The Communication of Bali Tourism according to Bureaucrats and Intellectuals in Maintaining the Sustainability of *Tri Hita Karana* Insight

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Authors' contributions

This work was carried out in collaboration between all authors. All authors read and approved the final manuscript.

Original Research Article

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 postpositivism 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 tradition 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.

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1. 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 profidity cause the cultural values of society distorted. The "Western" character gradually represses the Balinese against the real cultural heritage that actually must be preserved. On the other hand, the policy of tourism should not focused on economic profit gain only, but also tangible and intangible environment for the sustainability of the environment [1].

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

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

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

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

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

Bali Island is now more to follow the interests of capitalist desires and the satisfaction of Western tourists.

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

The construction of tourism communication is not only urgent for the general public 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 (Tri Hita Karana Foundation) and the implementation occured. 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 *tradition* leaders, while the intellectuals are practitioners or activists or "fighters" of *Tri Hita Karana* who implement it in Bali's tourism industry.

2. LITERATURE REVIEW

The predecessor references contributing to this research are: *first*, "*Tri Hita Karana* and *Tallu Lolona*: an Exploration of Environmental Accountability Concept in Bali and Toraja Community Culture" [2]. The meaning of the word "tri" shows the three dimensions, objects or elements that eventually become a unity in achieving a maximum result, alignment of life and transcendental value. This article aims to explore the cultural value of transformation in the concept of *Tri Hita Karana* on Balinese society and the ethnographic meaning of *Tallu Lolona* in Toraja society culture. The exploration was done by examining the literature on the concept of *Tri Hita Karana* and in-depth interview on the study of *Tallu Lolona*. Both philosophers have the same goal that leads to the harmony and sustainability of relationships between elements in *Tri Hita Karana* and *Tallu Lolona*.

The existence of these two philosophers shows that *Tri Hita Karana* has become a part of Balinese life as a result of transformation while *Tallu Lolona* seems to be drowned by the presence of another universal values. As a result, *Tallu Lolona* is currently unknown by Toraja society and present only limited ethnographic notes and just understood by specific informant. The two transformations of values in private and public organizations can be such a material for the construction of environmental accountability in order to ensure the sustainability and harmonization of nature, people and organizations.

Second, "The Implementation of Corporate Social Responsibility based on *Tri Hita Karana* Culture" [3]. This study aims to know and understand the implementation of CSR based on *Tri Hita Karana* on Discovery Kartika Plaza Hotel. The ethnographic method is used to obtain the information of more profound and intact on the point of view of the informants. The research result founds that the integrated CSR means "the company's business in running its business activities to more integrated. Those are between

company goals as a business venture, harmony with community relations, nature, and God. The integrated CSR generates four synergies, those are the implementation in company, society, environment, with God, and related matters.

Third, "Exploring a Way How This Nature is Preserved and Protected in Bali and Lombok" [4]. 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, Social Constructivism Perspective and Marketing Communication Strategy on Country Destination Brands in Tourism Industry Development in Indonesia and in Malaysia [5]. 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 the branding of destination 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.

3. THEORICAL FRAMEWORK

Because of Bali's tourism communication is the result of bureaucrat and intellectual thought, consequently, the basic theory used is the social construction of reality. In this teory, 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 (1991). 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 Luckmannn 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 occured among individuals with each other in society" [6].

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 organimental context and its environmental context, it is important to emphasize that externalization is an anthropological necessity rooted in human biological equipment [7].

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" [8].

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) [9].

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 [9].

4. METHODOLOGY

The research paradigm used is postpositivism. Guba [10] and Salim [11] explain that postpositivism is a paradigm that wants to improve the weaknesses of positivism by relying on the ability of direct observation. Ontologically, this paradigm is classified as "critical realism" which sees that reality does exist in laws of nature. It is impossible if the reality can be seen correctly by human (researcher). Therefore methodologically, the approach must be attained by triangulation that uses various methods, data sources, researchers and theory. In this

research, it is used desciptive qualitative method, supported by observation and exploration. Data sources are interview results supported by literature and documentary. Meanwhile, researchers are the compilation results of the predecessor, and the theory are compiled such tourism communication and social construction of reality.

Epistomologically, the relationship between the researcher with the object or reality is inseparable, unlike the positivism. This stream states that it is impossible to attain or see the truth if the observer stands behind the scenes without getting involved with the object directly. Therefore, the relationship between the observer and the object must be interactive, provided that the observer must be as neutral as possible, so that the level of subjectivity can be minimized (Salim, 2001). In this research, the subjectivity is attained by describing intersubjectivity.

