

THE COMMUNICATION OF BALI TOURISM ACCORDING TO BUREAUCRATS AND INTELLECTUALS IN MAINTAINING THE SUSTAINABILITY OF TRI HITA KARANA INSIGHT

ABSTRACT

The aim of this research is to know the thoughts of Bali bureaucrats and intellectuals of Bali on tourism communication in maintaining the sustainability of Tri Hita Karana (THK) insight. The method used is phenomenology with the applied theory of reality social construction of Berger and Luckmann. The result of the research shows that the thought of Bali bureaucrats and intellectuals toward the phenomenon of Balinese tourism industry, both acknowledge that THK is an element that must be preserved. The reality construction of Balinese bureaucrats and intellectuals towards the phenomenon of Balinese tourism industry is different. Bureaucrats see that THK is not experiencing distortive threats, while intellectuals view that THK is being in a really distorted position. THK by bureaucrats is constructed as a potential commodity, whereas THK by intellectuals is constructed as an identity (cultural) struggle. According to bureaucrats, communicators are adat leaders, communicants are tourists and the message content is the universal language of THK as harmonization of all circles. Meanwhile, according to intellectuals, communicator is Bali government, communicants are investor and the message is mass tourism threat.

Keywords: *tourism communication, bureaucrats, intellectuals, Tri Hita Karana*

Introduction

Bali is a tourism terminology. Bali is not only considered a tourist destination, but it can be said as tourism itself. Whoever knows the tour, then "Bali" seemed to be the inner contact that has the automation of that linkage. Anyone who has ever visited Bali or those who has never visited it, by itself would agree that talking tourism is Bali as the icon. So, it is not surprising that many Westerners know Bali better than Indonesia. This case is not escaped by massively publication about Bali, which may be Indonesia's publication is not as massive as.

However, Bali is a part of the Unitary State of the Republic of Indonesia, although Bali is "different". If Indonesia is famous as a country with the largest Muslim in the world, it is precisely just Bali, famous as the island of the Gods. The word "Dewata" signifies that Bali has a distinctive contrast to Indonesia. Thus, it is naturally that Bali has been very different. Bali evolves as the superiority, primarily the tour.

As another tourist destinations of the world, they are visited by their differentiation. Similarly Bali, its differentiation is very dominant, not only by local people, but also international. On the other hand, the development of Bali tourism industry, no doubt, in addition to positive effect can also have a negative impact. The positive impacts include economic growth, while the negative impact is the distortion of local wisdom.

The coastal area as the most famous area of the island of Bali is the first affected by tourism, so they rapidly accept changes. This case is not escaped due to the global tourism style. In this space, the aspect of commercialization and the shift of cultural values from the sacred to the profane take place. Due to the tourism industry that is oriented to the target of

47 profidity cause the cultural values of society distorted. The "Western" character gradually
 48 represses the Balinese against the real cultural heritage that actually must be preserved. On
 49 the other hand, the policy of tourism should not focused on economic profit gain only, but
 50 also tangible and intangible environment for the sustainability of the environment (Sirtha,
 51 2007: 63).

52 The issues mentioned are the reality faced up by Balinese society in general. The
 53 process of global tourism industrialization has brought profanization impacts that affect to the
 54 existence and the main function of the shrine, so it can reduce the sense of solemnity of the
 55 people who prays in implementing religious faith.

56 The cultural profanisation has led to a shift in values, forms and the meanings of the
 57 sanctity of cultural heritage. *Pura* as a cultural heritage is no longer as a sacred, suitable with
 58 its original value, meaning and function were built in the past, but it has been shifted into a
 59 free and opened tourism object.

60 This phenomenon reflects indifference to the application of *adat* rules, weak in supervision
 61 and implementation of local regulations, about the radius of purity of the temple. Moreover,
 62 the change of mindset and the local community's view toward the modern impact of global
 63 tourism and the advancement of information technology in all fields, has suppressed
 64 everything to be open in accepting the values of freedom. If this case does not get serious
 65 attention from various parties, then the development of the Bali tourism industry is no longer
 66 aligned or even contrary to the spirit of cultural social life insight of the Balinese, *Tri Hita*
 67 *Karana*.

68 The order of society, especially the urban society, begins to shift toward the
 69 "individualistic". The values of kinship, togetherness, mutual cooperation gradually faded.
 70 Coupled with the practice of politics, which tends to emphasize the material, clan and group
 71 interests, has "threatened" the existence of community organizations such as *pekraman*
 72 village, *banjar*, *subak*.

73 On the other hand, the spatial and capitalism create a new discourse in the existence of
 74 Balinese tourism development. As if it is only for the sake of investors, everything can be
 75 "arranged". The interests of the Balinese themselves become invincible, the phenomenon of
 76 the cleansed area then beaten by economic considerations. The green line has suddenly
 77 changed, fertile rice fields has transformed into shophouses, malls, apartments, villas. More
 78 ironically, the discourse of "subak" as a socio-cultural force of Balinese society, is allowed to
 79 disappear without any revitalization effort. This case adds to the concern of various circles.
 80 What has been outlined in *sad kerthi* as the translation of *Tri Hita Karana* has been ignored.
 81 It is no exaggeration to say that the space utilization of Bali Island is now more to follow the
 82 interests of capitalist desires and the satisfaction of Western tourists.

83 There is a positive inspiration, although it is still weak support, which is about quality
 84 tourism, as the construction of tourism messages, namely the restrictions on the number of
 85 tourists. The restriction is intended to divert the target of quality tourists who appreciate the
 86 value of social culture. Those who have longer residence, are conditioned to engage in good
 87 socio-cultural interaction with the local community, to create mutual understanding,
 88 friendship, and more outspoken. As the result, the tourism can be developed on both
 89 geographically and structurally. At the level of concept, this is very strategic, but on the level
 90 of implementation, it is quite the opposite. The local people are unable to perform persuasive
 91 message of tourism, instead they are more involved and contaminated by the tourist culture.

92 The construction of tourism communication is not only urgent for the general public
 93 at the forefront, but also for bureaucrats, businessmen, intellectuals, even tourists without

exception. The *Tri Hita Karana* insight must not only be preserved in a ceremonial and symbolic form, but it should be continued to be built in the concept of consistent and sustainable tourism communication. *Tri Hita Karana* should not only be "known" but also "loved" and embodied in the spirit of trust and high confidence. Above all, the problem arises, how the concept and the principle of construction of tourism communication in order to maintain the base of *Tri Hita Karana* insight? The question is the reason that motivates researcher to choose the topic of Bali's tourism communication.

