stockholm Declaration calls for the shared commitment, the shared view and

principles of the nations of the world to protect and improve the quality of the human environment. The introductory human environmental concept emphasizes the need for measures to control population growth, eliminate poverty, and overcome the hunger suffered by most people in developing countries. The Stockholm Conference begins to involve all governments of the world in the process of environmental assessment and planning, unifying the opinions and concerns of developed and developing countries for saving the earth, promoting community participation and developing development with environmental considerations (<http://www.menlh.go.id>).

From the perspective of global ideology, the practice of green tourism in the five-star hotel in Nusa Dua tourism area can be seen from the offer of green tourism certification given to the hotels that are able to control the environmental management, especially in energy saving, water, solid and liquid waste management, as well as the hotel's commitment in the social and cultural fields of the local community for the sustainability of the company without sacrificing the environment. In environmental terms, environmental certification has also been pioneered by the United States by introducing acclaimed and highly prestigious accreditation and certification, Green Globe 21, which certifies hundreds of countries in the tourism sector and other sectors deemed to be implementing environmental management. Earthcheck is also a derivative of the green globe that certifies the Asia Pacific countries in accordance with the agreement of the United States with other countries, such as Australia (EC3 Global) in selling certification to its target countries such as Indonesia.

As described by Newell (2010: 6), hegemony is never finished, even the extension and deepening of the logic of capitalism into the new geographical and ecological territory of this planet seems unprecedented. This process needs to be adequately understood as a political and economic phenomenon with important social and environmental consequences for both academics of global environmental change and for all as a society, who will live with the benefits and problems it will bring. Furthermore, Gramsci discloses that hegemonies such as an agreed consensus, in this case such a body or institution that sells global environmental certificates to other hotels or companies in the name of environmental saving is economically beneficial and sociable. The slogans are also very persuasive and very appreciative of planet. As EarthCheck's slogan is "The planet deserves more than half measures". From the slogan put forward by agencies / companies that sell

environmental labels, it's as if they really appreciate the planet or the earth, whereas every kind of label is offered, all there is to pay.

Environmental awards, first initiated by the United States as a certifier or award to resort companies or hotels that have implemented green tourism. Just look at the Green Globe or Earthcheck award given to hotels that have become partners and notabene is an international hotel chain that had previously made a deal. With prestigious awards globally and awarded to the hotel's international network, its echoes will be heard and felt all over the world. Ultimately as a global certification body / institution will be easy to sell its products labeled environment. What's more now the trend of tourists also changed, ie they will find tourist attractions and places to stay that tend to lead to green tourism.

Economic sustainability actually becomes the focal point of all activities under the guise of the environment. Almost all declared planetary slogans carry the economic sustainability behind it. Just look at the world footballers invited to plant mangroves for the "save the planet", the tail is the revitalization of the Bay of Benoa which ultimately also contains the economic ideology of central (central) power.

In addition to the economic sustainability ideology undertaken by the state, globalization has also become the most successful instrument for changing international politics. Almost every country exploits globalization for the national interest. Using a variety of methods, both from subtle and rough ways. Some use violent instruments to assert their position on the international scene, others use trading instruments to widen market share to developing countries. Among the players of globalization there is also that infiltrate their cultural elements into the system of other countries in order to increase the image of the country. According to Huntington (1996: 215), in the global arena, the question of hegemony seems to be one of the most relevant social theories to know the process of ideological war called war between civilizations.

With the advent of information technology and transformation, the barriers of the country due to distance and deadline seems to have become no longer a constraint. As a result, the flow of information exchange from different parts of the world flows freely to all corners of the world. This condition allows seizure of influence between a country to another. That is why the countries that control in the media of information technology are the ideological-political rulers of the world. The United States is the only superpower country that has proven its victory in this arena. The products of this superpower culture have penetrated and become a mecca in

almost all countries. In the field of tourism especially hospitality, the United States has managed to sell hotel branding to the world including Indonesia, where Bali can be said representation of Indonesia because almost all hotel chains in Indonesia exist in Bali. The chain hotels are Hyatt, Sheraton, Marriot, Westin, St Regis, Laguna, and many other hotels under American management.

