UDAYANA JOURNAL OF SOCIAL SCIENCES AND HUMANITIES

Editorial Team
Advisory Editors:
I Nengah Sudipa
Ida Bagus Putra Yadnya

Editor in Chief:
Ni Luh Nyoman Seri Malini
I Made Budi Arsika
Agoes Ganesha Rahyuda
Putu Lirishati Soethama
Ni Ketut Arismayanti
Putu Aras Samsithawrati
I Made Kusuma Negara

Reviewers:
I Wayan Pastika (Udayana University)
Bahren Umar Siregar (Unika Atmajaya)
Philip Lovell Pearce (James Cook University)
Hera Oktadiana (Bina Nusantara University/James Cook University)
Vitria Ariani (Bina Nusantara University)

Publisher
Institute for Research and Community Services
Udayana University

Secretariat
Institute for Research and Community Services Udayana University
Bukit Jimbaran, Badung, Bali, Indonesia
Phone: +62-361-704622/703367
Email: ujoss@unud.ac.id
Overview

Udayana Journal of Social Sciences and Humanities (UJoSSH) is an international and an open access journal which published by Research and Community Services Institutes of Udayana University. UJoSSH focuses on the development of the humanities studies and social sciences including anthropology, communication studies, business studies, corporate governance, criminology, cultural studies, demography, development studies, economics, education, ethics, geography, history, industrial relations, information science, international relations, law, library science, linguistics, media studies, methodology, philosophy, political science, population studies, psychology, public administration, social welfare, sociology, linguistics, literature, music, performing arts, paralegal theatre, dance, religious studies, visual arts, studies of women and so forth, social and governmental, local knowledge systems, and public health.

The aim of this journal is to disseminate the thoughts of conceptual or research results which have been achieved by researchers and lecturers of Udayana University and other universities.

UJoSSH has a full commitment towards the authenticity of the articles and papers published. Each of the authority who submits their articles to the UJoSSH for publication must be able to prove that the work submitted is original contributions and have not been published in part or in whole on other print media. To achieve that commitment, the UJoSSH provides objectively and fairly peer review to every article submitted by blind reviewers from domestic and foreign universities.

UJoSSH founded in 2017 and published in the print version and online three times a year is the month of February, June, and October.
# Table of Contents

**THE DEVELOPMENT OF LOCAL ACCOMMODATION TO SUPPORT SUBAK JATILUWIH TOURISM IN TABANAN REGENCY**

Agus Muriawan Putra; Ida Bagus Ketut Astina (6)

**THE ESTABLISHMENT OF RURAL TOURISM BASED CREATIVE ECONOMY IN KENDRAN VILLAGE, GIANYAR**

Ni Ketut Arismayanti; I Gusti Ngurah Widyatmaja; I Wayan Wiraatmaja (17)

**THE CONSTRUCTION OF SOCIO-CULTURAL STIGMATIZATION OF MENTAL DISORDERS: A Study on the Forms and Factors of Stigma**

Bambang Dharwiyanto Putro (26)

**CHŪNIBYŌ: PSYCHOLOGICAL DISORDERS IN ANIME AURA: MARYŪINKÔGA SAIGO NO TATAKAI**

Ida Ayu Laksmita Sari; Renny Anggraeny (33)

**CULTURE BASED RISK MANAGEMENT (EXPERIMENTAL STUDY ON THE SAVINGS AND LOANS COOPERATIVE IN BADUNG REGENCY)**

I Wayan Suartana; I Ketut Jati (40)

**TECHNICAL AND SOCIO-ECONOMIC PROBLEMS OF SEAWEED BUSINESS IN NUSA LEMBONGAN, BALI**

I Wayan Arthana; Dwi Budi Wiyanto; I Wayan Gede Astawa Karang; Ni Made Ernawati (45)

**IMPROVEMENT ON HUMAN RESOURCE PLANNING CAPACITY OF A HOSPITAL IN KARANGASEM THROUGH WORKLOAD INDICATORS OF STAFFING NEED SOFTWARE APPLICATION TRAINING**

N. M. S. Nopiyani; I K. Suarjana; P. P. Januraga; P. Muliawan (52)

**DRAFTING THE SUBSTANCE MATERIALS OF THE REGIONAL REGULATION OF BADUNG REGENCY ON PUBLIC SERVICE**

Ni Luh Gede Astariyani; Made Nurmawati (56)

**THE DYNAMIC OF SHIVA-SISYA (Patron Client) RELATIONSHIPS WITHIN HINDU’S PRACTICE IN DENPASAR CITY**

A.A. Ngurah Anom Kumbara; A.A Sagung Kartika Dewi (61)

**BALINESE LANGUAGE INHERITANCE SYSTEM AT INTERNATIONAL TOURISM DESTINATIONS IN BALI**

Ni Luh Nyoman Seri Malini; Luh Putu Laksminy; I Ketut Ngurah Sulibra (67)

**THE EFFECT OF TRI HITA KARANA CULTURE ON THE ORGANIZATIONAL COMMITMENT AND PERFORMANCE OF THE COMPANY (A Study on Regional Water Company of Tabanan Regency)**

Ida Bagus Ketut Surya; I Ketut Wijaya Kesuma; Anak Agung Sagung Kartika Dewi; Anak Agung Ayu Satrihi (73)

**THE VILLA’S STRATAGEM IN DEVELOPMENT OF AGRICULTURE-BASED TOURISM IN UBUD, BALI**

I Made Kusuma Negara; I Made Adikampana; Saptono Nugroho (81)

**PATTERNS OF NSM SYNTAX OF SEMANTIC PRIMITIVE PROTOTYPES IN THE FIELD OF CUSTOMS AND RELIGION IN BALI**

I Made Netra (85)

**BRAND ENGAGEMENT AND WORD OF MOUTH**

I Nyoman Nurcaya; Ni Made Purnami (90)
TYPOLOGY OF TRING TRI DANU TOURIST IN BEDUGUL TOURISM AREA, BALI
I Nyoman Sunarta; I Nyoman Sukma Arida; I Made Adikampana; Ni Luh Karmini; Saptono Nugroho (94)

THE ROLE OF STUDY PROGRAM IN POLITICAL EDUCATION (A Comparative Study on FISIP Unud and BINUS International)
Nazrina Zuryani; Ikma Citra Ranteallo; Ni Luh Nyoman Kebayantini (98)

ECOPRENEURSHIP BUSINESS MODEL OF NUSA DUA HOTELS RESORT AREA
Putu Ratih Pertiwi; Irma Rahyuda (103)

EFFORTS IN PRESSING THE EMERGENCE OF TERRORIST NETWORK (Study on Balinese Community Response after the Kuta Bombing)
GPB Suka Arjawa; I G A Mas Rwa Jayantiari (107)

GREEN TOURISM DEVELOPMENT AS A COMMUNITY EMPOWERMENT EFFORT IN PEMUTERAN VILLAGE, BULELENG, BALI
I Ketut Suwena; Ni Ketut Arismayanti (115)

THE CONSTITUTIONALITY OF CASTRATION SANCTION
Yohanes Usfunan; Jimmy. Z. Usfunan; I Pt R. Arsha Putra (129)
THE DEVELOPMENT OF LOCAL ACCOMMODATION TO SUPPORT SUBAK JATILUWIH TOURISM IN TABANAN REGENCY

Agus Muriawan Putra¹, Ida Bagus Ketut Astina²

Abstract The aim of research to develop local accommodations Jatiluwih, so tourists can stay longer in Jatiluwih and the community direct can interacts with tourists and direct benefit also from the tourists who stay. In this research, using qualitative descriptive analysis and the determination of sampling is quota sampling method and method of sampling taking with Slovin method. This research took place in Jatiluwih Village, Penebel District, Tabanan Regency. Key research findings show that there are still many obstacles the development of local Jatiluwih accommodations, such as: human resources, supporting facilities, the presence of the Holy Place, a large family does not agree, and promotions. In addition, in the development of local Jatiluwih accommodations there are several criteria that must be filled according the community, such as: obey with the rules in the village, not allowed in the Holy Place, keep hygiene, improved facilities, the easy of working capital, the coaching routine of related parties and criteria according tourists, such as: hospitality, cleanliness and security, mastery of English, supporting facilities, the willingness to interact with tourists, and the easy of information. Also some programs in the development of local Jatiluwih accommodations, such as: dissemination to the public, collect data on houses to be used as a local accommodations, training, funding, establish a local accommodations management, preparing tourism package and tourism product of Jatiluwih, and promotions.

Keywords: local Accommodations, constraints development, development criteria, program development, community participation.
INTRODUCTION

Responding to the increasing development of regional tourism Bali, the Regional Government of Bali through Regulation No. 3 of 1974, state that the type of tourism that is developed in the area of Bali is a cultural tourism which is imbued with Hinduism, as well as the analysis that follows the description of the elements of the environment associated with cultural elements. Therefore, the social environment is considered a part of the environment is the area which is the venue for a variety of social interaction between different groups.

One attraction that could be developed is the village of Jatiluwih, Penebel District, Tabanan. Jatiluwih village with an area of 2,233 Ha. The rice field area of Jatiluwih 303 Ha, 813,999 Ha is a people's plantations, 68,000 hectares is a green line, 949.5 Ha is a forest, 24 hectares is land yard, and 1.5 hectares is the land of another-

Jatiluwih village community is strongly in maintaining the traditions handed down by their ancestors. Farming culture makes Jatiluwih village community while respecting the natural environment and respecting the culture, so that implicitly it can be seen that the concept of Tri Hita Karana imbued every action of Jatiluwih Village community to maintain its continuity and sustainability. The main attraction is the village of Jatiluwih Subak system along with terracing fields.

Based on it uniqueness, Jatiluwih designated as World Cultural Heritage, where the consequences are many accept tourists, both domestic and foreign tourists who would require lodging accommodations to be able to withstand rating the length stay in the village of Jatiluwih in addition to providing a variety of attractions / tour packages certainly emphasizes the uniqueness and authenticity of the Jtiluwih village. However, with the enactment of Jatiluwih as a World Cultural Heritage, the construction of hotels is prohibited in Jatiluwih. The effort to keep the World Heritage status and to provide for the accommodation needs of business travelers require careful development and management as well as the role of the community is needed.

RESEARCH METHODS

Types And Data Sources

Data types

1. Quantitative data is data in the form of figures will be compiled and interpreted, such as budget and resource written form of numbers or a narrative that has been quantified, the number of tourists visiting the Tabanan Regency, the number of tourists who visit the village Jatiluwih, and total population.

2. Qualitative data is data that can not be measured directly with the figures, but the information needed, such as observation and information from informants is processed through qualitative data analysis generate data in the form of arguments, including the interpretation of the observation of the research team Jatiluwih village tourism potential, Organizational Structure, Jatiluwih village history, and other information related to this study (Buchari Alma, 2004: 106).

Data source

The data used in this study is obtain by:

1. Sources Primary Data is data obtained directly from the informant, in which case the data from public figures, both formal and non-formal interviews included the results of field observation and interpretation.

2. Data Sources Secondary data is obtained from the other party / instead of the first source associated with this research, such as data from the Village Administration, Provincial Government of Bali, Tabanan regency government, literature, and research results related supporting data has been processed, obtained from the literature, previous studies, as well as documents found in the field (Buchari Alma, 2004: 106).

Sampling Technique

In this study the sample is, the Jatiluwih village community and tourists. In collecting the sampling for the community and tourists use Quota sampling method, the sampling technique is by taking the number of samples that had been predetermined. Sampling technique in this study refers to the formula Slovin (Jongker, et al, 2011) states that:

The determination of the sample number the communities with a population (N) as many as 1,000 people, assuming an error rate (e) = 10%, then the number of samples (n) is
n = 100 people.

Description:
N: Total Population
n: Number of Sample
e: Error Rate

The determination of sample number for tourists with a population (N) to 500 people, with an error rate assumption (e) = 10%, then the number of samples (n) is:

\[
\frac{1 + 500 (10\%)^2}{500 (0,01)} = 50 \text{ people.}
\]

The Method of collecting data
The main analysis in this study is the interpretation of the social actors. In addition to the interpretation of other analytical unit is the action and interaction. The technique is qualitative techniques through the stages of analyzing the data, reducing the data, categorize the data, and check the validity of the data. After that, the data were analyzed qualitatively and interpretation. The goal is reveal the facts and describe analytically and develop a substantive theory or theories drawn from the bottom or from the data (Moleong, 2005).

The data collection methods used in this study are:
1. Observation, namely the collection of data by conducting direct observation to study sites to obtain a clear situation of the object of study.
2. In-depth Interviews (interview guide), which is a technique of data collection is done by a question and answer in depth to the informant with informal structures, informal interviews can be done in the context deemed appropriate, to obtain data in depth and can be done repeatedly in accordance with the researchers purposes of clarity discover. In-depth interviews conducted intensively and repeatedly as the main tool in combination with the method of observation (Bungin, 2003: 110).
3. literature study, namely data collection by taking from books, literature, and brochures that are relevant to the research, as well as the results of previous research that still has to do to get the secondary data as reference material, support, and comparison in research related to the study.
4. The questionnaire, namely data collection by asking List of Questions has been prepared and distributed to tourists as a respondent to obtain the required information in the study.

The data analysis technique
The collected data will be analyzed by several techniques, as follows:

Qualitative Descriptive Analysis
Data analysis is the process of organizing and sorting into patterns, categories, and the basic outline of the unit, so it has a theme and can be formulated working hypotheses, as suggested by the data (Nazir, 1988: 438). By using qualitative descriptive analysis, which describes a phenomenon then link it with other phenomena through interpretation to be described in a quality that is close to reality (Muhajir, in Suryasih, 2003: 39).

According to Miles and Huberman (1992), activity analysis consists of several strands, namely: comparison of data, verification, data presentation with arguments, and the interpretation put on the framework of local culture. The relationship several parallel grooves forming a common insight is called analysis. Qualitative data analysis is an ongoing effort, repetitive, and continuously.

RESULTS AND DISCUSSION

Overview Location Research
Jatiluwih Village History
Based on interviews with Jero Gede Mangku Pura Luhur Petali, it was The sage who comes from the eastern area, named Ida Bhujangga sage Canggu was in sacred journey. He saw there was smoke rising from the west, because he wanted to know the source of the smoke proficiency level, then he tried to find it. Finally, the place was discovered and he get a magical whisper, that the place was named Giri Kusuma (now called Gunung Sari).

During his long stayed in Giri Kusuma he did the yoga meditation, at a time of his return, he saw a very bright light in the southwest. By his inner strength, he finally found the source of the very bright light. It turned out that these rays are in Alas Abasan. The source of light is a gegumuk which now becomes Batur Temple. Once he found the place, The sage state to people residing in nearby proficiency level. Finally, the people held a an activitie that called gotong royong or do an activity toget her with good cooperation. At the moment, one of the residents dig around the site and found a very large bone in the form of half of the estimated half-bird is very large (according to Hindu belief, the bird is "Jatayu"). Jatayu part of the invention that is the name Alas Abasan become Mundukan Jatayu and turns back into
Mundukan Jatayu and its agreed the area namely Jatiluwih village.

**The Geographical of Jatiluwih Village**

Jatiluwih Village is the uplands with land predominantly mountainous and hill ground height 500-750 meters above sea level. Jatiluwih village is located on the back of Mount Batukaru with temperatures ranging between 24 °-32 °C, the average rainfall is 2,900 millimeters / year. Rain fell in October through April and most rain falls in the month of December to January. The topography of the area is hilly with slopes up to 60 °. Paddy fields are generally made in the form of tiered terracing. That form the main attraction for tourists. The village has stunning scenery and cool air. Village environment beautiful, comfortable, and reflects the verdant village Jatiluwih a highly conserved.

Boundaries line of the village of Jatiluwih is as follows:
North: State Forest, Buleleng, and Village Pujungan
East: Senganan Village
South: babahan Village, Mengesta Village
West: Wongaya Gede Village

Overall width Jatiluwih Village area is 1813.02 hectares. More than half of its territory in the form of the forest and the rest of the rice fields, plantations, settlements, and others. The forest area in the village of Jatiluwih reached 1,056 hectares or 58.24% of the total area of protected forest area with the status of state property. Widely cultivated area reached 38.24%, which is comprised of paddy fields (16.73%) and moor / plantation (21.51%). Types of agricultural commodities produced include: rice, vegetables, coffee, and coconut.

**The obstacles in Development of Local Accommodation Jatiluwih**

The tourism potential of Jatiluwih is very interesting and became the pride of the surrounding communities and even internationally. However, tourists who come to Travel to Attractions Jatiluwih just look around and just capture the beauty of nature in Jatiluwih through camera shots then they immediately left the tourists Travel Attractions Jatiluwih or continuing its journey to the other Tourist Attractions. Rarely travelers to stay in the village of Jatiluwih, this is due to several obstacles that must be overcome together. The obstacles encountered in the development of Local accommodation Jatiluwih, namely:

A. Human Resources (HR)

The obstacles must be given serious attention in the development of Local accommodation Jatiluwih is Human Resources. Jatiluwih tourism development will lead to communication and interaction between tourists with the local population. Also required are innovative creativity travelers to hold a longer visit Jatiluwih even tourists to stay. This, can not be implemented because it is still necessary corrective measures and improvements, such as:

1. Management

Management is crucial factor in the development of a Local accommodation Jatiluwih, which until now has not established a special business Jatiluwih Local accommodation. It is closely related to the lack of public understanding of the preparation of local accommodation and not the formation of a special manager governing the preparation and development of local accommodation, where people are more focused on agriculture which is most of the people's livelihood Jatiluwih.

In fact, tourism does not have to of the agriculture, with the development of tourism in Jatiluwih will further preserve the farming culture and its agriculture in Jatiluwih as the main attraction Travel Attractions Jatiluwih is agriculture. The synergy between tourism and agriculture will bring several benefits to the surrounding communities if managed properly, including opening up opportunities for developing local accommodation.

2. Language

To receive tourist arrivals in Jatiluwih needed good hospitality. The main component that is needed is a language, especially English. Language needed to convey and explain the various issues related to people's daily activities, potential for tourism, culture and unique in the village of Jatiluwih. It also includes communication interactions will occur when guests stay at people's homes. For smooth communication and social interaction that takes language as a means to communicate, so people need to be prepared Jatiluwih to be able to master English as a means of communicating internationally.

Besides language, other things that also need to be considered is the public's understanding of tourism. Many uniqueness which can be found on Jatiluwih, requiring a presentation true and accurate to the tourists who stay in Jatiluwih. It is still very poor and even the public to avoid foreign tourists coming and approaching that requires mastery of information due to the lack Jatiluwih community against foreign language, especially English.

3. Training and Development

Local accommodation management requires specific skills and abilities to be able to managed and developed properly. Most people in jatiluwih are farmers, where they focus on the job everyday cultivate their agricultural lands. Jatiluwih tourism development does not necessarily change the habits
and activities of everyday society, but on the other hand the development of tourism in Jatiluwih require Human Resources (HR) who have the knowledge and skills of tourism. Because in the development of tourism requires carrying capacity and adequate facilities and good management, so that the human factor is very important. One of carrying capacity that is needed in the development of tourism is local accommodations Jatiluwih. Coaching and training is still very low and is supported by the mindset and the everyday people who still tend to be traditional and convenience in the processing of agricultural land, it became an obstacle to improving the knowledge and skills Jatiluwih communities in the management and development of local accommodation in particular.

4. Assistance

The tourism in Jatiluwih is rely on terracing rice fields and the uniqueness of Subak system. This attraction appeal to the main attraction of nature conservation and sustainability that must be maintained. Tourists who visit Jatiluwih are greatly admired the natural attraction. However, tourists who visited the Jatiluwih not spent as much time as they only briefly saw a terracing paddy field then perpetuate the camera or video is taken and then leave Jatiluwih to continue their journey to other tourist attraction and rarely traveler to stay. This, is a constraint that needs to urgently solution so that can stay and spend longer in Jatiluwih. Thus, the Jatiluwih community will get greater benefit more from the development of tourism on the development of local accommodations Jatiluwih community as accommodation for tourists in Jatiluwih.

Products and package in Jatiluwih can not bind to the tourists visiting to stay in Jatiluwih, so that in the future required the assistance of the relevant parties to the public Jatiluwih to dig some tourism potential Jatiluwih and the tourists activity in Jatiluwih can be implemented fully and increase the curiosity of travelers to enjoy a wide range of appeal offered and takes a long time in enjoying a variety of attractions and tourism products offered.

B. Support Facilities

In the development of the houses into the local inn for travelers, barriers that directly come from society Jatiluwih include:

1. The less number of Room

The life system of Jatiluwih is to live with a big family, where one house is composed of several families (KK) or consists of several family members. This, due to the limited housing land ownership and most of the land used for agriculture land and plantations and farms. The average ownership of public Jatiluwih rooms are 3 bedrooms, 1 living room, 1 kitchen, 1 or 2 bathrooms, and home pages. They live their regular lives in the house. All the needs and requirements of their families are prepared in the house, so every room is provided containing goods and equipment each family member. There is no empty space that is not used, because they have a limited compared to the number of family members in each of the house. The avaible place and rooms were optimally use and share, this situation can be prolonged without any disagreement and contention. This, one of the obstacles in developing homes into local accommodation in Jatiluwih.

2. Incomplete Facilities

The development of the houses to be used as local accommodations Jatiluwih also stymied the obstacle in supporting facilities to provide a comfort pace to stay. The existing facilities at people's house is insufficient to create the confort situation for tourists who stay. It is, because people only provides few facilities for the completeness of their house. Society only provides the facilities needed for day-to-day, such as: bedding, tools, home appliances, bathroom fittings, cleaning tools which are all the facilities at the principal and most importantly can be used and there are no facilities to international standards which takes tourists, such as: heater, pool, modern bathrooms equipment, and others. This makes people not confident to offer their house as the place to stay for tourists.

C. The Temple existance

The settlement in the agrarian community in Jatiluwih is the existence of barns in every house of the community. The yields of paddy is stored in each barn. to store the paddys in the barn, the community will carry out ceremonial at the first as the symbolic of the gratitude presented to Ida Batari Sri since they given a good food source, it namely Mantenin ceremony. The barn is located in each of community hous, it has the similar shape and form. it become the main attraction for tourists who visiting Jatiluwih.

The concept of human settlements Jatiluwih embracing the concept of Tri Angga consisting of 3 (three) level layout, namely: upstream, body, and legs (teben). From here, it can be seen that the implementation of the Tri Hita Karana already begun to appear in the daily lives of people Jatiluwih in the smallest scope, the family. Tri Angga concept is closely related to the concept of Tri Hita Karana. Society will always place the temple (sacred place) in upstream or in Tri Hita Karana is called parhyangan, a place for social relationships in the family will be in the middle or lower than the holy places related to the Tri Hita Karana is pawongan, and to maintain animal or place to dispose of the family were in teben (teba)
which is related to the Tri Hita Karana is palemahan. This concept can be an attraction for tourists to learn more about the system of people's daily lives Jatiluwih that affect the environment, social harmony, and the preservation of local culture (Observations, dated July 25, 2016).

D. The Disagreement of Famnily

The pattern of community houses in Jatiluwih mostly consists of several houses in one area, where there are several heads of family living in the house. Usually those who live in the area constitute a large family who are related lineages. Within the area there is a sacred place into a sanctuary with the whole family, it is also proving that they are still in one large family tree. Sense of kinship and mutual cooperation is still very thick with a natural rural atmosphere. All activities that are mutual interest is always be carried out by means of deliberation to resolve, so the decision taken is a joint decision has been approved by the full sense of family.

To make the houses as accommodation for tourists, not necessarily approved to be developed because it also needs to get approval from a large family. Where family life is harmonious with a routine that is already running as usual and with a habit that has been understood by each member of the family are easy to be able to receive foreign tourists who stay in their homes because it needs an understanding and recognition that further and a long process. They will maintain their way of life that is already well underway and will think long to accept strangers into their family life. Most of the family members do not agree when their house used as a place to stay tourists, so it is becoming one of the obstacles developing local house become accommodation for tourists.

E. Promotion

The lack of promotion regarding to Jatiluwih Tourist Attractions cause tourists who come only rely on information from the Bureau. On the other hand, the lack of facilities availability to supporting tourism at Jatiluwih Tourist Attraction and the damage roads caused a lot Bureau divert its tour to other tourist attraction.

In addition to the targets the rating group which come to Jatiluwih also need the walk-in guest tourist, therefor the intensive promotion needs to be done by the Jatiluwih community by using multiple media, such as brochures, pamphlets, billboards, electronic media, print media, and the internet. But, in reality it is not carried out for reasons and it is not manage well. The less of Human Resources (HR), The less of sale knowledge, and many other reasons.

The accomodation development criteria that appropriates with Jatiluwih.

The accommodation development criteria from Jatiluwih point of view.

The Development of Jatiluwih local accommodations requires a serious and deep study because there are somethings that can be the basis and considerations in its implementation, therefor in the future development can yield positive results and can provide benefits to all parties, in particular to provide benefits and advantages to Jatiluwih society which is the object in the development of local accommodation in Jatiluwih. In the discussion, we can see some the criteria of local property development from a community perspective Jatiluwih, as follows.

A. Comply with the rules in the Village

In the village of Jatiluwih many myths that developed in the community, the Jatiluwih society is advance on promoting spirituality and belief it properly and regularly. Various activities ritual held in the Jatiluwih to maintain the harmony of nature. This is already done for generations until now. Community ritual activities in Jatiluwih impact on the natural harmony and it is the main attraction for tourists visited and it become a World Cultural Heritage. Many tourists who come to Jatiluwih, both tourists local and foreign tourists. The tourists arrival is not necessarily reduced the spiritual beliefs and activities of the community it keeps as their usual daily activities.

In the development of local Jatiluwih accommodations, where tourists are expected to stay at Jatiluwih and take advantage of people's homes for a place to stay. Jatiluwih society provides requirements to tourists who will stay in Jatiluwih, which comply with the rules on Jatiluwih, so that the harmony of society and the natural balance is maintained and the agriculture life of Jatiluwih will remain current over time.

B. its forbidden to entering the Famnily temple

In every house there is Famnily temple of community or it called Merajan, where worshiped in Merajan is to the Ancestor that provides security, protection, and guidance to the devotees. Each family was very respectful and sacrredful their fammily temple because every ritual will start from Merajan of this family. The Family Merajan is a holy place that functioned to worship Ancestor for the safety and success of an activity undertaken. If there are other people who entered in the Family Temple it must follow several requirements, such as getting dressed polite, asked for permission to the families who have
the holy place, not in the period for women, and the goal is to do a worship.

In the development of Jatiluwih local accommodations Jatiluwih, the requirements is given by the people to travelers such as they are not allowed to entering the Famnily temple. Therefor the tourists who stayed in local house should understand the specific rules, in addition, the society also needs to keep functioning the scaredness of their fammily temple.

C. Maintain the cleanliness

The cleanliness become one of the important points in an activity because cleanliness is one of the basic human needs. Cleanliness is often a complaint if it is not taken seriously will be one of the obstacles or failure of this program. Including the utilization of people's homes for a place to stay tourists in the development of local accommodations Jatiluwih, the community provides the criteria that tourists should participate in maintaining cleanliness surrounding environment.

D. The transparent and proportional of revenue sharing

In the development of Jatiluwih local accommodations Jatiluwih the society from the beginning has been requested the transparent and propotional revenue when their houses are use to accommodation, so that it has been created distribution guide to give more benefits to all parties and to give satisfaction to the parties concerned. For this reason, the society expects that the management in the development of local accommodations Jatiluwih is done by professional, transparent, and accountable.

E. Enhancement Facility

To provide comfort and satisfaction to the tourists who stay in Jatiluwih, it is necessary to provide the facilities at the community's house. The facility is needed because of the general house feature owned and occupied by community of Jatiluwih are not in accordance with the facilities needed by tourists who stay. Those facilities, such as: the Internet, the beds were standard, a standard toilet, water heater, and so on.

F. The Capital Assistance Facility

To prepare for the houses to be ready to accept the arrival of tourists who stay, people need a capital to organize and improve their house to qualify as local accommodation. Society needs the capital to be used to meet various purposes related to the preparation of their house.

