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The PASCHR Journal Volume 2 - 2019 34 Introduction The relationship between culture and tourism has been acknowledged as a means to strengthen the attractiveness and competitiveness of a tourism destination (OECD, 2009). Being unique is a key to survive and sustain in the tight competitive market in the globalization era. Distinctive culture provides opportunities to compete and invites more tourists (Dewi, et. Al., 2018). Thus this will enhance the Blending Culture Into Tourism Nyoman Indah Kusuma Dewi¹, I Wayan Siwantara², I G A B Mataram³, I Putu Astawa⁴, I Nyoman Abdi⁵ ^{1,2}Business Administration Department, ^{3,4}Tourism Department, ⁵Accounting Department, Bali State Polytechnic, Bukit Jimbaran, Kuta Selatan, Badung, Bali, Indonesia e-mail: ikdewi@pnb.ac.id prosperity of the community.

The introduction of the community-based tourism (CBT) concept is in line with the effort to empower communities to manage their own resources to increase the number of tourists and improve their well-being in terms of economic, social and environmentally sustainable development (ASEAN Secretariat, 2016). The financial benefit, as a result of services provided by communities, helps them to nurture Abstract The relationship between culture and tourism has been acknowledged as a means to strengthen the attractiveness and competitiveness of a tourism destination.

Based on this, tourism in Bali, which has a unique local genius culture known as Tri Hita Karana (THK) philosophy, puts an effort to blend THK with the concept of Community-Based Tourism (CBT) in every aspect of tourism. THK is defined as three harmonious relationships between humans and God (Parhyangan), humans and fellow-beings (Pawongan), and humans and the environment (Palemahan). The government in Bali supports a locality to be a tourism village with the purpose of improving the prosperity of its community.

This paper attempts to answer the following: first, explore how does the blending of THK and CBT in a cultural village take place? second, how is the implementation of this blending in a cultural village? This research was undertaken in Pingge Cultural Village, located in Tabanan Regency, Bali Province, Indonesia using a qualitative research paradigm. Miles and Huberman method were applied for analyzing data. The finding revealed that the tour packages and tourism activities in Pingge have already blended culture (i.e. THK) with CBT.

Maintaining Pingge's natural beauty and the local culture, improving the welfare of the local community, and balancing THK become the underlying goals of the village's tourism activities. The impact of the commercialization of culture in tourism is an interesting phenomenon for future research. Keywords: Tri Hita Karana, Community Based Tourism, Bali, tourism, Pingge, cultural village *The PASCHR Journal Volume 2 - 2019* 35 and maintain their culture from the impact of global tourism.

The CBT lets the communities present and celebrate local traditions and lifestyle, conserve natural and cultural resources, and foster equitable and mutually beneficial host-guest interaction (ASEAN Secretariat, 2016). CBT usually caters to niche markets such as adventure tourism, cultural tourism, eco-tourism, and agro-tourism, but draws on local products and services to spread the economic benefit from engaging in tourism (ASEAN Secretariat, 2016; Salazar 2016). CBT is a "tourism activity, community-owned and operated, and managed or coordinated at the community level that contributes to the well-being of communities through supporting sustainable livelihoods and protecting valued socio-cultural traditions and natural and cultural heritage resources" (ASEAN Secretariat, 2016). How to blend the local culture and tourism concept, i.e. CBT becomes the main question.

Not only just applying culture on tourism products or services packages but also to merge or blend the culture itself is the most important to maintain the sustainability of a tourism destination. Bali, as the major tourist destination in Indonesia, makes an effort to support the concept of cultural village. Its government issued a policy to support this by creating a cultural village concept with the aim of prospering the local community in the presence of tourism. The Decree of Regional Regulation number 3 in 1974 about Cultural Tourism was a milestone.