Finally, according to Guba (1990), the fundamental believes of postpositivism researcher are: *ontologically*, the reality is "critical" that it can never be fully apprehended. It is driven by natural laws that can be only incompletely understood." *Epistomologically*, the object is "modified" that the objectivity remains a regulatory ideal, it can only be approximated by special emphasis on external guardian such as the critical tradition and critical community." *Methodologically*, the inquiry is attained by "modified experimental/manipulative" that emphasizes to multiple criticism. In the case of overcoming imbalances, it is doing inquiry in more natural settings, using more qualitative method, depending more on grounded theory and reintroducing discovery into the inquiry process. In this research, there is no specific theory can repreresent the phenomenon of reality, therefore the author selects several theory to reconstruct the new conceptions [12].

On the other hand, this method used is descriptive qualitative. Djam'an Satori (2011) reveals that the research is choosen because researchers want to explore the phenomenon that can not be quantified [13]. In addition, Sugiono (2012) also suggests that descriptive qualitative is a research based on postpositivism philosophy, used to examine the condition of natural objects, where researcher is the key of instrument. Data collection technique is triangulation that data analysis is inductive and the results of research more emphasize to the meaning than generalization. This research has just answered the questions of study of Bali and

they can not answer any phenomenon on other places [14].

According to Nana Syaodih Sukmadinata (2011), the descriptive research is intended to describe natural and human engineering phenomena, which pay more attention to the characteristics, quality, intersubjectivity relationship. In addition, descriptive research does not provide treatment, manipulation or alteration of the variables, but it rather describes a condition as it is. The treatment given is only the research itself, which is done through observation, interviews, and documentation. This research efforts to formulate the conceptions of communication model based on the reality of Bali that acknowledged by intersubjectivity thoughts [15].

5. 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 discource finally triggers foreign cultures intrude into various aspects of Balinese. On the one hand, it can enrich the Balinese cultural treasures, but on the contratry 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 thought 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 realize that Bali has 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, that 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, are the uniqueness of Balinese society. It is also a strategic material to be promoted and at the same time give the image of Bali in order to increase to recognize by the international world.

In the terms of Bali tourism development, 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, even it becomes 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 leading to the island of Bali seems to have brought a remarkable shift towards the way of view of the Balinese population. This is a form of failed.

According to intellectuals, the potential of agriculture in the broad sense appears to be no longer on top priority. This means that there is a shift, which gradually many more people cultivate the sector of tourism services than the agricultural sector.

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 potentially as a tourist destination. Similarly, people see that the intensity of tourists coming to Bali is increasing, this case has to provide motivation for the community to develop businesses in the field of tourism services.

The more open of Bali as a world tourist destination then has the consequence that 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 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 same cases. This phenomenon shows that 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 thought of bureaucrats and intellectuals has similarity in responding 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. Intellectuals also highlight the many obstacles in the implementation of the concept of cultural tourism that has been agreed. On the other hand, deviations are still occured. 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 in crisis. This is where cultural distortions occured.

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 interest of districts / cities that naive Bali as a strategic capital investment avoiding a unity of ecology, culture, demography, and tourism. Majoring talks of Bali was just around the benefit target.