Finally, the questions can be more detailed, about what to construct, who should be the agent of change in the construction? The researcher has a "pre-assumption" that THK has actually been implemented massively, but there is a gap between the reality declared by THKF and the implementation occurred. The conception of tourism communication constructed by THKF and Bali bureaucrats took place in a long distance. It doesn't mean that the bureaucrats do not support THKF mission, but the attitude of bureaucratic pragmatism seems to only construct the THK message in a mere formality.

Therefore, the formulation of the problem in this research is how the conception of Bali tourism communication according to Bali bureaucrats and intellectuals in maintaining the sustainability of *Tri Hita Karana* insight. Bureaucrats are the organs of government and *adat* leaders, while the intellectuals are practitioners or activists or "fighters" of *Tri Hita Karana* who implement it in Bali's tourism industry.

Literature and Theory Review

The predecessor references contributing to researcher are: *first*, by Naniek Afrilla Framanik, entitled "The Construction of Intracultural Communication of Indigenous Leaders in Maintaining Local Wisdom of Kasepuhan Cisungsang, South Selatan, Banten Province", Dissertation of Communication Science Program of Sahid University, Jakarta 2018.

The paradigm used is constructivist and the research method is etnometodology. The result of this study is 3 kinds of constructions, namely the construction of intracultural communication of traditional leaders, the construction of self-concept of custom figures and the pattern of networking in indigenous communities.

The constructions of intracultural communication found are:

1. Element of language, namely Sundanese Urang Wiwitan.
2. The practical of verbal and non verbal communication. The dominance of verbal messages formally horizontal and vertical is applied in the procession of renyom (discussion) and the dominance of non-verbal messages horizontally is applied in nyarita procession (conveying the problem).
3. The ideological product is the concept of the ancestor's thought, called tritangtu, ie three certainties: three from the beginning, the two being the same, the single being the sole source. More or less is the pattern of three makrokosmos, perfection of life, safety, and prosperity / prosperity.

Second, by Aat Ruchiat Nugraha, Susie Perbawasari, and Feliza Zubair, entitled: "Communication Model of Tourism based on Local Wisdom (Qualitative Descriptive Study in Lembang Region of West Bandung Regency)", Public Relations Studies Program, Faculty of Communication Studies, UNPAD, published July 26, 2017, *The Messenger Journal*, Volume 9, Number 2, July 2017 Edition.

This research uses explorative method with data collection technique through in-depth interview, observation, and literature study. The results show that the cultural elements will strengthen the tourism sector if communicated well and sustainably among stakeholders in

efforts to develop the object of tourism through local branding efforts. The conclusion of research is that the existence of culture which applied by display of local art and wisdom that utilize the beauty of natural panorama can strengthen and increase the popularity of a tourism object if it has established good communication between the government, capital owners, community and also other interest groups.

Multilevel communication model formed in Lembang area is a manifestation of involvement between the related public in the effort to develop tourism potencies through the implementation of local wisdom enshrined in the form of slogan "Tourism Gate" and statement of attitude and commitment from all related elements in the field of tourism to maintain the socio-cultural values and environmental sustainability as the foundation of the implementation of tourism activities in Lembang and surrounding areas. The existence of public involvement in managing assets of tourist objects in Lembang and its surroundings has shown a shift in tourism paradigm from the form of mass tourism to special interest tourism (thematic tourism).

Local branding that has been formed in the area of Lembang stated in written and official can be used as a social capital to the Lembang area as an exotic and creative place branding. This place branding provides great benefits as a tool to boost the rise of tourist visits to the tourist objects available in Lembang. The form of place branding in Lembang is the differentiation of tourism potential in Lembang area in the form of agribusiness center, nature tourism, cultural tourism, and culinary tourism. So, in the effort to communicate the area of Lembang as a place of branding, it was held *Festival Tangkuban Perahu* as a tourism promotion media once in a year.

Third, by Ketut Warta, *Exploring a Way How This Nature is Preserved and Protected in Bali and Lombok. Delhi Business Review X Vol. 13, No. 2 (July - December 2012)*. The writer is an activist who constructs a Balinese reality that is inconsistent to implement *Tri Hita Karana's* insight. According to him, THK is positioned in ivory tower only, while Balinese social reality is contradictory with their own objectivation result. In this paper, also constructed a message institutionalization (Berger & Luckmann), that we may think globally but we should act locally, which is still in the level of legitimacy and socialization.

Although this research method is a survey, but the description of research results then reconstructed in the form of life construction in Bali which is now in an emergency condition to quickly return to THK implementation practices. Thus, the result of research in the form of an awareness construction and construction of communication messages about the existence of THK and the reality of Bali's progress. Ketut also stated that "Academically, the concepts of *Tri Hita Karana* and scientific proposition are related ...". The statement is nuanced practicability, that the practice of everyday life must be applied based on the spirit of the insight of *Tri Hita Karana*.

Fourth, Burhan Bungin, *Social Constructivism Perspective and Marketing Communication Strategy on Country Destination Brands in Tourism Industry Development in Indonesia and in Malaysia, 2013, Doctor's Insight, Universiti Malaysia Utara*. The formation and interpretation of a destination brand of the country is capable of enhancing the tourism industry. The main problem of this study is about brand branding of destination destinations and how a brand is developed and interpreted in attracting tourists to choose their travel destination. The study was conducted on Indonesian and Malaysia destination brands, namely: *Indonesia Ultimate in Diversity, Wonderful Indonesia, Visit Indonesia Year 2008, Malaysia Truly Asia* and *Visit Malaysia Year 2007*. The social constructivism perspective and marketing communication strategies have been used as the theoretical framework of this

research. To achieve the objective of the study, qualitative approaches through interviews, field observations, and content analysis have been used.

The result shows that social construction based on value, vision, culture, wealth and the advantages of branding an easy-to-understand destination is the basis reason for choosing a tourist destination. This research also found social construction to the country's destination brand realization based on tourist knowledge layer, technical, economic and symbolic. Strong country destination brands are derived from the seriousness of the business as well as beyond the whole stage of social construction to realities, namely external levels, objectivity and internalization.

Tourist planners with high commitment and consistency in using mass media and information and communications technology (ICT) in marketing communication strategy also plays role contributing to the success of the country's tourism industry. Hence, the role of the mass media and ICT in the formation of the tourist destination brand should be paid attention in the brand building of the country's tourism destination.