This decree has been revoked and replaced into the Decree number 3 in 1999 and the newest is the decree number 2 in 2012 (Astara, 2018). The decree mainly regulates how to conduct and establish a cultural village. A cultural village should apply with local culture called Tri Hita Karana (hereinafter THK). There was a breadth of research related

to THK for the sustainability of tourism destination, for example in the context of hotel, village, and heritage site (Astawa, Triyuni, & Santosa, 2018; Budarma & Suarta, 2016; Dalem 2014; Sukmawati, 2016; Sukawati, 2017). On the contrary, there was limited research that attempted to explore the relationship between the concept of THK and CBT in the cultural village.

Therefore, to fill in this gap, this paper aims at exploring and understanding the blending of culture (THK) into tourism concept (CBT) particularly in the context of the cultural village. Why cultural village? This is because the number of cultural villages is rapidly growing and become the main interest of tourism stakeholders in Bali. Thus, the research questions become first, how does the blending of THK and CBT in a cultural village take place? And second, how is the implementation of this blend in a cultural village? Bali is recognized as a popular tourist destination worldwide.

It is a part of Indonesia. Many awards have been given by credible tourism organizations namely: (1) The World's Best Destination from Trip Advisor Travelers' Choice Award 2017; (2) Top 10 Overseas Destination, Top 10 Luxury Travel Destination and Top 10 Honeymoon Destination for Chinese Tourists 2017 from C-Trip and Chinese Government; (3) Best Wedding Destination International 2018 from Travel + Leisure (T+L) India's Best Award 2018; and (4) Best Island for 12 years consecutively from Destin Asian Readers Choice Award (RCA) (CNN Indonesia, 2017; detiktravel.com, 2017; Pesona, 2018; Poskotanews, 2018). Tourism in Bali started when the first Dutch ship brought tourists in 1914, then the number of tourists increased although in a small number.

The first hotel in Bali built in the heart of Denpasar, the capital city of Bali, in 1930 was called Inna Bali Hotel. The hotel with a colonial architectural style building is a milestone in Bali tourism and still operates until now. Bali also sent art ambassadors from Peliatan village to make cultural visits to several countries in Europe and America. Indirectly, these embassies also introduced the existence of Bali as a tourist destination that is worth visiting. Tourism activities that began to develop at that time had stalled due to The PASCHR Journal Volume 2 - 2019 36 World War II in 1942-1945.

This was then followed by an increasingly fierce struggle for Indonesian independence, including the struggle fought by Bali until 1945. In the mid-50s Bali's tourism began to be reorganized, and in 1963 the Bali Beach Hotel, now called Inna Grand Bali Beach, was built on the Sanur beach with a 10-story building. This hotel is the only multilevel tourist residence in Bali at that time as other tourist accommodation facilities that developed later were only one-story buildings.

Bali has survived for decades as a tourist destination because it has a unique and local

wisdom that fortifies Bali from the negative influences of tourism and globalization. The way of **life of the Balinese** survived because in the daily lives of Balinese, harmony with God, others, and environment is deeply ingrained. The harmonization keeps Balinese to balance its life and preserve the environment (Pitana, 2010). This Balinese philosophy is **called Tri Hita Karana**. Etymologically, the concept of THK namely Tri means three, Hita means to prosper, and Karana is the cause.

THK consists of **parhyangan (spiritual environment), pawongan (social environment) and palemahan (natural environment)**. Broadly, the concept of **THK can be interpreted as three harmonious relationships between humans and** God, humans and fellow-beings, **and humans and the** environment to achieve the safety and peace of the universe. The aspect of parhyangan concerns the **relationship between humans and** the spiritual environment as a reflection of human nature as homo-religious beings.

That is creatures who have faith in the existence of natural or supernatural power *Ida Sang Hyang Widhi* (God). As an effort to achieve prosperity, humans always try to maintain harmonious interactions with the spiritual environment. This is expressed in the form of religious systems, including religious emotions, religious actions, religious facilities, and religious communities. The pawongan aspect creates a harmonious life which is always everyone's dream. This can only be achieved through cooperation and harmony with fellow humans. The demands of this collaboration are generally driven by the uncertainty, limitations, and scarcity of human resources, so that social relationships with others are a must.