The management party is planning to assistance the community, so that there is a motivation of people to organize their house become an accommodation, so the development of local accommodations Jatiluwih be in line with expectations and arouse the active participation of the Jatiluwih community.

G. The existence of Routine Guidance From Related Parties

The Jatiluwih community's understanding on tourism in Jatiluwih although it has become a World Heritage is still need socialization and introductions on a regular basis because not all people understand and have the ability in tourism industry, so the massive socialization and training of the relevant parties will gain the knowledge and skills together to support the development of tourism in Jatiluwih.

Most of Jatiluwih society are agrarian that devote the attention to increasing agricultural yield their livelihood as well as most of the people Jatiluwih. Thus, in the development of local accommodations Jatiluwih who use the houses as accommodation for tourists, people need training and coaching-training routine from related parties so that they have the knowledge and skills in receiving tourists who stay in their houses and can provide service as well, so that tourists become complacent and indirectly society also participated in developing tourism in Jatiluwih. Various types of basic training in receiving and serving tourists coming Jatiluwih is needed by society and most important is the English language training.

The criteria of local accommodation development in viewpoint of tourists

The development of Jatiluwih local accommodations is expected to be sustainable in the long term to be able to balance the development of Tourism Jatiluwih which became World Cultural Heritage. As a World Cultural Heritage, the Jatiluwoh village is not allowed to build hotels and villas for tourist accommodation, so the choice is to use the local houses, it is the only business opportunities to the community and participate actively in supporting the development of Tourism Jatiluwih. In order to meet these expectations, then the required criteria from the perspective of local accommodation of tourists, as follows.

A. Hospitality

In the tourism hospitality factor is very important and crucial because the services provided to tourists will be successful when the host gave a speech and service with friendliness and courtesy. Hospitality is also one identity of our nation. That is what makes most areas of the Republic of Indonesia the tourism develops because when tourists come and given good service and hospitality, then the impression will always be remembered and cause them to come back and repeatedly.
Tourists who come to Jatiluwih also require good service and friendliness of the people Jatiluwih. Moreover, the Jatiluwih become World Heritage is certainly known by the international community. Many tourists from different countries come to Jatiluwih to see the natural beauty, culture, and way of life Jatiluwih agrarian society. The appeal of the main capital in order to lure tourists always visit the Tourist Attractions Jatiluwih. With the continuity of arrivals, it is necessary to utilize local accommodation houses for a place to stay tourists. The criteria needed by tourists for local accommodation was the hospitality of the host in providing services and for interacting with tourists who stay overnight, so tourist feel comfortable and quiet during their stay at the local house. It is important for the development and sustainability of locally developed accommodation is continuity in tourist arrivals and satisfaction of tourists who stay overnight.

B. Hygiene and Safety

The tourists positive culture who is concerned with cleanliness. Foreign tourists are already very familiar with the cleanliness and even cleanliness has become a culture for them. In their countries cleanliness would be inculcated early, so that wherever they go these habits will always be taken. When tourists come to Jatiluwih their concern towards cleanliness is very big. As a tourist receiving areas, The people of Jatiluwih course must maintain overall cleanliness so that complaints from the tourists do not occur, particularly the issue of cleanliness. Moreover, tourists who come to Jatiluwih and stay in people's houses, the requirements they ask is maintaining cleanliness around where they stay. As the host of course, cleanliness is also a culture that tourists with culture cleanliness is satisfied when staying at people's houses because it is also concerned with the cleanliness itself.

In addition, the criteria submitted by tourist is security in place and the tourists staying in the areas visited, it need to be intensified to maintain the security of the region and the host also responsible for the care and safety of tourists who stay in their houses. Tourists will feel at home and not bothered to stay at the local house. This will provide benefits to society Jatiluwih because tourists will long stay in Jatiluwih.

In addition, a positive image Jatiluwih will remain intact and sustain the development of tourism, which would certainly excite the product developed in Jatiluwih in order to provide positive benefits to the community.

C. Fluently in speaking of English Language

The tourists arrival in Jatiluwih are dominantly by foreign tourists, it is because Jatiluwih known as the international World Cultural Heritage status. The foreign tourists who come speak in English, so that people Jatiluwih need to use english in providing services and interact with tourists. English as a communication tool. The tourists need necessary explanations about Jatiluwih especially in English. This situation makes English as the important tool for communication.

D. Additional Facilities

Similarly with community requirements in the development of local accommodations, tourists also expect their additional facilities are set up in each of the houses to be used as a place to stay, so tourists get the comfort and satisfaction when staying at local's houses. The facility is needed because of the general house owned and occupied by people Jatiluwih has no features in accordance with the facilities needed by tourists who stay. Traveller necessary facilities, such as: the Internet, the beds were standard, a standard toilet, water heater, and so on.

E. The willingness Interacting With Tourists

Tourists who come to Jatiluwih is rating highly appreciate nature and culture of the areas visited. They enjoy the natural atmosphere in the village of Jatiluwih and really enjoy life Jatiluwih agrarian society. Tourists are curious, it can be seen when the tourists are very serious attention to the activities of the community Jatiluwih, pay attention to plants that thrive in Jatiluwih as well as contributing to the entrance to the ricefield of society to be able to see up close the uniqueness in Jatiluwih.

Thus tourist activity, takes interaction and communication more intense with tourists, so the curiosity of tourists to the attractiveness and uniqueness Jatiluwih can be explained properly.

F. The Information Facility

In this globalized world, the mastery of information becomes very important for the development of information technology of any information contained in various parts of the world will be accessible and be known quickly. Included also in the areas of tourism such as Jatiluwih, ease of information is needed by tourists. Thus, people need to provide network global information so that tourists who stay can easily access the information needed for tourists in addition they traveled in Jatiluwih would also want to know more about areas other tours in Bali and also they want to access their business activities and others.

It is essential to plan well when houses used as accommodation for travelers stay that tourists have no difficulty to access the required information. Including information relating to the situation and the state of tourism in Jatiluwih, Jatiluwih culture, way of life.
Jatiluwih, as well as information about the village Jatiluwih traveler who wants to know, including information on the latest developments that took place in general.

The Development Program Accommodation based of Local Community

To support the development of local accommodations in Jatiluwih, Parties business Jatiluwih made some development programs that will help and encourage people Jatiluwih which becomes the main character, where their house are develop to be an accommodation. The target is it can be run well by develop the program based community as follows.

A. Dissemination to Community

The development of local accommodations in Jatiluwih involve people in preparing and planning the houses as accommodation for tourists. Most of people in Jatiluwih not know and understand about the local development accommodations that use the houses as tourist accommodation facilities to stay. Community are much more focused on the treatment and processing agricultural lands because most people Jatiluwih livelihood as farmers. Even Jatiluwih awarded as World Cultural Heritage it has not been much effect on people's lives Jatiluwih that still retains an agrarian life. Most of Jatiluwih community do not understand and do not have the quality of Human Resources (HR) related to tourism. This is attributable to the lack of socialization and training related to tourism, and thus need to be made good and sustainable program to improve knowledge and skills of people Jatiluwih related to tourism.

it intensely disseminate to the community of Jatiluwih, where every two weeks once they had a meeting with the community Jatiluwih to socialize on the local inn for supporting the development Jatiluwih, necessary diversification of products and tourist attractions as well as the required lodging accommodations to tourists. Because Jatiluwih as a World Cultural Heritage and can not build hotels and villas as place to stay, then the only way they can do is take an advantage of the houses as accommodation for tourists.

B. The Inventarisation of Local community as an accommodation

The management will observe the houses that have been recorded and viewed feasibility, to be made a list of follow-up to be given guidance and training for families with houses. While waiting for the data from the next house people who filed their house made of local accommodation. So that, with the entry of the required data will allow the manager to make

development programs and training programs to the community.

C. Conducting Training

To improve the quality of Human Resources (HR) in tourism industry and in particular with regard to the development of local accommodations, then the manager made training programs to the community Jatiluwih about the way of services to tourists when receiving tourists staying in people's homes, training of English, training room cleaning techniques, and create the tour products and tourist attractions. With a variety of training programs to be conducted in Jatiluwih expected to deliver satisfaction and comfort to the tourists who stay overnight, so the length of stay of tourists to be long. In addition, to prepare the communities can manage the development of local accommodations Jatiluwih ongoing basis and actively participate in protecting the resources owned by Jatiluwih and became a tourist attraction.

This training was held in cooperation with the relevant parties, such as universities, industries, practitioners, and local government. Training is conducted on an ongoing basis with the involvement of the public, especially the youth, so that their potential can Jatiluwih more Jatiluwih managed by communities themselves, in order to provide jobs for people and reduce the level of massive urbanization.

D. Funding

To be able to use the local houses as accommodations in Jatiluwih certainly not like turning the palm of the hand. The attempts and efforts made to prepare and complete the various requirements and the necessary facilities, so that in the future will provide comfort and satisfaction to tourists staying in Jatiluwih. The community needs the help of funding to prepare and equip a variety of purposes and the necessary facilities so that people's houses become eligible as accommodation for tourists. Program of the manager is to provide assistance software through the Village Cooperative in collaboration with the Village Office and the Village People to be given to people whose homes had been staying inn for tourists that the funds can be used to complete the facilities and improve public houses to be rented to tourists, Funds are also prepared from management profit percentage in Jatiluwih, so that local accommodations Jatiluwih development plan can be realized and can give impact to the broader community to care and participate actively and prepare resources to support the development of local accommodations Jatiluwih.

E. Establishing of Local Accommodations Management

Many things are needed in the planning of the development of local accommodations Jatiluwih that
involves the community as the core in its development. Starting from the preparation of the Human Resources (HR), facilities are required, cleaning the house and its surroundings, security, and so on. This, driving the need for business Jatiluwih Local Special accommodation that will plan and carry out the programs and the results of the agreement in the development of local accommodations Jatiluwih. Business formed from the community, so it will give opportunity for the public to understand and gain knowledge about tourism Jatiluwih and also increase public participation, let alone that serve as local accommodations are people's homes. It will also facilitate the coordination among the public because they feel a part of the development of tourism in Jatiluwih and will also actively develop them as people as actors who will benefit from the development of the local accommodations.

F. Preparing The Packages and Tourism Products

To make the tourists stay longer in Jatiluwih and not just see the rice fields, take pictures, and then continue the journey to the other attraction, it would require some attractions and travel packages that can be enjoyed by tourists. People's creativity is needed in this regard in cooperation with Tourism management in Jatiluwih to explore potential of Jatiluwih which later became a tourist product and tourist attractions, in particular products and local attractions Jatiluwih, so as to withdraw the product and the tourist attractions that need to be packaged good and interesting. It is make a lot of options that can be selected by tourists while in Jatiluwih.

G. Promotion

Promotion is a very important activity to introduce and distribute a product or a particular service. Promotional activities will be able to bridge the existing products and services go directly to the consumer. Tourism program business in the development of local accommodations Jatiluwih Jatiluwih is to conduct an effective campaign. Jatiluwih as a World Cultural Heritage of UNESCO certainly are decided in terms of promotion Jatiluwih as the appeal is well known even by the World International. However, tourism products, attractions and travel packages in Jatiluwih that need to be promoted to tourists. Because tourists only know Jatiluwih Subak and terracing paddy when behind the many unique tourism potential is not yet known by tourists. This is what needs to be made effective promotion program. Promotional programs conducted by business brochures Jatiluwih is through the media, internet media, and direct sale in Jatiluwih tourists coming through and through your travel agent or coming to Jatiluwih.

And also things that the promotion of business program Jatiluwih is about local accommodations Jatiluwih. Having made tourism products, attractions and travel packages which later became program Jatiluwih promotion of business, then the next step is to promote local accommodations Jatiluwih who use the houses as a place to stay tourists. Because this time, many tourists who come to see the rice fields Jatiluwih only berterasering then they go away, so we need effective promotions to introduce lots of travel alternatives in Jatiluwih to makes the tourists stay longer in Jatiluwih.

CONCLUSION

Based on the results of the discussion in this study, it can be summed up as follows:

A. Constraints faced in the development of local accommodation to support Tourism Subak Jatiluwih Tabanan, namely:
1. Human Resources (management, language training and coaching, mentoring).
2. Facilities (shortage of rooms in the house, supporting facilities is not complete).
3. The existence of the Family Temple.
4. The disagreement of Families member.
5. Promotion.

B. Criteria in the development of appropriate local accommodations in Jatiluwih, namely:
1. Criteria for Development of Local Accommodation From Jatiluwih community point of view, namely:
   - Comply with the rules of the village.
   - Not allowed to enter the the family temple.
   - Maintain cleanliness.
   - There is a revenue sharing transparent and proportionate.
   - Improved facilities.
   - There is an ease of capital.
   - The existence of regular coaching from related parties.
2. Criteria for Development of Local Accommodation From Tourists point of view, namely:
   - Hospitality.
   - Cleanliness and security.
   - Fluently in English.
   - Additional facilities.
   - Willingness to interact with tourists.
   - Ease of information.

C. The Development Program of Community-Based Local property, namely:
1. Socialization to the community.
2. Documenting the house to be used as a local specialty.
3. Providing training.
4. Assistance funding.
5. Establish a local property manager.
7. Promotion.

ACKNOWLEDGEMENT

Thank God we presented to Ida Sang Hyang Widhi Wasa with God Almighty for blessing His guidance, then Paper Grant Commodity Program can be completed well and on time, are also provided health, tranquility, and happiness in the preparation Paper Grant Featured this program.

We thankful to the Rector of Udayana University and all the Vice Rector, Mr. Chairman LPPM and its staff and all staff LPPM Udayana University because it provides opportunities and facilities, so that we can participate in the competition to win grants Commodity Studies Program and the various aid that have been granted, either data, aid administration, and the reception is good in completing what is needed, so that until now can run well and according to a predetermined plan.

Acknowledgements also go to The Dean of the Faculty of Tourism along with the Assistant Dean, friends, lecturers and administrative staff in the Faculty of Tourism, which has been providing support and a wide range of assistance, so that the paper can be completed properly. All families and all those who can not mention one by one that has helped smooth in completing this paper.

REFERENCES

THE ESTABLISHMENT OF RURAL TOURISM BASED CREATIVE ECONOMY IN KENDRAN VILLAGE, GIANYAR

Ni Ketut Arismayanti¹, I Gusti Ngurah Widyatmaja², I Wayan Wiraatmaja³

¹ Tourism Diploma IV Studies, Fakult of Tourism, Unud, Denpasar
Telp/Fax : (0361) 223798, Email : arismayanti_pariwisata@yahoo.co.id
² Tourism Diploma IV Studies, Fakult of Tourism, Unud, Denpasar
³ Agribusiness Program Studies, Fakult of Agriculture, Unud, Denpasar

Abstract The aim of the research is to find the identification of the potential of nature tourism, cultural tourism, and creativity of local communities of Kendran Village and determine the condition of the internal environment (as seen from the strengths and weaknesses) and external environment (as seen from the opportunities and threats) of Kendran Village. Since the development of creative economy based rural tourism is one of the attempts to open up the market share (market niche) that had not done yet. SWOT analysis method used in this research to explore the potential of the internal environment, such as Strengths, namely rice field scenery with jogging tracks, the preserved traditional culture as traditional Balinese architecture, sacred places, historical relics in the village area, the activities of the Balinese-Hinduism ceremonies, arts and cultures, as well as the hospitality of communities, and accessible areas. We found the Weaknesses on infrastructure, public facilities, lack of tourism programs along with its management, and lack of foreign languages including English. Likewise, on the external environment, they have the opportunities in location of Kendran Village, the popularity of rural tourism, increasing of tourists arrival who interested in culture & nature tourism, information and technological advances that supports the promotion of Kendran Village, the support of the Gianyar Government, the development of creative economy based tourism, and the Threats such as increased competition in tourism industry, lack of passion of rural life in young generations, the culture commercialization, and also the stability of political and security situation in Indonesia.

Keyword: natural potentials, cultural potentials, creative of local community, creative economy.
INTRODUCTION

The Government through the Ministry of Culture and Tourism is currently being intensively developing rural tourism across Indonesia through the National Program for Community Empowerment (PNPM) Tourism Program. PNPM Tourism Program seeks to help people who live in the area of tourism destinations. The villages that were targeted PNPM is the villages which have the potential for development of tourism activities, nearest to Object Destination Region (ODTW), and tourism support facilities (Budpar, 2010).

Kendran village is a village in Gianyar regency which has the potential of rural tourism development based creative economy. The Kendran village should be developed as a rural tourism because of 1) a very strategic location (nearest to the tourist area of Ubud), 2) it has the capital tradition of local genius and religious who strengthen maintained 3) The local communities have high creativity in the field of art craft carving and sculpture as one of the locally developed products as souvenirs for tourists. In addition, the village is famous with thousand art shop.

Based on description above, ideally the development of rural tourism in the Kendran village has high sales value to be used as a tourist attraction featured, but in reality says differently, it has not been able to be developed and maintained as a professional rural tourism, both from the aspect of management, human resources, and the potential utilization of the village. For this reason, this study is very important, so the development of the village as a rural tourism based on the creative economy can be used as a model of development of other rural tourism in Bali.

LITERATURE REVIEW

2.1 The concept of Creative Economy

The concept of the creative economy is an economic concept in the new economic era that intensifies information and creativity by relying on the ideas and stock of knowledge from the Human Resources (HR) as the main production factor in their economic activities. The structure of the world economy undergoes a transformation rapidly along with economic growth, from which was based Natural Resources nowadays it bases human resources, from the agricultural era to the industrial and the information era.

The definition of the creative economy to this day is still can not be formulated clearly. Creativity, which became a vital element in the creative economy itself is still difficult to distinguish whether a process or human innate character. Ministry of Commerce of the Republic of Indonesia (2008) formulated the creative economy as an effort to sustainable economic development through creativity and competitive economic climate and has reserves of renewable resources. A clearer definition submitted by UNDP (2008), which formulated that the creative economy is an integrative part of the knowledge that is innovative, creative use of technology, and culture. This bias is described in the chart as shown in Figure 2.1 below.

![Figure 2.1 Scope of the Creative Economy](Source: UNDP, 2008)

The scope of activities of the creative economy can cover many aspects. Department of Commerce (2008) identified at least 14 sectors included in the creative economy, namely

1. Advertising
2. Architecture
3. Market art
4. Crafts (handicraft)
5. Design
6. Fashion
7. Film, video, and photography
8. The interactive games
9. Music
10. Performing Arts
11. Publishing and printing
12. The computer services and software
13. Radio and television
14. Research and development
2.2 Creative Economy and Tourism Development

Creative economy and the tourism sector are the two things that affect each other and can synergize if managed properly (Ooi, 2006). The concept of tourism activities can be defined by three factors, i.e., there must be something to see, something to do, and something to buy (Yoeti, 1985). Something to see related to attractions in the area, something to do related to the tourist activity in the area of destination, while something to buy associated with typical souvenirs purchased in tourist areas as personal memorabilia travelers. In three of these components, the creative economy is related to something to buy by creating innovative products typical of the region.

In the development of the creative economy through the tourism sector which is explained further by Yozcu and Içöz (2010), creativity will stimulate tourist destination to create innovative products that will add value and higher competitiveness compared with other tourist destinations. In tourists point of view, they will feel more interested in visiting tourist areas that have a distinctive product to then take home as a souvenir. On the other hand, creative products indirectly will involve individual and enterprise employers in touch with the cultural sector. The contiguity will bring a positive impact on efforts to preserve the cultural and economic as well as aesthetic and bolster the tourist sites.

The tourism potential can be developed through the creative economy. The creative economy here does not only involve the community or the community as a quality resource but also involves an element of bureaucracy with the pattern of entrepreneurship. The concept of bureaucratic involvement in the creative economy is that the bureaucracy is not only spending but also generate (income generating) in a positive sense (Barringer, 1994).

Further Barringer (1994) revealed that the strategy of development of the creative economy as a driver of the tourism sector is formulated as follows:
1. Enhancing the role of arts and culture tourism
2. Strengthen the presence of clusters of creative industries
3. Prepare creative human resources
4. Mapping the assets to support the emergence of the creative economy.
5. Develop a regional approach, building networks of inter-clusters of creative industries.
6. Identify leadership to maintain the continuity of the creative economy, including with the involvement of elements of the bureaucracy as part of the leadership and facilitator.

2.3 Creative Economy Development Model For The Movement of Tourism Sector

The development of the creative economy as a driver of tourism sector requires a synergy among the stakeholders involved, i.e., the government, scholars, and the private sector (business). Model development of the creative economy as a driver of tourism sector can be adapted from models of creative village or town. Village or creative city rests on the quality of human resources to form (can be in the form of design or redesign) creative spaces (UNDP, 2008). Formation of the creative space necessary to be able to stimulate the emergence of creative ideas, because people who are placed in a conducive environment will be able to produce creative products of economic value. The Cultural festival is one of the successful creation of the creative space to bring tourists. Further explanations contained in the Model Chart Sinergitas Stakeholders Sub-Sector Creative Economy Crafts can be seen in Figure 2.2 below.

Figure 2.2. The Model of Synergy Stakeholders Creative Economy Sub-Sector Crafts (source: Department of Trade Rep. Indonesia, 2008)

In the context of tourism, it required creative spaces for the craftsman to produce products typically of tourist area that can not be found in other areas. One of the most important for a craftsman to be able to produce work is a workshop or studio. Workshop or
studio as a creative space to be connected to the tourist area so as to create linkage or connectivity. The connectivity needed to simplify the production chain (Evans, 2009). From an economic point of creative, craft products in the form of souvenirs can be sold as from the tourism sector, visitors gain a memorabilia about these tourist areas. Connectivity or linkage between creative economy and tourism can be formed like sales outlets which is located in a tourist area. In other words, tourism became the venue for the creative economy for the manufacturing, distribution, as well as marketing. As described in Figure 2.3 The charts linkage between creative economy and tourism sector

![Figure 2.3](venuelinkage.png)

MEMORABILIA

ABSORPTION OF

CREATIVE PRODUCTS

Figure 2.3
The linkage between creative economy and tourism sector

Another thing to consider in implementing the linkage models is the determination of the location outlet is to be undertaken in strategic places and close to tourist attractions.

2.4 Community Empowerment

Community participation is essential in the implementation of sustainable development. Tourism development that uninvolving the community often lead to a sense of marginalized among local communities. The further result is a confrontation between local communities and industry, which in turn threatens the sustainability of tourism development itself.

In order to increase public participation, it is necessary for development programs or innovations developed containing the following elements:

1. Provide benefits in relative terms, economically affordable and economically considered the cost is smaller than the results obtained (relative advantage).
2. The elements of innovation are considered not contrary to the values and beliefs of local (compatibility).
3. New ideas and practices are communicated can be easily understood and practiced (complexity and practicability).
4. Elements such innovations it easier to observe the results through demonstrations or practical demonstration (observability).

Public participation is a must in every development so that development be sustainable. This is particularly true in the multidimensional development. Woody (in Pitana, 2006) states that "Local people participation is a prerequisite for sustainable tourism".

In the concept of empowerment, there are three components that must exist, namely:

1. Enabling settings is strengthening the situation of the local level conditions to be good there for that local communities can creativity.
2. Empowering local community is the prepared local setting then local communities must be given the knowledge and skills, to take good advantage of the setting. This is partly done through education, training, and various other forms of human resource development.
3. Socio-political support, the necessary social support, political support, networking, and so on. While recognizing that there are a lot of positive things on the construction of a large-scale, and there is some disadvantages small-scale development, many experts have suggested that tourism is developed is small scale tourism. Because only on a small scale community participation can be improved.

2.5 Development of Rural Tourism

Rural tourism is a rural area which offers a whole atmosphere that reflects the authenticity of countryside, viewed in terms of social life culture, daily life customs, architecture and the spatial structure of the village, as well as having the potential to develop the various components of tourism, such as attractions, food and beverage, souvenirs, and other
travel needs. According to Edward Inskeep (1999: 166) Rural Tourism is small groups of tourist stay in or near traditional, often remote villages and learn about rural life and the local environment.

The development of Rural tourism should be planned carefully there for the effects can be controlled. In principle, the development of rural tourism should be done by the following aspect such as:
1. Development of tourism facilities in small scale and its services within or close to the village.
2. The facilities and services are owned and operated by the villagers, one could work together or individuals who have.
3. Development of rural tourism based on "the character" of traditional culture that is close to nature with the development of the village as a service center for tourists who visit the attraction.

**RESEARCH METHODS**

This type of research is a research collaboration between qualitative and quantitative approaches to data collection through direct observation, in-depth interviews, distributing questionnaires. The results presentation of data analysis is done by formally (in tabular form) or informal (in narrative form). The research tools used to construct the factors strategy is the SWOT matrix (Strengths Weaknesses Opportunities Threats).

3.1 Operational Definition of Variables

To limit this study, the research variables is using internal and external variables. Internal variables are strength and weakness of Kendran village tourism potential. The identification of internal environment variables are tourism potential, objects and attractions, accessibility, tourism facilities, and human resources. While external variables are external factors such as opportunities and threats of Kendran village tourism potential meanwhile the identification of external environment variables are economic, social, cultural, government policy, security, politics, and technology.

Data analysis

The study used multiple methods of data analysis, namely: 1) Analysis of IFAS and EFAS matrix that is produce a common strategy (grand strategy); 2) The SWOT analysis using charts to generate alternative strategies; 3) Analysis of QSPM that generate a sequence of strategies ranging from the most priority until in priority. Each method of analysis can be explained as follows: Matrix Analysis of IFAS and EFAS matrix analysis (Internal Strategic Factors Analysis Summary) and EFAS (External Strategic Factors Analysis Summary), is the method of analysis to determine how much the internal factors and external analysis influence the condition of rural tourism management. Based on the result of total value internal and external factors then it is plotting to the internal-external matrix of nine cells in the form of diagrams (Rangkuti, Freddy.2002).

**DISCUSSION**

Kendran village is located in District Tegallalang, Gianyar This is a village that has the potential of natural, cultural, spiritual and creativity of the community that can be managed and developed to support Kendran village as tourism village-based creative economy. The village is located at the crossroads of several tourist attractions which are visited by tourists, such as Ubud, Tampak Siring, Goa Gajah, and others. Toward the potential of Village Kendran in supporting the rural tourism-based on creative economy are:

1. The potential of Kendran
   a) The potential of nature tourism

   Kendran village has an atmosphere of natural scenery in the form of rice fields and hills view. This is the main attraction of this village. According to the observations and interviews with Mr. Eka Suparta, tourism attractions can be offered to tourists such as tracking, cycling tour, and sightseeing. Tracking in Kendran is an activity by tracking down a village rice fields, the activities are jogging or walking along the side of rice fields. Then cycling tour is cycling around the area of this village. Kendran Villagers has made off road cycling trails type but unfortunately, the location has not decided yet and needs to be surveyed into the suitable location. It also has planning to create a bike rental place so there is an income for rural communities merely the villagers have no funds to provide the bicycles to be rented to tourists or visitors. The other activity is sightseeing there is one point which can be used as a stop over for tourists to enjoy the scenery of rice fields merely it has not been managed properly, there is no facility that can be used to tourists.
b) The building traditional houses
Like the other village in Bali, Kendran village also offers a traditional Balinese house building architecture as one of its physical potential. Traditional home architecture will be retained by the gate in front of the house as one of the characteristics Kendran village.

(c) Historical evidence
The development of archaeological tourist attraction is an attraction where the discoveries of archaeological sites will be the object of tourist attraction. Based on field observations in Kendran village there were found the ancient relics such as tool to create nekara (bronze drums) and twins sarcofagus that has historical value that must be preserved and can be utilized as a tourist attraction.