In general, THK is understood in various ways, according to status or strata or even caste. The intellectuals in this study are representation of activists who consistently voiced cultural tourism through *Tri Hita Karana Foundation*, 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 tradition 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 Bali 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:
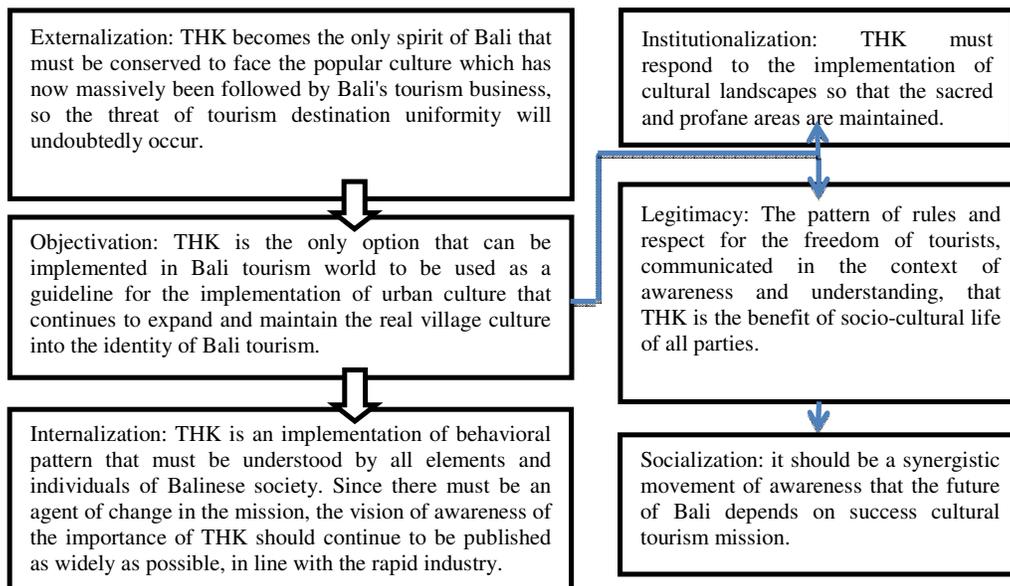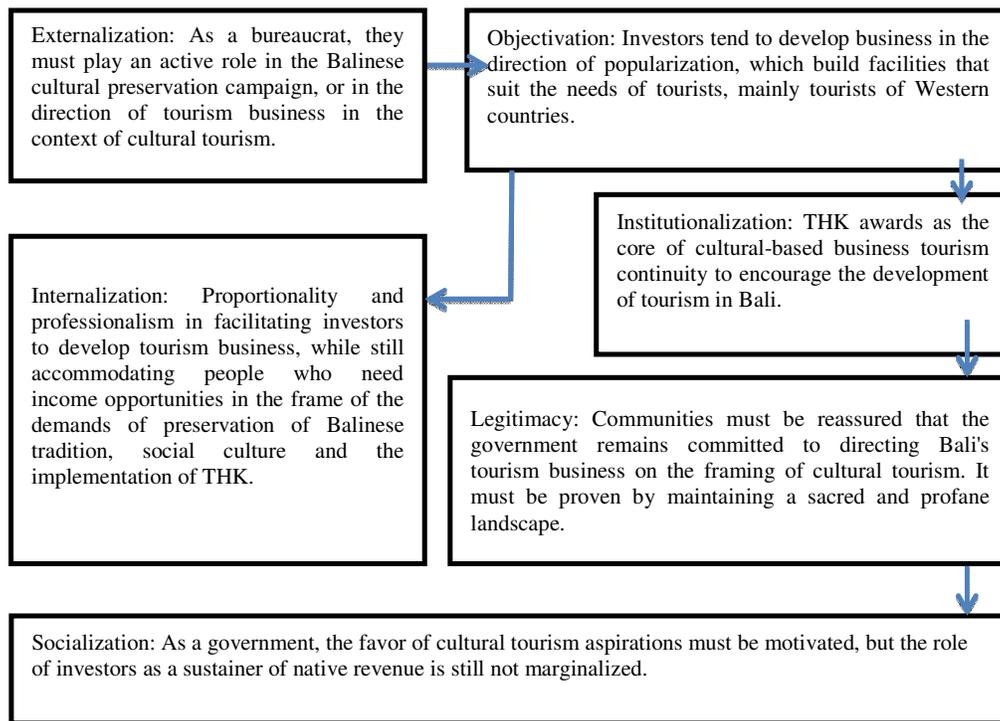
The stages of construction of reality between bureaucrats and institutions are differences. It can be argued that the construction of institutional reality is the process of forming society against the individual, resulting in action, reaction or movement, while the construction of bureaucratic reality is the process of individual formation of society. In this case, the leadership factor becomes the central. 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.
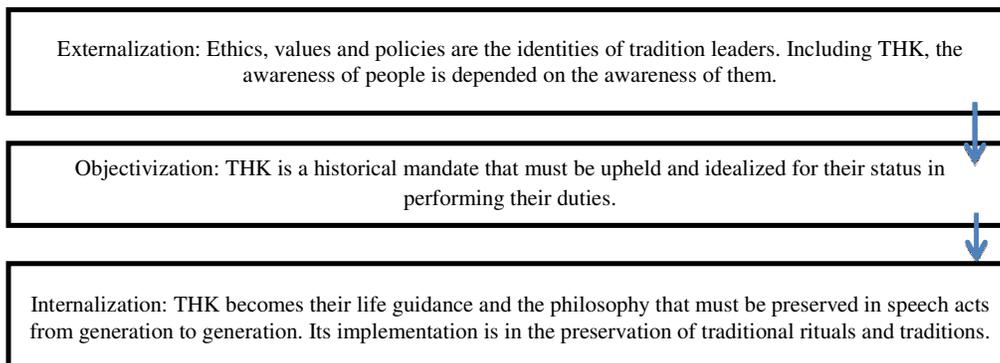
Based on the process, THK implementation initiatives are more on community impetus which then impacts on individual government as an institution. However, as a governance institution, bureaucratic positioning retains its alignment image to the community or local conservation missions.