The five star hotels in Nusa Dua are inseparable from the interests of certain parties to make a profit, both in business and in the economic field. The hotel is one of the important components of tourism that provides a lot of jobs for the people around Nusa Dua tourism area and the people of Bali in general. Behind the practice of green tourism and THK Award in five star hotels there are several other ideologies working behind it, such as the economic ideology of the tourism industry. The ideology of the tourism industry works in a subtle way by impersonating the economic welfare of the people around the five-star hotel area so that unemployed people can work as employees in the hotel or villa built.

The above is similar to Althusser's opinion (2010: 128) which states that under feudalism, when humanist ideology becomes revolutionary, it remains bourgeois. In a bourgeois class society, economism always plays, and still plays a role in veiling certain economic and economic practices of class which is governed by the relations of production, exploitation and exchange, and by bourgeois law.

Based on sustainable development or sustainable tourism that also gives attention to social aspect, it is better to see the implementation of CSR (corporate social responsibility) at five star hotel in Nusa Dua tourism area. Because the concern for the surrounding community can be seen from how seriously these hotels implement CSR which is one of the requirements of awarding environmental certification.

CSR is also a derivative of the concept of sustainable development that must be run by all corporations or companies that utilize natural resources for the benefit of the company. CSR initiated by developed countries is actually made to deceive or eliminate the sins committed by the company because it has exploited nature and its contents for the benefit of his company. The industrial logic applied to the market (corporation), in which the law of the market turns out seems to be fooled by the imposition of this CSR. The industrial logic disguised in the spirit of capitalism seems to be declared with these social responsibility issues. In fact, the main objective of the issues that developed among the Marxists and socialism itself still believe that

development developed in various parts of third world countries is still in the form of developmentalism itself.

Environmental issues in its own journey are an inevitable part of an industrialization. This reality seems to be a justification that industrial (economic) and ecological concepts are two things that are hard to find. This fact further reinforces that the two concepts contradict each other. The classic question that always arises is whether this economic development should sacrifice the environment. As if this question can be answered by implementing CSR in helping to alleviate the problems, in addition to promoting and of course imaging as an environmentally friendly business and side with human life.

It should be noted that in the past year the total amount of CSR donations allocated by corporations to address environmental concerns amounted to 5% of corporate profits, used for human needs (basic living, education, health and housing) costs, for supporting infrastructure and the rest for the restoration of his own natural conditions. Conversely, the social costs required to recover against natural conditions are many times that number. Corporate profits and natural recovery costs are usually not comparable.

National Ideology

The global economic interests, along with national, ethnic, religious, and political ideologies will continue to fuel a conflict that can lead to mass mobilization activities that are able to legitimize the new regime. The economic and political system is ideologically or in the context of the social actors capable of changing the system. In everyday life things like this are often seen, all groups do or enter the idioms they have to achieve goals, both personally and in groups. In the case that the government gives permission to build starred hotels in community-sterilized locations, where the location has been sacred from the sordid but due to economic and tourism interests, the government permits the building of hotels.

These events in life can be present in the self as a series of messages that are very confusing or can be present in the self as potential messages in the form of a stimulus of the natural environment that is present in the self as a living organism. Some messages are also present in the form of language and some present in the form of social codes, even present in the form of ideologies that acting as power (Rudyansjah, 2009: 42). This suggests that ideology and power are spreading everywhere, both in the highest system of government to the lowest system of

government, in education ranging from the lowest to the highest, as well as the life of society in the micro-political level.

The construction of a five-star hotel in Nusa Dua is not only the ideology, power and politics of the local or provincial government, but there is an ideology and other power behind it that helps so that ideology, power and politics goes well without any significant obstacles. Althusser (2012: 25) explains that his ideology and practices in each of these apparatuses are the realization of an ideology (regional unity of different religions, ethics, politics, aesthetics, etc.) whose existence is guaranteed by his position on the ideology of the ruler. Thus an ideology always exists within an apparatus and in its practice.