Nekara press tool is estimated similar to those found in Pejeng, the belief of ancient people define Nekara as a tool that has supernatural powers and it used only in a religious ceremony. Moreover the nekara found in Pejeng is regarded as the month that falls from the sky, its founding indicates that Nekara is part of the local metal industry in ancient times that has developed well. This can be privillage of tourism attraction in kendran Village. As well as the sarcophagus that found in Kendran that belief in past time used to store the corpses in megalitic era. Because of its function to store corpse, the sarcophagus is also considered as objects that has spiritual power. Nowadays it sarcofagus is placed in Lusu Batu Temple.

d) Temple
There are several temples in the village of Pura Desa Adat Kendran where a press tool nekara saved and Pura Batu Lusu where the sarcophagus saved. Pura Desa Griya Sakti Manuaba in Manuaba worshiped by brahmins, not only in the village but also outside the village, close with it there is a bathing place namely Damakeling. Besides that there is also the unique Pura Sira, it is place for Bathing too especially for Godded. it is located surround by cliff

1. Socio-Cultural Potential
Kendran village has some social-cultural potential that can be used as an attraction to tourists. There are people ways of life and religious activities of Kendran village. Begin with, their daily activities going to the rice fields, planting paddy’s, farming, and even traditional games, it can be an interesting attraction if properly packaged.

In addition to people's lives, the religious ceremony is one of the social-cultural potential in the village Kendran. Kendran village has many holy days so that people's lives are full of religious activities. Starting from mejehahit (creates offering by coconut leaves), worship every full moon, tilem or kajeng kliwon. So also with the ceremonies of other holidays like Galungan, Kuningan, and Nyepi.

There is one unique tradition performed by manuaba's villagers every ceremony at Temple Griya Sakti Manuaba. This tradition is generally known as a tradition Ngaturang Toya Ning (offering worship). The uniqueness of this tradition is the delivery process of the holy water to the temple Griya Sakti Manuaba. The holy water which will be offered taken from Damakeling which also serves as beji (holy water resource) of Pura Griya Manuaba Sakti.

1. The Potential of Rural Community Creativity
The Kendran village is geographically located tourist area of Ubud, in line of Ceking attraction(tegalalang) and kintamani. It is the center of mauun wood art crafts (concrete craft) of Ubud. This is an important potential toward the development of concrete, wood craft and art activities. Kendran village is located between village which is the center of tourist activities such as Ubud, Tegalalang and Kintamani that has rapid development rather that other village in Gianyar regency. This situation creates possibilities in interaction that influence the product development.

The existences of wood and concrete in the middle of the village community of Kendran, initially is an additional activities. Along with population growth and development of the era, the effort craft wood and concrete in the village Kendran is one potential be reliable and developed.

The growing activity of craft wood and concrete is the creativity of the community in anticipation of the social and economic conditions. According to the local artisans, this activity is a form of business to meet the necessities of life for the community. Craft wood and concrete as one business, specifically in the village community Kendran has involved almost all of society, so that all the daily activities in dominated and concentrated by the manufacture of wood and concrete craft as a home industry activities.

According to the statements of the local artisans the entry of the buyer or to the center of craft wood and concrete, not just buy stuff that has been finished but they also carry goods model or design of various forms and functions. The introduction of new models and designs are carried by the buyer, has improved the
variety of products that can be adopted and carried out by craftsmen in the Kendran Village.

The lack of education and simplicity mindset among craftsmen, made them consider to thing that practical, and sooner enjoy the results. The increasingly profitable business makes the artisans easily motivated to act, do and take the advantage of these opportunities. That is happened also in the center of the art of woodcraft and concrete in the Kendran village, the artisans especially the group leader or business owner, after know and realize that pioneered and championed it was much in demand and have a good prospect. They do creative and innovative action with the various manifestations which are generally reflected in efforts to improve the skills of human resources, strengthen capital, the continuity of procurement of raw materials, machinery appropriate equipment, network expansion, upgrading business management arrangement.

At this time the daily life of community Kendran village are always overwhelmed by the bustles of villagers by engage in economic activities, especially in the field of art craft of wood and concrete. Parents, teens, and children either still in school or who have completed school, day-to-day is always preoccupied by economic activity in both business groups belonging to a neighbor or one's own. They can choose a job in accordance with the interests and talents, from an easy job until the difficult job, for example, make a design or sketch statue to soften until the goods are ready to be sale.

The production demands in economic activity of making art craft wood and concrete requires a lot of workers, especially when working on an order or orders. Therefore, almost all workers in the village of Kenderan absorbed in economic activity centered on the art of making wooden handicrafts and concrete, with an income of between Rp 10,000 to Rp 100,000, per day.

Grand Strategy of development object and attractiveness The Kendran Village as Rural tourism based Creative economy

Based on an analysis of factors internal and external environment of objects and tourist attraction Kendran Village, then the position of the internal environment of objects and tourist attraction village Kendran are in the position being with the values obtained 2,531 and the position of the external environment of objects and tourist attraction village Kenderan in the position with the values obtained 2,531 2,867. From the second matrix IFAS and EFAS combined will produce a grand strategy development of object and tourist attraction that will be in plotting into Internal-external form of a matrix diagram Nine cells, as shown in the following figure.
Attractions Village Kendran

SWOT Analysis: Objects and attractions Kendran village as tourism village-based creative economy

The SWOT matrix can produce four sets of alternative possibilities in accordance with the strategic development potential as well as internal and external environmental conditions possessed object and appeal Kendran village to be developed as tourist villages based creative economy. Of each strategy can be translated or reduced a variety of programs that support the development of objects and tourist attraction Kendran Village. The SWOT analysis matrix can be seen in Figure 5.2 below.

Based on the SWOT analysis matrix, then analyzed with analytics QSPM which will generate a sequence of strategies ranging from the most priority until not a priority. From the following picture appears that environmental factors internal and external objects and tourist attraction Kendran Village produce four sets of possibilities of alternative development strategy in accordance with the potential and internal and external environmental conditions owned objects and attractions Kendran Village.

Every strategy derived from a variety of programs that support the development of the Kendran village as a rural tourism based economy creative and each of these strategies include:

1. Strategy SO
   A strategy that uses the power to take advantage of opportunities, generating: object development strategy and attraction Kendran Village (S1,2,3,4,5,6,7; O1,2,3,4,5,6,7) with program include:
   a. Develop the diversification of tourism products
   b. Preserve the natural beauty and the creativity of the arts community
   c. Maintaining the authenticity of the natural beauty that still looks natural

2. Strategy ST
   This strategy to address the threat, to produce: a strategy to increase the objects and tourist attraction Kendran Village safety (S1,2,3,4,5,6,7; T1,2,3,4,5,6,7), with the program include:
   a. In cooperation with the local police in maintaining security environment
   b. Improve safety by involving the community

3. Strategy WO
   A strategy that minimizes weaknesses to exploit opportunities, generate: strategy development as well as infrastructure and the principal means of supporting tourism on the object and tourist attraction Kendran Village (W1,2,3,4,5,6,7; O1,2,3,4,5,6,7), with the program include:
   a. Repair of roads and transportation facility
   b. Provide an entrance gate
   c. Provide a environmentally friendly accommodation
   d. Provide a restaurant
   e. Provide a toilet facilities or public bathroom
   f. Provide a parking areas

   Travel market penetration strategies and promotional objects and tourist attraction Kendran Village (W3,8; O1,2,3,4,5,6,7) with the program include:
   a. Expanding market share
   b. Promotion through Travel Bureau
   c. Promotion through hotel
   d. Establish TIC (Tourism Information Centre)
   e. Promotion via the Internet

3. Strategy WT
   A strategy that minimizes the weaknesses to avoid the threat, resulting in: Strategy development of institutional and human resources in the tourism object and attraction as a Rural Tourism based creative economy (W1,2,3,4,5,6,7,8,9; T1,2,3,4,5,6,7) and dissemination strategy and extension of tourism (W1,2,3,4,5,6,8,9; T1,2,3,5,6,7) with the program include:
   a. Establish a special institution in charge of managing the object and tourist attraction Village Tourism Kendran Village based creative economy
   b. Improving the quality of Human Resources (HR) thus has the ability to manage the potential of Kendran Village
   c. Entered into a collaboration with tourism education institutions
   d. Providing tourism awareness program
   e. Nurture and develop the domestic industry (home industry)

CONCLUSION

Based on the results of the research achievements in this first year, while the conclusion is:

1. The tourism potential of Kendran Village divided into three, there are natural tourism potential (natural scenery of rice fields), the potential of cultural tourism (social and cultural life of the community, traditional Balinese architecture, historical remains in the form of archaeological findings, as well as religious social local communities), as well as creativity local community (the tremendous potential in terms of both sculpture made of wood or concrete).

2. The general strategy to be implemented in developing attractions and tourist attraction Kendran village as Rural Tourism based creative economy is
unchanged strategy, which is to preserve and develop the potential and develop the innovation also maintenance the sustainability of Kendran Village

REFERENCES


THE CONSTRUCTION OF SOCIO-CULTURAL STIGMATIZATION OF MENTAL DISORDERS:
A Study on the Forms and Factors of Stigma

Bambang Dharwiyanto Putro

Doctorate Program of Cultural Studies, Faculty of Arts, Udayana University,
Jalan Pulau Nias Sanglah, Denpasar, 80114
Telp/Fax: (0361) 224121, 238521

Abstract The construction of socio-cultural stigmatization on the understanding of mental disorders is particularly interesting to study in the people with mental disorders who received treatment at the Mental Hospital. Mental disorder is a disease caused by the chaos of thoughts, perceptions and behavior in which the individual are not able to adjust to themselves, other people, society and the environment. By applying the cultural studies viewpoint that is siding with the oppressed, the study aims to determine the forms and factors causing the stigma of people with mental disorders. The research method used is observation, in-depth interviews and life history data collection. The collected data were then analyzed using qualitative descriptive and interpretative. The results showed that the forms of stigma with mental disorders are divided into two, namely the public stigma (stigma derived from the community) and self-stigma (stigma comes from the patient and his own family). The forms of the public stigma include rejection, exclusion, and violence. The self-stigma takes the forms, among others, prejudice, guilt, fear and anger. Factors behind the stigma of mental disorders are external and internal factors. External factors include, among others, the madness is a disgrace, the myth of mental illness, and people’s belief regarding the role of dukun. While the internal factors are family knowledge of the etiology of mental disorders, lack of family support and feelings of shame.

Keywords: stigma, mental disorders, mental hospital, public stigma, self-stigma
The process of globalization and the rapid growth of information technology have brought an impact on social values and the culture of the society. Meanwhile not all people have the same culture.

1. INTRODUCTION

Today many believe that mental illnesses are a stain or a result of the sins committed by human beings. That is why the community responds to the patients with fear and discrimination. Normally the community feels embarrassed and marginalization. Stigma makes a construction due to wrong thinking patterns in responding to the presence of people with mental disorders as a result of wrong thinking patterns in responding to the presence of people with mental disorders. This wrong attitude resulted in the community's reaction to the patients with fear, discrimination, and marginalization. Generally, this study aims to identify and understand the factual realities in the context of stigma and the factors underlying the stigma of people with mental disorders.

2. RESEARCH METHODS

The design of this study used qualitative method with an emphasis on ethical, holistic, and thick descriptions based on field research conducted intensively on social stigmatization on people with mental disorders (destigmatization). The data were collected in the city of Bali, Indonesia, using the following study location with the main reason that the city of Bali is the only city in the country that has a mental hospital.

The study was conducted in city hospitals. The city hospitals are no longer available in the city because they are afraid of people with mental disorders. The patients are afraid to return because the community will isolate them from their social environment, delay treatment, and also increase the suffering. In the treatment process, the patient will return to the community. The City hospitals are not yet ready and able to provide inpatient services for psychiatric patients. The stigma of people with mental disorders is rooted in the structure of society, the life of the community with all its components (holistically) in the society with mental disorders (destigmatization).

People with mental disorders are afraid of people with mental disorders. The stigma is rooted in the structure of society, the life of the community with all its components (holistically) in the society with mental disorders (destigmatization).

More than 450 million people worldwide live with mental disorders. Globally, prevalence rates in patients with mental disorders are 50% to 92% due to non-compliance in the treatment or lack of support and living conditions. The problem worsens with the growth of information technology, which has brought an impact on the community's culture. The community perceives people with mental disorders as a danger. The stigma affects people with mental disorders and also the norms and values that govern everyday life. It causes some groups to be less appreciated, feel shame and social rejection, while the other group feel superior. This problem stems from the stigma and knowledge developed in the community about mental disorders (Irmansyah, 2009: 45-46). Stigma is associated with power and domination in society. The community perceives people with mental disorders as a danger. The stigma affects people with mental disorders and also the norms and values that govern everyday life. It causes some groups to be less appreciated, feel shame and social rejection, while the other group feel superior. This problem stems from the stigma and knowledge developed in the community about mental disorders (Irmansyah, 2009: 45-46). Stigma is associated with power and domination in society.
inpatient hospitalization need longer time. Viewed from the given service model it has a bio-psycho-socio-cultural service model and becomes the only referral hospital in the province of Bali in the field of mental health services. In addition, most of the patients had been treated by traditional medicine (household treatment and witchcraft). This means that before getting treatment in a mental hospital, they have had a long and complex behavioral processes of care and treatment as well as the history of previous illness so it is possible that one family member suffering from a mental disorder, know and able to provide information, an explanation regarding the problems in this study.

Primary research instrument is the researcher himself, equipped with an interview guideline. The interview guideline contains a list of open questions that the researcher can conduct interviews freely, widely and deeply. The information extracted is not limited to what is said, but also the meaning of the speech and behavior of informants

Data collection methods used include: 1) observation. Observations are conducted to examine the daily activities carried out by people with mental disorders in the psychiatric hospital, social relationships of the patient, and the staff and medical practitioners (psychiatrists, doctors, nurses, and other officers) and their family behavior; 2) in-depth interview. The depth interview aims to gather information from informants about the attitudes, experiences, and to elicitate things hidden within the patients (overt - covert behavior) related to research problems; 3) the individual's life history. This method is used in an attempt to obtain information about the stigmatization of patients with mental disorders and to know how they make adjustments to the social and cultural factors that influence the process as well as the meaning of stigmatization; 4) document studies. In addition to interview technique, this study also uses documentation technique by examining some documents related to the research problems to obtain a variety of secondary data; and 5) The data analysis method. The data were analyzed qualitative-descriptively and interpretatively. The data obtained need to be scrutinized and classified on the basis of cultural assumptions and with a flexible, reflective, and objective attitudes (Endraswara, 2003: 15).

3. RESULTS AND DISCUSSION

3.1 RESULTS

Forms of Stigma on Mental Disorder Patients

Based on the facts obtained in this study it was found that the forms of stigma on people with mental disorders are divided into two, namely the public stigma (stigma from the community) and self-stigma (stigma comes from the patient and his own family). The forms of public stigma are, among others, rejection, exclusion, and violence. As for The self-stigma takes the forms, among others, of prejudice, guilt, fear and anger. More clear explanation will be described as follows.

Factors Affecting the Occurrence of Stigma in the Patients with Mental Disorders

Based on the facts obtained in this study, the factors that influence the occurrence of stigma of people with mental disorders are divided into two, namely 1) external factors, consisting of insanity is a disgrace, the myth of mental illness, public confidence in the role of shaman (balian ‘healer’) ; and 2) The internal factors, including the family knowledge of the etiology (cause) of mental disorders, lack of family support, and feelings of shame.

3.2 Discussion

Forms of Stigma on Mental Disorder Patients

Public Stigma

Rejection. A negative assessment against people with mental disorders will lead to rejection, so that individuals and societies will tend to develop feelings of dislike. Besides, the individual / society will develop distrust when they should be involved in social activities or exercising interaction with the rejected. This rejection can or can trigger aggressive attitudes and negative behaviors towards people with psychiatric problems. Movement space for people with mental health problems is very limited, and it is evident from the attitude of the community / neighborhood who impressed "hostile" by way of subtle rejection excluding them (intentionally) in the process of interaction. The attitude of rejection towards people with mental disorders can also be seen from the tendency of families / communities to make mental hospital as a dumping ground for people with mental disorders. After the transfer, the family has never pay visit again, the patient is considered to have become the responsibility of the Psychiatric Hospital officers, while the family do not want to know about the state of the patient. Consequently, it was not surprising to find patients who have been residents there for more than five to ten years without ever having to know where the address and who are their family. Families and even the community assess that the Mental Hospital has a bad reputation in the community. Stereotypes as a place of exile, gatherers, and confinement for mental patients are attached to it. Consequently the label of sick and the identity status
of patient has a strong influence in the stigmatization in the society. It is clearly visible that the ruling class (in this case the Mental Hospital and the public) tend to give a label to the weak (people with mental disorders) as deviant. Labeling has a positive result for the parties that give a label, namely strengthening the social order and social stability. It is really only limited to two reasons, namely (a) since the party that gives a label is in a strong position while being stamped is in a weak position, (b) by punishing the weak, the stronger party will not deviate as the weaker party. But it does not mean that the ruling party will not deviate. They deviated more sophisticated and subtle. This is due to the fact that the public attention was drawn to the deviation of the weak (people with mental disorders). The attitude that do not want to care, fear, a false assumption, scorn and rejection to the patients with mental disorders are complex problems which are labeled by the society on the patients of mental disorders. This is what must be changed by the people. A feeling of community that people with mental disorders is something that threatens also to be clarified so that the behavior of rejection to patients with mental disorders will gradually decline.

**Exclusion.** Stigma against mental disorders does not only cause negative consequences for the sufferers, but also members of their family. The burden of stigma of mental disorder makes patients and their families choose to hide their condition rather than seek help even stigma makes the family also do not understand the character of family members who are mentally handicapped. Family members that are stigmatized as well as the individuals who suffer from mental disorder itself, often have experience increased emotional distress and social exclusion. Social exclusion of people who have mental disorder problem has brought impacts on behavior, healing and participation in society. They also have experienced social isolation that affects all kinds of relationships, whether with friends or family. This exclusion also causes that they do not get a balance of access to information, education, employment, housing and other social opportunities. People who are looking for medical services / treatment of mental disorders tend to be excommunicated and are not socially accepted by the society. Consistent with this, people who have been labeled to have had psychiatric counseling services are rated poorly and treated more negative than those who are not treated. Similarly, if a person who is described to seek help for the state of his mental condition, is judged more emotionally unstable and will lead to conditions more severe psychiatric disorders than individuals who seek treatment for physical illness. People with symptoms of mental disorders are involved in secrecy and withdrawal which can exacerbate their social exclusion, causing that they are judged, not appreciated even declared as a dangerous man.

**Violence.** The lack of knowledge of family and community in handling the problem of mental disorders, especially the stigma that is still attached firmly in the realm of society, causing people with mental disorders who do not get access to health services to get improper treatment, such as should keep silence and is locked in the room, is not allowed to go out of the house, their hands or feet are chained, and even their legs are chained in a log with the justification that they would not hurt themselves or hurt / injure others in the vicinity. The implication is that the condition of the patient is even worse. The condition of deprivation victim is really in an alarming situation. The family or community intentionally or unintentionally do this action are considered to have committed the omission of what happened to the victims of this violence. The search of the patient's condition resulting from the occurrence of violent behavior experienced by people with mental disorders both before and after discharge from psychiatric hospital care indicated that the patient's family actually did not intend to commit violence. The reason was that they just wanted to save their family members who are ill and for this family this is a justification that people with mental disorders do not endanger themselves and others.

**Self Stigma**

**Prejudice.** The judgement that mental disorder could not be cured and those who have it may not be able to function normally in society pose a hassle since the people with mental disorders increasingly withdraw, will introvert because of fear of being judged and humiliated that finally made the patient did not want to seek help when symptoms of mental disorders began to be felt. It was also apparent how the emergence of stigma on the patients themselves among others, first, the negative prejudices that negatively perceived themselves as incompetent and had considered themselves to be a weak character; the second, on the emotional aspects caused, among others, unconfident or incapable; and thirdly, the aspect of discrimination visible from the failure to continue the works and delays of treatment programs.

**Guilty Feeling.** The families suffered from crisis and hard pressure when they found that one or more members of their family suffered from mental disorders. This pressure will be a source of stress for
members in the family. Meanwhile, for families who are prone to stress, of course, would disturb their role as a support system that led to the increasingly unstable mental disorders in the healing process. One of the heavy psychological burden for families with mental disorders is stigmatization. The adverse effects of stigmatization includes guilty feeling on the part of the family that eventually led to the search of helps for patients be delayed. Having family members suffering from mental disorders make the family as if it has a bad seed, so that the family feel guilty, embarrassed socially and loss of self esteem. The family in this case often blame themselves for the pain suffered by family members. Guilty feeling does not just come from the family against family members who suffer from mental disorders, but it can also directly descend on people with mental disorders themselves. Guilty feeling can be in the form of belief that the cause of the disturbance suffered resulted from the weakness in the trial / test of life, the punishment of God or the mistakes of the past.

**Fear and Anger.** Stigma against mental disorders further aggravated the condition of patients. This of course raises a hassle since the people with mental disorders increasingly withdraw, introvert for fear of being judged and humiliated. What is very painful for the patient’s psychological condition is when the shadow of fear of being judged, humiliated and ostracized socially causing patients do not want to seek help when symptoms of mental disorders begin to be felt. The internal stigma is extremely detrimental to the psychological condition of the patient. In addition, patients also tend to think that they are worthless, incapable, unwilling to socialize and feel inferior. Another problem that often arises in the people with mental disorders, especially with cases in people with mental disorders having violent behavior is excessive anger / rage. Disclosure of anger or rage by the patients with mental disorders is an overflow of emotions arising as a reaction to increased anxiety and perceived by the patients as a threat, as well as to create a feeling of relief.

**Factors Affecting the Occurrence of Stigma in Mental Disorder Patients**

**External factors**

**Madness is a disgrace.** Mental illness, is still considered a shameful disease, became an embarrassment to the patient and his family. The implication is that the family tends to try to cover up if there is a family member who suffers from mental disorder. The family is ashamed if the “disgrace” of family is spread that becomes discussion of many people. The stigma created by the community towards a patient with mental disorder can also indirectly make the family of mental disorder patient reluctant to provide fast and precise handling, resulting in the patient’s worsening condition. The society calls the most chronic level of mental illness as memory loss of memory, oblique brain or crazy, as well as other abusive designations. When people with mental disorders outpatient or inpatient in a psychiatric hospital, the families should ideally continue to give attention and support in accordance with the instructions of hospital medical team. But the fact is that still many families of patients who do not want to know the condition of their family members who are hospitalized at the Psychiatric Hospital. Many families who rely completely the cure of the patients to health care workers as the sole authority in the field of health.

**Myths About Mental Disorder.** The occurrence of stigma can not be separated from the background of myths spreading in the community about mental disorder. First, there is an assumption that people with mental disorders occur only on those who have weak soul alone; Second, the assumption that people with mental disorders is closely related with criminal behavior in their lives; Third, the notion that people with mental disorders should be ostracized and exiled in social life; Fourth, the notion that mental disorders can not be cured; Fifth, the assumption that people with mental disorders all have multiple personalities; Sixth, the assumption that people with mental disorders are certainly due to bad parenting; and Seventh, people with mental disorders can not be cured.

**The People’s Trust about the Role of the Shaman (Balian).** In the dynamics of Balinese life, the traditional medical system practiced by healers (shaman) is strongly associated with religious life and customs. Very strong integration between tradition and religion in public life puts healers as an integral part of people's lives, especially on issues related to public health. Some family members of patients take the family members who experience mental disorder to shaman treatment before finally deciding to undergo treatment and care in the Bangli Mental Hospital of Bali Province. The reason why patient's family try the treatment or care of the patient provided by the balian is that the treatment at home does not show results, the alleged illness results from noetic causes and want to know the cause of the pain. The families of patients believe that if the pain is caused by noetic causes the cause of the pain is not apparent, not real and without definite form, then it implies that only the shaman who is believed to be someone who has the magical power who is able to drive this cause.
Balinese people still believe that Usada treatment (the traditional way of treatment) has many benefits. Although there have been many public health centers (Puskesmas) evenly spread in each district, going to Batra (Traditional Healers) is still an option that can not be dismissed. Diseases for the Balinese is not just a biological phenomenon, but has social, cultural and religious dimensions.

**Internal Factor**

*Family’s Knowledge about Etiology (cause) of Mental Disorders.* Until now the family handling against patients with mental disorders has not been satisfactory. The reason is the ignorance of family related to knowledge about the causes (etiology) of mental disorders. Yet on the other hand the family has a duty to make decisions to take appropriate health measures for family members who are sick with the implication of the unfair treatment received by people with mental disorders. Lack of family knowledge can be caused by the stigma that circulates in the surrounding environment.

Absence of Family Support. The stigma created by the community towards people with mental disorders may indirectly make the family or the community around people with mental disorders reluctant to give proper treatment to their family members who are mentally handicapped so that not infrequently the patients who are not handled properly experience and at the same time do violence or uncontrolled acts disturbing either themselves, their families and the surrounding communities. In this case the family is in a very unprepared circumstances, feeling very sad, disappointed, desperate that the handling of patient is protracted. The family did not immediately bring family members who are mentally handicapped to the professional but tend to hide or conceal the situation from other people or the community. This has resulted in delayed treatment which could deteriorate their mental disorders.

*Feeling of Shame.* Shame borne by the family is a stigma that is made by the family against family members who suffer from mental disorders. So the assistance of the local environment for treating patients with is ignored. The shame caused families with mental disorders shut themselves off from the environment. Sustainable empowerment becomes very important for people with mental disorders when they are declared clinically cured by physicians, in order to live independent, productive, and confident in the society, free from stigma, discrimination or fear, shame and doubtful. All of these efforts are largely determined by the attitude of caring family members and the surrounding community.

**REFERENCES**


---

**4. CONCLUSION**

Mental Hospital instead as a safety valve of a diseased condition of the patient, it even strengthens the construction of patient’s stigmatization in the community through the power of discipline. The social body machine develops social stigma (*public stigma*) consisting of rejection, exclusion, and violence and the power of disciplinary authority over the stigma haunt the patients (self stigma) consisting of prejudice, guilty feeling, fear and anger. Such conditions have implications for the internal and external factors that influence the occurrence of sufferer’s stigma. As for external factors that insanity is a disgrace, the myth of mental illness, and the people's confidence about the role of shaman (healer) and internal factors including a family knowledge of the etiology (cause) of mental disorders, lack of family support, and a sense of shame, all of which perpetuate the reproductive process of mental disorders (insanity), which is a consequence of the enactment of power strategy and social regulatory in society. Image or the image of Psychiatric Hospital in the community has been so deeply rooted that even if patients were clinically cured, the process of stigmatization and social control in the public sphere remain valid. In this case the sustainable empowerment becomes very important for people with mental disorders when they are declared clinically cured by physicians, in order to live independent, productive, and confidence in the community, free of stigma (destigmatization ), discrimination or fear, embarrassment and hesitation. All of these efforts are largely determined by the attitude of caring family members and the surrounding community.

**ACKNOWLEDGEMENT**

I would like to express my thank to Prof. Dr. Ir. I Nyoman Gde Antara, M. Eng. as the Chairman of the Institute for Research and Community Service Udayana University who has facilitated the study. Thanks also to Prof. Dr. A A. Ngurah Anom Kumbara, M.A who patiently guided the writer as well as open a discussion of critical thinking horizon. My sincere thanks goes also to Kemenristekdikti for the opportunity and trust given in the Doctoral Dissertation Research and funding for the acceleration of the research undertaken.


Abstract This study discusses the behavior of the characters in anime Aura: Maryūinkōga Saigo no Tataki who are suffering from chūnibyō psychological disorders. Chūnibyō behavior can occur because of excessive admiration of animated character so that one can be dissolved in an imaginary world. Through the psychological theory of literature and psychology of personality this paper analyzes the behavior of chūnibyō in Anime Aura: Maryūinkōga Saigo no Tataki, discrimination exercised by the local community and how to cure chūnibyō psychological disorders. The results showed that the characters in anime Aura: Maryūinkōga Saigo no Tataki suffer from psychological disorder of chūnibyō jakigankei type characterized, among others, by possession of another identity, consider themselves super hero, come from other world, and the rejection of the environment. Discriminatory behavior which is the most widely accepted by the patient of chūnibyō is ijime (bullying). In this anime, the characters can be cured in many ways by involving them into the fantasy world and taking them back to the real world.

Key words: anime, chūnibyō, literature psychology
1. INTRODUCTION

Japan is a country that has the largest animation industry. There is a special term to describe the work of animation made in Japan, the anime. Anime began to develop in Japan around the 1970s due to the advance of Japanese comic industry. In 1980 anime was a global phenomenon with the development of the Internet in the 1990s. The Anime worldwide well known includes Dragon Ball, Naruto, One Piece, and so forth (Garcia, 2010: 100).