Basic Theory

The theories used, *first*, Theory of Intercultural Communication. Culture is a complex whole within which science, belief, art, morals, laws, customs, other abilities and habits derived by human beings belong to society. (E.B Taylor) in Griffin, EM. (2003). The cross-cultural communication itself is defined as the process whereby diverted the idea or idea of a culture to one another culture and vice versa and this can be inter-related two or more cultures, its purpose to influence each other, whether for the good of a culture or to destroy a culture or it may be as an early stage of the acculturation process (the incorporation of two or more cultures that produce a new culture) "

The first definition is put forward in Intercultural Communication: A Reader where it is stated that intercultural communication occurs when a message must be understood to be generated by members of a particular culture for the consumption of members of other cultures. (Liliweri, 2001)

Samover, Porter and Jain in Liliweri 2003, said cross-cultural communication is the occurrence of sending messages from someone who comes from a different culture with the message recipient. When simplified, this cross-cultural communication emphasizes aspects of cultural differences as a decisive factor as the continuity of the communication process.

Second, Theory of Social Change. Social change is a process experienced by members of society as well as all social elements and systems, in which all levels of community life are voluntarily or influenced by external elements leaving the patterns of life, culture, and social systems long afterward to adapt or using new patterns of life, culture and social systems. (Burhan Bungin, 2006)

Third, regarding tourist destinations. The destination view is a tourism product that takes a modern view of how to sell a destination to marketing through the concept of modern sophistication, taking into account the marketing communications strategy. Kotler (2006), says ... that modern marketing should consider the issue of product, prices, place and promotion ". (Bungin, 2015: 124)

Public understanding of tourism, generally divided into two groups, the first group is a group of laymen who do not know about the substantial meaning of tourism, which they consist of ordinary people, usually view tourism as part recreation, streets, plesir and the like. This group is a consumptive, apathetic, and even a destructive group. (Bungin, 2015: 127)

The second group is the group that understands the meaning of tourism. This group consists of three groups:

- a) The savvy group of tourism consumers, they consist of domestic tourists and international tourists. They are a consumer group, yet critical, both domestically and abroad.
- b) Groups undertaking exploration and exploitation of destinations for business purposes.
- c) The group of activists, ie groups that understand the meaning of tourism, then do the development of destinations, human resources and institutional customs to strengthen the substance of society as a sustainable destination or sustainable destination.
- d) The tourism institutions referred to consist of:
- e) Regulation, to regulate the development of destinations, the business of tourism institutions, coordination and for the world of tourism industry in general.
- f) Institutionalization of Indigenous Peoples, concerning religious issues and customs.
- g) Coordination, coordination that is built due to the connectivity of a good and planned tourism network.
- h) Industry and Professionalism. (Bungin, 2015: 128)

Fourth, Theory of Construction of Social Reality. The term social construction of reality is defined as a social process through actions and interactions whereby an individual creates a continuously shared reality and shared subjectively. Social construction is a contemporary sociological theory introduced by Peter L. Berger and Thomas Luckmann. Berger and Luckmann believe substantively that reality is the result of creative human creation through the power of social construction to the social world around it. Social reality is a form of social construction created by individuals. Individuals are free human beings who interact among human beings with one another. The individual becomes the determinant in the social world constructed according to his will. Individuals are not a social victim, but are as creative machinery of production as well as reproduction in constructing their social world.

Berger found the concept of connecting between the subjective and the objective through the concept of dialectics, Berger and Luckmann in Bungin said that: "The theory and approach of social construction of reality occurs simultaneously through three social processes, namely externalization, objectivation, and internalization. These three processes occurred among individuals with each other in society". (Bungin, 2011: 193)

The process of dialectical construction of social reality that is externalization, objectivation, and internalization. Externalization is an adaptation to the sociocultural world as a human product: "The social products of human externalization have a sui generis quality compared to the organismal context and its environmental context, it is important to emphasize that externalization is an anthropological necessity rooted in human biological equipment. (2011: 16)

In other words, individuals experience "externalization" in the form of adjustment. He tried to excuse himself to be involved in the construction of established societies. Furthermore, this process simultaneously creates "objectivation", an attempt to enter intersubjective world among community members. In this case, the individual tries to overcome all problems of life according to intersubjective experience. Sometimes not much choice, because the character of intersubjective in the form of objects that have been institutionalized (institutionalized).

The external process is ultimately sustainable on the internal side, or in the context of "internalization". "A process by which the individual identifies himself with the social institutions or social organization in which the individual belongs. It is through this

dialectical process that social reality is constructed as conceived by Berger and Luckmann.
"(Bungin 2007: 83)

In the concept of dialectical thinking (thesis-antithesis-synthesis), Berger views society as a human and human product as a product of society. Berger's thinking explores the various dimensional implications of objective and subjective reality in the process of dialectical objectivization, internalization and externalization. This is the construction of knowledge that explains the existence of dialectics between the self (the self) with the sociocultural world. The dialectical process includes three simultaneous moments, namely:

1. Externalization (adaptation to the socio-cultural world as an institutionalized or institutionalized product),
2. Internalization (individuals identify with social institutions or social organizations where individuals are members).
3. Objectivation (a reality that is outside of the human self)

From the theoretical assumptions can be analogized that communication is a construction, because communication is always at the level of elements: messages, communicators, media, communicant, context and motives. If associated with the construction of the reality of Berger and Luckmann, then the practice of tourism communication is a simultaneous process. The construction of tourism communication, because it originated from the institution, then the construction process begins from institutionalization. The explanation is as follows:

- a. Institutionalization, if a person or group of people tries to create a pattern of rules for the role it plays, with the target should be able to meet the needs of the collective. Thus, the concept of tourism communication must also be able to meet the collective needs, otherwise it will not be up to the level of externalization of norms, rules, ethics or culture. If externalization fails, then tourism communications will not reach an objectivist level constructed intersubjectively.
- b. Legitimacy, if the justification process with all logical explanations so that the legitimacy can perpetuate and secure the institution. Thus, tourism communication requires legitimation (acknowledgment) through logical explanations.
- c. Socialization, because the institution is maintained with socialization to the entire community related to the interests of the institution. Thus, tourism communication continues to be constructed its message, to reach the level of internalization, so that tourism communication not only exist in the level of insight but also exist in the realm of implementation reality.

Methodology

The research paradigm used is constructivist. The paradigm of constructivism views that the reality of social life is not a natural appearance, but it is formed by the construction. Therefore, the concentration of analysis in the constructivism paradigm is to discover how events or realities are constructed, in what ways they are constructed.