From an analysis study conducted in connection with the marketing and tourist needs of attractions, beaches and culture, it is deemed necessary to protect Balinese culture (locals) from large-scale development and bring about great change. Therefore, it is suggested that the development of tourism should be separated (enclave) with the local people, its location is recommended on the seafront, and close to the airport. So the consultants dropped their primary choice on Nusa Dua.

Actually the separation of tourism development with the local population is not only to protect the local culture but also to secure capitalist exploitation. According to Mbaiwa (2005, 159), tourism enclave is a kind of " internal colonialism ". Natural resources in a host region benefit the outsiders, which can mean that enclavism is internal colonialism, because it benefits more outsiders, whereas the local people get little or nothing. The same thing can be seen in the writings quoted from twinside.org which reveals that modernity and economic processes that support this demand also simultaneously dictate the form and speed of the development of tourism. Globally, the process of enclavisation in tourism has been the result of the need to create exclusive tourism centers. Enclaves are also often seen as safe investments, which will ensure stable, continuous, reliable income streams, unfamiliar with the tourism sector. Enclavisation exploits local resources, but provides little benefit to the local economy.

The establishment of BTDC (Bali Tourism Development Corporation) as a developer and manager of Nusa Dua tourism area, can be attributed to Michel Foucault's theory of power / knowledge in which government power is not a property, but a strategy. BTDC then changed to ITDC, which is Indonesia Tourism Development Corporation, where ITDC as a single autonomous enterprise in developing and managing Nusa Dua tourism area is a representative of central

government in managing the area with vision and mission "To be world class company (corporation) developing and managing tourist resort with environment friendly and social / cultural approach. With the mission, ITDC as a state-owned company (owned by the government) has the authority to develop the area that in fact should benefit from the development. The question is whether a state-owned enterprise whose profits to profit does not sacrifice the environment and culture. The answer to this question is very difficult because there is no development without using land. Every land that is built there must be a change and often evictions occur, either the eviction of people who support the culture, various living things that inhabit the original habitat, or plants that have various functions.

Local Ideology

In accordance with Foucault's theory of power discourse/knowledge, which reveals that the power of knowledge is not only the power of the state, on the socio-political structure, the capitalist-proletarian structure, the boss-slave relationship, the periphery-center relationship. But instead focusing on smaller individuals or subjects that are more easily conquered because power in this case is not property, but strategy. This means that what is needed by society today can be adopted and fulfilled although in practice it can not be seen clearly the promised result. The discourse of clean and green was proclaimed by the Governor of Bali from the time the head of the province of Bali until the second period, the discourse continues and is planned until 2018 until the end of his post. From the beginning the Governor of Bali is committed to making Bali the first clean and green province in the country. This program is in line with the efforts to conserve the environment and nature of Bali in the midst of the swift currents of globalization, as the conception of tri hita karana. From the above description can be criticized that the discourse of clean and green by raising green economy and green culture is very difficult to implement. How can say green economy if hotel development in south Bali never stops. The number of hotel developments leads to uncontrolled groundwater drainage, reduced green spaces, coastal densities that can cause abrasion, development imbalances will invite jealousy, and many other issues that are incompatible with green economy: economic improvements, accompanied by welfare and community civility without sacrificing natural resources. Similarly, green culture is very difficult to measure, such as what is green culture and whether a culture that is steady or dynamic culture. Moreover, clean and green, it seems still far from expectations.

Clean or clean are also a lot of indicators, not only solid and liquid waste, but also hygiene and sanitation that become one unity.

In the Hindu religion of Bali, *Tri Hita Karana* (THK) is a concept of the cause of harmony. THK is a concept born from the teachings of Hinduism relating to how human relationships with what is around him and who created it, which consists of elements *parhyangan*, *pawongan*, and *palemahan*. Since 1969, THK is a foundation philosophy in Balinese society development and confirmed in the Regional Regulation on RTRWP, namely the regulation of area or Perda No 4/1996. Until now THK has become a philosophical foundation in the life of Balinese Hindu society, both in action with society and actions with human beings.

