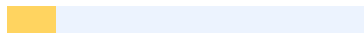




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TOUR GUIDE'S INTERPRETATION ON GREEN TOURISM The Case of Tour Guide

Interpretation in Sustaining Sacred Sites in Bali Ni Made Rai Erawati*1

maderaierawati@pnb.ac.id | Ketut Budarma*2 Poltek Negeri Bali Abstrak Makalah ini meneliti dampak interpretasi pemandu wisata pada pariwisata hijau, terutama dalam mempertahankan situs suci di pulau Bali. Tiga bidang utama dipertanyakan, (i) apakah penafsiran memiliki kapasitas untuk mempertahankan baik secara fisik dan (ii) metafisik, (iii) apakah keberlanjutan situs suci membawa manfaat bagi kesejahteraan penduduk setempat. Sikap dan perilaku pengunjung dibangun oleh interpretasi pemandu wisata, mereka menghormati situs dan berperilaku yang sesuai dan membuat situs berkelanjutan. Interpretasi adalah kegiatan edukatif yang menyampaikan makna dari objek yang dikunjungi, sangat diperlukan karena pengunjung berasal dari latar belakang budaya yang berbeda. Penelitian ini menemukan bahwa perilaku wisatawan dibangun oleh interpretasi, perilaku positif membawa nilai berkelanjutan ke situs yang dikunjungi untuk kesejahteraan masyarakat setempat. Kata Kunci : Dampak, Interpretasi, Pariwisata hijau, Keberlanjutan situs yang disakralkan

INTRODUCTION This paper examines the relation between the interpretation given by a tour guide to tourist about sacred tourist objects, and how the interpretation construct tourist's perception and behaviour toward the object. Tourist's activities in the sacred object is to see and observe the objects and try to understand what are being seen and observed, in the other words, their activities mostly visual. The interpretation presented by a tour guide will give them meaningful significance to the objects, and give them visual and auditory experiences, as a result they will respect and appreciate the object as they bring meaning to them as well. The universal concept of sacredness will be reviewed to

background and values, and the idea of sacredness motivate people to travel. 18 The

concept of sacredness emanates from religious, paganism and tribal concept, the concept then followed by rituals. The polar opposite of sacred is profane or mundane, how those two dichotomies influence the dynamism of the human race. Bali since 1920s has been interpreted by scholars, those interpretation will be reviewed since the image of Bali was created by those writing, and its exposition to the outside audience. The constructed image of Bali as a paradise island implicitly implies that Bali is sacred island, the association of paradise is beautiful, peaceful and sacred. The history of Balinese civilisation was started in the first millennium when early Indic people came in direct contact with Balinese (Lansing 1983:23). It was not recorded whether the Indic people brought Hinduism influence to Balinese or not, starting from that first millennium, or the influence of Hinduism brought by Majapahit kingdom in 16th century. Raffles the first western writer who interpreted Bali as a living museum or as a translation of the Javanese culture (Geertz C., 1980: 7) the interpretation of course has a consequence. After Raffles left, Dutch still had different interpretation of Balinese people because they could not take a full control of the island, then they started with civilizing Balinese in their standard of civilisation, the 1920s scholars interpreted Bali as a tropical Eden (Shavit, 2003:12-13), the new image of Bali then exposed for tourists. Bali as a hub of abundant cultures with their specificity, and natural diversity provides a great entertainment for its visitors and interpreted in such way by tour guides. Definition of interpretation and its role in reinforcing the image and the authenticity of an object will be reviewed. The most important aspect of the interpretation is how it can construct, reorient tourists' perception, behaviour and action in the sacred sites. Tour guide as a mediator between the tourists and the objects has important role in