In communication studies, the paradigm is often referred to the paradigm of production and the exchange of meaning. The construction of meaning flows based on how the knowledge of the real-world image is constructed by the individual. In this case, the real world is the result of individual cognitive constructions based on the knowledge gained from his experiences. The meaning of the objects contained in the real world is produced through the experience of the individual with the object.

The research method used is phenomenology. This method focuses on something experienced in the consciousness of the individual, called *intentionality*. Intentionality, describes the relationship between the process that occurred in consciousness to the object of concerned. In the term of phenomenology, experience or consciousness is always conscious of something, seeing is seeing things, remembering is remembering something, judging is judging something. It is an object of consciousness that has been stimulated by the perception of a "real" object or through remembrance or creativity (Smith, etc., 2009: 12).

Intentionality is not only related to the purpose of human action, but also the basic character of the mind itself. The mind never stops at the thought itself, but is always the thought of something. The mind always has an object. Intentionality is also the acts of action, actions aimed at one object. Smith, et. all (2009: 17) writes that according to Heidegger, another view in the concept of phenomenology is about the person who always can not be eliminated within the context of their world (person-in-context) and intersubjectivity. Both are also central in phenomenology. Subjectivity deals with the role of sharing and the natural connection within the universe. Subjectivity is the concept of explaining relationships and estimates of the ability to communicate with others and make sense.

The relatedness-to-the world concept is a fundamental part of the phenomenological constitution. To achieve phenomenological attitudes in Smith, etc., (2009: 13) Husserl developed a phenomenology method designed to identify the core structure and feature of human experience. Therefore, it is necessary to take into consideration the consequences of *taken-for-granted* to the familiar ways of life. For that reason, we need categories for taken-for-granted on an object (the universe) to focus our perception on the object.

According to Maurice Natanson, the term of phenomenology can be used as a generic term to refer to all social science views that place human consciousness and its subjective meaning as a focus for understanding social action, such as Max Weber's view, Charles Horton Cooley, George Herbert Mead, William I. Thomas, as well as the views of Alfred Schutz, Georg Simmel, Herbert Blumer, Erving Goffman, Peter L. Berger, Thomas Luckmann and to some degree the psychologists Carl Rogers, Abraham Maslow and Erich Fromm (Mulyana 2001: 20-21). On this basis the researcher believes that Berger and Luckmann's social constructions are also the "derivatives" of the phenomenological tradition.

Results and Interpretation

The phenomenon of Bali's tourism industry is closer to the representation of Western Culture. In the world of tourism, there is an oratory sentence *Who does not know Bali?* This question then spontaneously constructs the outcome of the individual, that paradigmatically, the terminology of tourism is synonymous with the word "Bali". In the internal mind of the individual will be depicted a small and beautiful island known as the *Island of Gods* as the one of the captivating places that is able to attract the tourists both domestic and foreign.

The outbuild construction is not only connected Bali to national area, but also international. The statement causes Bali's relationship with the Western world to be closer. No exaggeration to say that if you want to interact with Westerners, then Bali becomes the most dominant location. So, seeing Bali then also can see "artificial" Western culture.

The extensive discourse finally triggers foreign cultures intrude into various aspects of Balinese. On the one hand, it can enrich the Balinese cultural treasures, but on the contrary also weakens. In this point, it appears such a hope, aspiration, thought. All

components of Bali, both society and government are required to create the cultural filter so that people are able to sort and choose foreign cultures brought by the tourists.

Unfortunately, the problems of tourism and culture that threaten the preservation of Balinese culture and society are still found repeatedly. Various problems include the displacement of agricultural land that affects the extinction of *subak* as the traditional institution of cultural heritage resources of Bali accumulate garbage that destroys Bali's beauty, the destruction of the environment, and the construction of hotels and restaurants that disrupt the sanctity of the temple.

There are similarities and differences between Balinese bureaucrat and intellectual thinking about Bali's tourism development. Between Balinese bureaucrats and Balinese intellectuals agree that Bali's existence with its beauty paradigm is an institutionalization of the inquiry which continues to proceed. The construction has undergone a long socialization. Construction of Bali as a beautiful island, the island of paradise, the island of a thousand temples and so on has an influence on the development of tourism. Continuous cultural construction through the imaging of Bali continues and is passed on to various life practices both political and economic.

The Balinese people realize that Bali's natural resources potential, including: natural beauty of the mountains, rural with distinctive village pattern, flora and fauna, beaches, marine tourism, mangrove forest and other surrounding areas, become a very proud tourist charm. They also know that Balinese distinctiveness from the side of socio-cultural resources includes: religiosity, customs, friendly people, art and tradition in the form of norms and the like, is a uniqueness they possess as Balinese society. It is also a strategic material to be promoted and at the same time give the image of Bali is increasingly recognized by the international world.

In terms of the development of Bali tourism, between bureaucrats and intellectuals are different. Bureaucrats argue that the development of tourism seems to be more advanced even the tourism industry feels almost already compete with the agricultural sector which was originally the most dominant sector, becoming the livelihood of the people of Bali generally. Meanwhile, according to intellectuals, in the process and development of the rapidly growing world population mobility, especially those leading to the island of Bali seems to have brought about a remarkable shift towards the way of view of the Balinese population. This is a form of loss.

According to intellectuals, the potential of agriculture in the broad sense appears to be no longer a top priority. This means that there is a shift, which gradually many more people cultivate the sector of tourism services than the agricultural sector. If initially the tourism industry is underestimated, now it becomes the sector that contributes primarily to the local revenue.

The bureaucrat then constructs the objectivation on the other side. Seeing the potential development of tourism that can contribute to regional development, the government consciously and continuously develop object and tourist attraction. All areas of government of Bali do the arrangement or improvement of objects or areas that are considered potential as a tourist destination. Similarly, people see that the intensity of tourists coming to Bali is increasing so as to provide motivation for the community to develop businesses in the field of tourism services.

The more open Bali as a world tourist destination then the consequence is balancing the quality and accommodation available to accommodate those who come. International

standard service is an ongoing target, as well as an effort to attract investors to invest in various forms as well as on providing accommodation.

The bureaucrat then constructs the objectivation on the other side. Seeing the potential development of tourism that can contribute to regional development, the government consciously and continuously develop object and tourist attraction. All areas of government of Bali do the arrangement or improvement of objects or areas that are considered potential as a tourist destination. Similarly, people see that the intensity of tourists coming to Bali is increasing so as to provide motivation for the community to develop businesses in the field of tourism services.

The more open Bali as a world tourist destination then the consequence is balancing the quality and accommodation available to accommodate those who come. International standard service is an ongoing target, as well as an effort to attract investors to invest in various forms as well as on providing accommodation.