The application of *Tri Hita Karana* in the life of Hindus in Bali can be found in the realization of *parhyangan* (*parhyangan* to the local level in the form of the heaven of the universe, at the village level in the form of the village temple or *kahyangan jagat*, Hindu people in Bali, for indigenous villages include *customary village*, family level covering all family members, *pawongan* at the local level covering the province of Bali, at the village level covering border of village "*asengker*" *bale agung*, at family level covering housing yard.

The global ideology of the developed countries hegemonizes developing countries under the pretext of saving the earth. The ideology of the state is also almost the same as adopting criteria or standards issued by developed countries. The difference is that the government hegemonize companies, institutions, and society for the sake of sustainable development that includes three important aspects, namely environmental, economic, and social. Local ideologies also do not want to lose in sounding save the environment by promising harmony, by cooperating with THK philosophy that has become the basis of life of the Balinese Hindu.

The THK Award's local ideology can be seen from the three aspects used as the criteria in certification or awarding the hotel, tourist attraction (such as recreation park / ecotourism), resorts, tourist attractions, special retreat, tourist areas, schools, colleges and offices /government agencies. THK Award wishes to provide awards and accreditation to companies and agencies, in order to implement THK philosophy in accordance with the criteria set by its benchmarks.

Tri Hita Karana Award sold to hotels also need to be scrutinized from all three aspects. For example, the application of THK in a hotel that is considered good and has been certified Gold/Emerald, whether must have run all aspects with

harmony. This is important because the harmony itself is actually very difficult to measure although it can be quantified statically. For example, a hotel has a physical environment in accordance with the standards, the surrounding community has gained welfare, its temple is very artistic and in accordance with its location. It is debatable whether the hotel can be said to be "holy" because its rooms are littered with intimate relationships, for example by non-married spouses or when that happens, whether a regular religious ceremony (Hindu) done by the hotel is sufficiently capable to neutralize the chaos that occurs.

CONCLUSION

Based on the chapters discussed above can be drawn several conclusions, namely as follows.

The ideology of environmental discourse in the global context begins with the ideology and discourse of sustainable development that is always used as a backdrop for every development. Based on the ideology of sustainable development, it can be divided into ecological sustainability, social sustainability, and economic sustainability.

The ideology of environmental discourse in the national contest (Indonesia) which is incarnate on the ideology of development can also hegemonies the company, society, by legitimizing through the laws and regulations issued about the environment and environment so that the sustainability of development can be achieved. In addition, the government also issued regulations on the determination of the tourism area of Bali, including the enclavism of Nusa Dua tourism area, the ITDC's economy as a regional manager, and the determination of the strategic area of national tourism (*kawasan strategis pariwisata nasional* or KSPN).

The ideology of environmental discourse in the local context (Bali) can also play a role in environmental discourse, clean and green issues are also part of the global ideology which has been practiced by some developed countries also descended on developing countries, and ultimately boils down to the deep areas THK ideology which is the three concepts that contain the meaning of the cause of harmony. THK is a concept born from the teachings of Hinduism relating to how human relationships with what is around him and who created it, which consists of elements *parhyangan*, *pawongan*, and *palemahan*. This local ideology was transformed into THK Award initiated by THK Award Team from Bali Travel News which is the Bali Post Media Group. After ten years of running, eventually separated

with Bali Post by making their own foundation (THK Award Foundation), but still seek government support for the sustainability of THK Award. THK Award is claimed to have the support of the rulers of the environment to get the legitimacy of certification / accreditation to hotels and other companies. The criteria of each aspect (*parhyangan, pawongan, and palemahan*) are assessed, adapted to the criteria/standards derived from global environmental certifications, such as EMS and ISO 14001, which are also widely used by the global environmental certifier.