experiences, on the other word that the knowledge and the capacity of a tour guide to interpret an object in the language of his clients will beneficial for the clients, the travel agent as his employer, and for the village, region and even the country at large, since he helps promote the country through the objects. The research examines three problems related to the role of the tour guide interpretation on sustainability of sacred sites in Bali. The first question is "Does the interpretation provided by tour guide construct tourist's perception and behaviour? " The psychological and physical response of the visitors towards the interpretation is researched. The second question is "Does tourist's constructed behaviour bring effect to the sustainability of sacred objects in Bali both physically and metaphysically?" The constructed behaviour of the visitors might be beneficial for the sustainability of the sites but it might be negative as well. The last question is "How does the sustainability of the sacred sites in Bali benefit Balinese local community? " If the sacredness of the sites can be sustained and their physical appearance can be improved, the sacred sites bring economic benefit ¹ to the local community and for physical and spiritual maintenance of the sites. The research done in five sacred sites, Besakih temple, the biggest temple in Bali, Tanat Lot temple considered as the most beautiful temple on the island. Taman Ayun, royal temple, Tirta Empul the water temple and Goa Gajah an archaeological site. The data collected by employing several methodologies, questionnaire distributed to tourists who have been taking guided tour to the sites, interviews to tour guides and locals who are affected by the tourism activities of the sites and observation. The data then analyse qualitatively. IS SACREDNESS A CONSTRUCTION OF INTERPRETATION? Lexicall y sacred derived from a Latin word "sacer" to make holy or ¹ Sekolah Tinggi Pariwisata Triatma Jaya Ni Made Rai Erawati, I Ketut Budarma

from the ordinary world. ⁸ The Shorter Oxford English Dictionary defines sacred thus: “Consecrated to; esteemed especially dear or acceptable to a deity ... set apart for or dedicated to some religious purpose; made holy by association with a god or other object of worship; Consecrated, hallowed.” Further definitions include: “Regarded with or entitled to respect or reverence similar to that which attaches to holy things.... And: Sentiment, reverence, sense of justice, etc., against violation, infringement, or encroachment ... Sacrosanct, inviolable; protected by some sanction from injury or incursion (Geoffrey Simmins (not dated) : p.7). While the opposite of sacred is “profane” . meaning ⁴ outside the temple, hence not sacred, common, also impious; not pertaining to or devoted to what is sacred or biblical, especially in history or literature; not initiated into the religious rites or sacred mysteries; ... not admitted to some esoteric knowledge; uninitiated (Ibid.8). The definition of sacredness above indicates that sacredness is constructed, the phrases to make holy, to set apart, consecrated and regarded all imply the human beings intervention for both sacredness and profane. The construction of sacredness in the visitor’s mind toward a ³ sacred sites in the island of Bali is actually a reconstructed construction of interpretation, the sites have been traditionally interpreted sacred, the information then hereditary handed down to the tour guide as a source of knowledge which is reinterpreted to the visitors. Sacredness does not exist automatically, but it is constructed by interpretation. The interpretation of the god existence in the high place has made Mount Agung, the highest mountain on the island sacred, it is considered to be the centre of the world, making all other sacred activities oriented to the mountain. Besakih temple, ²¹ the mother temple of Bali regarded as a universal temple erected on the slope of the mountain as the most sacred temple on the island. The interpretation of the mountain as sacred sites occurs ¹ Sekolah Tinggi Pariwisata Triatma Jaya Ni Made Rai Erawati, I Ketut Budarma