On the other hand, intellectuals criticize sharply, the proliferation of hotels where accommodation is most attractive to investors initially only in some lowland areas such as the villages of Sanur and Kuta while in relatively high areas such as the village of Ubud is less touched. In its development has spread to several municipal districts in the eastern and northern parts of Bali.

Places that are considered strategic to be reached, investors do not seem to want to miss and the permission of the head of the region or that is still illegal in the place began to work on and set up hotels, villas or the like. This phenomenon shows the local government's alignment with investors regardless of the long-term losses of Bali's existence and deference. Tourism communications should not be built on the symbolism of deference rather than uniformity. If the symbols of infrastructure without such a deference continue to be built, then Bali in a certain period will be the same as other areas in various parts of the world tourist attraction. Bali, will be no longer unique.

Intellectuals also assert that however, the rate of development of tourism still needs revamping, in which still needed a pattern of planning that continues to be improved. Meanwhile, the excess is inevitable. Negative excesses to ecology are very serious challenges.

The construction of the thinking of bureaucrats and intellectuals has similarities in response to socio-economic effects. That tourism is increasingly bringing hope and growth per capita. Tourism business also brings positive sentiment towards the rise of art and the growth of creativity in art. This is often called cultural revitalization that is growing and strengthening culture or art that almost or revive the lost culture. Art that is typical and a tourist attraction began to be packed and preserved or raised (revitalitation). Revitalization of art seems to be used as a capital of cultural attractions for the interests of the tourism industry is now increasingly encouraged. Art also grow and rise along with the development of tourism.

Intellectuals also highlight the many obstacles in the implementation of the concept of cultural tourism that has been agreed. Deviations still occur. Since the commodity flows and the commercialization of tourism have begun to flourish in the sale of land, the exploitation of resources including water, beaches, cliffs, mountains accompanied by the development of permissive attitudes and tolerance to tourism, most of the domains of public life move increasingly crisis. This is where cultural distortions occur.

Intellectuals also construct the discourse of cultural distortion. Cultural distortion also leads to ethical distortion, such as environmental ethics, human ethics and morals, and

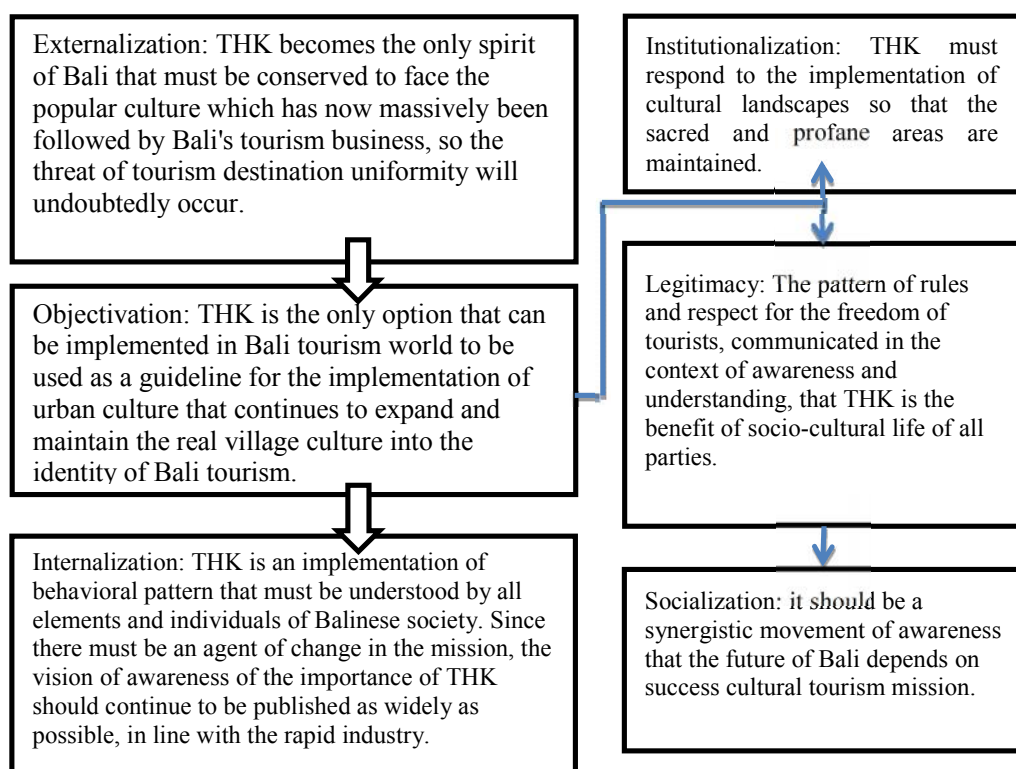
economic ethics. Implementation of the concept of cultural tourism that is actualized through the ideals of quality tourism and sustainable tourism is nuanced "more alive" in the nuances of discourse and rhetoric compared with empirical facts. This crisis is getting stronger in the era of autonomy, when the cultural tourism of Bali experienced fragmentation according to the interests of districts / cities that menaifkan unity of Bali as a unity of ecology, culture, demography, and tourism.

In general, THK is known and what the general public does in implementing it does not matter too much to what extent or depth. THK is understood in various ways, according to status or strata or even caste.

The intellectuals in this study are representatives of activists who consistently voiced cultural tourism through Tri Hita Karana Foundation and International, the center of THK Studies, chaired by Jan Hendrik Peters and Wisnu Wardana. The construction is a concern for the implementation of THK which no longer runs in the infrastructure and superstructure. This is in contrast to the construction of bureaucrats and adat stakeholders as well as some of the public who expressed the normative expression that THK will not be "invincible" by the onslaught of global culture, as well as the desire of investors who concentrate more on the development of popular infrastructure.

The distinctive construction of activists is their belief and expectation in academic institutions rather than government programs that they regard as a normative step. For them, the threat of the cultural industry is already very dangerous and very close. What the scenery at Kuta Beach has been in harmony with what happens with the present condition of Balinese society. The government is considered weak and overly anxious about investments in Bali, as investment is seen as a major road to improving the regional economy. The implementation aspect of the government is still considered not as expected by the activists.

