

HARMONIZATION OF TRI HITA KARANA AND CULTURAL TOURISM BALI

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ABSTRAK: Tulisan ini berawal dari adanya pernyataan bahwa Bali sangat identik dengan Pariwisata. Bagaikan masalah *adat* dan *agama hindu* yang sulit dipisahkan dan bahkan menyatu dalam kebudayaan Bali. Dari hal inilah terlahir konsep pengembangan Pariwisata Budaya yang ditetapkan dalam Perda Propinsi Bali Nomor 3 tahun 1991. Dengan pendekatan partisipatif sebagai pelaku pariwisata (*tour guide*) dan penelusuran kepustakaan maka permasalahan yang ingin dijawab adalah berkenaan pada adanya dua sisi kepentingan dalam perkembangan pariwisata bagi masyarakat Bali dalam dimensi sosial ekonomi dan pelestarian dan pengembangan kebudayaan. Secara keseluruhan dengan menggunakan pendekatan paradigma budaya dari konsep "*Tri Hita Karana*" merujuk pada tiga harmonisasi hubungan yakni manusia dengan kepercayaan pada Tuhan, hubungan dengan sesama dan hubungan yang erat dengan alam lingkungan semesta. Selengkapnya terangkum pemahaman bagaimana Pariwisata dalam bingkai sejarah Bali, sebagai sebuah nilai perubahan dahulu dan masa kini, yang pada pendalam studi sampai pada konsep *Tri Hita Karana* dalam harmonisasi pariwisata.

Kata Kunci : Pariwisata, Kebudayaan, Tri Hita Karana

ABSTRACT: This paper is inspired by an assertion that Bali is identical to Tourism and also Issues like customs and Hindu religion and even subtle blend of Balinese culture tradition. This led the concept of the development of cultural tourism as defined in the Bali Provincial Regulation No. 3 of 1991. With a participatory approach as tourism actors (*tour guide*) and a literature search, the problem to be answered is regarding to the existence of two sides in the interests of tourism development for the people of Bali namely the socio-economic dimension and the preservation and development of culture. As a whole using cultural paradigm approach, the of the concept of "Tri Hita Karana" refers to the three harmonization relationship of man to the believe in God, relationships with others and close relationship with the natural environment of the universe. Furthermore there is understanding of how Tourism in the frame of history of Bali, as change of value from the past to present time, which is in deep studies lead to the concept of Tri Hita Karana in the harmonization of tourism.

Keywords : Tourism, Culture, Tri Hita Karana

BACKGROUND AND PROBLEM

Bali nowadays is identical to tourism. Talking about Bali and Tourism are two words that are interrelated, seemingly cannot be separated, as well as confidence in the Balinese Hindu religion (*dharma tirta*) and other elements in the custom of traditional Bali, like milk and water on a stir and dissolve. That is the essentials element of Bali tourism development model

known as Cultural Tourism. How does the concept of cultural tourism for Bali? A concept and model of tourism development which states that "Tourism for Bali, not the other way around, Bali for Tourism".

The objectives of cultural tourism is to introduce, utilize, conserve, and improve the quality of tourist attraction, maintain norms and values of the religion and culture of Bali, environmental perspective, prevent and counteract the negative effects that may be brought by tourism activities (Ardika, 2007: 76). Culture expert I Wayan Geriya (1996) defines cultural tourism as a type of tourism that relies on the potential of culture as the main attraction and at the same time provide an identity for the tourism development.

The problem now is how to put both sides of interests in tourism. Two problems are perceived between tourism as hopes that bring changes in the level of socio-economic life, and on the other hand that tourism must not destroy, damage the traditions, art and culture, and the natural environment in the broadest sense. This problem is a finding in the study by Picard (1992: 167) he states that the culture of Bali in Tourism has a dual role as an economic benefit and as source of prestige. Bali tourism has stimulated people to take more care to endangered traditions, promoting the creativity of art and culture and to strengthen the identity and pride of the Balinese. Almost the problems issue has been revealed by Mc Kean (1973), quoted also by Picard (1992: 172) as follows:

"Increasing the number of tourists to Bali, does not destroy the culture of Bali, but it strengthen the bonds of the Balinese people to their cultural traditions. The Balinese can obtain economic benefits from tourism without compromising their cultural values. Tourism can improve their lives without tarnishing their way of life ".

How true these findings are in the course of social life of the community culture of Bali? How far has the rapid growth of tourism influenced the change on the lives of the people of Bali? Those are some of the questions that raised and on this occasion the author will try to analyze it by using the paradigm of Balinese culture known as "Tri Hita Karana".