The next aspect is palemahan. **Palemahan comes from the word "lemah"**, which means the land/yard of the house/residential area. In general, this palemahan is one aspect of THK that is related to the physical environment. Regarding the village environment, there are many factors that need to be considered **in the implementation of** the palemahan aspects. The government, the business community, and the community should have a clear commitment **to maintain and improve the quality of** the environment. This joint commitment needs to be elaborated in the action plan which is then carried out in real terms.

THK is the underlying foundation of a cultural village. Goodwin and Santilli (2009), Boonratana (2010) and ASEAN Secretariat (2016) agreed the principles of CBT should be implemented in tourist destinations. The CBT main principles extracted from them comprised of the following: (1) Involve and empower the **community to ensure ownership** and transparent management; (2) **Establish partnerships with relevant stakeholders**; (3) Gain recognized standing with relevant authorities; (4) Improve social well-being and maintenance of human dignity; (5) Include a fair and transparent benefit

sharing mechanism; (6) Enhance linkages to local and regional economies; (7) Respect local culture and tradition; (8) Contribute to natural resource conservation; (9) Improve the quality of visitor experiences by strengthening meaningful host and guest interaction; and (10) Work towards financial self-sufficiency.

These two factors, culture (represented by local Balinese culture-THK) and tourism concept (represented by CBT concept), then are compared and contrasted seeking for the similarity and looking [The PASCHR Journal Volume 2](#) - 2019 37 for the implementation in a cultural village in Bali, Indonesia. **Methods & Methodology** This research was done in light of a qualitative research stance because this method allows a researcher to explore and understand the phenomenon of blending culture into the tourism particularly in the cultural village in Bali, Indonesia. A cultural village of Pinge was a case for the research since this village is relatively new in applying this concept (Nusabali, 2017).

The sources of data are primary data aided by secondary data, with a purposive sampling method to gather the data. Data collection technique using observation, in-depth interviews, and documentation (Bungin, 2013; Saunders, 2012). According to Miles and Huberman (2003), qualitative data analysis consists of several steps, namely: data comparison, verification, presentation with arguments and interpretations using the cultural framework of the local community. Analysis of qualitative data is an ongoing, repetitive and continuous effort. Comparison of data, presentation of data and verification appear sequentially as a series of analysis activities that follow (Miles and Huberman, 2003).

Data from observations, various information from the informants, and the results of the documentation study were analyzed qualitatively, then presented in a descriptive qualitative approach (Bungin, 2013; Saunders, 2012). **Discussion Brief Description of Pinge Cultural Village** Pinge is at an altitude of 500 meters above sea level, has an area of 145 ha, consists of 160 family heads or 810 inhabitants, and located in Marga District, Tabanan Regency, 17 km in the northern part of Tabanan City, Bali Province (ITDC, 2016; Nusantara, 2019). Pinge village is designated as a cultural village or also often called a tourism village, set by the regent of Tabanan on the 14 th of November 2016 (Nusabali, 2017; Pratomo, 2016).

The word "Pinge" according to local stories means "White". Formerly in the Natar Jemeng temple, there was a very large white cempaka flower tree. That makes the banjar located at the Natar Jemeng Temple location named "Banjar Pinge". Pinge has been assisted to become the representative cultural village **Figure 1. Map of Pinge** (Minister for Public Works and Human Settlements) [The PASCHR Journal Volume 2](#) -

2019 38 by Indonesia Tourism Development Corporation (ITDC) with the State-owned enterprises such as PT Taman Wisata Candi Borobudur, Prambanan, dan Ratu Boko (TWC), PT Patra Jasa (Patra Jasa), PT Bank Tabungan Negara (BTN), and PT Semen Indonesia (ITDC, 2016). Pinge has extensive terrace rice fields with very beautiful scenery that summoned tourists to come.