Along with the booming of anime, Japanese youth increasingly love Japanese animation. They not only collect DVD of anime, anime figure, even to mimic the style of anime characters that they admire. Excessive love makes young Japanese feel that they are actually characters from the anime they watch, even worse they have their own world, a different world with the teens of their age. Such a personality can be formed because the identification process is the tendency of a person to be the same with others or emulate that person. If the impersonation of an anime character is one of pop culture in Japan, of course, it can be categorized as a psychological disorder.

Such psychological symptoms in Japanese is known as chūnibyō. The word chūnibyō consists of three kanji letters, namely 中 (CHU) ‘middle / junior highschool’; 二 (ni) ‘two’; and 病 (byō) ‘sick’ Literally chūnibyō can be translated into the eighth grade disease. Chūnibyō refers to psychological symptoms commonly suffered by children in junior high school who consider themselves as if to have a supernatural power and assume the surrounding world is a world of its own with a variety of hidden strength (Hyoya, 2009: 2).

The stories about characters who have psychological disorders have been widely raised in comics, movies, and anime. One anime that picked up the story of the characters who have psychological disorders chūnibyō is Aura: Maryûïnkôga Saigo no Tatatakai (Aura: The last fight of the Chosen, Fang of Light). The anime is an adaptation of the manga of the same title written by Kouichirou Hoshino published in April 2012. The main character is Satō Ichiro who had suffered from the syndrome of chūnibyō while in junior high school. He came out of his old school and bury deep the syndrome he ever suffered. He eventually recovered, but he found a friend with the same boat that Satō Ryoko. Ichiro was moved to bring Ryoko back to the real world. Satō Ryoko dressed in Anime figure that he had idolized even when attending class, his clothes was known as cosplay (costume player). Various attempts were made by Ichiro Satō to resuscitate his classmates in order not dissolved in the imaginary world. Saigo no Tatatakai or ‘final battle’ referred to in the title of this anime is Satō Ichiro’s return once again to the imaginary world that had once been painstakingly he left behind to take Satō Ryoko back to the real world at the same time recover from chūnibyō syndrome suffered.

2. RESEARCH METHODS

The type of research data is qualitative, in narrative form, expression, and signs contained in images or the anime text which becomes the object of research. This study uses two sources of data, namely primary and secondary data sources. The primary data source is anime DVD entitled Aura: Maryûïnkôga Saigo no Tatatakai. This anime is based on the novel of the same title, written by Tanaka Romeo. Anime that lasted 83 minutes was released the first time on April 13, 2013, directed by Seiji Kishi and produced by studio AIC ASTA. Secondary data sources are books on Japanese social problems and personality psychology books. In addition, it also used books, magazines, and records of the informants associated with this research.

The method used in the data collection is a documentation method with note taking techniques. The method used in the data analysis is descriptive analysis method, a method that is done by describing the facts, then followed by analysis. The data were translated (transliterated) from Japanese into Indonesian. In this study, all data are presented in kanji and its translations. On the next step analysis and interpretation are done to understand the psychological state of the characters suffering chūnibyō in the anime Aura: Maryûïnkôga Saigo no Tatatakai. The theory used is the theory of literary psychology as a large umbrella theory and supported by psychological theory of personality.

3. RESULTS AND DISCUSSION

Each individual has integrity properties or different, diverse and unique, self-characteristics as well as the adolescents with chūnibyō psychological disorders. In the book Chūnibyō Toriatsukai Setsumeisho 中二病取扱説明書 ‘Explanatory book of Chūnibyō’ There are three kinds of people suffering from chūnibyō 1ie 邪気眼系 (jakigankei), DQN 系 (DQNkei), サブカル系 (sabukaru kei). From The three categories, it is known that the chūnibyō syndrome suffered by figures in Aura: Maryûïnkôga Saigo no Tatatakai belongs to jakigankei type. Patients with this type tend to feel that they have supernatural powers. Patients also often fantasized into a super hero who must save the world from danger. The character with the chūnibyō behavior depicted in anime Aura Maryûïnkouga Saigo...
no Tatakai is Satō Ryoko as the central figure in this anime. Satō Ichiro had once suffered from chūnibyō syndrome yet been recovered, and several Satō Ichiro classmates namely Kinoshita, Osamu Suzuki, Hino, Tatsuo Andou and Oda.

3.1 Chūnibyō Behavior in Anime Aura Maryūinkōga Saigono Tatakai

Patients with jakigankei type of chūnibyō psychological disorders can be said to experience a crisis of identity in adolescence. The search for identity ego is said to peak during adolescence as young people who are struggling to figure out who he really is. With the development of puberty, teenagers look for a new role to help them discover their sexual identity, ideological, or work. The behavior of character with chūnibyō syndromes in this anime, who has another identity, consider himself super hero, coming from another world, and the rejection of the environment. Here are some data about the behavior of leaders who suffer from chūnibyō psychological disorders.

One of the main characteristics of jakigankei type of the chūnibyō syndrome is a double personality so that they have an identity other than their original names. According to the psychological theory of personality proposed by Erikson the identity crisis and identity confusion reached its peak at the stage of adolescence. This is certainly evident in the attitude of someone who suffers from chūnibyō syndrome. They seemed to have forgotten the identity even their names and replace them with the names of their idol figures.

(1)佐藤一郎 私の名前は佐藤良子
Satō Ichirō, Name is Satō Ryōko

(2)佐藤一郎 開けよ、良子。
Satō Ichirō, Open, Ryoko.

The characters in this anime mostly suffer from chūnibyō psychological disorders and they have other identities. A person's identity can be described, either in positive or negative way. Most teens decide what they want and what they believe, while also discover what they do not want it to be and what they do not believe. Often they have to deny the values of their parents and reject the values of fellow group, a dilemma that can strengthen their identity confusion (Feist, 2010: 305).

Teens who suffer from chūnibyō psychological disorders in this anime decided to become a figure they want, as in the data (1) and Picture 1 Satō Ryoko called himself a "researcher", while Satō Ichiro data (2) who had been cured of the psychological disorder he suffered from never considered himself as maryuinkouga 'the chosen one, a dark hero'. While Satō Ichiro's five classmates consider themselves to belong to a group of 'Dream Soldiers'. The characters suffered from chūnibyō usually called themselves in accordance with their respective idols. In Satō Ichiro’s class seen chūnibyō syndrome patients seem to have a diverse idol, none is the same.

Against things that displease, an individual will show rejection, so is the case in patients with chūnibyō syndrome. There are two kinds of individual
rejection including aggression and withdrawal. If the individual has the power to deal with the threatening environment he will perform a resistance or opposition to the environment. However, the main character with chūnibyō syndrome, Satō Ryoko, feels weak or does not have the strength to resist the environment then he will avoid or escape. Satō Ryoko who is a new student of a senior high school apparently never attended classes, he did withdraw as a form of resistance to the environment.

Satō Ryoko’s classmates apparently wondered what Satō Ryoko was like. Satō Ichiro who has the similar surname (myōji) do not even know the name of her classmates who had been absent for a week since the ceremony for welcoming new students. The rejection of this kind according to Adler has a tendency to escape from trouble, keeping a social distance. There are four types of tendency to withdraw including moving backward, standing-still, hesitating, and constructing barrier. Satō Ryoko who did not attend classes because of the chūnibyō syndrome can be said to be moving backward or return to earlier stages of development. As a boy who is entering High School to behave like a super hero and dressing cosplay is a setback.

A rejection to the environment can vary, such as silent deed with no reaction, not present at an activity, including the refusal to go to school conducted by Satō Ryoko and the worst in this anime is the desire of Satō Ryoko to go out of this world and go into the world of imagination by falling from height. It shows an act of suicide.

(4) かわいい：そうやー 子なんだろうなー佐藤って
佐藤一郎：呼んだ？
かわいい：チゲエって、おまえの左斜め前の佐藤だよう。
レディース佐藤
佐藤一郎：あー、まだ一回も来てないじゃん。
かわいい：そうか。来ないんじゃない。もう入学式から一週間も経ってらんだぜ～

Translation:
Kawaii : I Wonder
.........
what Satou was like what ya.
Satō Ichirō: I?
Kawaii: No, Satou who is sitting on your left row.
Satō Ichirō: Oh ... He has not come to school yet, right?
Kawaii: Probably he never will. It's been over a week since the school started

On the data (5) Satō Ichiro suspects that Satō Ryoko intends to freefall from the school’s top. Satō Ryoko in his fantasy assumes that ritual to save the world, one must be sacrificed by free fall. If someone frequently and exaggeratedly goes into a fantasy world because he is not strong enough to face realities of life, the person will be easily discouraged, disillusioned by the time he returned to the real world. With the fantasy people are easy to lie because he is mastered by fantasy, especially in children (Sujanto, 2014: 53).

3.2 Discriminatory Treatment Against Chūnibyō Syndrome Sufferers

Japanese society does not readily accept differences in a group, it is also reflected in this anime. The characters experiencing chūnibyō syndrome are perceived differently by their friends. Differences in dress and behaviour make chūnibyō syndrome get discriminated primarily from the school friends and society. For teenagers who have never experienced this syndrome will certainly consider that chūnibyō patients who use strange clothes and behave strangely are the people who must be removed from their association. People with this syndrome generally receive ijime treatment or bullying from classmates.

(6) 佐藤一郎：平気か？俺のと交換してやろうか。
佐藤良子：問題ない。別に。
Translation
Satō Ichirō: Are you okay? We can swap table.
On the next morning, the desk of Satō Ryoko was filled with streaks (Picture 2) pitched mocking, the text of which 魔女 'witch' and 男 大好 き 'very fond of the male' It made his friends Kobato Shinako and Itou panic and say that the graffiti was very cruel. They wanted to report to the teacher but Satō Ichiro warned not to talk about it in class. Ichiro Satō said such things because he did not want more friends to feel ilime as he felt the last few days. If someone defends people who are experiencing ilime then that person will also be affected ilime. Finally Satou, Itou, and Kobato Shinako take thinners to clean the writing on the table Satō Ryoko.

3.3 How to Overcome Chūnibyō Psychological Disorders.

Chūnibyō psychological disorders generally resolves itself when the child reaches adulthood. However, in some cases the handling of the syndrome also needs the help of those around. In this anime the patients of chūnibyō syndrome are described to be cured by self, teachers, friends, and family helps

Satō Ichiro was a protagonist who helps his friends, especially Satō Ryoko to go back to the real world. This was done due to the request of his homeroom in addition to he had experienced hard times when suffering from a chūnibyō psychological disorder during junior high school.

Satō Ichiro who had experienced the same psychological disorders felt empathy and sympathy on Satō Ryoko suffering. Sympathy is a tendency to feel for what is being felt by others (feeling with another person). Empathy is a condition when a person's feelings are in a situation of others (feeling into another person) (Sukmadinata, 2011: 81). Satō Ichiro who had realized that the three years of the junior high school was the period in which he searched for identity and made it through a crisis of identity who intended to help his friends to get back on their identity, namely high school youth and not a super hero in their imaginative. Basically, identity confusion is a symptom of the problem which covers the separate self image, the denial of family or community
standards. However, the identity confusion is normal and necessary. Younger children should experience a bit of doubt and confusion about themselves before they can develop a solid identity. On the data (8) Satō Ichiro wanted to help Satō Ryoko to return to the real world from the fantasy world, and Satō Ryoko began to feel that his existence was accepted by Satō Ichiro.

(9) 佐藤一郎 それでも一つだけ 良子の心に言葉を届ける方法がある。だから俺は一度だけ、最後にもう一度だけ戦ってみてもいいだろう。

Translation
Satō Ichirō: I do not know whether he wants to hear me again. But there is only one way, the way to reach his heart. So once again, for the last time I will fight again!

Picture 3: Satō Ichiro when he became maryūinkōga

Satō Ichiro who saw that his friends wanted to jump from the roof of the school building, felt very responsible. In spite of what he had done before, ranging from advising, scolding, up to seeking for information about connecting the dragon in the library he did not succeed to cure Satō Ryoko. On the data (9) and Picture 3 indicates he decided to be maryūinkōga or dark hero again.

4. CONCLUSION
Personality development in adolescence is marked by an identity crisis. Erikson called it a turning point that is the crucial period that will increase the fragility and potential mounting. In every crisis a person is vulnerable to modifications especially in identity, both positive and negative. The main characters in the anime aura maryuin Kouga saigo no tatakai had an identity crisis at the stage of adolescence. The identity crisis was caused by excessive fond of a particular animated character. Chūnibyō psychological disorders is not something critical if the sufferers are in junior high school age, as the name implies literally that it is the eighth grade disease. Its features range from wearing clothes of idol anime characters to the extreme that is feeling of coming from another world and refusing to go to school, and the desire to commit suicide.

Not all Japanese people can accept children who cherish a fantasy figure, resulting in much ijime or bullying from classmates and the surrounding communities. The ijime experienced by anime characters ranges from beatings, theft of goods, to be locked in the bathroom. The ijime most upsetting Satō Ryoko includes the writing in the form of verbal abuse written on the desk.

Healing can occur by itself if the teenagers already pass the stage of maturity, like Ichiro Satō who recovered when he was already stepping high school. Yet his friends, especially Satō Ryoko after he had passed the junior high school so it was worrying and must be cured. Various groups helped, including families, teachers, and especially friends. Satō Ryoko’s recovery process who suffered from severe chūnibyō psychological disorder was not easy. Homeroom also played a role by arranging seating and approached Satō Ryoko as if the homeroom understood the imaginary world. Finally, Satō Ryoko recovered by virtue of the hard struggle of his friend Satō Ichiro who had experienced the same thing. Satō Ichiro advised, rebuked, and the last way was to go into the world of Satō Ryoko. He allowed himself to go back again to the dark period in order to help Satō Ryoko. Finally Satō Ryoko was able to recover and proved by his return to school wearing uniform and left his cosplay clothes. He also asked Satō Ichiro to teach how to be an ordinary man.

The anime is apparently reveals the other side of the booming of pop culture in Japan. Youngsters who are addicted to reading comics, watching anime, too much admiring imaginary figures can fall to create their own imaginary world. The junior high school is considered to be a normal time, but there is also protracted difficult to heal as portrayed by the main character of anime Maryuinkouga Saigou no Tatakai.

ACKNOWLEDGEMENT
First of all please allow me to praise Ida Sang Hyang Widhi Wasa / God Almighty for His Asung Wara Nugraha (blessings), so this research grants for Young Lecturer can be completed. My sincere thanks to the Rector of Udayana University and Chairman of the Institute for Research and Community Service of Udayana University, for the opportunity and supporting fund provided in completing this study. My gratitude also goes to the Dean of the Faculty of Arts Udayana University, Program Coordinator of Japanese Literature Studies, Faculty of Arts University of Udayana and all parties involved in this study.

REFERENCES
CULTURE BASED RISK MANAGEMENT
(EXPERIMENTAL STUDY ON THE SAVINGS AND LOANS COOPERATIVE IN BADUNG REGENCY)

I Wayan Suartana1), I Ketut Jati2)

1 Department of Accounting, Faculty of Economics and Business, University of Udayana,
Jl. PB Sudirman, Denpasar, 80232
Telp/Fax : (0361) 224133, E-mail : suark15@yahoo.com
2 Department of Accounting, Faculty of Economics and Business, University of Udayana,
Jl. PB Sudirman, Denpasar, 80232

Abstract This research aims to provide an overview of the application of risk management based on local cultural values that conducted by Savings & Loans Cooperative in Badung Regency. The local cultural values play the major part in the application of good corporate governance with value optimization of Tri Hita Karana and Catur Purusa Artha culture. With the local culture values, the Savings & Loans Cooperative is expected to grow and build strength in its governance. This research is conducted by experimental study and using questionnaire media. The research sample is the saving & loans cooperative’s employee in Badung regency. The results confirm our hypothesis with total of 56 respondents. The test results show that Tri Hita Karana and Catur Purusa Artha strengthen the risk management individually.

Keywords: risk management, cooperative, Tri Hita Karana, Catur Purusa Artha
1. INTRODUCTION

Supervision of the risk such as credit risk is an important dimension in assessing the health of a microfinance institutions including Savings & Loans Cooperative (KSP). Organizations including Savings & Loans Cooperative in Bali in general and in Badung in particular integrates a specific and unique management society culture through the values of communication and clearly shows the figure of information building and cultural activities that contain elements of faith and karma. Spiritual and cultural traditions has a benefit in the microfinance industry because of their direct contact with customers (Ahtha and Hannan, 2014).

A research by Suartana (2015) on the implementation of the local culture in the village credit Institution (LPD) indicates that the LPD board that internalizes the values of Tri Hita Karana and Catur Purusha Artha generates lower business risk than without the value of culture. Although this study is not a manipulated technique in the context of pure causality, but when the board LPD understand and apply the values of Tri Hita Karana and Catur Purusha Artha there will be a strengthening of doing LPD business. The results are in line with the research done by Thomson et al (1990) on the theory of risk which indicates that the individual expects to strengthen the perception of risk and commitment that come from their outward culture as a way of life. In this regard KSP has the values of management as a symbolic management articulated in the language of paruman, sangkep, the use of the Balinese language in meetings and friendly gestures segilik seguluk, mutual cooperation in a harmonious life.

In particular, this study aims to create a culture based risk management model of Tri Hita Karana and Catur Purusha Artha with methodological manipulation technique (treatment) with field experiment. Various forms of risk are faced by KSP including liquidity risk, credit risk and operational and other interesting forms to observe in order to provide a preliminary description of the risk management practices that are reinforced by cultural organizations and local culture toward sustainable and healthy KSP.

From the background of the above problems, the subject matter is as follows:

1) Are the KSP employees that implement the culture containing the values of Catur Purusha Artha can manage risks better than the KSP employees who do not implement Catur Purusha Artha?

3) Are the KSP employees that implement the culture containing the values of Catur Purusha Artha and Tri Hita Karana can manage risks better than the KSP employees who do not implement Catur Purusha Artha and Tri Hita Karana?

2. RESEARCH METHODS

The study is an experimental study conducted to gain an understanding of the nature of the particular relationship or determine differences between groups or independence of two or more factors. The experiment has factorial between subject 2x2 design, with independent variables: KSP employees without the implementation of Catur Purusa Artha and Tri Hita Karana and KSP employees with the implementation of Catur Purusa Artha and Tri Hita Karana, the dependent variable in the form of KSP risk assessment. The combination of between subjects experimental treatments (the intersubjects experimental treatment) will produce four groups of subjects such as in Table 1.

<table>
<thead>
<tr>
<th>Table 1</th>
<th>Factorial between Subject 2x2 Design,</th>
</tr>
</thead>
<tbody>
<tr>
<td>KSP Without the Implementation of Catur Purusa Artha</td>
<td>KSP With Catur Purusa Artha</td>
</tr>
<tr>
<td>KSP Without the Implementation of Tri Hita Karana</td>
<td>A</td>
</tr>
<tr>
<td>KSP With the Implementation of Tri Hita Karana</td>
<td>C</td>
</tr>
</tbody>
</table>

The subjects of experiment in this study are employees of KSP in Badung Regency who are in the work environment would face the possible risks. Independent variables used in the research is categorical in nature namely (1) The condition without Pararem, (2) implementation of Pararem with Tri Hita Karana, (3) the implementation of Pararem of Catur Purusa Artha and (4) a combination of both. The dependent variable is the continuous variable ie KSP risk assessment. The method of data analysis used in this research is the ANOVA technique and independent samples t test test.

3. RESULTS AND DISCUSSION
3.1. RESULTS

Samples that were obtained by researchers amounted to 56 subjects, including 13 subjects belonging to the treatment group A, 17 subjects to group B, 13 subjects to group C, and 13 subjects to group D. The subjects among others are employees of Koperasi Kuta Mimba unit Koperasi Simpan Pinjam, Koperasi Subhakti Ungasan, Koperasi Giri Mitra Pecatu, Koperasi Guna Prima Dana, dan Koperasi Simpan Pinjam Sari Sedana Mandiri Pecatu.

### Table 2
Summary of Subject Demography

<table>
<thead>
<tr>
<th>DESCRIPTION / FEATURES</th>
<th>TOTAL</th>
<th>PERCENTAGE (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Gender</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>27</td>
<td>48.21</td>
</tr>
<tr>
<td>Female</td>
<td>29</td>
<td>51.79</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>56</td>
<td>100.00</td>
</tr>
<tr>
<td><strong>Level of education</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Senior High School/of the same level</td>
<td>43</td>
<td>76.79</td>
</tr>
<tr>
<td>D1 - D4</td>
<td>4</td>
<td>7.14</td>
</tr>
<tr>
<td>S1</td>
<td>9</td>
<td>16.07</td>
</tr>
<tr>
<td>S2</td>
<td>0</td>
<td>0.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>56</td>
<td>100.00</td>
</tr>
<tr>
<td><strong>Work experience</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Unknown</td>
<td>13</td>
<td></td>
</tr>
<tr>
<td>≤ 5 years</td>
<td>14</td>
<td>25.00</td>
</tr>
<tr>
<td>6 - 10 years</td>
<td>11</td>
<td>19.64</td>
</tr>
<tr>
<td>11 - 15 years</td>
<td>16</td>
<td>28.57</td>
</tr>
<tr>
<td>16 - 20 years</td>
<td>2</td>
<td>3.57</td>
</tr>
<tr>
<td>&gt; 20 years</td>
<td>0</td>
<td>0.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>56</td>
<td>76.79</td>
</tr>
<tr>
<td><strong>Total Training Followed</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Never</td>
<td>4</td>
<td>7.14</td>
</tr>
<tr>
<td>Unknown</td>
<td>28</td>
<td>50.00</td>
</tr>
<tr>
<td>≤ 5 times</td>
<td>5</td>
<td>8.93</td>
</tr>
<tr>
<td>6 - 10 times</td>
<td>7</td>
<td>12.50</td>
</tr>
<tr>
<td>11 - 15 times</td>
<td>1</td>
<td>1.79</td>
</tr>
<tr>
<td>16 - 20 times</td>
<td>2</td>
<td>3.57</td>
</tr>
<tr>
<td>&gt; 20 times</td>
<td>9</td>
<td>16.07</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>56</td>
<td>100.00</td>
</tr>
</tbody>
</table>

Table 2 informs that the subjects consisted of 27 people (48.21%) were male and 29 female respondents (51.79%). The education level of respondents, as many as 43 people (76.79%) were high school / of the same level, 4 respondents (7.14%) included in the educational range of D1-D4, as many as 9 people (16.07%) have a level of Strata 1, and no background of strata 2.

Table 4.1 also mentioned the number of respondents by the amount of training that has been followed. Respondents with less work experience of 5 years are 14 persons (25%), experience of working within a period of 6 to 10 years are as many as 11 people (19.64%), experience over 11 to 15 years are as much as 16 people (28.57%), experience for 16 to 20 years as many as 2 (3.57%), and the rest are unknown as many as 13 people (23.21%).

The amount of training that has been followed by the respondents can be seen in Table 4.1. Similarly, the age range of respondents, where the most are respondents older than 40 years, as many as 20 respondents (35.71%).

Based on the recapitulation of the results of questionnaire, the subjects that have been obtained for each group of treatments are as follows:

### Table 3.
Number of Respondents In each group

<table>
<thead>
<tr>
<th>Treatment group</th>
<th>Number of Respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>13</td>
</tr>
<tr>
<td>B</td>
<td>17</td>
</tr>
<tr>
<td>C</td>
<td>13</td>
</tr>
<tr>
<td>D</td>
<td>13</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>56</strong></td>
</tr>
</tbody>
</table>

The number of respondents or subjects obtained by the researcher has met the targeted number of respondents, so the statistical tests can be carried out on the results of the questionnaire used as an instrument of this experimental research.

**Results of Descriptive Statistics**

Descriptive statistics provide information about the characteristics of variables of the study i.e the number of observations, minimum value, maximum...
value, mean, and standard of deviation. Descriptive statistical results can be seen in Table 4.

Table 4.
Results of Descriptive Statistics

<table>
<thead>
<tr>
<th>Variable (Treatment)</th>
<th>N</th>
<th>Min.</th>
<th>Max.</th>
<th>Mean</th>
<th>standard of deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>3</td>
<td>30</td>
<td>70</td>
<td>59,25</td>
<td>13,82</td>
</tr>
<tr>
<td>B</td>
<td>7</td>
<td>50</td>
<td>10</td>
<td>72,94</td>
<td>12,13</td>
</tr>
<tr>
<td>C</td>
<td>3</td>
<td>30</td>
<td>90</td>
<td>60,00</td>
<td>19,58</td>
</tr>
<tr>
<td>D</td>
<td>1</td>
<td>30</td>
<td>70</td>
<td>44,55</td>
<td>10,38</td>
</tr>
</tbody>
</table>

Source: Data processed by the researcher, 2016

The results of homogeneity test for each test group is as follows

Table 5
Varian Homogeneity Test Results

<table>
<thead>
<tr>
<th>Explanation</th>
<th>Levene Statistic</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hypothesis 1</td>
<td>0,045</td>
<td>0,834</td>
</tr>
<tr>
<td>Hypothesis 2</td>
<td>3,757</td>
<td>0,064</td>
</tr>
<tr>
<td>Hypothesis 3</td>
<td>0,380</td>
<td>0,544</td>
</tr>
</tbody>
</table>

Source: Data processed by the researcher, 2016

Table 4.4 showed that the level of significance of each group of data is 0.834; 0.064; and 0.544. Because of the significance of more than 0.05, it can be concluded that all three groups of research data have the same variant. The figure of Levene Statistic indicates the smaller the value, the greater homogeneity.

Hypothesis Test Results
The hypothesis was tested using ANOVA (analysis of variance) to determine the significance of the difference in average (μ) between one sample group with another

Table 6
Hypothesis Test Results

<table>
<thead>
<tr>
<th>Explanation</th>
<th>Variance</th>
<th>d f</th>
<th>Mean Squar e</th>
<th>F</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hypothesis 1</td>
<td>Between 1 groups</td>
<td>1</td>
<td>1384,7 51</td>
<td>8,34 7</td>
<td>0,00 7</td>
</tr>
<tr>
<td></td>
<td>Within 2 groups</td>
<td>2</td>
<td>165,90 2</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Source: Data processed by the researcher, 2016

Hypothesis Testing 1
Hypothesis 1 was tested to determine the significant average difference between conditions without manipulation (A) with the condition of the local cultural values of Catur Puruha Artha (B). The result of hypothesis testing 1 shows a p-value of 0.007 (<0.05) so that H1 is accepted. This value indicates that the employees of KSP which implements Catur Purusa KSP Artha can manage risks better than the employees of KSP which does not implement the cultural value of Catur Purusa Artha

Hypothesis Testing 2
Hypothesis 2 was tested to determine the significant average difference between the condition without manipulation (A) with the condition of the local cultural values of Tri Hita Karana (C). The second hypothesis test result gets a p-value of 0.909. Referring to the homogeneity of variance test results, the variables in the hypothesis has the significance of 0.064 more than 0.05 so it can be concluded that the group of data has the same variant. This indicates that the employees of KSP which implements the cultural values of Tri Hita Karana can manage the risk of KSP and has a difference when compared with employees of KSP who do not implement the Tri Hita Karana in risk management.

Hypothesis Testing 3
Hypothesis 3 was tested to determine the significant average difference between the condition without manipulation (A) with the condition of the local cultural values of Catur Purusha Artha and Tri Hita Karana (D). The third hypothesis test results showed that p-value of 0.008 (<0.05) so that the H3 is accepted. This gives the sense that the employees of KSP which implements Catur Purusa Artha and Tri Hita Karana can manage KSP risk better than the employees of KSP which does not implement cultural value of Catur Purusa Artha and Tri Hita Karana.

3.2. Discussion
A simple manipulation of the independent variable has been done by the researcher by giving different cultural content on the independent variable to see the impact of the absence or presence of cultural content either Catur Purusa Artha and / or Tri Hita Karana on the dependent variable i.e the risk management at Savings & Loans Cooperative in Badung Regency. The test results of the three hypothesis provide an indication that the local cultural content, ie Catur Purusa Artha and Tri Hita Karana, contributed to the risk management of KSP.