Tourism in the Frame of History and Its Development

The exact history on how tourism entered the social life of the people of Bali are still very biased and abstract. Many dispersions and have a different portion, (See summary of the history of tourism in Bali) . the lack of accurate recording and archiving in the study of the history of Indonesia make it difficult to find the same agreement toward a an event, and even up to now it is very common that intellectuals often get caught up in a never-ending debate sometimes with the doer who are still there. Likewise, it is difficult to make the stages of the

history of tourism in Bali with a variety of point of view. However, in almost all the history of the influx of tourism to Bali, there seems to be agreed values as an element of causal on how Bali becomes one of the world's most popular tourist destination. Bali possesses almost all attraction needed in tourism, this makes Bali becomes favorite destinations for traveled from all over the world.

Geographically Bali is a small tropical island , it has mountains lakes forests coasts and countryside that are located relatively close and easy to reach. Let say to see the sunrise in Sanur and sunset in Kuta , or from the mountainous area of Kintamani , beautiful countryside in Ubud then the beach in Nusa Dua, all are reachable. The tourists can easily visit those places using a standard vehicle within a short travel time, only a matter of hours in the day. The short distance and travel times, accessibility and adequate facilities and the charm of the beauty of Bali making it an excellent premier tourist destination. Simple law in tourism says time efficiency, attractiveness accessibility and diversity are very important factor for the development of tourism industry.

Tri Hita Karana, Harmonization in Tourism

Balinese has unique culture, customs, arts, architectural sites and diversity of cultural values. Balinese society that has always live to uphold the basic values of his ancestors with Hindu religious beliefs and able to create and sustain the lifestyle and cultural products that attract tourists from around the globe. One of the heritage value is the concept of Tri Hita Karana which general can be explained about three good relationship, a good relationship of man with the creator, fellow human beings, and human beings with less environment later in implemented right in harmony, in their way of life of the people of Bali.

The application of Tri Hita Karana can be seen in almost all aspects of Balinese life. In the life of the Balinese people who live in the fertile soil with abundant of water they form an agrarian society that is guided by the values of Tri Hita Karana by establishing a farming system called Subak (autonomous social organization that manages the agricultural system in Bali). Adhering to the beliefs and values and its legacy Balinese also capable of being a socially civilized society, people who fill their life space with art, maintain their heritage, both historical or physical, and become friendly community to fellow human beings and the environment. The major belief of Balinese is Hindu religion which is also often called the *Darma Tirta* or water religion, just like the real water which will always flow and take the shape of the container. This belief makes the people of Bali have unique and diverse

conception of culture. Why do the people of Bali always try to harmonize their way of life with Tri Hita Karana? Was it for the sake of tourist attractions?

The answer of the questions as the problems above are certainly not easy. However, some loose notes recorded through literature research and as a tour guide since 1992 has inspired me to try to answer those questions. What was originally owned and done by the people of Bali is just like the oxygen in the breathing process, done to survive and live a life. Everything is done and comprehended as a way of life for instance the law of karma that is strongly believed by the people of Bali. The creation of patterns in the interaction of social life until the discovery phase pattern by their ancestors has produce some concept and values which is very helpful for the life of Balinese life. Furthermore the application of Tri Hita Karana gives path, way and place to the Balinese people to live peacefully either communally or individually.

For Examples the farming concept in Subak system of which conception was taken from the essence of Tri Hita Karana, has once made the Balinese people as leading agrarian society. Life movement, economic turnaround, preservation of nature, beliefs and ritual works as a dynamic system. The real product of farming are not only paddy , plantation and natural products, but also the process of arts which appears in Balinese society which all have the same roots called Tri Hita Karana.

When Bali has all the criteria of Tri Hita Karana harmonization, there came the tourism with all natural flavors and consciousness without many promotion or a brochure, which is always measured by the business value of money. Tourism at the time of its arrival to Bali full of flavor essences value harmonization of Tri Hita Karana. It created interpersonal interactions with value of sincerity, affection, honesty like good interactions among big family members.

The essence of tourism is globalization. Tourism development has now grown into the industry smoothly, for a certain kind of beauty there is a reasonable nominal that should be paid as reward. Balinese people who initially only as tourist object, has slowly become the doer in tourism industry. Tourism products ranging from accommodation, transport, restaurants, tourist attractions, and the arts as a souvenir goods, to the Balinese lifestyle, have turned into the figures of dollar. Some various problems arise in forms of competition, marketing target, and compete to take advantages as a business orientation, by inviting as many tourists as possible and leaving behind the feeling of interpersonal and brotherhood. Tourism as an industry is now measured only from a business orientation (buying and selling)

for goods and services without organized by a sense of brotherhood, especially of the attitude of ethics and etiquette.

Government has the responsibility for economic stability of its people then see the tourism industry as a sector that can sustain it. Various tourist facilities were built and equipped with a variety of styles and there is even a tendency to leave the architectural style of Bali (Perda th 1977). Rules support all aspects were made in order to be able to organize the space and time to keep the sustainability of tourism industry. The Increasing community involvement as workers and businesses in tourism industry should be in line with the development of the human resources (HR) through education, course, and training. It demands continuous development, promotion, investment, and accessibility so that tourism can grow rapidly, until the tourism industry which was run in line with improving the quality of economic society of Bali was at its peak.