REFERENCES

- Althusser, Louis. 2010. *Tentang Ideologi: Marxisme Strukturalis, Psikoanalisis, Cultural Studies*. Yogyakarta: Jalasutra.
- Eagleton, Terry. 1991. *Ideology: Introduction*. London. Verso
- Foucault, Michel. 2002. *Pengetahuan dan Metode*, Karya-karya Penting Foucault (transl.: Arief). Yogyakarta: Jalasutra
- France, Lesley. 1997. *The Earthscan Reader in Sustainable Tourism*. UK: Earthscan Publication Ltd.
- Mbaiwa, Joseph. 2005. "Enclave Tourism and its Socio-economic Impacts in the Okavango Delta, Botswana", *Tourism Management* 26 (2005) 157–172 (Elsivier).
- Miles, M. B. and Huberman, A. M. 2009. *Analisis Data Kualitatif* (translated by Tjetjep Rohendi Rohidi). Jakarta: Universitas Indonesia Press.
- Mowforth, M dan Munt, I. 1998. *Tourism and Sustainability, New Tourism in the Third World*. London: Routledge.
- Murni, N.G.N.S., Kumbara, A.A., Sirtha, I.N. and Mudana, I Gede. 2014. "Global-Local Environment Certification at Five Star Hotels in Tourism Area of Nusa Dua, Bali". *E-Journal of Cultural Studies*, 7 (2) (<https://ojs.unud.ac.id/index.php/ecs/article/view/9117>), downloaded 8 December 2017).
- Murni, N.G.N.S. and Damayanti, I.A.K.W. 2017. "Dampak Sertifikasi Lingkungan terhadap Lingkungan Fisik pada Hotel Bintang Lima di Kawasan Nusa Dua", *SOSHUM-Jurnal Sosial dan Humaniora*, 6(2 Juli), p.179.
- Newell, Peter. 2011. *The Elephant in the Room: Capitalism and Global Environmental Change*. *Global Environmental Change* 21 (2011) 4–6.
- Page, S dan K, Dowling. 2002. *Ecotourism*. New York. Prentice Hall.
- Perlas, Nicanor. 2000. *Shaving Globalization Civil Society, Cultural Power and Three Folding*, New York : CADI and Global Network for Social Threefolding.
- Rudyansjah, Tony. 2009. *Kekuasaan, Sejarah, dan Tindakan Sebuah Kajian tentang Lanskap Budaya*. Jakarta: Rajawali Press.
- Yusof, Z.B. and Jamaludin, M. 2014. Barriers of Malaysian green hotels and resorts. *Procedia-Social and Behavioral Sciences*, 153, pp.501-509.
- Zengeni, N., Zengeni, D.M.F. and Muzambi, S. 2013. Hoteliers' Perceptions of the Impacts of Green Tourism on Hotel Operating Costs in Zimbabwe: The

Case of Selected Harare Hotels. *Australian Journal of Business and Management Research*, 2 (11), p. 64.

Other Sources

Peraturan Pemerintah Republik Indonesia Nomor 50 Tahun 2011 tentang Rencana Induk Pembangunan Kepariwisata Nasional Tahun 2010 – 2025.

Peraturan Daerah Provinsi Bali Nomor 2 Tahun 2012 tentang Kepariwisata Budaya Bali.

Peraturan Daerah Propinsi Bali Nomor 3 tahun 2005, tentang RTRW.

http://www.academia.edu/2205555/transformasi_wacana_dan_praksis_politik_lingkungan

(downloaded, 14 March 2016).

<http://www.btdc.co.id/bali> (downloaded, 15 October 2015).

<http://www.bappeda-provbali.info/clean-green.html> (downloaded, 20 January 2015).

<http://www.iso.org/iso-14001-environmental-management.html> (downloaded 15 February 2017).

<http://www.menlh.go.id> (downloaded, 25 May 2016).

http://www.undp.or.id/factsheets/Indonesia/fs_eu_ncsa.pdf (downloaded, 10 June 2015).