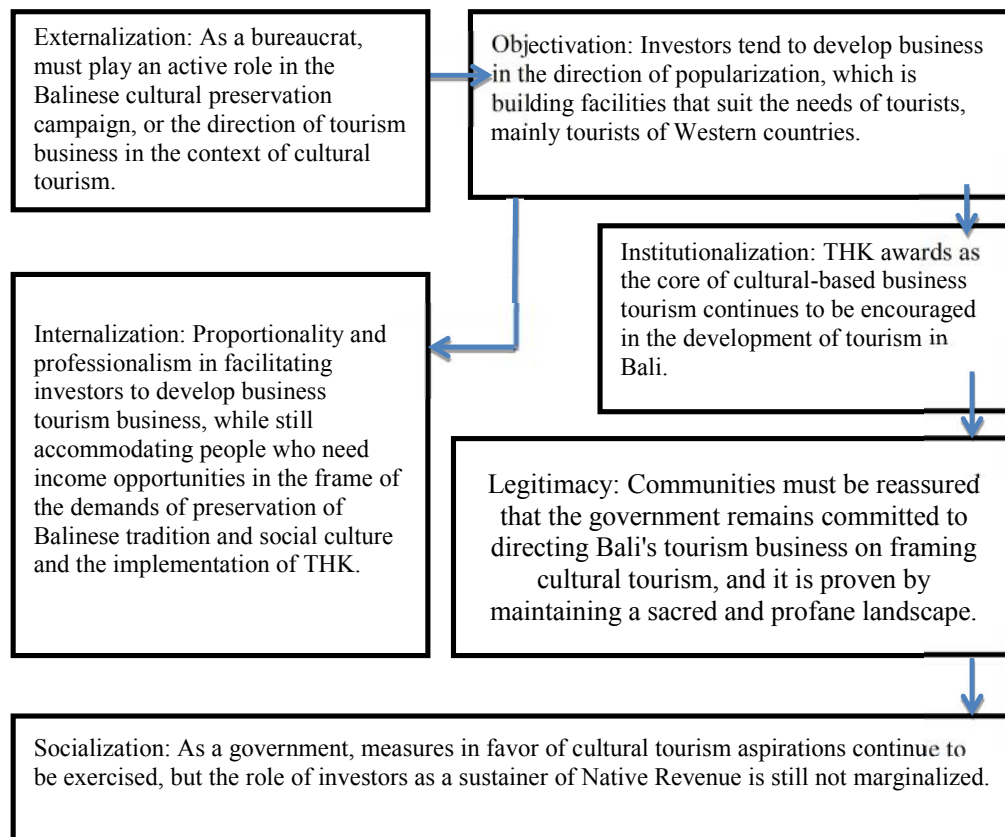
The flow of social construction of reality by the institution / activist can be described as follows:



The stages of construction of reality between bureaucrats and institutions are differences. It can be argued that the construction of institutional reality is the process of forming society against the individual, resulting in action, reaction or movement, while the construction of bureaucratic reality is the process of individual formation of society. In this case, the leadership factor becomes the central actor. Leaders will position themselves in the interests. Investors' interests are the targets that must be facilitated, otherwise the people's desire should also be accommodated.

Based on the process, THK implementation initiatives are more on community impetus which then impacts on individual government as an institution. However, as a governance institution, bureaucratic positioning retains its alignment image to the community or local conservation missions.

The construction process of the reality can be illustrated as follows:



Furthermore, the downline of government element is the *adat* figures. The social construction by the *adat* figures is a bureaucratic component. The *adat* stakeholders referred to are the older or elderly generation who occupy the position of bureaucratic administrators at the village, RW or RT level and certain social status that still play a role in maintaining local traditions and customs, even still references to the implementation of certain local customs.

Externalization: Ethics, values and policies are idealized by adat stakeholders, including THK, so awareness of them is a dominant awareness for them.

Objectivization: THK is a historical mandate and identity that must be upheld and idealized for their status in performing their duties.

Internalization: THK becomes their life guidance and philosophy that must be preserved in speech acts from generation to generation. Its implementation is the preservation of traditional rituals and traditions.

The bridge of construction THK preservation in Bali tourism development can be illustrated as follows:

Externalization: THK is local intelligence (genius), cultural blessing, a unique Balinese insight unearthed from Hinduism which is now a universal insight.

Objectivation: THK is a differentiation of Balinese tourism that is different from tourist objects anywhere in the world, especially in treating nature.

Internalization: THK serves as a guideline for all Balinese in any condition and situation even in the face of various phenomena of development and change of the times.

Institutionalization: Since THK is a universal language, then in the tourism business, THK must be "earthed", and should be acceptable in any way.

Legitimacy: Governments should continue to implement public communications, particularly in business institutions that accept foreign tourists. They must understand the ethical atmosphere of Bali that must be in harmony with THK content.

Socialization: The existence of rewards for business institutions that implement properly or implement THK and punishment for those who ignore the implementation of THK in the development of infrastructure and superstructure business.

From the diagram, it can be seen that the dominant construction of the government is the construction of communication. However, there are many negative arguments from activists, but the government has more than enough physical evidence to support cultural tourism messages that are also being campaigned. Thus, the central target is not in reality, but on the aspects of its communication construction.

From the diagram above also can be seen that the problematic construction object of Bali tourism communication is the government and investors. The government tends to construct the praxis message of tourism communication in the ethical and formalist context. Bali, is not the uniqueness that is underway in popularism, but evolved in modernity that constantly searches for local contexts of ancestors and glorious in a more dynamic context.

This is contradictory to the message that the intellectuals continue to construct, that Bali is in a track that goes towards the world cultural trends that are very dominant nuances of its mass tourism.

The elements of Bali's tourism communication according to bureaucrats and intellectuals in maintaining the sustainability of *Tri Hita Karana* insight are as follows:

a. Bureaucrats:

1. Communicator.

In the view of bureaucrats, communicators are adat stakeholders as an extension of the government who can carry out socialization and literacy to all levels of society, both local and foreign, which directly or indirectly affect the tourism atmosphere of Bali.

2. Communicant.

In the mind of bureaucrats, communicants are domestic tourists and foreign tourists. Bureaucrats believe that the local inhabitants of Bali have implemented THK, and will not be massively distorted by exposure to Western culture. This is due to the role of adat stakeholders who consistently continue to condition their target areas to preserve traditions that are generic aspects of THK's insights.

3. Message Contents

According to bureaucrats, the message of Bali's tourism communications is the preservation of local values based on THK's insights. The tourists or the international community should be socialized that the identity of Bali is inseparable from the harmonization of the Godhead - Humanity - Environment. This highly universal socialization will be a strategic message that unites, motivates and inspires all tourists to come to Bali on behalf of the message of peace.

b. Intellectual:

1. Communicator

In intellectual thinking, communicators are government. With its policy, then the direction of Bali's tourism industry can be controlled. The government should have a program to make changes to the sustainability of THK's insights, with the implementation of rural parenting, differentiation and local social reinforcement to condition investors on strategic cultural heritage consciousness, namely "Bali" with its uniqueness.