Tourists also can experience Balinese daily life from cooking, preparing an offering to God and deities, farming (learning to plow rice fields, preparing seeds, planting rice, reaping and putting rice in the barns). Blending THK and CBT The three parts of THK, that are parhyangan (the relationship between human and God), pawongan (the relationship between human and fellow-being), and palemahan (relationship between human and environment), each has 10 components that represent the Balinese philosophy (Dalem, 2014). The following Table 1 demonstrates the blending of THK and CBT, and the implementation of the blending concept.

From Table 1, it can be seen that the principles of THK and CBT are complemented and matched with each other. This means that THK as a Balinese philosophy is a foundation of living and faithfully obeyed by local people through generation. It has proven itself timeless and able to protect the Balinese community from the negative impact of global tourism. The CBT concept added the value for THK in terms of ensuring the benefits gained from tourism are enjoyed equally by the community, therefore, improving the prosperity and sustainability. Table 1.

The Blending of THK into CBT and the Implementation THK CBT Implementation

Parhyangan (Relationship between human and God)	The existence and function of shrines/temples	Respect local culture and tradition	Yes, tourists are apprised about village's temple and house compound temple	The use of religious symbols (statues, etc.)	Yes, in the temple	The use of offering/ceremony facilities	Yes, tourists learn to prepare offering	Relationships of the village with temples outside the village's site	Yes, sometimes community helps on the their festive day	Looking after the temples	Yes, community cleans the temple periodically	Cultural and religious enlightenment within the village	Yes, by practicing and implementing good team work
Implementation/adopting traditional Balinese architecture	Yes, in the house compound, tourists are briefed about the functions of each buildings	Arrangement of shrines within the village site	Yes, tourists are lectured about the shrines	Daily and periodic religious activities	Yes, tourists are involved in community religious activities	Contribution and participation/ involvement of village on religious activities outside but close to the operation site	Yes, sometimes the community participate	The PASCHR Journal Volume 2 - 2019 39	THK CBT Implementation	Pawongan (Relationship between human and human)	Condition of relationships between tour operators and management	Establish	

partnerships with relevant stakeholders Yes, the management maintains good relationship with tour operators Existence of socio-community organizations within the operation Yes, there is tourism organization within the village management Composition of local employment within the village Involve and empower the community to ensure ownership and transparent management Yes, village tourism management recruits internal employees Efforts performed on empowering traditional organizations (e.g.

'sekaa') Improve social well-being and maintenance of human dignity Yes, all performances for tourists are from the community Relationships between village management and the local community Gain recognized standing with relevant authorities Yes, clear rules and regulations. Collaboration with universities and corporation (Corporate Social Responsibility) Improvement of entrepreneurship/ business capability of the local community (collaboration with farmers, artists, etc.) Include a fair and transparent benefit sharing mechanism Yes, homestays' owner get supplies from farmers.

Clear sharing benefit mechanism stated in local regulation "awig- awig" Improvement of quality of human resources in the village Enhance linkages to local and regional economies Yes, trainings conducted periodically Improvement quality of human resources of the local community (by providing scholarships, etc.) Work towards financial self- sufficiency Yes, free of charge trainings Care/concern on human welfare Yes, fair sharing benefits from the tourism income Contribution and participation of the village on the preservation and development of Balinese culture Improve the quality of visitor experiences by strengthening meaningful host and guest interaction Yes, tourism is based on preservation of Balinese culture, not abuse it Table 1 continuation...

The PASCHR Journal Volume 2 - 2019 40 Implementation of THK and CBT in Pinge Cultural Village Relationship between human and God (Parhyangan) The Parhyangan aspect is one of the important aspects of THK. This aspect concerns the belief in the religious community of Bali in general. As previously explained, Parahyangan is a harmonious relationship with God Almighty. There are villager temples and household temples in Pinge. The villager temples are for everyone in the village to worship God and deities, meanwhile, household temples are just for the family member. Natar Jemeng temple is a village temple that has an archeological heritage (Figure 2).