1981). The construction of sacredness and profane in Bali emanates from the concept of tri mandala or three division of space, the space for sacred temples, residential space, farming and recreational space and tri hita karana, three harmonious relationship between human beings and gods, between human beings to other human beings, and between human beings to environment as the main cause of happiness. The tourists who just arrived in Bali have no idea about the concept of the three divisions, they knowledge grow when they take a guided tour, as the tour guides before giving interpretation to a specific sacred site, they present information about Bali in general context, including the concept of tri mandala and tri hita karana. The two general concepts of Balinese cosmology can be a background setting of the interpretation in a specific site. The importance of the interpretation for the visitors is required due to the cultural gap between the site and the visitors, an object that look ordinary and mundane can be sacred for Balinese. Fresh water spring at Tanah Lot temple for instance, for those who are not culturally linked with it, it has no sacred significance, the tour guide interpretation that brings meaning to the water and why Balinese need the water for purification ceremony, then the atmosphere of sacredness experienced by the visitors. Visitors of sacred sites do not believe in the sense of having faith to the sacredness of the site, but the construction of the sacred atmosphere elaborated by tour guides has constituted respect to the site. The sense of sacredness reinforced by the way and costume that they have to wear when they are entering the sacred sites. The enjoyment is ¹⁸ in the context of what is called new age primitivism, in which the sites come to signify a purely imaginary other, where the visitors no longer tied to any of the specific context, geographical, historical or otherwise (Mathieson and Wall, 1982). ¹ Sekolah Tinggi Pariwisata Triatma Jaya Ni Made Rai Erawati, I Ketut Budarma

IN AUTHENTIC TOURISM IN BALI: Is the interpretation given meets the needs of the tourists? There are two important things ought to be examined ¹ the role of the tour guide and interpretation, why they are considered of great importance in preserving sacred sites in Bali. Interpretation has been the subject of research, as it is considered significance in influencing behaviour and attitude. Interpretation is an educational activity that ⁶ aims to reveal meanings and relationship through the use of original objects by firsthand experience and illustrative media, rather than simply communicate factual information (Tilden, 1977, 89). The Society for Interpreting Britain's Heritage defines interpretation as 'the process of communicating to people the significance of a place or object so that they enjoy it more, understand their heritage and environment better, and develop a positive attitude toward conservation' (cited in Moscardo, 1999: 8), while Interpretation Australian (2000) indicated that interpretation as a means of communicating ideas and feelings which help people understand more about themselves and their environment. The key thing that has to be taken into account is the capability of the interpretation to develop a positive link between people and their environment and its capability to construct or reconstruct attitude toward conservation or sustainability. It is believed that interpretation is a planned effort to create for the visitor an understanding of the history and significance of events, people, and objects with which the site is associated (Alderson & Low, 1985). Figure 1. Guided visit at Besakih Temple Resource :

<http://www.google.fr/imgres?q=tourists%20entering%20Besakih> The International

Association of Tour Managers (IATM) define a tour guide as a person who ¹ Sekolah

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Pariwisata Juli-Desember 2019, Vol.9 No.2 hal. 172 'interprets 7 in an inspiring

and entertaining manner, in the language of the visitors' choice, the cultural and natural

heritage and environment (IATM, EFTGA, 1998). Tour guide so far considered as

information giver, source of knowledge, mentor, surrogate parents, pathfinder, leader,

mediator, culture broker and entertainer (Cohen, 1985; DeKadt, 1979; McKean, 1976;

Nettekoven, 1979; Schuchat, 1983). It is also referred to as a person who guides visitors in

the language of their choice and interprets the cultural and natural heritage of an area

which person normally possesses an areaspecific qualification usually issued and/or

recognised by the appropriate authority 20 (World Federation of Tourist Guide

Associations, 2003) 1 . Those roles show that tour guides have an important role in

providing information, knowledge and mediate between the objects and the tourists, they

make the tourists understand the objects they visit (Pond 1993). Tour guide has four main

roles, the first one is instrumental, here tour guides

1

<http://www.wftga.org/tourist-guiding/whattourist-guide> ensure that they know direction,

bring the tourists to the objects and bring them back safely. They also have social role,

they communicate with the clients and mediate between clients and local communities,

when they provide information to the clients their role is interactionary and communicative

(Cohen, 1985). Physical 9 sacred sites in Bali dominated by temples and shrines, places

such as mountains, rivers, springs and trees. Tourists visiting sacred sites as such they do

not want to consume only of the real or genuine but they are in search of experiences and

connectedness with the world (Reisinger and Steiner, 2006). When they are in the sites,

they will see the sites physically without having comprehensive understanding what is

beyond the physical appearance of the site, it is 1 the role of the tour guide to provide

interpretation to make the sites meaning to them. The tour guide has to reconceptualise

the interpretation in his effort to maximise tourist's satisfaction (Yvette Reisinger, 2006).