The research using field experiments method to the employees at different Savings & Loans Cooperatives (KSP) in Badung regency arrived at a conclusion that the combination of both local cultures can strengthen risk management run by the Savings & Loans Cooperatives.

4. CONCLUSION

The results have confirmed every hypothesis proposed by the researcher. Fifty six respondents were retrieved who are parts of the Savings & Loans Cooperative of Kuta Mimba, Subhakti Ungasan Cooperative, Giri Mitra Pecatu Cooperative, Guna Prima Dana Cooperative, and Savings & Loans Cooperative of Sari Sedana Mandiri Pecatu. The results of experimental test show that the culture of Tri Hita Karana and Catur Purusha Artha individually strengthen risk management at Savings & Loans Cooperative. In addition, the test results indicate that the two cultures are combined to strengthen risk management of Savings & Loans Cooperatives.

ACKNOWLEDGEMENT

This research was made possible through the support of various parties. On this occasion the authors are grateful to the University of Udayana for the financial support provided, the colleagues in the Faculty of Economics and Business, who provide support and endorsement that this activity can be carried out, as well as respondents who contributed to this study.

REFERENCES

[10] Peraturan Gubernur Bali No. 16 tahun 2008 tentang Pengurus dan Pengawas Internal Lembaga Perkreditan Desa
Abstract Activities of seaweed farming in Nusa Lembongan are often disturbed by the emergence of obstacles in the form of crop failure and loss of crop quality. The purpose of this study was to find solutions of declining yield and pest fish in seaweed cultivation area of Nusa Lembongan and to study the social problems of the economy occurring in seaweed farmers. Planting and seaweed growth measurements were carried out for 21 days with an interval of every 7 days of observation on the closed, semi-closed and open cultivation system. The type of seaweed used was Eucheuma cottoni. Socio-economic problems of seaweed farmers were examined by questionnaires to respondents and informants. The results showed that the daily growth rate (%) of Eucheuma cottoni in the closed system was the lowest in week 1, but tend to be highest at weeks 2 and 3. The highest biomass reaches a weight of 232.4 grams for the planting period of 21 days obtained in an open planting system. Declining seaweed production made the farmers suspend their activities on cultivation in 2016, and they turned to the tourism sector because it is more profitable in terms of socio-economic. The farmers are still hope in the future to carry out seaweed cultivation in synergy with the development of tourism, especially after the pest problems subside, so that farmers' income will increase, at the same time it will stimulate farmers to return to his seaweed farming activities in Nusa Lembongan.

Keywords: Eucheuma cottoni, closed method, seaweed cultivation, Nusa Lembongan
1. INTRODUCTION

Nusa Lembongan is classified into small island dependent on coastal area potentials namely seaweed farming. This commodity business is motivated by several considerations such as the availability of a wide area, simple technologies, environmentally friendly, relatively short production period, high labor absorption and relatively low production costs.

Nusa Lembongan is located in the southeast of the mainland island of Bali. Nusa Lembongan position is adjacent to Nusa Ceningan to the south separated by the Ceningan Strait and in the southeast is the island of Nusa Penida, separated by the Strait of Toyapkeh. North of this island is the Badung Strait and the southwest is Indian Ocean. Geographically, Nusa Lembongan lies between 080 30'43 '' LS -080 41'43 '' LS and 1150 25'36 '' BT - 1150 28'20 '' BT. The average temperature in the waters of Nusa Lembongan ranges from 25-33 0C (Arthana et al, 2014).

There are two villages in Nusa Lembongan, i.e Lembongan Village and Jungut Batu Village and both are included in the District of Nusa Penida, Klungkung, Bali Province. The pattern of livelihoods in Nusa Lembongan is strongly associated with marine resources, particularly inshore. Most of the population livelihood are as fishermen who catch fish and cultivate seaweed. Therefore, residents of Nusa Lembongan economy relies on seaweed farming and fisheries. Nusa Lembongan is a cultural and maritime tourism that has been set by the Decree of the Governor of Bali Province No. 528 of 1993 which grows rapidly. Life and traditional farming of the community as well as the underwater scenery around the island have attracted domestic and foreign tourists.

Seaweed farming activities in Nusa Lembongan had experienced good progress in terms of aspects of land use, increased production and improved welfare for businesses like farmers, processors and marketers. Nusa Lembongan is ideal for the cultivation of seaweed for salinity is high and relatively stable, which is good for the growth of Eucheuma sp (Dawes, 1981). Another factor that is ideal for seaweed cultivation area is located around the rocky substrate so that its growth becomes good (Nontji, 2002). Unfortunately obstacles lately often arise such as crop failure and loss of quality. Such constraints are allegedly due to environmental conditions and the planting season is not fit as well as less optimal measure undertaken by seaweed farmers (Aslan, 2011).

Pests and weeds that often disrupt the activities of cultivation are other constraints that impact on the yield and quality of seaweed. The next threat for seaweed farmers is tourism development that is sometimes not synergistic in the utilization of coastal areas in Nusa Lembongan. Tourism activity also makes the seaweed farmers switched professions to become the tourism business, it is thought to be more profitable compare to be seaweed farmers (Arthana et al, 2015).

The purpose of this study was to find solutions to the decline in yields and pest fish disturbance in seaweed cultivation in the area of Nusa Lembongan and to explore the social economic problems occurring in seaweed farmers.

2. RESEARCH METHODS

The method used in this study includes the enclosed, semi-enclosed and open methods at the bottom. The enclosed method is applied to the seaweed cultivation at the base protected by a net from different sides including thereon. In the semi-enclosed method, the netting is only installed around the seaweed cultivation, while there is no net above it. The open method did not use any net. Planting and measurement seaweed growth of these three methods were carried out for 21 days with measurements done every 7 days. Type of seaweed used is the Eucheuma cottonii species. The data concerning social and economy problems of seaweed farmers were obtained by using questionnaires.

The data collected in this study are primary data. Primary data were obtained from measurements in the field (in situ) and interviews. Seaweed growth data were obtained by direct measurement.

The materials used in this study is the seaweed Eucheuma cottonii that has been cultivated in the study sites. While the tools necessary to assist the implementation of the research include boats, nets, and GPS.

Figure 1. Map of Nusa Lembongan Island

3. RESULTS OF STUDY

3.1. Results

3.1.1. Seaweed Growth
The growth of Eucheuma cottonii seaweed in three different cultivation methods including the method of enclosed cultivation, semi-enclosed planting method and open planting methods is pretty good. The highest growth was obtained in an open planting method, reaching the weight of 232.4 grams during the planting period 21 days, then the second highest, was in the semi-enclosed cultivation method amounting to 200.4 grams, then the lowest planting method was the method of enclosed cultivation (Figure 2).

![Graph of growth at different planting methods](image)

**Figure 2.** Graph the growth of Eucheuma cottoni seaweeds at different planting methods. Vertical line above bars indicates the standard deviation (g).

The selection of three different cultivation methods is meant to handle the drop in production caused by the presence of pests. In the method of enclosed cultivation, the nets used as cover are plastered with Chaetomorpha crassa seaweed. The Chaetomorpha crassa seaweed is a pest that attaches to the construction and ropes of seaweed farming. The Chaetomorpha crassa are found on the nest that cover the upper part of construction and reduce the light received by the Eucheuma cottoni seaweed and disrupt the process of photosynthesis.

**A. Absolute Growth Rate of Eucheuma cottoni Seaweed**

The rate of absolute growth in terms in this context is the growth per week presented in Figure 3. The highest rate of absolute growth occurred in week 1 on the method of cultivation with an open system, that is 86.7 grams / day. Figure 3 also shows that the growth of the absolute rate had the highest value at week 1 and then declined steadily until the 3rd week indicating that the longer the Eucheuma cottoni seaweed are planted the growth rate more declined.

![Graph Absolute Growth Rate of Eucheuma cottoni Seaweed](image)

**Figure 3.** Graph Absolute Growth Rate of *Eucheuma cottoni* Seaweed

**B. Daily Growth Rate of Eucheuma cottoni Seaweed**

Table 1 shows that the growth rate of Eucheuma cottoni per day ranged from 2.04 to 12.39 grams. The variation is high enough that the lowest value was found in the 3rd week in a semi enclosed cultivation systems and the biggest in week 1 on open cultivation system. Planting with open systems provide opportunities for a better flow of nutrients and sunlight reception. The growth rate of per day tends to decline with time.

<table>
<thead>
<tr>
<th>Method</th>
<th>Week 1</th>
<th>Week 2</th>
<th>Week 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Enclosed</td>
<td>3.84</td>
<td>3.50</td>
<td>2.44</td>
</tr>
<tr>
<td>Semi-enclosed</td>
<td>9.59</td>
<td>2.70</td>
<td>2.04</td>
</tr>
<tr>
<td>Open</td>
<td>12.39</td>
<td>3.79</td>
<td>2.60</td>
</tr>
</tbody>
</table>

**Table 1. Daily Growth Rate of Eucheuma cottoni Seaweed**

**Table 2. Standard Growth Rate (SGR) of Eucheuma cottoni Seaweed**

<table>
<thead>
<tr>
<th>Method</th>
<th>Week 1</th>
<th>Week 2</th>
<th>Week 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Enclosed</td>
<td>3.38</td>
<td>2.51</td>
<td>1.52</td>
</tr>
<tr>
<td>Semi-enclosed</td>
<td>7.33</td>
<td>1.53</td>
<td>1.06</td>
</tr>
<tr>
<td>Open</td>
<td>8.85</td>
<td>1.89</td>
<td>1.16</td>
</tr>
</tbody>
</table>

**Table 3. Average Daily Growth (ADG) of Eucheuma cottoni Seaweed**

<table>
<thead>
<tr>
<th>Method</th>
<th>Week 1</th>
<th>Week 2</th>
<th>Week 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Enclosed</td>
<td>1.60</td>
<td>1.53</td>
<td>1.41</td>
</tr>
<tr>
<td>Semi-enclosed</td>
<td>1.82</td>
<td>1.41</td>
<td>1.34</td>
</tr>
<tr>
<td>Open</td>
<td>1.89</td>
<td>1.46</td>
<td>1.36</td>
</tr>
</tbody>
</table>

The growth rate of the standard Eucheuma cottoni ranged from 1.06 to 8.85% (Table 2). In this
case, the longer Eucheuma cottoni planted the standard growth rate downward trend. Average daily growth between methods of open and semi-closed approaching the same value (Table 3). In this case the two methods do not provide barriers to the entry of sunlight to the area of cultivation. In closed there is an interesting method which, in the first week of the lowest daily growth, but on the second and third weeks, the highest daily growth.

3.1.2. Seaweed Farmers shift to Other Sectors

Respondents included in this study provide a description of information surrounding the environment. Informants also support this research so it could run smoothly. Respondents used are seaweed farmers, traders, tourism players in Nusa Lembongan.

The population in this study is the community of seaweed farmers in Nusa Lembongan, District Nusa Penida, Klungkung regency, Bali Province. Nusa Lembongan Respondents are divided into two groups namely the community of Lembongan village and community groups of Jungut Batu. Total sampling targeted for the dissemination of this questionnaire amounted to 27 respondents using simple random sampling technique.

A. Profile of Respondents

The condition of 27 respondents composed of 14 men and 13 women. The age of respondents varies, the adult 29% (20-40 years), parents or older 71% (41 to > 60 years). Most respondents have a low education level is 8 never go to school (30%), 16 only at the primary level (59%), 1 junior level (4%), 2 SMA / SMK (7%). Most of the respondents worked as farmers namely 85%, travel services as much as 7%, traders 4%, and other 4% as shown in Figure 4

![Diagram of Respondents' Occupation](image)

Figure 4. Diagram of Respondents’ Occupation

B. Regional Utilization

Related to the question of knowing how the tourism sector in Nusa Lembongan, most of the area used as a tourist activity that include the beach area, the area of shallow waters and small islands (Table 4).

Table 4. Number and percentage of respondents by utilization of marine tourism area in Nusa Lembongan, 2016

<table>
<thead>
<tr>
<th>Type of Area</th>
<th>Total (Jiwa)</th>
</tr>
</thead>
<tbody>
<tr>
<td>The beach area</td>
<td>27</td>
</tr>
<tr>
<td>Shallow Water area</td>
<td>27</td>
</tr>
<tr>
<td>Small islands</td>
<td>2</td>
</tr>
</tbody>
</table>

Table 4 shows that the most crowded areas and actively used as tourist attractions are the beach area (100%) and shallow water area (100%). Apart from being a tourist attraction, coastal areas and shallow waters are used also as a place for seaweed farming activities. There are many activities / attractions of beaches that can be done in the area such as diving, snorkeling, reef viewing, fishing, swimming, visits to the island - the island.

C. Tourism Activities and Attractions of Nusa Lembongan

Tourism in Nusa Lembongan offers a wide range of nautical attractions or other tourism activities, as seen from Table 5.

Table 5. Number and percentage of respondents according to the type of tourism activity in Nusa Lembongan, 2016

<table>
<thead>
<tr>
<th>Type of attractions / activities</th>
<th>Total (person)</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Accomodation</td>
<td>27</td>
<td>100.0%</td>
</tr>
<tr>
<td>Restaurant</td>
<td>27</td>
<td>100.0%</td>
</tr>
<tr>
<td>Motorboat</td>
<td>27</td>
<td>100.0%</td>
</tr>
<tr>
<td>Sailboat</td>
<td>8</td>
<td>29.6%</td>
</tr>
<tr>
<td>Marine Geotourism</td>
<td>0</td>
<td>0.0%</td>
</tr>
<tr>
<td>Diving</td>
<td>10</td>
<td>37.0%</td>
</tr>
<tr>
<td>Snorkeling</td>
<td>10</td>
<td>37.0%</td>
</tr>
<tr>
<td>Reef viewing (sub marine)</td>
<td>2</td>
<td>7.4%</td>
</tr>
<tr>
<td>Fishing</td>
<td>2</td>
<td>7.4%</td>
</tr>
<tr>
<td>Swimming</td>
<td>10</td>
<td>37.0%</td>
</tr>
<tr>
<td>Visit to the islands</td>
<td>10</td>
<td>37.0%</td>
</tr>
</tbody>
</table>

Table 5 shows that the most common activities performed in Nusa Lembongan is the inn as a place to rest, restaurant as a dining area, motorboats as a means of transportation. Tourism activities in Nusa Lembongan, in the morning, afternoon and evening are activities that use motorized boats. For travelers, the evening activities are mostly located in the inn or restaurant to rest and dinner.
D. Supporting Facilities

Nusa Lembongan as a tourist destination of the world community has a variety of supporting tourism good and complete facilities for the fulfillment and comfort of travelers during the holiday and spend more time at the site of Nusa Lembongan. Facilities available in Nusa Lembongan are presented in Table 6.

Table 6. Number and percentage of respondents by the category of supporting tourism facilities in Nusa Lembongan 2016

<table>
<thead>
<tr>
<th>Facility</th>
<th>Total (person)</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hotel</td>
<td>27</td>
<td>100.0%</td>
</tr>
<tr>
<td>Restaurant/café</td>
<td>27</td>
<td>100.0%</td>
</tr>
<tr>
<td>Art market / craft market</td>
<td>10</td>
<td>37.0%</td>
</tr>
<tr>
<td>Super market/mini market</td>
<td>27</td>
<td>100.0%</td>
</tr>
<tr>
<td>Supermarket</td>
<td>0</td>
<td>0.0%</td>
</tr>
<tr>
<td>Spa</td>
<td>27</td>
<td>100.0%</td>
</tr>
<tr>
<td>Bar</td>
<td>27</td>
<td>100.0%</td>
</tr>
<tr>
<td>Tourist transportation</td>
<td>27</td>
<td>100.0%</td>
</tr>
<tr>
<td>Recreation sites</td>
<td>10</td>
<td>37.0%</td>
</tr>
<tr>
<td>Money changer</td>
<td>27</td>
<td>100.0%</td>
</tr>
</tbody>
</table>

Table 6 shows supporting tourism facilities located in Nusa Lembongan and most frequented facilities are the Hotel, Restaurant, Super Market, Spa, Bar, Transport Tourism and Money Changer. The existence of such facilities is essential for the survival and development of tourism in Nusa Lembongan.

Travelers who come to enjoy the many attractions in Nusa Lembongan originate either from within the country and abroad. Even visitors who are relatively never empty throughout the year are visitors from outside Indonesia.

E. Ownership of Production Factors

Based on the distribution of questionnaires conducted related to land ownership for seaweed production of Nusa Lembongan there are three types of categories of farmers based on ownership of the factors of production, namely:

1. The self-owned property, but is operated by others.
2. Self owned, self-operated.
3. Farmers without self-owned property, but operate the property of others.

Table 8. Comparison of the number and percentage of respondents by the production land ownership in 2010 and 2016

<table>
<thead>
<tr>
<th>Ownership</th>
<th>Total (person)</th>
<th>2010</th>
<th>Percentage</th>
<th>Total (person)</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>0</td>
<td>0.0%</td>
<td>1</td>
<td>3.7</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>27</td>
<td>100.0%</td>
<td>26</td>
<td>96.2</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>0</td>
<td>0.0%</td>
<td>0</td>
<td>0.0</td>
<td></td>
</tr>
</tbody>
</table>

From Table 8 It can be seen that in 2010 almost all the seaweed farmers had their own land and operated their own production. It is seen that in the year 2010, people were still active in the field of seaweed production. But in 2016 the community did not used land due to the growth in seaweed production is declining.

Table 9. Number and percentage of respondents according to seaweed harvest in 2010 and 2016

<table>
<thead>
<tr>
<th>Weight (ton)</th>
<th>2010</th>
<th>Percentage</th>
<th>2016</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>&lt;0.25</td>
<td>0</td>
<td>0%</td>
<td>18</td>
<td>67%</td>
</tr>
<tr>
<td>0.26 – 0.5</td>
<td>2</td>
<td>7%</td>
<td>9</td>
<td>33%</td>
</tr>
<tr>
<td>0.51 – 0.75</td>
<td>12</td>
<td>44%</td>
<td>0</td>
<td>0%</td>
</tr>
<tr>
<td>0.76 – 1</td>
<td>8</td>
<td>30%</td>
<td>0</td>
<td>0%</td>
</tr>
<tr>
<td>&gt;1</td>
<td>5</td>
<td>19%</td>
<td>0</td>
<td>0%</td>
</tr>
<tr>
<td>Total</td>
<td>27</td>
<td>100%</td>
<td>27</td>
<td>100%</td>
</tr>
</tbody>
</table>

Table 9 shows the yield ratio is obtained by seaweed farmers in 2010 and 2016. The data indicate a change in yields obtained by farmers, where in 2010 the average yield reached almost one ton on each farmer. The highest percentage of crops on farmers that are in the range from 0.51 to 0.75 tonnes i.e as much as 44%, but in 2016 experienced a very significant difference where the seaweed farmers can only produce the average harvest less than 200 kg.

Table 10. Comparison of the number and percentage of respondents according to the frequency of the yields in one year in 2010 and 2016

<table>
<thead>
<tr>
<th>Frequency (time/year)</th>
<th>2010</th>
<th>Percentage</th>
<th>2016</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>0-3</td>
<td>0</td>
<td>0%</td>
<td>18</td>
<td>67%</td>
</tr>
<tr>
<td>4-6</td>
<td>0</td>
<td>0%</td>
<td>9</td>
<td>33%</td>
</tr>
<tr>
<td>7-9</td>
<td>0</td>
<td>0%</td>
<td>0</td>
<td>0%</td>
</tr>
<tr>
<td>10-12</td>
<td>27</td>
<td>100%</td>
<td>0</td>
<td>0%</td>
</tr>
<tr>
<td>Total</td>
<td>27</td>
<td>100%</td>
<td>27</td>
<td>100%</td>
</tr>
</tbody>
</table>
Table 10 shows that by 2010 all the seaweed farmers (100%) can harvest 12 times a year or harvest every month, but the data is inversely in 2016. Data in 2016 showed a significant decline, according to the data obtained, the average farmer can harvest only 3 times a year. The decline in the frequency of harvesting is also followed by the declining quality of seaweed.

F. Strategy of Double Livelihood Patterns

Table 11. Number and percentage of respondents according to Strategy of Double Livelihood Patterns, 2016

<table>
<thead>
<tr>
<th>In an effort to survive and / to get income, besides the seaweed then I also work</th>
<th>Total (person)</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>as a tour guide</td>
<td>20</td>
<td>74%</td>
</tr>
<tr>
<td>as a tourist boat driver</td>
<td>10</td>
<td>37%</td>
</tr>
<tr>
<td>as a boat rental provider</td>
<td>9</td>
<td>33%</td>
</tr>
<tr>
<td>as a motorcycle rental providers to tourists</td>
<td>10</td>
<td>37%</td>
</tr>
<tr>
<td>as a marketer / travel agent / hotel promotion</td>
<td>10</td>
<td>37%</td>
</tr>
<tr>
<td>as a maker / craft merchant</td>
<td>5</td>
<td>19%</td>
</tr>
<tr>
<td>as a shop owner</td>
<td>10</td>
<td>37%</td>
</tr>
<tr>
<td>as a shop employee</td>
<td>0</td>
<td>0%</td>
</tr>
<tr>
<td>as a masseur for tourists</td>
<td>0</td>
<td>0%</td>
</tr>
<tr>
<td>as a construction laborer</td>
<td>9</td>
<td>35%</td>
</tr>
<tr>
<td>as a waitress</td>
<td>10</td>
<td>37%</td>
</tr>
</tbody>
</table>

Seaweed farmers in Nusa Lembongan have several side jobs (Table 11) and most of the side jobs in the tourism sector. Side job is the most widely done is as a tour guide as much as 74%. Then, as the driver of tourist boat, bike rental providers to tourists, the marketer / promotion of travel agents and waitresses have the same percentage as much as 37%. The reason of seaweed farmers to have a second job is to meet the needs of their life, because of the declining quality and quantity of seaweeds since the last few years, in addition, it is also due to the unstable price of seaweed, and tend to be low.

If the seaweed farmers had difficulty then the social network that bare the most reliable by farmers (74%) is the help friends / relatives. While the least desirable is a request for aid to a neighbor. Compared to the borrowing of funds in seaweed/ fishermen cooperative services, seaweed farmers prefer to ask for help to friends / relatives. This is because most of the seaweed farmers have children or relatives who migrated to other regions and have jobs with an income of more established than as seaweed farmers. Based on the interview, a lot of seaweed farmers can afford to send their children to the college level to graduate and get a job outside the area. When circumstances change, namely since the decline in the cultivation of seaweed, then to get extra in their daily lives, they got help from their children who are already working.

3.2. Discussion

Seaweed farming activities on Nusa Lembongan are not in line with the existing tourist development. Seaweed farming tends to slumped, while tourism development in Nusa Lembongan has shown the most significant advances in the area. Based on the results of research to seaweed cultivators, it is found that the level of complexity of Nusa Lembongan tourism is high. The results are obtained from the density of beneficiaries regions, completeness of attraction variety and tourist activities, the density of use of time, the availability of supporting infrastructure, and range of travelers. This tourist area is not only known and visited by the local people but also visited by foreign tourists.

This area becomes very crowded throughout the year, especially during the holiday season both nationally and globally. As a direct result of this complexity, there has been a change of lifestyle in the local communities to earn income. Data on the number of farmers continues to decline from year to year. Fishing for cultivation has not become a job that can sustain and meet the economic needs of the majority of local people. The high complexity of tourism has led further to significant impact on seaweed cultivation in Nusa Lembongan, namely a decrease in interest among the general public for seaweed cultivation.

The decrease on the amount of seaweed cultivation is not entirely a result of tourism, but due to changes in water conditions and low prices of seaweed. According to the people, a loss of quality is caused by the seaweed cultivation area which began susceptible to pests and diseases. It is felt by the public starting in 2010 and the peak of the fall in production of seaweed is 2015. The quality of seaweed is not as good as the first, relatively smaller size of the crop usually, the amount was less and less. Uncertainty in the amount of crop loss often makes society, then the intensity of cultivation should be considered.

The main obstacle of the decline in production is the presence of pest fish and algae Chaetomorpha crassa. Treatment of pest fish with semi-Chaetomorpha crassa is more dominant covering cultivation area which acts as a nutrient competitors and prevents the penetration of light in the cultivated seaweed. Installation of semi-enclosed and enclosed nets can also inhibit the movement of water
entering the area of cultivation. The movement of water past is important because it can avoid the high temperature fluctuations (Trono, 1988). In addition, the stronger the movement of water past the seaweed growth will be faster due to the more diffusion of nutrients into the thallus cell (Sugiarto, 1978; Winarno, 1996).

Daily growth rate (%) of Eucheuma cottonii seaweed at the lowest occurred in closed method on the first week but tended to be highest in the second and third weeks. It is likely in the first week, disruption of Chaetomorpha crassa algae is more dominant than the pest fish so enclosed method had the lowest speed. While in the second and third week, already accustomed to the shade so motivated to grow lengthwise and the other possibility is because it is more protected from the pest fish, so that growth is not impaired compared with Eucheuma cottonii on the open method and semi-enclosed.

Since 2015 the intensity of cultivation of the community average has dropped by 75%, from an average of 12 times to an average of only 3 times a year. Facing the condition of fairly rapid development of tourism, the farmer community which become the main subjects are in a quite confusing dilemma, especially on uncertain sources of income. This resulted in most people choose to do a number of strategies to increase revenue. For those who quit temporarily they're waiting the time and water conditions to be right to begin replanting seaweeds, but for farmers who permanently stop the business switch professions to the field of tourism where almost all of the younger generation work.

According to the younger generation in Nusa Lembongan, they prefer to work in the field of tourism because the business of cultivation of seaweed will grow so farmers who stop temporarily will resume the cultivation of seaweed and tourism keep could sustain community revenue in Nusa Lembongan to fulfill their lives. In other words, the synergy of tourism development and seaweed cultivation need to be thought of by the stakeholders to sustain the cultivation of seaweed in Nusa Lembongan and its surroundings.

4. CONCLUSION

Daily growth rate (%) of Eucheuma cottonii seaweed out of the lowest enclosed method occurred at week 1, but tended to be highest at weeks 2 and 3. The highest biomass results were weighed 326.4 grams for the planting period of 21 days obtained in an open planting system. The declining Seaweed production resulted in community suspend temporarily the activities of cultivation in 2016, and they turned to the tourism sector. The community still hope in the future, that the seaweed would flourish again synergistic with the development of tourism.

ACKNOWLEDGEMENT

On this occasion, the researchers would like to thank the Ministry of Higher Education, Research and Technology for the support fund. The same appreciation also goes to the seaweed farmers' groups for their cooperation in Nusa Lembongan.

REFERENCES

Abstract The Workload Indicators of Staffing Need (WISN) software application training aims to improve the knowledge and skill of Karangasem Regional Public Hospital (RSUD Karangasem) staff in undertaking workload-based human resources planning analysis using WISN software. The training was conducted in 24 September 2016 at RSUD Karangasem. Fifty seven managerial staff of RSUD Karangasem participated in the training. The training consist of WISN software installation, presentation, discussion, and practices on how to use WISN software. The trainees were asked to fill in pretest and posttest questionaires. The test scores were analyzed statistically using paired t-test. There was knowledge improvement of 6.21 after the training with p value < 0.001. All trainees were also able to conduct analysis using WISN software under the guidance of the trainers. The training has been well performed and successfully improved the knowledge and skill of RSUD Karangasem staff in applying WISN method. They stated their willingness to apply WISN method to their institution. However, further technical guidance is required to set up the system for the implementation of WISN method on human resource planning in RSUD Karangasem.