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

Externalization: As a bureaucrat, they must play an active role in the Balinese cultural preservation campaign, or in the direction of tourism business in the context of cultural tourism.

Objectivation: Investors tend to develop business in the direction of popularization, which build facilities that suit the needs of tourists, mainly tourists of Western countries.

Institutionalization: THK awards as the core of cultural-based business tourism continuity to encourage the development of tourism in Bali.

Internalization: Proportionality and professionalism in facilitating investors to develop tourism business, while still accommodating people who need income opportunities in the frame of the demands of preservation of Balinese tradition, social culture and the implementation of THK.

Legitimacy: Communities must be reassured that the government remains committed to directing Bali's tourism business on the framing of cultural tourism. It must be proven by maintaining a sacred and profane landscape.

Socialization: As a government, the favor of cultural tourism aspirations must be motivated, but the role of investors as a sustainer of native revenue is still not marginalized.

Furthermore, the downline of government element is the local tradition figures. They are the older or elderly generation who occupy the position of bureaucratic administrators at the village, as the front liners that still play a role in maintaining local traditions and customs, even still reference to the implementation of certain local customs.

Externalization: Ethics, values and policies are the identities of tradition leaders. Including THK, the awareness of people is depended on the awareness of them.

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

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

The bridge of construction of THK preservation in Bali tourism development can be illustrated as follows:
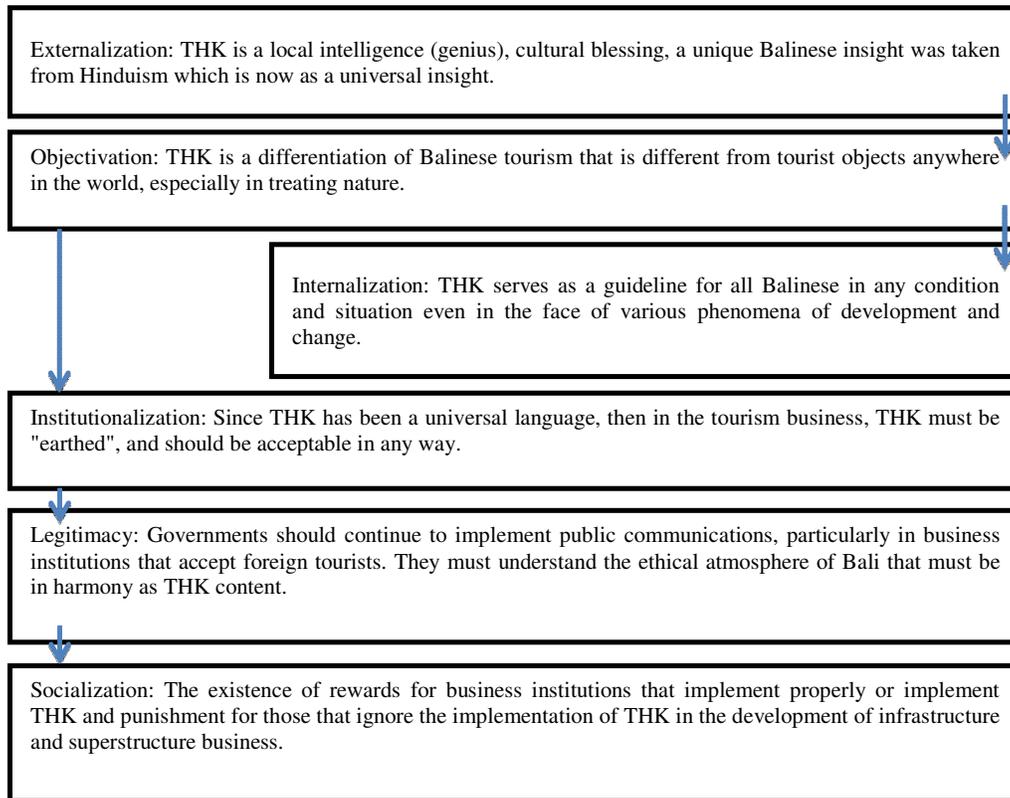
From the diagram, it can be seen that the dominant construction of the government is the construction of communication. However, there are many negative arguments from activists, that the government has more than enough physical evidence lack of supporting cultural tourism messages that are also still being campaigned. Thus, the central target is not only in the implementation, but also in the aspects of its communication construction.