This temple is visited by tourists who are interested to explore the historical site. Religious symbols, offering/ceremony activities, looking after temples can be seen in the temples and households daily. Cultural and religious enlightenment within the village is maintained and sustained by allowing tourists to be involved in the activities. Package

tours and activities in the cultural village are always related to the relationship with God. Tourists are experiencing the relationship between human with God by making the offering and preparing tools for ceremony taught by the local community (Figure 3).

THK CBT Implementation Palembang (Relationship between human and environment) Commitments of the operation on environmental quality Contribute to natural resource conservation Yes, by providing and implementing green tourism concept. Tourism implements this concept. Implementation of traditional Bali's architecture Yes, a very green concept and tourists stay in this type of buildings Ecosystem conservation Yes, by maintaining traditional irrigation system Handling of sewage, garbage, and air pollution Yes, there is certain area for dumping the garbage, septic tank in each house compound Participation of the village in looking after the environment Yes, by clean the village program every weekend The existence of a clear system in environmental management Yes, arranged by the village management Energy efficiency and efficient use of natural resources Yes, not air-conditioned The naming of rooms and buildings which is fit with Balinese culture Yes, house compound applied traditional Balinese architecture Environmental management abide by the law/regulations Yes, there is local regulation for this name "awig-awig" Undertake monitoring and evaluation/ review on environmental management Source: (ASEAN Secretariat, 2016; Boonratana, 2010; Dalem, 2014; Goodwin and Santilli, 2009 Table 1 continuation...

The PASCHR Journal Volume 2 - 2019 41 Relationship between human and human (Pawongan) The pawongan aspect in the THK concept means a harmonious relationship between fellow humans, this aspect contains social values that require the local community to respect others. The manifestation of pawongan related to CBT in Pinge is to involve the local community in the organization structure and activities. The members of tourism organizations in Pinge are local people such as tour guides for trekking, trainer for making an offering, trainer for cooking class, provider catering, and trainer for farming.

In order to gain recognized standing with relevant authorities, the management nurture and build a relationship with ITDC and other state- owned corporations through their Corporate Social Responsibility campaign. They train local people to manage their homestays to meet with the tourists' preferences such as keeping cleanliness, learning customer service skill, and cooking different meals free of charge. They also assist in building infrastructure such as jogging track, a traditional Balinese house, and a Tourist Information Center (Figure 4 & 5).

In addition, universities also help Pinge with the applicable research or community services, aiming to improve communities' skill and provide proper infrastructure. In

terms of financial help, Pinge is currently setting the electronic financial system to manage log book to ensure transparency and reduce data entry mistakes. The sharing benefit of income from tourism has been stated clearly in the local rules and regulations which are agreed upon by the community to avoid future disputes.

There are no villas or hotels established in Pinge, hence it is against the concept of CBT. Homestays belong to the local community, and currently there are 42 rooms available for spending the night in the village. The architecture of homestays strictly refers to the traditional Balinese building. According to Putra, Lozanovska, & Fuller (2013), the unique architectural building attracts tourists and becomes the source of income. The mutually beneficial relationship of fellow humans happens here. The quality of visitors' experiences are strengthened Figure 2. Village Temple – Natar Jemeng Temple Figure 3.

Preparing Offering to God The PASCHR Journal Volume 2 - 2019 42 by meaningful host and guest relationship that has been automatically practiced in Pinge. Breakfast, lunch, and dinner in the homestay are prepared by the host and during that time they are able to have close interaction and conversation although limited by language. The memory of their visit and stay in Pinge will be taken home by the guests. Harmonious relations between fellow humans can also be seen from the culture of eating together in a wide-tray called Metegak. Visitors are invited to eat in a group with a maximum of eight people with the traditional food menu.

The social meaning of Metegak's culture is togetherness in simplicity, indicated by sharing food among others. This culture reflected a harmonious relationship between local residents and tourists. Relationship between human and environment (Palemahan) Tourism packages that are offered by Pinge are based on its own resources, capabilities and consistent application of the green concept. Waste management is the primary concern of the community. The village has its own waste dump area in the remote place. Meanwhile, the sewage from the household is kept in the septic tank. The concept of traditional Balinese architecture is applied in every house compound.