Keywords: training, WISN, human resources planning, Karangasem Regional Public Hospital

1. INTRODUCTION

Hospital is one of the important elements of the National Health System. Hospital is an advance health care facility which refers to individual health efforts in order to get a patient cured and for the patient to recover from illness. It is a complex, labor intensive, and capital intensive institution. It is also influenced by dynamic internal and external environment. Karangasem Regional Public Hospital (RSUD Karangasem) is a Government Hospital (type C) which becomes the health care referral center of the people in Karangasem Regency. At the time of the National Health Insurance, it is expected that RSUD Karangasem is able to play optimal role in providing secondary health service so that the people in Karangasem can access the health service they need. In order to be able to provide quality health services, adequate human resources in terms of quantity, quality, and distribution are needed. It is assumed that scarce human resource planning becomes one of the factors that contributes to the inadequate human
The interview with the Head of Nursing Department of RSUD Karangasem shows that there is constraint in providing services within the inpatient care facility, namely the completeness of nursing practices documentation is not optimal yet. One of the factors that is assumed to be the cause of the inadequate services is the high workload of nurses in the hospital, however, the number of nurses working in RSUD Karangasem is already in compliance with the provision under the regulation of the Minister of Health. During this time the human resource planning in RSUD Karangasem is based on the regulation of the Ministry of Health No. 262/MenKes/per/VII/1997 which is looking at the number of health workers needed for type C hospital. The weakness of such method is that it cannot accommodate the variations that create the differences in demand for services such as morbidity pattern, accessibility, and the economic levels of the society (WHO, 2010).

By considering the number of health workers based on the type of the facility then there is a possibility that the number of human resources needed to provide health care in RSUD Karangasem is less or more than the current number available in that hospital. The decision of the Minister of Health Number 81 Year 2004 regarding the Guidelines for Human Resources Planning has recommended several methods to calculate the number of human resources needed in a hospital and one of those methods is Workload Indicators of Staffing Needs (WISN) (Department of Health Affairs of Republic of Indonesia, 2004). The advantage of WISN method compared to other methods is that it can accommodate the variation needs of human resource based on the health care facility type and the local variation that influence them (WHO, 2010). However, in spite of the advantage of WISN method, it is rarely used in human resource planning in Indonesia. This method has not also been applied for human resource planning in RSUD Karangasem since nobody know how to apply the WISN software.

2. PROBLEM SOLVING METHOD

Human resource planning which is not based on workload calculation may result in improper number of human resource required compared to real situation. In order to improve the quality of human resource planning in RSUD Karangasem, WISN software application training was given to the managerial staff of RSUD Karangasem who are responsible for the planning. During the training preparation, communication and coordination between the organizing committee and the Head of Education and Training Department of RSUD Karangasem were established. Moreover, the committee also prepared the training materials and logistics.

All participants were requested to bring laptop to the training so that they could practice using WISN software through their laptop directly. Before the training started, the software was installed on each of the participants’ laptop. They were also requested to fill in a pretest questionnaire which consists of 15 questions to find out their knowledge level prior to having the training.

The training activity consisted of material presentation on WISN method and how to use WISN software and then followed by discussion and training in using the software. During the training session, the participants were trained by the organizing committee that acted as the trainer to solve sample case of human resource planning. Participants learned how to identify data needed from the said sample of case, they learned how to input the data into the right component and to get analysis result of the software. After that, the participants learned how to read and to interpret the result and finally prepared a follow-up plan of the result. At the end of the training, participants were requested to fill in posttest questionnaire with the same questions as the pre-test questionnaire. The pre and posttest results were analysed statistically using paired t-test in order to find out whether there is any difference in participants’ knowledge before and after the training.

3. RESULTS AND DISCUSSION

The training had been conducted on 24 September 2016 at the third floor meeting room of RSUD Karangasem. There were 57 people who joined the training. They were staff of human resource management, head of departments and of rooms in RSUD Karangasem. The training was opened by the Director of RSUD Karangasem. After the opening, it was followed by the pretest questionnaire. Most of the participants never heard about WISN software. The training lasted for six hours and the majority of participants took part in full training. They were all enthralled by the training. The questions addressed were about technical use of WISN software, the use of WISN method to analyze the need of human resource for structural and managerial position, and the
preparation needed to apply the WISN method in the hospital. Following the introduction on WISN method and presentation on how to use the WISN software, the participants practiced how to use the software, guided by the outreach workers. During the practice session, the hospital services data were provided to the participants to be input into the WISN software for further analysis. The trainees had different ability to understand the material given, therefore the trainers had to provide those who had difficulty to understand it with intensive guidance. All participants were able to do the analysis of the needs of human resource with the guidance of the trainers. And at the end of the training, all participants were requested to fill in the posttest questionnaire.

At the last session of the training, the participants were asked regarding the possibility to implement this method in their institution. All participants stated that WISN method is likely to implement, however, it will need thorough preparation and further technical guidance. All participants were provided with training materials comprised introduction to WISN method and software manual that were saved in flash disks. Those can be used as guidance for using and disseminating the software to all staff within their working unit.

Not all participants filled in the pretest and posttest questionnaires. Some of them came after the training started because they have to keep doing the health care activities in the hospital. The questionnaires that had been filled in by 33 participants were analyzed using paired t-test in order to find out whether there is any difference in participants’ knowledge before and after the training.

Table 1. Paired-sample t-test results on the pretest and posttest scores

<table>
<thead>
<tr>
<th>Knowledge Score</th>
<th>Average</th>
<th>Average Difference</th>
<th>Confidence Interval 95%</th>
<th>p Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>Before training</td>
<td>7.36</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>After training</td>
<td>13.58</td>
<td>6.21</td>
<td>4.94 –7.48</td>
<td>&lt; 0.001</td>
</tr>
</tbody>
</table>

The analysis result of pre and posttest score in Table 1 shows that after the participants followed the training there is improvement in participants’ knowledge score average for 6.21 with p value < 0.0001. It indicates that the training was effective enough to improve participants’ knowledge in relation human resource planning with WISN method.

The initiation of WISN software needs mutual agreement either in each internal service unit or between units of service in RSUD Karangasem regarding the types of activities which will be considered in WISN analysis for each health worker category and time standard in doing activity. In addition, RSUD Karangasem needs to create system in order to ensure the availability and completeness of the services statistical data needed. Eventually, WISN implementation in RSUD Karangasem is determined by the commitment of the hospital to make changes.
4. CONCLUSION

The outreach program in the form of WISN software application training in RSUD Karangasem has been well performed and effectively improved the participants’ knowledge and skill in analyzing the needs of the human resource by using WISN software.

5. SUGGESTION

A follow-up to the training and a technical guidance are needed in order to facilitate RSUD Karangasem in initiating the use of WISN software to assist the hospital’s human resource planning.

ACKNOWLEDGEMENT

The WISN software application training, as part of an outreach program, could be organized due to the financial support given by the Institute for Research and Community Service of Universitas Udayana. Abundance of gratitude is also conveyed to the staff of RSUD Karangasem for their participation in the training.

REFERENCES
DRAFTING THE SUBSTANCE MATERIALS OF THE REGIONAL REGULATION OF BADUNG REGENCY ON PUBLIC SERVICE

Ni Luh Gede Astariyani 1, Made Nurawati 2

1 Faculty of Law Udayana University
Jalan Pulau Bali No. 1
Denpasar, Bali, Indonesia
Email: astariyani99@yahoo.com
2 Faculty of Law Udayana University
Jalan Pulau Bali No. 1
Denpasar, Bali, Indonesia
Email: made_unud@yahoo.com

Abstract The Government of Badung Regency provides public services, both in the forms of services and goods, to its community as part of its duty in performing governance. In the implementation, such public services are regulated in regulation which is derived from the existence of policy in the delegation of authority. The regional regulation as such is containing what so called the substance materials. The substance materials of Regency/City Regional Regulation mean that such regulation contains typical substance materials that are not contained in other Laws and Regulation both in the local and central level. The formulations of legal norms in the Regional Regulation are conducted by using the single and pairs formulations. The targets that will be realized, the scope of regulation and drafting direction of Regional of Badung Regency on Public Services, among others: scope of public services, integrated service system, guidelines for the standrad services preparation, the proportion of community groups and categories in a tiered services and community participation in performing the service.

Keywords: Regional Regulations, the Public Service
1. INTRODUCTION

Product of the government organization is actually what so called public service. Such service is given to fulfill the rights of people both in civil and public services in the form of services and goods. Service basically involves the fulfillment of the rights based on service commitments attached to any person, either individually or in groups (organizations), and carried out universally, "the right to the service is universal in nature which applies to anyone who is concerned over such rights and by any organization whose duties also carry out the service."  

In relation to public complaints, the Regent of Badung has set Regent Regulation No. 50 of 2013 on Management Guidelines for Public Complaints in the Government of Badung Regency. These guidelines will become a reference for the complaint manager in managing and resolving public complaints. As for the people, they will have clarity in procedures and flows to deliver their complaints specifically related to maladministration. Article 344 paragraph (1) of Law No. 23 of 2014 on Regional Government provides that the Regional Government shall ensure the implementation of public services based on the Government Affairs which become the regional authority.

Article 3 of Minister of Home Affairs Regulation No. 80 of 2015 on the Establishment of Regional Legal Products states that regional legal products are in the forms of regulations as referred to in Article 2 letter (a) which consist of: Regional Regulation, Head of Regional Regulation, Joint Regulation of the Head of Region and People’s Legislative Council Regulation.

Article 5 of Law No. 25 of 2009 on Public Services (hereinafter referred to as the Public Service Law) is governing the basis authority on the establishment of a Regional Regulation. Legal matters on substance materials regulated under Article 8 are as follow:

1) The Implementation Organizer is obliged to organize public services in accordance with the purpose of the establishment.

2) The public service referred to in paragraph (1), at least shall include the following matters:
   a. implementation services;
   b. public complaints management;
   c. information management;
   d. Internal monitoring;
   e. Dissemination to society; and
   f. Consultation services.

3) The organizer and all parts of the implementation organizer are responsible for the inability, violations, and the failure of service delivery.

The above provisions are implemented in the Regional Regulation of Badung Regency No. 2 of 2008 on Government Affairs of Badung Regency. Based on Law No. 23 of 2014 and Law on Public Service Law, it is noted that Badung Regency has authority to regulate the substance materials in the form of Regional Regulation on Public Service. In accordance with the scope of identifying the problems as mentioned above, the purposes of the study on the drafting of the substance materials of the Regional Regulation of Badung Regency on public service are formulated as follows:

1. To get better understanding of the regulations on public services; and
2. To get better understanding of the target to be realized, the scope of the regulation, the range and the direction of the regulation in the Draft of Regulation of Badung Regency on Public Service.

This research conducts studies related to: the substance materials, Regional Regulations and public services. Understanding regarding the importance of the link between the forms and material substances constitute legal study in the field of Laws and Regulations. The link between the type and substance materials of these regulations is a series of legal norm validity which distinguishing one regional regulation to other regional regulation.

The main advantages in this research is the basic aspects of authority in the form of authority delegation to establish Regional Regulation which considering the division of authority at the central, provincial and regency level as the basis.

---

2. RESEARCH METHODOLOGY

In brief, the research groove is described in this below figure: This research is using normative legal research. In some types of research this study is also referred to as dogmatic research. In a normative legal research, primary, secondary and tertiary legal materials are used to examine the legal problems. Primary legal materials are consisted of Laws and Regulations while secondary legal materials are consisted of papers, books written by experts and tertiary legal materials are in the forms of legal dictionary and language dictionary.

3. RESULTS AND DISCUSSIONS

Services are given both in the form of private and public services to fulfill the rights of the society. This means that service basically involves the fulfillment of a right. Those are attached to everybody, both individually and in groups (organizations), and are done universally. As expressed by Moenir that "the right to the services is universal in nature, apply to anyone who is interested on the right, and by any organization whose duties also to carry out the services". The Government of Badung Regency in Bali continues to improve itself by increasing the human resources (HR) in order to improve public services. The Badung Regency’s Visions and Missions of 2016-2021 are strengthening the development in Badung based on Tri Hit Karana towards the Advanced, Peace And Prosperity Society, while the missions of Badung Regency Year 2016 – 2021 are:

1. Strengthening the harmony in social life in a tangle of diversity of customary, culture and Religion;
2. Strengthening the quality of public services by applying information and communication technology;
3. Strengthening the Governance by applying the principles of good governance and clean government;
4. Improving the implementation of family planning program (Keluarga Berencana) in the population management;
5. Strengthening the Micro, Small and Medium Enterprises (SMEs) as the pillar of economic democracy;
6. Creating a social life order which upholding law enforcement and human rights;
7. Improving the protection and management of natural resources and environment;
8. Strengthening regional competitiveness through quality improvement of human resources and regional infrastructure;
9. Strengthening the potential synergy of culture, agriculture and tourism in the broad sense.

Norm is a measurement or standard for a person to act and behave in society. Legal norm is one of the norms that exist in society. Legal norms can be established in writing or non writing by the authorized institution.

---


5 http://tentangpelayananpublik.blogspot.com/, accessed on 9 October 2014.
Referring to the Hierarchy of Norms from Hans Kelsen, the legal order is not a system of norms that only coordinated with each other, which stand parallel or equivalent, but a hierarchy of norms of different levels.

Hans Nawiasky, one student of Hans Kelsen developed his teacher’s theory on the hierarchy of norms related to state, namely: Staatsfundamentalnorm (State Fundamental Norms), Staatsgrundgesetz (Basic Rules of a State/a State Principle Rules), Formell Gesetz (“formal” Laws) and the Verordnung & Autonome Satzung (Subordinate and Autonomous Regulation). The theoretical framework of a hierarchy of Laws and Regulations refers to the hierarchy of norms theory by Hans Kelsen which can be mentioned as follows:

1. The law regulates its own establishment;
2. A norm is valid because it is made in the manner prescribed by other norms;
3. The relationship between norms can be expressed as the super and sub-ordinated relationships in an allegory on space;
4. Norms that determine the establishment of other norms are the higher norms, while the established norms as such are the lower norms;
5. Legal order is not a system of norms that only coordinated with each other, which stand parallel or equivalent, but a hierarchy of norms of different levels;
6. The unity of these norms are drafted by the fact that the establishment of a lower norm is determined by the higher norms, whose establishment is determined by the another higher norm, and this level is ended by the highest norm which is the basic norm that constitutes the main reason of validity of the whole legal system that forms a unity.

Based on the above theory on hierarchy of norms by Hans Kelsen, it is understood that the validity of a legal norm is obtained if the establishment is determined by the higher norms where such establishment includes the how to establish and the substance of legal norms. Thus, when a norm is established based on the higher norm, essentially such lower legal norm is implementing the higher legal norm. Authentically, the definition of the substance materials of Laws and Regulations is stipulated in Article 1 point 13 and related to the principle of the establishment of Laws and Regulations which is stated in Article 5 letter c of Law No. 12 of 2011. The term of "substance materials of Laws and Regulations" was introduced by A. Hamid S. Attamimi. He interpreted it as a typical substance materials of Laws (translation from Thorbecke’s phrase "het eigenaardig onderwerp der wet"), which means a typical regulatory substance that is only and solely contained in the Laws and therefore becomes the substance of Laws. Article 1 number 13 of Law No. 12 of 2011 defines substance materials of the Laws and Regulation as materials contained in Laws and Regulations according to the type, function and hierarchy of Laws.

Regulations on the substance materials of the types of Laws and Regulations are spreading in several articles both in single and pairs norms. Since the services are given to fulfill the rights of societies both in civil and public services therefore services are essentially related to the fulfillment of rights. Service basically involves the fulfillment of the rights attached to any person, either individually or in groups (organizations), and carried out universally. As expressed by Moenir that "the right to the services is universal in nature, apply to anyone who is interested on the right, and by any organization whose duties also to carry out the services".7

The models of legal norms formulation in the Regional Regulation of Badung Regency No. 4 of 2015 are as follow:

1. Formulation of a single norm: legal norm that stands alone without being followed by other legal norms thus the substance is a command legal norm.

<table>
<thead>
<tr>
<th>CHAPTER III FACILITATOR AND PERSON IN CHARGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Article 7</td>
</tr>
<tr>
<td>(1) Regent is the facilitator of the Implementation on Public Service in the Region.</td>
</tr>
<tr>
<td>(2) Duties of the facilitator referred to in paragraph (1) shall include:</td>
</tr>
<tr>
<td>a. conduct training;</td>
</tr>
<tr>
<td>b. supervision; and</td>
</tr>
<tr>
<td>c. evaluation of the implementation of the duties of person in charge</td>
</tr>
</tbody>
</table>

2. Legal norms in pairs
   a. Primary legal norms: which contain provisions on how to act
      For instance: Do not take other people’s goods.
   b. Secondary legal norms: which contain countermeasures procedures.

---

For instance: Taking other people’s goods be sanctioned to 15 years imprisonment.

c. The combination of primary and secondary legal norms
For instance:

CHAPTER V
ORGANIZER COOPERATION

Article 10

(2) In the event that the Organizer who has the authority and duty on Public Service which cannot be conducted alone due to limited resources and/or in a state of emergency the Organizer may request

IV. CONCLUSION

Norm is a measurement or standard for a person to act and behave in society. Legal norm is one of the norms that exist in society. Legal norms can be established in writing or non-writing by the authorized institutions. The term of substance materials of the Laws and Regulations was introduced by Addul Hamid Saleh Attamimi as a substitute of the Dutch words “het onderwerp” in Thorbecke’s expression of “het eigenaardig onderwerp der wet”. Furthermore, such term defines as typical substance materials of Laws which is typical regulatory materials which only and solely contained in the specific Laws and Regulations therefore are not contained in other Laws and Regulations. If a substance material is contained in a Regional Regulation of the Regency/City it means such substance material is a typical material contained only in such Regional Regulation and not in other Laws and Regulations nor in the Regional Regulations or at the central Laws and Regulations. Article 1 number 13 of Law No. 12 of 2011 defines substance materials of the Laws and Regulation as materials contained in Laws and Regulations according to the type, function and hierarchy of Laws. There are two models of legal norms formulation in the Regional Regulation of Badung Regency No. 4 of 2015 namely: single norms and legal norms in pairs.

V. ACKNOWLEDGEMENT

Through this opportunity we would like to express our gratitude to LPPM of University of Udayana due to its PNBP2016 funds this research was conducted successfully. In addition to that, our gratitude also expressed to the Regional Government of Badung Regency and the research team of the drafting the substance materials of the Regional Regulation of Badung Regency on Public Service.

REFERENCES

THE DYNAMIC OF SHIVA-SISYA (Patron Client) RELATIONSHIPS WITHIN HINDU’S PRACTICE IN DENPASAR CITY

A.A. Ngurah Anom Kumbara¹), A.A Sagung Kartika Dewi²)

Email: anom_kumbara@unud.co.id

Abstract Modernization and globalization have spread the ideology of capitalism and materialistic rationalism throughout the world. It has created transformation not only in the socio-cultural and economic aspects, but also in religion practice. One of the Hindu’s practice phenomenon that prevails nowadays in Denpasar is a certain dynastic lawsuit against shiva-sisya relationship (patron-client), which became a tradition in Hindu’s practice in Bali. The purpose of this study is to understand and explain the background of the shifting in shiva-sisya (patron client) relationship and the implications of this shift within Hindu’s practice or religiosity in Denpasar city. To answer the purpose of this study cultural studies approach was used with qualitative analysis. Techniques for collecting data were through in-depth interviews, observations and analysis of the related documents. This study used theories: Patron-Client by James Scott, Structuration by Giddens and Modernization/social change of Marx. Based on the analysis of the collected data, this study has found that the underlying shift in the relationship of shiva-sisya (patron-client) within Hindu’s practice in Denpasar city was the appearance of the religious power decentralization, the strengthening of the market ideology within Hindu’s practice and structured social relations. The implications of that shift, which happen to be the religion privacy and the emergence of Hindu’s internal friction in religious practice in Denpasar city.

Keywords: Shiva-sisya (patron-client) relationships, modernity, religious practice, market ideology.

1. INTRODUCTION
Modernization and globalization that spread the ideology of capitalism and materialistic rationalism throughout the world have given rise not only in the transformation of socio-cultural and economic aspects, but also in diversity. One Hindu religious phenomenon that prevails today in Denpasar is a certain dynastic lawsuit against Shiva-sisya relationship (patron-client), which has a tradition established in the diversity of Hindus in Bali. The shift and or changes in the deep-rooted pattern of patron-client relationships of Siwa-sisya, of course has the potential to bring competition and even conflict among interest groups. If the condition of this conflict appears widely, it certainly can cause disharmony to both inter-relationships between sulinggih and sisya, which undoubtedly can in turn disrupt the religiosity and religious practices of Hindus itself.

The claim against the hegemonic tradition of griya (padanda) in religious practices of Hindu in Bali did appear around the 1920s together with the strengthening of soroh based Hindu religious movement in Bali (Agung, 1983; Triguna, 1997). Polemics about the status of the priesthood emerged as sulinggihs outside padandas (brahmanawangsa) less gain sympathy from traditional Hindu society, as sulinggih of Pasek clan, pande, and bhujangga wensnawa.

Discourse manusapada and sarwa sadhaka that continue inflamed by these interest groups to gain authority and an equal status with pedanda finally began to get widespread response of Hindus in Bali, including in the city of Denpasar. Some sulinggihs of groups outside brahmanawangsa began to be accepted by society, because the sulinggihs are offering a new more egalitarian relationship in the context of religiosity, such as holding mass ceremonies at reasonable cost, simplification of offerings, and so forth.

The shift or change in the pattern of siwa-sisya patron-client relationships which has become a tradition has certainly become an issue that is very interesting to study scientifically. In connection with the issue, the purpose of this research is to understand and explain the reasons underlying the shifting of Shiva-sisya relationship (patron-client) and its implications in religiosity of Hindu people in Denpasar.

2. RESEARCH METHOD

This study was designed in the form of qualitative research using cultural studies approach. The data were collected by observation, interview and document study. The data were then analyzed using three interconnected stages, namely data reduction, data presentation, and drawing conclusions / verification (Milles and Harbermen, 1987: 364). Theoretical basis to analyze the research problem rests on the Patron-Client theory of James Scott, Anthony Giddens Structuration theory, and Modernization theory / social change from Marx.

3. RESULT AND DISCUSSION

Religious Power Decentralisation

Religiosity of Hindu followers in Denpasar are generally based on the ideology of ritualism (karma kandha). This ideology is characterized by a more dominant aspect of ritual (acara) in the implementation of the teachings of Hinduism, compared to aspects of philosophy (tattwa) and ethical (susila). Phalgunadi (2010: 16) states that the doctrine of karma kandha is a teaching that is optimistic with the basic principles, that is, when the ritual performed by the correct rules, then the whole purpose of life will be achieved. Explanation of the Vedas, the Brahmins, and Uttar Mimamsa about ritualism asserted the ritual should be carried out with full confidence and sincerity to obtain the grace of God.

Phenomenologically, Hindus in Denpasar tended to perform religious rituals in accordance with the tradition without questioning the truth (Bhs. Bali: mula keto). It is characterized by a major emphasis on the procedure (upacara) and the means of offerings (upakara), rather than the meaning of the rituals. Instead Hindus often do not understand the meaning and significance of the ceremony that are implemented, including puja or mantra to deliver offerings. Therefore, the master of upacara has an important position and authority to deliver an offering of Hindus to be admitted by the gods.

Such a ritual pattern causes the leader of the ceremony become dominant actors and the centralization of religious rituals in ceremonial leaders, both at the level ekajati (pamangku) and dwijati (sulinggih). It is legitimized in term of textuality that implementation of yadnya requires three main elements of the so-called Tri Manggalaning Yadnya, namely (1) sang Yajamana or sang Adruewe Yadnya (‘the owner or organizer of yadnya’), (2) sang Sadhaka (‘leader or pamuput of ceremony’) and (3) Sang Tapini (‘the makers of infrastructure of ceremonies or offerings’).

Traditionally, griya generally inherited knowledge and skills needed for the implementation of the Hindu ritual in Bali, because the Hindu religious texts (lontar), especially regarding the procedure and the means of ceremonies are stored in griyas. Instead, the general public rarely have or read them, so that when people want to conduct any religious ceremony...
then automatically they have to ask for directions (nunasang) to griya. Thus, griya positioned itself as the only agency that has the power in the implementation of Hindu religious ceremonies. Here, the relationship between griya and the disciples have traditionally been institutionalized to become Shivasisy relationship (patron-client).

With the capacity of the agency that is owned, griya managed to affirm the religious ideology of ritualism that seemed naturalized in the social system through practical activity. This is in line with the opinion of Giddens (in Ritzer and Goodman, 2005: 508) that the activity is generated through social practices that repetitive in structure and created awareness. In and through the activity, the agents produce the conditions that would allow for these activities. In this case, griya as actors and agents actively create a variety of activities for self-expression and perpetuate religious power. It means that the position of griya as Shiva becomes a necessity when griya traditionally (hereditary) is able to maintain the capacity of the agency that is owned in religious rituals of Hindu (sisya).

But along with a more open access to religious education and Hindu religiosity then the shifts of relationship occurs. The birth of formal Hindu educational institutions, such as Pendidikan Guru Agama Hindu (Hinduism Teacher Education), Akademi Pendidikan Guru Agama Hindu (Academy of Hinduism Teacher Education), and Institut Hindu Dharma (Hindu Dharma Institute) Denpasar have opened the tap of religious knowledge to all Hindus (Sudharta & Surpha, 2006: 43). With the dissemination of Hinduism teachings, both formal and informal, the religious authority that had previously been griya domination began spreading to other institutions.

Hindu religious educational institution provides the widest possible opportunity to study the substance of the Hindu religion formally, structurally, and democratically. As a result, the dominant institution no longer able to maintain homogeneity of the structure of knowledge and understanding, including the appreciation of religious teachings. The general pattern of science, which is based on rationalism and empiricism also leads to the emergence of resistance to traditional values that are contrary to the principles of rationality. Holy book-based Hindu Education fosters a tendency in Hindu followers to customize the religious behavior with patterns that are better suited to the scriptures, not only fixated on traditional religion.

It asserts that the Hindu religious educational institutions have taken most of the roles of traditional religious institutions (griya) within the signification and dissemination of the teachings of Hinduism. Previously religious texts were only dominated by griya with ajiwera discourse, the Hindu educational institutions have opened the texts and spread them to the Hindu followers. It is characterized by the emergence of ‘new’ Hinduism elites born from the womb of formal education. In fact, most of the elites fall within the formal institutional structure of Hindu religion, namely Parisada Hindu Dharma Indonesia.

Within this framework, modernity is understood by the functional-structuralism as a structural differentiation (Lash, 2004: 207) to get space to expand its influence in the religiosity of Hindu people in Denpasar. The central religious authority does not belong to griya anymore as affirmed by the traditional Hindu followers, but also actors and other religious institutions. With the growing differentiation of religious centers, then the Hindu followers have increasingly diverse religious reference to determine the choice in their religiosity.

The religious knowledge especially ritual was previously centered only on griya, but later the Hindus acquire knowledge from the outside griya, either through religious books, religious official institutions and religious elites. Moreover, many Hindus coming from non-brahmanawangsa also started to inaugurate themselves into sulinggih. Armed with the ability and authority, the sulinggihs are successful in establishing centers of new religious power and simultaneously deconstruct the religious authority that had previously only belonged to griya (brahmanawangsa).

Observing the above description it is understood that one reason for the shift in the relationship of Shiva-sisy (patron-client) within Hindu followers in Denpasar is the decentralization of religious authority. It is characterized by the emergence of new power knots, such as the Hindu religious educational institutions, formal institutions of Hindu religion, Hindu religious elites, and non-brahmanawangsa sulinggih. In fact, Hindu followers themselves have also such power because they can learn and interpret the faith by exploring the sources of religious knowledge that are increasingly open to the public sphere. These conditions can then weaken the traditional ties of Hindu followers (sisya) to griya (Shiva) because of their religious needs can be met by other religious institutions.

The strengthening of market ideology

Decentralization of religious power is not separated from the more open access to religious knowledge and religiosity. This forms the typology of rational society which is in line with the constructs of
modern culture that stands on principles of reason, subject, identity, ego, totality, the absolute ideas, linear progression, objectivity, autonomy, emancipation, and the binary opposition (Haryono, 2005 : 35). According to Berger (1994: 24), modernity is defined as pluralization of values, norms, meanings and symbols that lead to the segmentation of culture and diversity of outlook on life. In the context of Hindu religiosity in Bali, the shift of social relationships occur through three stages, namely (1) the entry of market into the farmer community, (2) the integration of markets, and (3) expansion of the market. The market emerged as a force in building everyday life by moving the boundaries of traditional ties and following the logic of the market (Abdullah, 2006; Kumbara, 2012). At the market society various capitals are exchanged in an open system so that each individual has the freedom to make their choice. Including when the choices are shifting from traditional norms that have been prevailing in their religiosity.