The diagram also shows that the problematic of 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 formal context. Bali, that is not the uniqueness that is underway in popularism, but it should evolve in modernity that constantly searches for local contexts of ancestors and glorious in a more dynamic. This is the contradictory to the message that the intellectuals continue to reconstruct, that Bali must be on the track that goes towards the world cultural trends by using THK

as the opponent of dominant attack of 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 tradition 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 and foreign tourists. Bureaucrats believe that the local inhabitants of Bali have implemented THK, and will not be massively

distorted by the exposure of Western culture. This is due to the role of tradition stakeholders who consistently continue to keep their areas preserving traditions that are generic aspects of THK's insights.

3) Message Contents

According to bureaucrats, the message of Bali's tourism communication 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) Intellectuals:

1) Communicator

In intellectual thought, communicators are government. By their policies, 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 thought, the communicant of Bali's tourism communication is investors. Tourists are considered as the passive element only. 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 them with the reasons of economic growth, then investors will be difficult to be controlled how far they care to the 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 can be established by the government, then Bali will not lose its differentiation. It becomes dangerous if the 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, the insight of *Tri Hita Karana* will be closed by popularism.

5.1 The Implication of Study

The construction of synthesis between the bureaucrats and intellectuals has a result of "triadic" information-transformation-system communication model. The information is related to the tourism message construction, that Bali is open, but the insight of transcendentalism towards local wisdom should be understood and implemented by any tourist. The transformation is related to all aspects of Balinese life, from simple things, the self, the present moment that must on the commitment of keeping the local sustainable. Cultural tourism must go on in parralel with mass tourism. Furthermore, the system must be created, not only for implementing the infrastructure but also the suprastructure. The acts should be achieved based on *Tri Hita Karana* praxis aspect, along with the realistic appreciation to the investor, entrepreneur, foundation, organizational movement that apply THK in their daily business.

6. CONCLUSION

In this research, THK is described on 3 levels, those are philosophical, norm and realistic description. In the level of philosophical description, THK has been inherited as local wisdom since earlier. Meanwhile, in the level of norm, the construction of bureaucrats and intellectuals tends to compete campaining THK in order to get proportional existence. About the realistic description, Bali's tourism industry especially THK infrastructure nuances have been contributing to the rapidly development of tourism and progressively increasing locally-generated revenue, but triggering the born of Western habits.

As a result, there is a dichotomous side between the philosophical insights and the realistic phenomenon of Bali. The dichotomous is also happened on the idealistic and normative views. Two oppositions are in the concept of Bali's

tourism communication. Consequently, there are particularly distortive constructions that threaten Bali's differentiation, Bali's natural conservation as well as the elements of Balinese transcendentalism.

Fortunately, bureaucrats and intellectuals acknowledge that THK is a local wisdom that needs to be maintained. But, the development of foreign cultural problems and the dominance of physical development that are not supporting THK mission as the aspect of Bali's deference, create a communication crisis that is recognized by all components of society, mainly bureaucrats and intellectuals. Therefore, at the level of insight becomes not easy to construct the model of Bali's tourism communication.

In daily business, intellectual directs criticism to the government (implicit) and investors (explicit) which is considered much to ignore the aspect of Balinese transcendentalism, but the government precisely construct tourism communication based on symbolic messages that quantitatively there is nothing to worry about. Frequently, the government state that they always accommodates the demands of cultural tourism by certifying investors through THK Award.

For those reasons, the construction of Bali's tourism communication by bureaucrats and intellectual in preserving *Tri Hita Karana*'s insight is in the opposite direction of thought. According to bureaucrats, communicators are tradition stakeholders, tourists as the communicant, and the message content is the universal language of THK as harmonization of all circles. Meanwhile, according to intellectuals, communicator is the government, investor as the communicant, and the message is mass tourism threat.

As the solution, the author proposes a conception as the synthesis of binary. For promoting Bali as the favourite tourism, the bureaucrats and intellectuals must be on the track using information-transformation-system communication model (ITS Communication Model). The information is related to the differention of Bali that is never found on other places, transformation is to be agent of change to guide Balinese into trancendentalism local wisdom, and the system is the appreciation for anyone, any institution, any organization that apply THK in their business, such as THK Awards.

COMPETING INTERESTS

Authors have declared that no competing interests exist.

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