Among those role of the tour guide only two of them considered as 1 Sekolah Tinggi

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mediating and broking, ¹¹ tour guides mediate between tourists and locals and the

environment, they are not only interpreting about the sites but also lead them to make a

conclusion by themselves and let them learn (Ap and Wong, 2001). Bali since its

exposition as a tourist's destination has been characterized by cultural diversity especially

the culture of Hinduism, and the spaces considered to be sacred on the island, require

knowledge and divers information in order to be able to interpret them accurately. Tour

guide's knowledge and understanding of a destination's attraction and culture and through

their communication skills, transform tourists' visits from tours into experiences (Ibid) All

tourists taking guided tours to sacred places in Bali have limited knowledge and even have

no knowledge of the sacred objects being visited, most of them get information about the

objects while they are in the bus and on the sites from tour guides. They get meaningful

interpretation from the tour guides beyond the physical appearance of the objects, the

interpretation change their perception and attitude to the sites. The interpretation of the

tour guide link physically and mentally between the tourists and the sacred objects. The

interpretation of holy spring and holy snake at Tanalot temple, from the context of western

understanding of water and snake, are something mundane but the interpretation given to

the tourists have changed their attitude and perception of the two sacred objects, they

respect the water and the snake as something religiously significant for Balinese

community. The interpretation contribute to ecological and cultural sustainability in tourism,

in the context of this research spiritual sustainability (Weiler & Ham, 2001) The first

expectation of the tourists visiting ⁹ sacred sites in Bali is to enjoy the beauty of scenery

where the sites located, enjoy specificity of Balinese architecture, but the interpretation

given by tour guides has made the scenery and architecture more meaningful to them, and

has changed their attitude and behaviour of the sites. The ¹ Sekolah Tinggi Pariwisata

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not solely about the religious and spiritual aspects of the sites but also on the community attachment ³ of the sites and government policies on sustaining the cultural sacred sites in Bali. The armament that guided tour could be effective instruments used by governments to control tourists and their contacts with a host society and to disseminate images and information preferred by the authorities is valid, even the Indonesian Government has used tourism to address and promote national significance and developed desired national identity (Dahles, 2002). DOES THE INTERPRETATION DRIVEN TOURIST'S ATTITUDE AND BEHAVIOUR BRING EFFECT TO THE SUSTAINABILITY OF THE SACRED OBJECTS IN BALI? The interpretation offered by tour guides to tourists in ⁹ sacred sites in Bali has two main purposes, marketing and sustaining the sites. The awareness and the image of a destination in the mind of tourists is one of the most important factors that affect competitiveness of the destination (Ritchie Brent. J. R, Grouch Geoffrey I. 2003). The interpretation shapes attitude, behaviour and awareness to the tourists towards the visited sites. Interpretation has given an inner driving force to visitors to behave accordingly on the sites, the attitude and behaviour minimize impacts of visitor's behaviour and influencing long term conservation of the sites (Weiler & Ham, 2001). Figure 2. Tirta Empul Temple [http://mouthwatering-](http://mouthwatering-inspiring.blogspot.fr/2009/05/)

[inspiring.blogspot.fr/2009/05/](http://mouthwatering-inspiring.blogspot.fr/2009/05/) Sacred sites are vulnerable because they have not only physical entities but also metaphysical entities (McKercher & du Cros, 2002), to make them viable both have to be sustained, they may be physically preserved, but no longer have sacred ambience or on the other around, they may be metaphysically ¹ Sekolah Tinggi