One form of decentralization of power is the birth of the religious clergy or sulinggih of various clans (soroh) as centers of new religious power. Inherent to their position as sulinggih then they also have the capacity of agency to be empowered in the traditional religious communities, especially in the construction of ritualism ideology and renewal of religiously as committed by a nonbrahmana dynasty, as follows.

Ida Pandita Dukuh Acarya Daksa domiciled in Griya Padukuhan Samiaga, Banjar Semaga - Penatih can be used as an example where since the inaugurate to be a diksa in 2004, Ida Dukuh (nick name) not only carry out the functions of a clergy, but is also actively involved in community development Hindu followers through dharma discourse which is often aired by local and national television.

In addition, movements by sulinggih from pasek clan that voiced their struggle through the organization of Maha Gotra Pasek Sanak Sapta Rsi (MGPSSR) based in Jalan Cekomaria, Peguyangan, North Denpasar show an interesting fact. Soroh based organization seems to be very concerned with the implementation of various ceremonies which are thought to provide a solution to the problem of Hindu followers so far. Ranging from the provision crematorium "Santayana" which is open for all Hindu followers to the mass ceremony, like atma wedana (sanctification of atman / spirit) and mapandes (tooth filling ceremony), which are centered in the office of the secretariat. Whereas Balinese tradition inherited soroh systems generally have ritual provisions that can only be done in a soroh and can not be followed by other soroh. Nevertheless, Maha Gotra Pasek Sanak Sapta Rsi (MGPSSR) seeks to expand the culture by inviting the public to attend the mass ceremony held. To disseminate the group ideology and struggle, even this group does not hesitate to take modern ways to promote their activities, for example through TV broadcasts, local newspapers, billboards, website and internet.

These facts imply the strengthening of market ideology that sulinggih had constructed himself like a commodity. It is relevant to Marxist ideas about the commodification of culture as a social process that puts all cultural objects as a commodity, namely the existence of which has an exchange value and meaning that they are sold to the market. In the context of commodification, the value is a factor that exist together in the exchange relationship. Commodification comes from the desire of consumers, rather than on the concrete utility of a product. It is the Consumers who can determine the products to be consumed because of their ability to pay (Lash, 2004: 54-59).

In the sphere of production (supply), the value of a sulinggih for example is produced through the process of diksa or dwijati. According to the Hindu religious system in Bali, the process of diksa gives cultural legitimacy for people in their duties and functions to provide religious services, such as maput ('lead') religious ceremonies. Meanwhile, to produce the use value then the sulinggih make efforts to increase the self bargaining power. Furthermore, that is the value and usefulness exchanged in the market mechanism. In this case, Shiva no longer be interpreted in the context of patron-client as generic reality that is taken for granted, but differentially constructed through the ritual market as a space of the exchangeability of various capital. Through rational considerations – cheaper price of offerings and customer satisfaction - people can choose other clan sulinggih (soroh) who is in fact not Shiva of the people concerned.

Social Relationship Structuration

Social relations between the griya (Siwa) and Hindu followers (sisya) in traditional Balinese social system form patron-client bonds. One of the triggers of the emergence of patron-client ties can be considered from the view of Scott (1993: 7-8) that the patron-client relationship is an exchange relationship between two roles that can be expressed specifically as a instrumental bond of friendship That is to say, an individual with higher (patron) socio-economic status uses his influence and resources to provide protection and benefits for someone with a lower status (the client). Furthermore, Scott (1983: 3-6) states that this
relationship occurred in some pre-capitalist farming communities that spawned "subsistence ethic", which is the bond of instrumental friendship for the exchange relationship.

In his capacity as a traditional Hindu religious power center in Bali, generally griya (Shiva) has the power to control the social relations with the people (sisya) especially in sosio-religious relation. This relationship is generally constructed by genealogical, historical, psychological, and religious-mystical bondings. In each of these relationships there are norms adhered together by every institution involved and naturalized into the system of patron-client. For example, sisya do not mind to help the various activities conducted in griya ceremony, also including taking the economical work as working the fields (nyakab) and reap the crop. On the sisya loyalty, generally the griya give the term "sisya druwe" and received more attention than other sistyas. Conversely, griya also has an obligation to provide protection to the sistya religiously, such as religious rites (muput), even in other forms of protection, such as providing the raw materials to meet the needs of everyday life of sistya.

Most of these relationships still exist and survive until now, but with a different pattern of relations. One of the most felt effects of modernity in the changing of relationship patterns is the structuration of social relations. In this case, griya as the nucleus core structure determining the pattern of relations with sistya eventually shifted its position as parts (substructure) of the differential social structure. Therefore, griya does not fully have privileges in relation to sistya on different social relations.

The process of rationalization referred is that the relations traditionally built began to be developed into more functional relationships in different spheres of praxis life. As stated by Sutedja (interview July 28, 2016) in order to maintain good relations with sistya, then griya should be able to maintain decorum association with the principle of mutual respect. "We could not be respected by sistya, if we are not able to respect them", he said. Structuration of social relations based on rational reasons show the shift from traditional to modern values.

Basically, social relations can not be separated from the system of values prevailing in society. Therefore, the inclusion of modern values in a variety of social relations become an inevitable necessity. Modernization is a process of cultural differentiation and cultural autonomy, causing massive social change, and the pluralization of values, norms, meanings and symbols that lead to the segmentation of the culture and diversity of outlook on life (Habermas, 2004; Berger, 1994). Segmentation of culture and diversity of this view of life gave birth to the acceptance of diverse patterns of social relationships, including the relationship between Shiva and sistya. These conditions encourage griya to make structuration of social relations by adapting modern values. The emergence of new social classes based on proprietary economic capital has built a psychic structure that the social relations are also involved within the battle of economic capital in contestantive framework.

The emergence of new griya especially from the non-brahmanawangsa has the potential to build new relationships with people who originally became sistya of a griya. With these conditions, the position of griya as a traditional religious institution gets a new challenge of similar institutions in fostering relationship with sistya. Moreover sistya now have more choices in determining religious services based on the principles of rationality and economics.

Structuration of social relations indicates sociocultural symptoms that social relations between Siwa and sistya no longer take place in one direction, but had differentiated into a variety of different structures. Griya and sistya as social actors are involved in various social structures that create different patterns of social relations. In this context, not only Hindu followers (sisya) who make the rationalization of measures in conjunction with griya (Shiva), but also the griya actively builds social relations within the scope of the wider social structure. This condition then leads to internal friction and even conflict between griya in fighting for sistya (capital) as clients in different time and space.

4. CONCLUSION

Based on the above discussion it can be concluded that the main factor underlying the shifting Shiva-sistya (patron-client) relationship within religiously of Hindu followers in Denpasar, namely (a) the decentralization of religious authority which weakens the position of Shiva as the only center of religious power of Hindu followers, (b) the strengthening of market ideology as the existence of sulinggh has been constructed by the market mechanism as a commodity ideology in the socio-religious aspects in which consumers have more power in choosing, and (c) the occurrence of structuration of social relations because the structural differentiation build knots of new social relations more open and dynamic in the context of priesthood. The shift then leads to the privatization of religion, the emergence of internal frictions between Hindu followers and contestation between grijias to fight for various material resources, as a result of religious rituals market mechanisms that are increasingly competitive.
To prevent internal conflicts among Hindu followers it is advisable to Hindu religious institutions to provide a deeper understanding for Hindu followers associated with the position, authority, and priesthood function (sulinggih) so that the problem of priesthood would not cause frictions or internal conflicts among Hindu followers that may become counter productive.

To the Hindu followers in Denpasar are suggested that understanding the religion not only in the aspect of textuality (philosophical-religious), but also in the aspect of contextuality (sosiohistorical) that have a thorough understanding and a solid review of aspects of Hindu religion that are indeed closely related to the local culture.

REFERENCES

Abstract This study aims to find out and analyze the Balinese language preservation model by Balinese people, especially the young generation in tourism destinations, namely Sanur, Kuta, Ubud, Tanah Lot and Lovina. The research focuses on the following: 1) the patterns of usage of the language, 2) attitude of the younger generation towards Balinese language and 3) system of inheritance of mother tongue on those study sites. Data was obtained through observation and distribution of questionnaires, along with interview and note-taking techniques. Research samples are children and adolescents born in Bali and speak Balinese as their first language, and quota technique is applied to set the number of members for each group, i.e. 25 people. The data was analyzed using the theory of language choice and the theory of language change. The results show that the younger generation have positive attitude towards their native language, i.e. Balinese, and they still use it in all domains, especially within families and neighborhoods. The system of Balinese language inheritance occurred in both formal and informal ways. The formal way is through a medium to reinforce Balinese language as an obligatory lesson taught from elementary to high schools/vocational schools, publishing Regional Legislation implemented in a Decree and reflected in the curriculum. The informal way is through Balinese language revitalization: Balinese language succession to the next generation, Balinese language development by means of conducting research, seminars & congress. The development is aligned with the progress of science and technology, the utilization of Balinese language by using it as an inter-ethnic communication medium in everyday life and cultural activities, as well as the utilization of Balinese language on print media, i.e. Bali Post in columns named Orti Bali and Mediaswari. 

Keywords: Balinese language, young generation, cultural diversity, international destination.
1. Introduction

Balinese language is one of the languages spoken by Balinese people as their mother tongue and also one of the elements in Balinese culture. Balinese language is categorized as a secure language because it's spoken by more than two million people, holds strong written tradition as well as role in supporting regional culture (Alwi, 2001). As time goes by and various international tourism destinations grow in Bali, local people around the destinations are expected to be able to speak foreign languages, particularly English. These people, especially the younger generation, tend to grow as bilingual and even multilingual. A question of how the young generation can preserve their mother tongue arise in regards with this situation. Therefore, a study about resistance level of Balinese language as a mother tongue needs to be conducted in order to identify a resistance mode that can align Balinese language cultivation and development with the existing language policies. In order to perform appropriate cultivation and development, an understanding of current condition of this language in Bali must be gained, including the changes that take place particularly in the international tourism destinations. Considering the aforementioned background, this study aims at analyzing the following: 1) language use patterns, 2) young generation attitude towards Balinese language, and 3) first language inheritance system at the study sites.

2. Research Methodology

This study uses verbal data and objects reviewed as primary data in the form of words, sentences, or discourses uttered among Balinese young generation within families, neighborhoods, educational and religious institutions. Verbal data obtained from the respondents contains social life elements of the Balinese young generation, which then transcribed into texts to be analyzed. The secondary data of this study is listed as the following: a) sociolinguistic survey results and b) information regarding language, culture, and tradition of Balinese people. Places that are often visited by tourists were selected for conducting this study and heterogeneous demography was taken into account, such as Kuta and Sanur, as well as homogenous location like Ubud. The respondents are 75 Balinese youth. That number represents 58% students, 30% university students, and 12% tourism workers. The data was collected using participation observation method and in-depth interview with guidance and questionnaire. The data was then analyzed quantitatively and qualitatively.

3. Results and Discussion

3.1. Results

![Diagram 1. Language Options in various domains](image)

3.2. Discussion

1) Language Options of Young Generation at Tourism Destinations in Bali

The results from the first-year study show that the young generation in Kuta, Sanur, and Ubud uses BI (Bahasa Indonesia)-BB (Bahasa Bali), and they stated that they acquired BI at home. They can also speak BI-BB and use it in daily communication with their families, as well as in religious and neighborhood contexts.

In terms of cumulative aspect, the young generation in tourism destinations like Kuta, Sanur, and Ubud use BB within their families, religious environment and neighborhoods. The percentage of BB use is 73.8% (the highest), while Indonesian language (BI) is 20.7%, and 5.5% for the use of BB and BI. The same thing can be said of their language use with their families. The percentage of BB use is 70.8%, BI is 23.1%, BB and BI is 6.1%. Meanwhile, the use of BB within neighborhoods is 60.5%, BI is 27.2%, and BB and BI is 12.3%. In religious environment, the use of BB is 82.7%, BI is 14.2%, and BB and BI is 3.1% (Diagram 1).

2) The Attitude of Balinese Young Generation Towards Balinese Language

The attitude of young generation towards Balinese language is related to their cognitive, affective, and conative aspects. They were given 10 questions in order to get their responses on the three aspects mentioned above.

(1) Cognitive Aspect Of Language Attitude

Triandis (Suhardi, 1996:23) states that cognitive component as a general idea is generally in the form of specific categories used by humans to
think. These categories are obtained as a result of the conclusion of consistency in response to various stimuli. Mann (in Azwar, 2008: 24) explains that the cognitive component contains perceptions, beliefs, and stereotypes of the individual about something. The results show that the percentage of respondents who strongly agree and agree is dominant in response to the statement that BB is a beautiful and melodious language. 95% of the respondents stated that they agree with the statement that Balinese language is a cultural bearer. This high percentage can be interpreted as their recognition of the Balinese language as not only a medium of cultural development, the path for culture successor and an inventory of cultural features, but also as an important factor in shaping cultural identity and social identity, including ethnic identity of the public members. Based on this, young people using BB in everyday communication – which is also based on the awareness of language norms that encourages people to use their language carefully and politely – is a factor that largely influences the actions, i.e. the activities of using the language (language use) (Garvin and Mathiot (1968)). So is the case with the younger generation. The consciousness that they bear is the positive attitude of the Balinese young generation to preserve the Balinese language.

(2) Affective Aspects Of Language Attitude

In regards with the results related to the affective component, 90% of the respondents answered that they are proud of their abilities to speak Balinese language and stated that they were delighted when people speak in Balinese to them. This indicates a positive attitude of the younger generation against BB. This condition is supported by a statement from those who can speak Balinese and are still able to use it to communicate. The phenomenon of the use of BB by the younger generation can be viewed as something prospective for preserving the Balinese language in tourism destinations. According to Azwar (2008: 26), it is languages pride that encourages people to develop the language and use it as a symbol of identity and unity. Balinese language is a marker of ethnic identity and culture bearers of the highly valuable Balinese culture, which then enables the shaping of positive affective attitude.

(3) Aspects of Conative Language Attitude

The results of the analysis of the related conative aspects show a tendency for the young generation to agree and strongly agree on the efforts to construct and develop the Balinese language. There is only approximately 1.2% of the respondents that disagreed with the statement that Balinese language needs to be constantly developed (e.g. adding new words). In their opinion, it is not necessary to put special efforts in this case; just keep the Balinese language as what it is currently. Most of the younger generation agree on the importance of teaching BB in schools. A small proportion (3.7%) of the young people stated that it is not necessary to teach BB in schools. It is understandable because the level of difficulty in BB lessons is quite high. However, the younger generation generally responds positively to the efforts in preserving and developing Balinese language in the tourism destinations. In general, it was shown that Balinese youth has positive attitude towards the enhancement and development efforts of language Balinese language in terms of behavior levels study, considering that the percentage of their positive answers is quite high.

3). Language Inheritance System

Language is the perspective and mindset of its speakers. Abolishing a language is like erasing human's mindset. Therefore, Koentjaraningrat (1985) classifies language as one of the main aspects of culture. We can study the knowledge of environment management, survival, medication, astronomy, and other branches of science merely by studying the language spoken by a nation. Knowledge is passed down to generations in the form of writings and speech. In regards with inheritance of language, the role of parents is very central. Parents are the links for regional language "inheritance" to their children. If their children do not use their regional language, then most likely their offspring will not speak that language. The beginning of a language extinction is when that certain language is being used less each day and the number of its speakers constantly diminishes.

Language is a tool to develop culture, a path to inherit culture, and an inventory of cultural traits. Therefore, language is also an important factor in shaping the cultural identity and social identity, so ethnic identity and members of the public are included in it. There are two important factors to determine the cultural value of a bilingual, i.e. the resulting value of cultural contact and specific social environment and family environment that shape the type of bilingual experience. There are several cases that can possibly happen in terms of language and culture. These cases are as follows, 1) one will use their language at home, and use another language outside the home or in the community; 2) one will use two languages at home and one of them is used in the community; 3) one will use two languages at home and both are also used outside/in the community; and 4) one will use two
languages at home, but both are not used outside/in the community.

Balinese language is one of the regional languages in Indonesia, which is spoken by most of the population of Bali (Balinese ethnic) as the language for daily conversation (communication devices) in households, customs meetings, in the events of marriages, deaths, and other daily activities. Balinese language is used along with the growth and development of the culture of Bali. In addition, the Balinese language is also recognized by the government as the main language in classroom instruction and taught formally in schools at the beginning of lessons in earlier grades. This is reflected in the teaching of Balinese language at schools as local content subject at elementary, junior high, and senior high schools/vocational schools in Bali. This is an objective circumstances showing that Balinese language holds an important role as a tool for communication in Bali, and it needs to be preserved and its existence maintained today and in the future. Balinese language has to be preserved as a part of a mutual will to reinforce "Ajeg Bali", to assume a role in character building and character values in Balinese traditional songs, Balinese folklores, Balinese proverbs, and Balinese language levels being taught at schools.

Based on the results of the research on the Balinese language inheritance system, it was found that the Balinese language has been inherited naturally to the younger generation of Bali, both formally and non-formally.

a) Formal Preservation

The Government has conducted a variety of measures, such as requiring Balinese language teaching at every level of education, i.e. elementary and high schools, by incorporating it into the local content curriculum. This establishment stated in Decree No. 22/I 19C/KEP/I 94 by the Head of the Bali Province Regional Office of the Ministry of National Education. The decree confirms that it is obligatory to teach Balinese language in elementary and high schools. It is an implementation of Regional Regulation Level 1 Bali No. 3 Year 1992 regarding the Balinese language, alphabet, and literature. This decree is a real effort of the government in preserving Balinese culture through education. Education is one of the most appropriate ways to preserve and develop the Balinese language, alphabet, and literature as well as other formal and informal institutions. The younger generation will receive education and instructions provided by competent educators at schools. By providing intensive exercises, students can improve their abilities to understand, speak, and write the Balinese language in accordance with the prevailing rules.

The realization of the government’s decision about Balinese language teaching is reflected clearly in the local content curriculum. Balinese language is listed as one of the subjects in the local content curriculum. Balinese language lessons are very important and hold a strategic role in the preservation of Balinese culture and language, and in the preservation of national culture. Therefore, the quality of Balinese language teaching will tremendously affect Balinese language learning outcomes. This is drawn from the opinion (Sumardi, 2000:1) that the quality of Indonesian language teaching strongly influences the quality of national education and the nation's unity. Additionally, the quality of Indonesian language teaching is strongly influenced by the quality of lessons found in the current Indonesian language learning books. Hence, this aligns with the statement that the quality of Balinese language teaching is influenced by the quality of lessons found in the current Balinese language learning books.

In Bali, the regional legislation has been ratified and Balinese language program development activities have also been running. The details are as follows:

1) Regional Government of Bali Level 1 has issued Regional Regulation No. 3 Year 1992 on Balinese Language, Alphabet and Literature (Regional Gazette of the Bali Province Level 1 Year 1992 No. 385 Serial D No. 3799).

2) The Governor has also formed a Development Agency for Balinese Language, Alphabet and Literature supported by Decree Number 179 Year 1995 to accommodate activities related to the Balinese language, the alphabet and literature.

3) Coaching activities throughout regencies and municipalities in Bali have been conducted as a follow-up development program.

4) As for the preservation of Balinese alphabet, the Governor of Bali has issued a circular letter No. 01/1995 to invite the entire community of Bali and urge all parties to have the Balinese alphabet written under the Latin writings on the signboards of government and private institutions. Moreover, it is encouraged to have names of hotels, restaurants, street names, bale banjar (village gathering hall), temples, tourism objects, and other important places all over Bali written in Balinese and Latin.

b) Informal Preservation
Informal preservation is also a conventional preservation, i.e. a preservation performed by Balinese language speech community in order to maintain and preserve the language. As for the conventional preservation, it can be done by way of protection, development and utilization of Balinese language.

(a) Protecting Balinese Language

Balinese language preservation includes saving or revitalizing BB by passing it down to the next generation, from parents in families to other parties in religious community and neighborhood. This is shown by the parents of the younger generation in three study sites, in which the parents use Balinese with their children, and the high use of Balinese language in every life domain.

(b) Balinese Language Development

Preservation includes the development of Balinese language and is carried out through planned research, linguistics seminars and regional language congresses. Adaptation is also included within the development of Balinese language, i.e., the use and development of Balinese language in alignment with the advancement of technology. For example, an application named Tamiang has been created. The word Tamiang or Tameng means a device to repulse weapons and a means of self-protection. In the context of Balinese language preservation through adaptation, the tamiang application has been made to "deflect" the progress of time and technological advances that might "eliminate" the Balinese language and alphabet as well as protect the Balinese alphabet from "extinction" as a result of technological advances.

(c) Preservation by Utilizing Balinese Language

Preservation through utilization is done by using Balinese language in accordance with its function as a cultural element. Speakers of Balinese Language use it as an inter-ethnic communication tool. Balinese language is specifically used in certain domains, such as families, relatives, and arts. Balinese language speakers also have their own, separate domains which automatically has improved the function of the language. It can be seen from the emergence of informal organizations in "sekaha" (groups) such as sekaha gong (traditional music groups), sekaha igel (traditional dance groups), sekaha tajen (cock-fighting groups), and sekaha mancing (fishing groups). Members of the sekahas are Balinese language speakers who share common interest and ethnical identity sense. They use Balinese language in their daily interaction. The Balinese language speakers unconsciously have developed the functional status of the Balinese language as an element of culture and its utilization in cultural activities. Aside from the development, improving the quality of language use remains a task for all Balinese language speakers (Malini: 2011).

Other efforts by scientists to ensure the existence of Balinese language is the utilization of Balinese language in print media in Bali, i.e. the Bali Post with its column named Bali Orti and Bali Pos with its column Mediaswari. Balinese language utilization in the print media columns in Bali is an attempt to preserve Balinese language in the midst of globalization, which decreases the cultural values of Balinese people.

4. CONCLUSION

Balinese language resistance is shown as the results of this study, in which it is used mostly within families, religious communities, and neighborhoods in heterogeneous (Kuta and Sanur) and homogenous areas (Ubud). Balinese language use in every form of communication is based on language pride and awareness of language norms, because BI-BB is a symbol of identity and unity of Balinese ethnic community. In regards with the cognitive, affective and conative language attitudes, the younger generation seems to be showing positive trend. It is indicated by the understanding that the Balinese language is a marker for ethnic identity and the bearer of monumental Balinese culture. This positive attitude is the underlying principle that must be held in language preservation efforts. Balinese language resistance model occurs through formal and informal ways. The formal way is a media to strengthen Balinese language as a mandatory lesson in elementary and high schools/vocational schools, which is supported by formulation of Regional Regulation and its implementation in a decree, and further realized in the curriculum. The informal way is through Balinese language revitalization: Balinese language succession to the next generation, development of Balinese language by means of conducting research, seminars & congress, development is adjusted with the progress of science and technology, the utilization of Balinese language by using it as an inter-ethnic communication medium in everyday life and cultural activities, as well as the utilization of Balinese language on print media, i.e. Bali Post in its columns named Orti Bali and Mediaswari.

ACKNOWLEDGMENT

Gratitude is extended to the English Literature students of Udayana University and Ganesha University of Education as well as the trainees at the master of linguistics program for their in-field assistance. Abundance of gratitude is also conveyed to
the Directorate of Research and Community Service of the
Ministry of Research, Technology and Higher Education
through the Institute for Research and Community Service of
Universitas Udayana as stated in the Letter of Assignment in
Research Implementation on National Decentralization and
Competitive in the Fiscal Year of 2016 Number: 486.84/UN
14.2/PNL.01.03.00/2016

REFERENCES
Langkat: Studi terhadap Komunitas Remaja di Stabat Kabupaten
Langkat” (Disertasi). Denpasar: Universitas Udayana
Seminar Politik Bahasa. Jakarta: Pusat Bahasa
Analisis Geografi Dialek” (Disertasi Doktor). Jakarta: Universitas
Indonesia
London: Batsford
Kuantitatif. Diterjemahkan oleh H. Nukhtah Arfawie dkk. Yogyakarta:
Pustaka Pelajar
Transmigrasi di Lampung Tengah” (Disertasi). Yogyakarta: Universitas
Gajah Mada
Blackwell
Hague: Mouton
England: Harvard University Press.
Transmigran Jawa dan Bali di Daerah Transmigrasi Desa Rukthabrio
Kecamatan Seputih Raman Kabupaten Lampung Tengah Propinsi
Lampung. (Studi Perbandingan Keluarga Petani Jawa dan Bali)”.
Denpasar: Fakultas Sastra Universitas Udayana
Campaun Etnik.
Wonomulyo-Polmas” dalam Buku Panduan Kongres Linguistik
Nasional X. Denpasar: Masyarakat Linguistik Indonesia, Pusat Bahasa,
dan Fakultas Sastra Universitas Udayana
Kumpulan Makalah Kongres Bahasa Bali V di Denpasar. 13-16
November 2001
Transmigran di Provinsi Lampung”. Disertasi. Universitas Udayana.
Denpasar
Sitiung Provinsi Sumatera Barat: Suatu Kajian Sosiolinguistik. Jakarta:
Pusat Pembinaan dan Pengembangan Bahasa Depdiknas
Antaretins Daerah Transmigrasi di Provinsi Lampung: Menuju Pola
Penanggulangan Disharmonisasi Sosial”. Laporan Penelitian Hibah
Kompetitif Strategis Nasional DIKTI
Sociolinguistics survey questionnaires ”. Dalam Kindel, Gloria E
International Language Assessment Conference,Horsleys Green, 23-31
Jakarta: Pusat Pembinaan dan Pengembangan Bahasa
Seminar Perdana Bahasa Bu Program Studi Magister dan Doktor
Linguistik Universitas Udayana. Hal 374-385
in the Transmigration Areas of Lampung, Sulawesi, Sumbawa, and

Timor”. Laporan Penelitian dengan Dukungan Dana Toyota
Foundation, Tokyo
THE EFFECT OF *TRI HITA KARANA* CULTURE ON
THE ORGANIZATIONAL COMMITMENT AND
PERFORMANCE OF THE COMPANY
(A Study on Regional Water Company of Tabanan)

Ida Bagus Ketut Surya¹, I Ketut Wijaya Kesuma ², Anak Agung Sagung Kartika Dewi ³, Anak Agung Ayu Sriathi ⁴

¹,²,³,⁴ Department of Management, Faculty of Economics and Business, Udayana University,
Jln. Jenderal Sudirman, Denpasar, 80232, Telp. (0361) 224133, 241929, Fax. (0361) 241919
Kampus Bukit Jimbaran, Telp. (0361) 701810, Fax. (0361) 701810
email: idabgssurya@yahoo.co.id

**Abstract** The purpose of this research is to explore the cultural influences of Tri Hita Karana to organizational commitment and the performance of the company. More specific aims are testing and analyzing the cultural influences of Tri Hita Karana on performance of company and organizational commitment role as mediation of the relationship between Tri Hita Karana to the performance of company. The data were collected by cross-section through questionnaires, the unit of analysis is the Regional Water Company of Tabanan Regency. Respondents are all leaders belonging to the management of as many as 42 people. The data analysis method used to test the hypothesis is Path Analysis. The results of this study indicate that a good implementation of Tri Hita Karana culture can improve the performance of the company. Good implementation of Tri Hita Karana culture can increase organizational commitment and at the same time improve the performance of the company. Further organizational commitment proved to be mediating the cultural influence of Tri Hita Karana to company performance. It is recommended that the board of directors and management further promote the culture that is embraced to even be used as guidelines for PDAM of Tabanan regency.

**Key Words:** tri hita karana culture, organizational commitment, company performance.
1. INTRODUCTION

1.1 Background

Tabanan regency is one of regencies in Bali which for the needs of water supply for the community is very dependent on PDAM of Tabanan regency. Based on Tabanan Regency Regulation No. 14 Year 2006 on PDAM of Tabanan, the purpose of PDAM is generally: (1) to participate in implementing regional development, (2) in an effort to increase revenue, (3) to provide public services to meet the needs of clean water, sanitation and the applicable requirements, (4) to regulate the use of water evenly and efficiently and prevent illegal extraction of water.