2. Communicant

In intellectual thinking, the communicant of Bali's tourism communications is the investors. Tourists are considered a passive element. They visited Bali because of the uniqueness of Bali, which has nothing in common with any location. So, as long as Bali is able to preserve THK's insights in the real implementation, then the tourists will still "love" Bali. Another case with investors, this element is very dominant orientation on the benefits. Their target is to accommodate the developing territory of capital. If the government supports this with the reasons of economic growth, then investors will be difficult to control for care THK insight sustainability.

3. Message Contents

According to the intellectual view, the message of Bali's tourism communication is the promotion of Bali's tourism industry in cultural tourism orientation and "against" the mass tourism orientation. If this awareness is reduced by

the government, then Bali will lose its differentiation. What becomes dangerous is that if mass tourism develops massively, then Bali is not like the location of tourism in other areas, no longer the value of the distinctive cultural nobility, so extinct also the insight of *Tri Hita Karana*.

Conclusion

The thoughts of Bali bureaucrats and intellectuals on the phenomenon of Bali's tourism industry, both acknowledge that THK is an element that must be preserved.

1. The construction of bureaucratic realities and Balinese intellectuals on the phenomenon of Balinese tourism industry development is different. Bureaucrats see THK not experiencing distortive threats, while intellectuals view THK as being in a very distorted position.
2. The social construction of Balinese bureaucrats and Balinese intellectuals in preserving local wisdom, is different. THK by bureaucrats is constructed as a potential commodity, whereas THK by intellectuals is constructed as an identity (cultural) struggle.
3. The construction of tourism communication by Balinese bureaucrats and Balinese intellectuals in preserving local wisdom and maintaining *Tri Hita Karana's* insight is in the opposite direction of thought. According to bureaucrats, communicators are adat stakeholders, communicant tourists and the message content is the universal language of THK as harmonization of all circles. Meanwhile, according to intellectuals, communicator is the government, communicant investor and the message is mass tourism threat.

References

- Amstrong, Gary dan Philip, Kotler. 2002. *Dasar-dasar Pemasaran*. Jilid 1, Alih Bahasa Alexander Sindoro dan Benyamin Molan. Jakarta: Penerbit Prenhalindo.
- Basrowi, Sukidin, *Metode Penelitian Kualitatif Perspektif Mikro*, (Surabaya : Insan Cendekian, 2002)
- Berger, Peter L. & Thomas Luckmann. 1991. *The Social Construction of Reality*. England: Penguin Book.
- Berger, Peter L. & Thomas Luckmann 1990. *Tafsir Sosial atas Kenyataan: Risalah tentang Sosiologi Pengetahuan* (diterjemahkan dari buku asli *The Social Construction of Reality* oleh Hasan Basari). Jakarta: LP3ES.
- Boyd-Barret, Oliver and Chris Newbold (eds.) *Approches to Media: A Reader*, 2005, St Martin's Press Inc:New York dalam artikel karangan Harold. D. Wilensky, *Mass Society and Mass Culture: Interdependence or Independence ?* Hal. 87-92
- Burhan Bungin, 2000, "Konstruksi Sosial Media Massa: Makna Realitas Iklan Televisi dalam Masyarakat Kapitalistik", *Disertasi*, Pascasarjana Unair Surabaya.
- Bungin, Burhan. 2015. *Komunikasi Pariwisata*. Jakarta: Prenada Group
- Bungin, Burhan. 2006. *Sosiologi Komunikasi*. Jakarta : Kencana.
- Bungin, Burhan. abstraksi penelitian (**dalam Bahasa Malaysia**), *Disertasi*, 2013, Universiti Utara Malaysia.
- Chaney, David. 2011. *Lifestyles: Sebuah Pengantar Komprehensif*. Yogyakarta: Jalasutra.
- Dariyo, Agoes. 2003. *Psikologi Perkembangan Dewasa Muda*. Jakarta: PT. Gramedia Widiasarana.

- 675 Dedy N. Hidayat, *Konstruksi Sosial Industri Penyiaran : Kerangka Teori Meng-amati*
 676 *Pertarungan di Sektor Penyiaran*, Makalah dalam diskusi “UU Penyiaran, KPI dan
 677 Kebebasan Pers, di Salemba 8 Maret 2003.
- 678 Deddy, Mulyana. 2005. *Ilmu Komunikasi*. Bandung: PT Remaja Rosdakarya.
 679 _____. 2007. *Metode Penelitian Komunikasi*. Bandung: PT Rosdakarya.
- 680 Effendi Onong Uchjana. 1993. *Human Relations dan Public Relations*. Bandung. CV.
 681 Mandar Maju.
- 682 _____. 2004. *Dinamika Komunikasi*. Bandung: PT. Remaja Rosdakarya.
- 683 Griffin, EM. (2003). *A First Look at Communication Theory, 5th Edition*. USA: McGraw-Hill
 684 *Harian Kompas*, Jumat 19 September 2008, halaman 15.
- 685 H. Hafied Canggara, *Pengantar Ilmu Komunikasi* (Jakarta : PT. Raja Grafindo Persada,
 686 2004), hal. 31
- 687 Heru Nugroho, *Konstruksi Sara, Kemajemukan dan Demokrasi*, UNISIA, No.40/XXII/2009.
 688 hlm.123
- 689 Ketut Warta, *Dean of Faculty of Arts, Department of English, Institute of Teacher Training*
 690 *and Science Education (IKIP), Mataram, West Nusa, Tenggara, Indonesia. Delhi*
 691 *Business Review X Vol. 13, No. 2 (July - December 2012)*
- 692 Kim, Young Yun, 1984. *Searching for creative integration*. Dalam William B. Gudykunst
 693 dan Young Yun Kim (ed). *Methods for intercultural Communication Reasearch*.
 694 Beverly Hills: Sage Publishers.
- 695 Kotler P , Keller KL. *Manajemen Pemasaran*, Edisi Ketiga Belas. Adi M, Yayat SH, Editor.
 696 Jakarta (ID) : Erlangga. Terjemahan dari : *Marketing Management, Thirteen Edition*.
 697 Ed ke-13.
- 698 Kholil, Sri Lisa Susanty, Soecahyadi, 2016. *Potential Koding Resources In Padang Panjang*
 699 *City, West Sumatra The Development Of Regional Economic Based on SSM*. Journal
 700 of Scientific and Reports 9 (7):1-8.
- 701 Kholil, Nugroho Sukamdani and Johanes Sulistyadi. 2017. The Best Strategy for Ensuring
 702 Sustainability of Bunaken National Park Nort Sulawesi Indonesia . Journal of
 703 Tourism and Hospitality Management, USA. Vol 7 (12) PP : 17830-17834,
 704 Desember 2017.
- 705 Liem, Maya H.T. dan Jennifer Lindsay. 2011. *Ahli Waris Budaya Dunia: Menjadi Indonesia*
 706 *1950-1965*. Bali: Pustaka Larasan.
- 707 Liliweri, Alo. (2001). *Gatra-Gatra Komunikasi Antarbudaya*. Yogyakarta: Pustaka Pelajar
 708 Yogyakarta.
- 709 Liliweri, Alo. 2015. *Komunikasi Antar-Personal*. Jakarta: Prenadamedia Group.
 710 _____. 2016. *Konfigurasi Dasar Teori-Teori Komunikasi Antarbudaya*. Bandung:
 711 Ujungberung.
- 712 Littlejohn, Stephen W. (2002). *Theories of Human Communication*. USA: Wadsworth Group.
- 713 Margaret Poloma, *Sosiologi Kontemporer*, ed.3 (Jakarta: PT.Raja Grafindo Persada, 2004)
- 714 Moleong, Lexy J. 2014. *Metodologi Penelitian Kualitatif*. Bandung: PT Remaja
 715 Rosdakarya.
- 716 Morrisana MA. 2010. *Periklanan: Komunikasi Pemasaran Terpadu*. Jakarta: Prenada Media
 717 Group.
- 718 Moeryadi, Denny. 2009. “Pemikiran Fenomenologi Menurut Edmund Husserl”. *Jurna Studi*
 719 *Filsafat dan Teologi*. Minggu, 22 Maret 2009.
- 720 Nakayama, Thomas K. dan Rona Tamiko Halualani. 2013. *The Handbook of Critical*
 721 *Intercultural Communication*. British: Wiley-Blackwell Publication.