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Local culture, including sacred sites are presumed to be transformed to the worse by

contact of secular West (Hitchcock et.al.,1993). Contact between the secular West and the sacred sites entities in Bali have been regulated legally and ethically, Indonesian government has enacted laws pursuant to the sustainability of the sacred sites, Balinese government has also issued decrees in regard with the issues, while ethically the tour guides are culturally bound with the sites, and those sacred sites are products of their guiding practice hence they are remunerated. The interpretation given by the tour guides have been able to valorise and elevate the image of the sites and reinforce the characteristics of the sites. The interpretation not only beneficial for the sites but also for the visitors, since they get authentic experiences from their visual and auditory experiences. The sacredness of the site is alive as long as people look at the site from a sacred perspective and with respect for its intangible, spiritual values (Shackley, 2001). From the four sites researched indicate that the intangible sustainability of the sites is well preserved, since Balinese as the steward of the sites respect the spiritual values of the sites and sustain it with rituals and ceremonies. Tour guides with their knowledge and attachment to the sites have been able to construct visitors' attitude and behaviour with meaningful interpretation. The physical sustainability especially in the area of the sites, such as Besakih Temple, Tanah Lot temple, Taman Ayun temple and Tirta Empul are overcrowded with art shops and souvenir shops, local community have a strong will to preserve the sites and keep attracting tourists. Visitors of the sites (58%) of them express that the area of the sites are not clean and too many sellers. The fact indicates that the main site is well preserved both physically and metaphysically to endure its appeal in luring visitors, as a bite for the business outside the main area. HOW DOES SUSTAINABILITY

OF THE SACRED SITES BENEFIT BALINESE LOCAL COMMUNITY? 1 Sekolah

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Sekolah Tinggi Pariwisata Triatma Jaya ISSN : 288-815 Jurnal Perhotelan dan Pariwisata Juli-Desember 2019, Vol.9 No.2 hal. 176 All of the sacred sites are

located within territory of Balinese Traditional villages, Besakih temple and Tanah Lot

temple belongs to public temples, meaning all Balinese Hindus can go and pray there regardless of their genealogical origin, ceremonies in the two temples are collectively funded, but the caretaker of the temples are the traditional village where they are located. While Tirta Empul temple, Taman Ayun temple, Goa Gajah are taken cared solely by the members of the traditional villages concerned. The merit of interpretation is to give a quality of experience for visitors by improving the quality of life of the host community, in term of economic opportunity created due to the visits made and safe-guarding the quality of the environment, by offering the opportunity to learn about people's bonds to the environment or to their history and culture, and by encouraging continued visitor interest in the activity (Inskeep, 1991). Direct income earned from the sacred objects is the entrance fees from the visitors and also the rent of the sash and sarong provided by the care takers of the sites. Figure 3. Souvenir shops in Tanah Lot The tourists visit flow to the sites has open business opportunity to the locals, from small restaurants, souvenir shops, clothing shops and local gastronomy. In Tanah Lot locals provide regular kecak dance for the visitors hence the sustainability encourage local artists to participate commercially in tourism business. CONCLUSION The interpretation provided by tour guides effectively construct a positive attitude and behaviour to the visitors in ³ the sacred sites in Bali. The interpretation changes the tour into a meaningful experience, and integrates between physical appearance of the site and its metaphysical significance, or ¹ Sekolah Tinggi Pariwisata Triatma Jaya Ni Made Rai Erawati, I Ketut Budarma

Sekolah Tinggi Pariwisata Triatma Jaya ISSN : 288-815 Jurnal Perhotelan dan Pariwisata Juli-Desember 2019, Vol.9 No.2 hal. 177 between physical and spiritual aspects. The interpretation driven construction of visitor attitude and behaviour is a great contribution to the sustainability ³ of the sacred sites both physically and spiritually. The positive behaviour of the visitors emanates from their understanding of the intangible features and beliefs associated with sites. The physical appearance and sacredness of the sites have capability in attracting visitors ³ to the sites and bring economic benefit for the

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