A traditional house compound in Bali has several pavilions each with its own purpose, consisting of: (1) Pamerajan (family shrine); (2) Bale daje (north pavilion) because it is located in the north side of house compound, also known as bale meten (sleeping pavilion); (3) Bale dangin (east pavilion), a four-posted pavilion situated in the east side of the house compound; (4) Bale dauh (west pavilion), is a pavilion for receiving guests located in the west of house compound; (5) Bale delod (south pavilion) is a utilitarian pavilion usually used by women to do their activities e.g. weaving; this is located at the south (kelod) side of the compound.

The building is from traditional material, has specific measurements, and implement green concept because of a mostly open building except for bale daje. This house compound is very unique and cannot be found in other places; therefore, many tourists like to learn about traditional Balinese architecture which is rich in philosophy. Figure 4. Pinge Cultural/Tourism Village Figure 5. Corporate Social Responsibility **The PASCHR Journal Volume 2** - 2019 43 The irrigation system in Bali, called subak, is organized by the local community to ensure each rice field has sufficient water.

Each room for homestays is named by flowers although not all homestays comply with the regulation. Every weekend, the community will join together to clean their surroundings (called gotong royong), this is good for socializing and team building. Trekking package applies THK by explaining to the tourists the type of trees and their functions, and declaring the commitment to preserve the environment. In addition, when trekking, the tourists participate in the going green campaign by doing small things such as picking up their own garbage and the non-organic trash they may find along the track.

The local tour guide will at least: (1) explain all of the trees and their functions; (2) introduce the traditional Balinese irrigation system; and (3) explain the mining of shrine in the rice field area. The tourists also can practice how to plow the rice field using traditional tool and cows. The concept of palemahan and green concept also applied for cooking and making traditional pastries Figure 6. Traditional Balinese House Figure 7. Homestays without using plastic material (Astawa, Triyuni, & Santosa, 2018; Astawa, Suardani, Suarja & Pugra, 2019). The tourists also learn to cook the traditional culinary fare of Pinge, which mostly utilizes the local products and ingredients.

Figure 8. Balinese Traditional Plowing **The PASCHR Journal Volume 2** - 2019 44 Figure 8. Tour Guiding on Trekking Route Conclusion Making a tourist destination in the midst of tight competition in the tourism world due to the invention of digital marketing and social media, a tourist destination should be distinctive and unique. The uniqueness of an area can be obtained from a precious culture that is specifically owned and cannot be copied by other regions. Therefore, blending culture with the concept of tourism is very important.

The unique Balinese culture is the concept of THK—three ways of happiness: maintaining the **relationship between humans and God Almighty** (parhyangan), **humans and fellow-** being (pawongan), and between humans and the environment (palemahan). Besides that, the improvement of the economy of the people in the tourist destination area should also be increased. In other words, the local population is not only an

audience in their own area while the results of tourism will be enjoyed by people from outside the area. This is in accordance with the CBT concept.

Bali tourism, which is supported by the policy of the Bali provincial government, has launched the implementation of cultural tourism to empower local communities. Pinge cultural village is the case chosen to see whether the village has applied a blend of cultural concepts with community empowerment. Pinge village has applied the concept by involving all levels of society and the use of village potential without destroying it.

Tourism village management has been carried out transparently and as far as possible not to damage the beautiful environment of the village, but increasing it instead. The impact of the commercialization of culture in tourism is an interesting phenomenon for future research. References Asdhiana, I. M. (2018). Bali raih tiga penghargaan "Travel People's Choice Awards". Retrieved from <https://travel.kompas.com/read/2018/12/06/122700127/bali-raih-tiga-penghargaan-travel-people-s-choice-awards-ASEAN-Secretariat>. (January, 2016). ASEAN community based tourism standard . Retrieve from <https://www.asean.org/storage/2012/05/ASEAN-Community-Based-Tourism-Standard.pdf>

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