- 722 Neuliep, James W. 2006. *Intercultural Communication: A Contextual Approach*. California:
723 Sage Publication.
- 724 Norman K. Denzin, Yvonna S. Lincoln, 2006. *Handbook of Qualitative Research*. Bandung:
725 Pustaka Pelajar
- 726 Nurdyansah. 2014. *Peluang dan Tantangan Pariwisata Indonesia*. Bandung: Alfabeta.
- 727 Pascarani NND. 2012. “Strategi Komunikasi Pemasaran Pariwisata Pemerintah Daerah Bali”.
728 *Jurnal Widya Sosiopolitika*. [Internet]. Jurnal. [Diunduh tanggal 29 Maret 2015].
729 03(01) : 22-36. Dapat diunduh dari: [http://kom.fisip.unud.ac.id/wp-](http://kom.fisip.unud.ac.id/wp-content/uploads/2014/08/Jurnal-Widya-Sosiopolitika-Strategi-Komunikasi-Pemasaran-Pariwisata-Pemerintah-Daerah-Bali.pdf)
730 [content/uploads/2014/08/Jurnal-Widya-Sosiopolitika-Strategi-Komunikasi-](http://kom.fisip.unud.ac.id/wp-content/uploads/2014/08/Jurnal-Widya-Sosiopolitika-Strategi-Komunikasi-Pemasaran-Pariwisata-Pemerintah-Daerah-Bali.pdf)
731 [Pemasaran-Pariwisata-Pemerintah-Daerah-Bali.pdf](http://kom.fisip.unud.ac.id/wp-content/uploads/2014/08/Jurnal-Widya-Sosiopolitika-Strategi-Komunikasi-Pemasaran-Pariwisata-Pemerintah-Daerah-Bali.pdf)
- 732 Peters, Jan Hendrik dan Wisnu Wardana. 2002. *Tri Hita Karana: The Spirit of Bali*. Jakarta:
733 Gramedia.
- 734 Peter L. Berger and Thomas Luckmann. *The Social Construction of Reality*. USA: Penguin
735 Books, 1991.
- 736 Porter, Richard E. dan Larry A. Samovar. 2003. *Suatu Pendekatan terhadap Komunikasi*
737 *Antar Budaya*, dalam Deddy Mulyana dan Jalaludin Rahmat (ed). *Komunikasi Antar*
738 *Budaya dan Panduan Berkomunikasi dengan Orang-orang Berbeda Budaya*.
739 Bandung: Rosdakarya
- 740 Rakhmat, Jalaluddin. 2004. *Metode Penelitian Komunikasi*. Bandung: PT. Remaja
741 Rosdakarya.
- 742 S. Djuarsa Sendjaja, *Teori Komunikasi* (Jakarta : Universitas Terbuka, 2004)
- 743 Samba, I Gede. 2016. *Mengenalkan Hindu: Sebagai Sebuah Budaya-Sikap dan Perilaku*
744 *Hidup*. Bandung: Yayasan Dajan Rurung Indonesia.
- 745 Sedyawati, Edi. 2014. *Kebudayaan di Nusantara: Dari Keris, Tortor sampai Industri*
746 *Budaya*. Depok: Komunitas Bambu.
- 747 Smith, Jonathan A., Flowers, Paul., and Larkin, Michael. 2009. *Interpretative*
748 *Phenomenological Analysis: Theory, Method and Research*. Los Angeles, London,
749 New Delhi, Singapore, Washington: Sage.
- 750 Soejono Soekanto, *Beberapa Teori Sosiologi Tentang Struktur Masyarakat* (Jakarta: Raja
751 Grafindo Persada, 2003)
- 752 Suparno, *Filsafat Konstruktivisme dalam Pendidikan*, Yogyakarta: Kanisius, 2003, hlm. 24
- 753 Titip, I Made. 2003. *Purana: Sumber Ajaran Hindu Komprehensif*. Jakarta: Pustaka Mitra
754 Jaya.
- 755 W. A. Widjaja, *Komunikasi dan Hubungan Masyarakat* (Jakarta : Bumi Aksara, 2003), hal. 8
- 756 Wardana, Wisnu dan Jan Hendrik Peters. 2013. *Tri Hita Karana: The Spirit of Bali*. Jakarta:
757 Kepustakaan Populer Gramedia.
- 758 Yoeti, Oka A. 2000. *Ekowisata, Pariwisata Berwawasan Lingkungan Hidup*. Jakarta: PT
759 Pertja.