On the peak era of tourism, Balinese society do not only grow as a tourist-conscious society, but there was tendency of tourism drunk. Drunk in the sense that they started to forget a lot of things, for example, other sectors of the economy supporting the community outside of tourism began are neglected, especially the agricultural sector. Many government policies that were issued only to meet the needs of the tourism industry, even Balinese people began to leave the agricultural sector, which was considered less profitable and have only less direct role in the tourism industry. It was oblivious in the declining number of people who interested to become farmers rather than work in the tourism industry.

In contrast, to the traditional sectors of culture, especially the arts seemingly developed progressively because the marketability of Bali's tourism-based culture (culture tourism). The people of Bali felt very confident, because the tribal rules and custom, sense of brotherhood among the community were able to be the line of control over the direction of tourism in the golden era toward Bali tourism sustainable (Sustainable development) in the harmonization of tourism and social interaction.

Tourism in Past and Present Value Change

There is a wise quote says "Change is something that is lasting forever." Tourism also agent of change. Not many people of Bali realized that tourism which was initially came as a friend, slowly changed into the economic backbone of the community of Bali. All beacon of hope were on the field of tourism. Land shifting, construction of infrastructure facilities, hotels, tourist attractions, workshop / arts shop, and even the development of new settlements are unstoppable. Thus the rapid change that brings two effects, i.e. good (+) and bad (-). The

long struggle of Bali tourism with various dilemma and romance reached anticlimax after Bali bombings of 2002. The people of Bali who used to live with all the ease of the economy of the tourism sector, suddenly paralyzed. Without preparation, the government tried to hold private individual entrepreneurs, businesses trip / travel agents, hotels, social organization, or any related to tourism to work hard together to avoid bankruptcy. It was then that the tourism sector experienced chaos / bankruptcy. High expectations from tourism has changed of the pattern traditional tourism to modern pattern in the industrialization of tourism. This is what make people believe that they can not survive in other sector but tourism

To survive after the bombing some short term policy and effort were taken by the government and society to restore the glory of Bali tourism Bali's tourism industry. To fight against the fear of the traveler and the travel warning enacted by many foreign countries, the government along with stake holders in the tourism sector launched a big promotion, various policies, supported by deregulation and continued effort to invite investors. Some rules which had previously been the control of tourism industry were adjusted with to invite more capital investment in tourism that is considered to help the recovery of tourism in Bali quickly. it was like kind of drugs, drugs with the branding "Bali for the world"

The drug seemingly worked just fine, Bali tourism recovered slowly. But just like high doses of drugs it always had side effects. The Side effects which were then slowly grow like a cancer, which spread so quickly and damaged the tourism system that is now the perceived as problems of the people of Bali's tourism industry. Massive campaign to invite more tourists come to Bali triggers quantity -base tourism (Mass Tourism) and gives less attention to the quality, value of harmonization and maximum benefit to the local genius and social culture.

After the bombing the tourism businesses run by Balinese people which was initially base on values of ethics and culture of Bali began to fade, finally bankrupt. They are then replaced by those with larger capital from outside, rules are compromised and loosen to accommodate capital growth regardless of the character previously reflected in the frame of the rule, see how the accommodation building style changed after the bombing, without architecture and character of Bali. Villas are built rice field area that is slowly killing *Subak*, the sacred area / temple, and how spatial or layout of Bali became chaotic by the tourism industry which is only concerned with the quantity.

We understand how the capital of capital to run his system, "continues to grow in any way or die" if it were the principle, so that when the tourism industry that was once managed by Balinese or something that still upholds the value of the principle of Balinese culture died, it

would not be able to rise up because they are able to compete with the large investors and because rules which once were in favor of the principles has already been weakening. The development of Bali tourism industry has lost its characters, plus the government tend to revive economic figures instantly. Big capital makes developing the tourism industry are taken according to market needs that they creates, so that the tourism industry is now Bali tend to be packaged, while prices, manners, and the direction of the industry are all in the hand of their group.

Reflection Echoes of Tourism

Balinese society which only become tourism actors seemed unable to do much. If they want to survive, like it or they have to follow the market made by the investors who have strong grip in the tourism system. People are now powerless and only become employee who work in a dictation system that created by the financiers, so as employee the way how they works will only be determined by figure in turn, this lead to the reduction of quality because the selling price is no longer in the hands of the people of Bali as owners of previous tourism system. Tourism which firstly came as a friend and even family members, by the direction the industry is now becoming as host, where the host relationships and workers will lose a sense of friendship that used to be worth more when the "tourist" traveled to Bali. Is there a chance that Tourism system will change back to the value of a sense of ethics - etiquette in the context of life in togetherness as eastern nation with called "Grand Noble Culture" ? The answer is it possible, why not?

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