Based on the data obtained from PDAM of Tabanan during the period of 3 years (Year 2013 to the Year 2015) customer complaints are said to be quite high (still above 5%). In the Year 2013 customer complaints as much as 6.32%, in 2014 rose to 7.16%, and in the year 2015 to 5.02%. In addition to customer complaints, the leakage rate for the last three years (Year 2013 to 2015) is said to be high. In 2013 a leak rate reached 26.51%, Year 2014 became 25.11% and 2015 amounted to 22.39%. Based on the Decree of Ministry of Home Affair No. 47 of 1999 on Guidelines for Drinking Water Company Performance Assessment, the maximum limit leakage that can be tolerated by 20%.

The data presented regarding customer complaints and a high leakage rate indicate that the performance of Tabanan regency PDAM is not in line with the expectation. In order to increase organizational performance and to achieve the organizational goals then a strong organizational culture is needed, culture in this regard includes values, norms and attitudes (Riva et al., 2011). Davidson et al. (2007) states that the organizational culture affects the performance of the company, as well as Kotter and Heskett (1997) suggests organizational culture has significant influence on a long-term economic performance, as well as able to determine the success and failure of the company in the future. Denison (1991) develops the linkages between the organizational culture and management activities business performance, by developing four key nature of culture of the organization including:involment, consistency, adaptability and mission. The influence of organizational culture with local wisdom (the culture of Tri Hita Karana) conducted by Riana (2010); Astawa et al. (2012); and Surya et al. (2014) found that the results of Tri Hita Karana culture was positive and significant effect on the performance of the organization or company. Different conditions were found by Denison et al. (2004); Raka Suardana (2003); Lim (1995); Subroto (2009); Yuan and Lee (2011); Ferbruanto (2011); and Dharmanegara et al (2013). And said that organizational culture does not affect the company's performance.

Other factors that affect the company's performance is the organizational commitment, because of the commitment showed confidence and strong support on the values and goals to be achieved by the organization (Mowday et al. 1982). Organizational commitment can be generated by individuals who have an emotional attachment to the organization that includes moral support and accept the existing value as well as self determination to serve the organization (Porter et al. 1974), while according to Wiener (1982) organizational commitment is an encouragement of the individual to do something in order to support the success of organization in accordance with the objectives that prioritize the interests than the interests of the organization itself.

Various previous studies that look at the relationship between organizational commitment to performance such as research by Rashid et al. (2006) that there is a positive influence of organizational commitment on organizational performance. So is the case with the research conducted by Somers, (1998); Kamaliah, (2012); Koesmono (2011); Syauta (2012) indicating that the organizational commitment affects organizational performance. While Randall et al. (1990) states that organizational commitment does not affect the organization's performance. In contrast to the results of research by Shaw et al. (2003) on the influence of organizational commitment to organizational performance between immigrant workers with native workers indicating that migrant workers organizational commitment does not affect the organization's performance, while the native workers organizational commitment had significant positive effect on organizational performance.

Based on studies that have been conducted this study was motivated by:

1) To test the results of some previous studies as presented previously that there are contradictory about the relationship between variables, in addition to the results of previous research still leave a phenomenon that local content in respect of the local organization's culture will greatly affect the relationship between variables that have been built have not been widely studied.

2) Filling the research gap using harmonic values contained in the local culture of Tri Hita Karana in organizational practices, especially public service organizations.
1.2 Problem Formulation

Based on empirical studies that have been presented among researchers have found different results about the relationship and influence of each variable, so that the problem of this research: "The effect of Tri Hita Karana Culture on Organizational Commitment and on the Company's Performance in the Regional Water Company of Tabanan Regency".

To answer the problems of the above study, the problems are formulated as follows:

1) How does the influence of Tri Hita Karana culture on corporate performance in the Regional Water Company of Tabanan Regency
2) How does the influence of Tri Hita Karana culture on organizational commitment to the Regional Water Company of Tabanan Regency?
3) What is the impact of organizational commitment to the company's performance in the Regional Water Company of Tabanan Regency?

1.3 Research Objectives

This study aims to examine and analyze the relationship between research variables operationally that can be done through empirical testing against several variables as follows:

1) The effect of Tri Hita Karana culture on the corporate performance in the Regional Water Company of Tabanan Regency
2) The effect of Tri Hita Karana culture on organizational commitment to the Regional Water Company of Tabanan Regency.
3) The influence of organizational commitment to the company's performance in the Regional Water Company of Tabanan.

2. LITERATURE REVIEW

2.1 Organizational Culture and Tri Hita Karana Culture

Robbins (2009) said that the organizational culture as a common perception is held by members of the organization and becomes a system of shared meaning. Schein (2004) choses a definition that can explain how culture develops, how the culture became what it is today, or how culture can be changed if the organization's survival is at stake. Furthermore, Hofstede (2001) identified four basic problem areas that can be considered as the cultural dimensions, namely (1) social inequality, including relations with the authorities; (2) the relationship between individuals and groups; (3) the concept of masculinity and femininity, is a social implications as gender distinctions; and (4) attitudes toward uncertainty.

Tri Hita Karana (THK) is a product of human behavior that are more subjective and interpretative. Therefore, the symbols will be established by a subjective understanding associated with phenomena that have objective consequences. In connection with THK, parahyangan is analogous to the subsystem of value, pawongan is analogous to the social subsystem and palemahan is analogous to subsystem of artifacts (Windia 2011). Pawongan, dan palemahan. Dengan demikian, nilai-nilai yang terkandung di dalam budaya THK telah digunakan sebagai suatu tata nilai yang digunakan sebagai pegangan anggota organisasi dalam melaksanakan kewajiban dan berperilaku. Apabila dibuatkan dalam bentuk matriks perbandingan antara teori budaya Hofstede, Schein, Koentjaraninggrat, dan budaya Tri Hita Karana (THK) dapat dilihat pada Tabell berikut. Cultural elements; artifacts, espouse values, and basic assumptions (Schein, 2004) and subsystems of mindset, social subsystems, artifacts (Koentjaraninggrat, 2005) are reflected in the cultural elements of THK, namely parahyangan, pawongan, and palemahan. Thus, the value contained in THK culture has been used as a value system that is used as a handle for the member of organization in implementing the obligations and behave. If it is converted into the form of a comparison matrix between culture theory of Hofstede, Schein, Koentjaraninggrat, and culture of Tri Hita Karana (THK) can be seen in Table 1 below.

<table>
<thead>
<tr>
<th>THK</th>
<th>Koentjaraninggrat</th>
<th>Schein</th>
<th>Hofstede</th>
</tr>
</thead>
<tbody>
<tr>
<td>Parahyangan</td>
<td>Value systems</td>
<td>Basic Assumption</td>
<td>Uncertainty Avoidance</td>
</tr>
<tr>
<td>Pawongan</td>
<td>Social System</td>
<td>Value System</td>
<td>PowerDistance, Individualism &amp; Collectivism, Masculinity &amp; Femininity</td>
</tr>
<tr>
<td>Palemahan</td>
<td>Material system</td>
<td>Artifact</td>
<td>Short Term &amp; Long Term</td>
</tr>
</tbody>
</table>

Source: Riana (2010)
2.2 Organizational Commitment

Mowday et al. (1982) suggested that organizational commitment consists of three components, namely acceptance and strong beliefs to the values and goals of the organization, the individual's willingness to strive earnestly for the sake of the organization as well as a strong desire to maintain membership in the organization.

According to Meyer and Allen (1991) there are three components of organizational commitment are:

1) “Affective commitment refers to the employee's emotional attachment to, identification with, and involvement in the organization. Employees with a strong affective commitment continue employment with the organization because they want to do so”.

2) “Continuance commitment refers to an awareness of the costs associated with leaving the organization. Employees whose primary link to the organization is based on continuance commitment remain because they need to do so”.

3) “Normative commitment reflects a feeling of obligation to continue employment Employees with a high level of normative commitment feel that they ought to remain with the organization”.

The common thing of these three approaches is the idea that organizational commitment is a psychological condition that characterizes the relationship between employees and the organization and has implications for an individual's decision to remain or leave the organization, however, the nature and psychological conditions for forms of commitment are very different.

2.3 Corporate Performance

2.3.1 Definition of Corporate Performance

Hasibuan (2013) defines performance as a record of gains resulting from a particular job functions and activities during a specific time period. If the job performance or productivity of employees after following the development of both quality and quantity of work increases, it means the development method set is pretty good. While Bernadin (2003) defines performance as” The record of outcomes produced on a specified job function, activity, or behavior during a specified time period.” It can be concluded that the performance of the organization is the final achievement of an organization and contains a few things, such as their specific targets to be achieved, has a period in the attainment and achievement of efficiency and effectiveness.

2.3.2 The Measurement of Public Organization Performance and PDAM

Mardiasmo (2002), suggests the performance benchmarks of public organizations are related to the size of the success that can be achieved by the organization, the relevant unit of measure used is the efficiency of fund management and the quality level of service that can be provided to the public. Thus, it can be stated that the performance of public organizations is the work to ensure the achievement of organizational goals in accordance with the vision, mission and goals of the organization. So to assess the performance of public organizations, several indicators are needed namely; effectiveness, efficiency, economy and equity.

In order to improve water service to the community in terms of quantity, quality, and continuity, the Ministry of Home Affair has issued Regulation No. 47 Year 1999 on Guidelines for Assessment of Regional Water Company Performance. These guidelines should be used to determine the success of directors in managing the PDAM as well as a basis in determining the classification level of PDAM success. Chapter II, Article 2 and Article 3, mention the Supervisory Board at the end of the year assess the performance of PDAM covering the financial, operational, and administrative aspects.

2.4 Preliminary Study and Hypotheses

This study is more socio-economic research; the preliminary study has been done and had recognized facts and data on the issues raised. The achievement obtained is able to reveal the phenomenon of the connection or the effect of each variable based on data empirical results of previous studies.

2.4.1 The influence of organizational culture on company performance

Researches on the linkage between organizational culture and corporate performance were conducted by Davidson et al. (2007); Kotter and Heskett (1997). The research states that the organizational culture affect the performance of the company, as well as able to determine the success and failure of the company in the future. Another study carried out by: (Onken, 1998; Denison and Mishra,
1995; Davidson et al., 2007; Gani, 2006; Supartha, 2006; Gunawan, 2009; Riana, 2010; Kamaliah, 2011; Astawa et al., 2012 Surya et al., 2014). The result indicated that organizational culture had positive and significant effect on company performance. The same was done by Chouke and Armstrong (2000); Marcoulides and Heck (1993); Michie and A.West; Lee and Yu (2004); Koesmono (2011); Astawa et al. (2013); Rashid et al. (2003); and Moeljono (2008) showing that the organizational culture had positive and significant effect on improving corporate performance. This means that the creation of a positive organizational culture within the organization would be a positive influence on organizational performance improvement. Based on previous research results it can be put forward the following hypothesis:

\[ H_1: \text{Tri Hita Karana Culture has positive and significant impacts on company performance} \]

2.5.2 The Influence of Organizational Culture on Organizational Commitment.

Studies on the linkage between organizational culture with organizational commitment were done by Rashid et al. (2003) and Chen (2004); the results of research: there is a significant positive effect between organizational culture with organizational commitment. The influence of organizational culture on organizational commitment was also reviewed by Ojo (2011); Koesmono (2011); Nongo and Ikyanyon (2012); and Surya et al. (2014). Research results have empirically proven that there is a significant positive effect between organizational culture with organizational commitment in achieving the company's goals. Based on previous research results it can be put forward the following hypothesis:

\[ H_2: \text{Tri Hita Karana Culture has positive and significant effect on organizational commitment} \]

2.5.3 The influence of organizational commitment on company performance.

Keterkaitan antara komitmen organisasional dengan kinerja perusahaan dilakukan oleh: Shaw et al. (2003); Koesmono (2011); Syauta (2012); dan Surya et al. (2014). Hasil penelitiannya menyatakan bahwa ada pengaruh positif dan signifikan antara komitmen organisasional terhadap kinerja perusahaan. Berdasarkan hasil penelitian yang terdahulu dapatlah dikemukakan hipotesis berikut ini: Studies on the linkage between organizational commitment to corporate performance were done by: Shaw et al. (2003); Koesmono (2011); Syauta (2012); and Surya et al. (2014). The results state that there is a positive and significant influence between organizational commitment to company performance. Based on previous research results it can be put forward the following hypothesis:

\[ H_3: \text{Organizational commitment has positive and significant effect on company performance} \]

3. RESEARCH METHODS

3.1 Research Location

This research is located at the Regional Water Company in Tabanan regency. The choice of location is based on the following considerations: (1) The leakage rate is high during the last 3 years on average 24.67 percent exceeding the tolerance level of the national or established by the central government amounted to 20.00 percent. (2) The high customer complaints over the last 3 years an average of 6.17 percent (still above 5 percent).

3.2 Research Respondents

Respondents of this research are all PDAM Management of Tabanan regency from Directors until the Section Head and Head of Service Unit located in the district as many as 42 people. As for consideration: (1) The management has a detailed knowledge about the cultural practices of companies with the values of local wisdom (Tri Hita Karana), organizational commitment and condition of the company in relation to the performance of the company; (2) The management certainly have the ability to respond accurately to instrument of this research study.

3.3 Data Analysis Technique

Data analysis used the descriptive statistical analysis and inferential statistical analysis. Descriptive statistics were used to determine the characteristics of the respondent and the respondent's description of the indicators of each variable of the study. Inferential statistical analysis was used to test the influence between variables of Tri Hita Karana, organizational commitment and corporate performance using path analysis. Path analysis is used to analyze the relationship between variables in order to determine the directly or indirectly effects of independent variables (exogenous) to the dependent variable (endogenous). (Riduwan and Achmad 2012).

4. RESULTS AND DISCUSSION

Hasil analisis data pengujian hipotesis pengaruh budaya Tri Hita Karana, komitmen organisasional, dan kinerja perusahaan dapat dilihat dari nilai koefisien jalur dan titik kritis (CR*) yang signifikan pada \( \alpha =0.05 \) yang disajikan pada diagram jalur Gambar
results of hypothesis testing data analysis on the cultural influence of Tri Hita Karana, organizational commitment, and the company's performance can be seen from the path coefficients and critical point (CR*) that was significant at $\alpha = 0.05$, presented in the path diagram Figure 1.

**Figure 1**
Diagram of Path Coefficient and Hypothesis Testing
Ket.: s = Significant (CR*) at $\alpha =0.05$
Source : Result of data analysis, Year 2016

The test results in Figure 1 show that all the variables tested have significant effect, namely: (1) the cultural variables of Tri Hita Karana has significant effect on the performance of the company, (2) culture of Tri Hita Karana has significant effect on organizational commitment (3) organizational commitment has significantly influence on the company performance.

### 4.1 The effect of Tri Hita Karana Culture on Corporate Performance

The result of variable analysis of Tri Hita Karana culture on the performance of the company showed a positive and significant impact. These results indicate that the culture of Tri Hita Karana is able to explain the variation of changes in the performance of PDAM in Tabanan regency. These conditions meant that to improve company performance the Tabanan PDAM is required to apply the cultural values that promote harmony with God among humans and the environment. Human relations can be reflected through the fulfillment and respect for the rights and obligations of employees by management. Good relations with customers or the public and the environment will bring good name of PDAM in the eyes of customers, so as to encourage the achievement of optimal performance. The good relationship that was built by the management with the employees and the environment are also believed to come from the power of the Creator, so the application of the belief in God in each of the employee is an activity that is absolutely done in a planned program of corporate performance. Tri Hita Karana culture as the culture of the organization can steer PDAM towards the expected performance.

### 4.2 The Effect of Tri Hita Karana Culture on Organizational commitment

The results of the analysis of cultural variable of Tri Hita Karana on organizational commitment showed a positive and significant impact. These results indicate that the culture of Tri Hita Karana is able to explain the variation of changes in PDAM organizational commitment of Tabanan regency. These results can be explained that the culture of Tri Hita Karana implemented by PDAM direct organizational commitment to portray the affective behavior, sustainability and normative.

This shows that the adoption of Tri Hita Karana culture reflected in parahyangan, pawongan and palenahan could develop good behavior. Changes in work behavior has aroused a good behavior in the form of organizational commitment in the PDAM. The strong cultural value of Tri Hita Karana has been able to establish good organizational commitment to the management of the PDAM. That is to say the strength of the organizational culture (Tri Hita Karana culture) of PDAM has an effect on organizational commitment of PDAM. Therefore, it should be formally recognized as a work culture for PDAM in Tabanan regency.

### 4.3 The Influence of Organizational Commitment on the Company Performance.

The results of the analysis of organizational commitment variables on the company performance showed a positive and significant impact. The results could prove empirically that the better implementation of organizational commitment, the better the performance of the company. These results indicate that organizational commitment is able to explain the variation of changes in the company's performance of PDAM in Tabanan regency. Organizational commitment in this study used three indicators, namely: affective, sustainability, and normative. The results of this research associated with PDAM
operational showed that organizational commitment including affective, sustainability, and normative have an influence on the company performance that includes finance, operations and administration.

5. CONCLUSION AND RECOMMENDATION

5.1 Conclusion

Based on the hypothesis testing, the results and findings of the research, some conclusions can be stated as follows:

The culture of Tri Hita Karana has positive effect on organizational commitment and performance of PDAM in Tabanan regency. The good implementation of parahyangan, pawongan, and palemahan and has an important role in supporting the achievement of the implementation of the Tri Hita Karana culture, so it can make a real contribution to the performance of the company and organizational commitment. Implementation of Tri Hita Karana culture can directly affect performance and can also through organizational commitment

5.2 Recomendation

Based on the discussion and conclusion, it can be put forward some suggestions could be the recommended from this study as follows: "Since the Tri Hita Karana culture can increase organizational commitment and able to enhance the performance of PDAM it is recommended that it should be adopted as the organization's culture of PDAM. Likewise, the directors and management should further promote the culture of Tri Hita Karana and even to be used as guidelines for PDAM organ of Tabanan Regency"

ACKNOWLEDGEMENT

During the process of completing this paper the authors get a lot of help and support from various parties, both materially and morally. With all respect and modesty the writer expressed his gratitude to: Dean and Chairman of the Department of Management, Faculty of Economics and Business, University of Udayana for motivation and encouragement given in the process of writing this paper and simultaneously following academic seminar. Rector and Chairman of LPPM of Udayana University who had provided the opportunity to attend Senasteck 2016. The Board of Directors, Management and staff of Tabanan Regency PDAM who have taken the time and thought during the data collection process.

Similarly, the other party that can not be mentioned individually who have helped in the process of writing this paper.

REFERENCES

THE VILLA’S STRATAGEM IN DEVELOPMENT OF AGRICULTURE-BASED TOURISM IN UBUD, BALI

I Made Kusuma Negara¹, I Made Adikampana², Saptono Nugroho³

¹Tourism Industry Program Study, Tourism Faculty, Udayana University
  Jl. Dr. Goris 7, Denpasar, 80232
  Telp/Fax : (0361) 223789, E-mail : kusumatourism@gmail.com
²Tourism Destination Program Study, Tourism Faculty, Udayana University,
  Jl. Dr. Goris 7, Denpasar, 80232
³Tourism Destination Program Study, Tourism Faculty, Udayana University,
  Jl. Dr. Goris 7, Denpasar, 80232

Abstract One of the favorite locations of villa in Ubud is the farm area that owned by local communities. It mentioned that the villa has consciously utilizing agricultural landscapes and their activities as a resource to attract tourists. But the existence of the villa has not been able to provide significant benefits for local communities, especially farmers. That can be observed by the emergence of resistance by farmers to the villa. This paper is addressed to the tactic or stratagem of villa in order to deal with of such resistance. The method is a qualitative approach. Data collected from observations and interviews with the villa management, local community representatives, and farmers. They were selected purposively, which they expected to provide comprehensive information about the villa and the local community. The data are grouped and then analyzed descriptively. The result of such analysis showed that the villa in maintaining its existence imposed some tactics or stratagems; the socio cultural stratagem, economic stratagem, and political stratagem.

Key Words: Villa, farmer, tourism benefit, stratagems, Ubud
1. **INTRODUCTION**

The local community is an important component of the tourism product in a destination (Inskeep, 1991). Integrating local communities in the development of the tourism product into an absolute prerequisite of sustainability in tourism development such as integration may be created simultaneously when tourism is able to meet the desires and needs of local communities (Liu, 2003). In other words, tourism should be able to provide a variety of benefits, both social and cultural, environmental, and economic for local communities (Okazaki, 2008). The abandonment of tourism benefit distribution to the community will create problems and then become a barrier in sustainability of tourism development.

Barriers of the sustainable development tourism is also observed in Ubud, Bali. Ubud is a tourist area that offers a life of rural communities that has religious agrarian culture. Base on these attractions, it can be stated that the development trend of tourism products including the components of Ubud accommodation leads to the rural areas. Nowadays villa has been develop as the accommodation types in Ubud. Most of the villa's area selection is in tourist area of Ubud around the agricultural land owned by farmers. Lodtunduh is one of observed area that become villas development area. Lodtunduh is a village in the tourist area of Ubud which majority of the people working in agriculture by working on rice fields and farms. The management of farm community in this area is called Subak (irrigation system in Bali). an interesting about this area is the development pattern which is surrounding the agricultural areas. It can be said that the villa has consciously in utilize the agricultural landscapes and it activities as a resource to attract tourists.

The existence of these villas is influenced the farmers. Unfortunately, the development of villas around the rice fields has not been able to provide significant benefits. This is evidenced by the emergence of resistance by farmers toward the presence of the villas. Farmers are justify of their various activities that tend to pay less attention to the sustainable development of tourism in order to get the benefits of tourism. Based on this phenomenon, the study was conducted with the aim to study the response of villa namely the villa's stratagem toward the resistance of farmers in developing agriculture-based tourism.

2. **RESEARCH METHODS**

This study used a qualitative approach. This approach is discover the phenomenon in-depth based on the experiences and views of data sources. The data were collected by observation and interviews with managers of the villa, local community leaders, and farmers. They were selected purposively for knowledge, which is expected to provide comprehensive information about the villa stratagem against the resistance of farmers in the development of agriculture-based tourism. The collected data are grouped according to the research objectives and then analyzed descriptively.

3. **RESULTS AND DISCUSSION**

3.1. **Result**

There are differences in perspective between farmers and villas on agriculture. This is an inseparable of the dualism perspective villa and farmer about their landscape and its activities. Farmers undertake agricultural activities with awareness of agricultural production in order to meet the necessities of life. While the villa interpret the agricultural landscape as one of the attraction to appeal the length stay of tourist who stayed in villa. Thus occurred each interpretation of the agricultural which is affect the exclusive activity of the group, both farmers and the villa. Farmers exclusively do the agricultural process, from pre-production - production - and post-production. While the villa interprets farm as a tourist attraction that adds value for the existence of the villa.

It may be mentioned that Lodtunduh as a social space has been interpreted differently in accordance to its respective sphere. Farmers with agricultural sphere and the villa with tourism sphere. This dualism creates disharmonis relations between farmers and villas. It shows there is no similar perspective and in view to figure the agricultural activity as a base tourists attractions (Marques, 2006). In other words, it uncreated yet the sphere between villas and farmer which in this study is called agrotourism. This condition is causing the benefits of tourism generated by the presence of the villa can not be enjoyed by farmers and institutions Subak. the emerging of farmer resistance is a form of disappointment expression in order to get the attention from the villa. The resistance motivation of farmers are to get the benefit from tourism.

3.2. **Discussion**

In defending its existence, the villa made several efforts in the form of a strategy as follows:

1. **Socio-Cultural Strategy**
...This strategy is conducted to maintain the continuity of villa business for the sake. The villa is utilizing social networks and culture in Lodtunduh. In the social context, the villa establishing guidelines patron-client relationships by recruiting employees from local communities, with the priority is landowners who rent their land to the villa investors. This step is supported by culture strategies such as an efforts to recruit one of the banjar's administrators either banjar dinas (an official administrator of Balinese village) or banjar adat (custom administrator of Balinese village) as the security of villa area. Employee recruitment patterns in these contexts conceive two dimensions at once, in socially context it embracing the recruitment of local employee particularly the land owner. in cultural context, banjar has important aspect as cultural relations between the villa and the local community. The utilization of sociocultural based network by the villa's because of an inability of local communities to identify the type of capital owned. This practice is to establish the patterns of patronage relationships by the biased understanding that economic capital is the main asset and its owner would be in a strategic social position. With this strategy, the villa gets two benefits at once in the form of security to run their business and have a representative in the activities of banjar.

2. Economic Strategy

The strategy carried out by the villa to maintain higher social position in the community. In other words, to reinforces the relation of patron-client. The villa contribution is donating and assisting to the village, banjar and subak (irrigation system in Bali) institution. based on it contribution villa has the highest status as patron. The practice of contributor and contribution in this situation emerge the charitability logic in tourism at Lodtunduh. This logic became the basis consciousness villa in tourism practices, resulting from the inability of the local community (requesting donations) in recognizing the actual position of tourism domain. This evidence also seen awakened in patron-client relations system when the position of land hire become higher rather than the owner and it looks like the owner asking for a job opportunity. In addition, the behavior of community in asking for donations and assistance from villa strengthen villa's position as patron. This situation becomes more interesting phenomenon when there are villas that extend the contract with the local landowner. This means that as long as the villa operates both parties feel comfortable with the patronage relationship patterns. it caused a quasi-conscious existence of patronage-based economic capital owned by the villa. The emergence of quasi-consciousness will further the establishment of charitability logic in the form of contribute-contributed.

3. Political Strategy

This strategy made by the villas to get the support for its sustainable. The villa approachment to institutional and important figures in Lodtunduh used to support in organizing accommodation business. This condition makes the local people hesitate to do a conflict with the villa. The results show that the identification of the main institutions is supporting patronage patterns villa is the banjar where the villa took a place. This phenomenon can be understood because the banjar has authorized in the villa operation area. This indicates that the intensification of patronage with the charitability logic in Banjar. Banjar is a sphere or place to exchange the capital, with the apparent awareness that economic capital is the dominant capital. The question then, where the position of Subak? thus system actually placing the farmer in the weakness position because they relatively have no capital. It can be said Subak is alienated in it own place because it is not considered important in tourism development.

4. CONCLUSION

The contra-productive practices that have been mentioned previously influenced by the perspective of dualism. This perspective provides the foundation on its own interpretation toward agriculture, thus limiting the potential of local communities in tourism participation at Lodtunduh. The practice of contributed and contributing caused by the charitability logic mindset of the parties in Lodtunduh. Practice-based charitability logis is very plural persist today in the tourist area of Ubud even Bali. The local community is actually the owner of area with all the capital in it, in contrary they are in a position to beg in their area. The phenomenon is caused by the inability of local communities to locate and identify capital or resource owned. To enable local communities in identifying the capital, the important thing to do is create a sphere of tourism. Particularly in Lodtunduh case, it has been mentioned earlier that the ideal sphere of tourism is based on agriculture or meet the perspective of agrotourism. The sphere becomes important to bring the various interested parties or tourism actors with the composition in order to exchange and strengthen each other. In the context of reinforcing, it is necessary institutional agrotourism to regulate exchange mechanisms capital in a fair and reasonable way. this is aiming to create a synergy between tourism actors and not just provide space for future conflict.
ACKNOWLEDGEMENT

This paper is one of the research output of decentralization grant competition in 2016. The author would like to thank to University of Udayana who have facilitated and provided funding for the implementation of this study. Hopefully this article useful !.

REFERENCES

Abstract Efforts in documenting the variations and clutters of Balinese lexicons, in particular in the field of customs and religion, have been made in stages. At the first stage, documentation has been carried out by mapping the lexicons based on their semantic primitive prototype. At the second stage, the aspect being observed is the patterns of NSM syntax of semantic primitive prototypes in the field of customs and religion in Bali. Therefore, examples of the usage of lexicons which are the representations of each primitive prototype are given in order to complement the list of lexicons, which simplifies the making of the semantic primitive dictionary. This research is a field research taking place in Bali, in particular in Buleleng Regency in North Bali and Gianyar Regency in South Bali. The data were collected using the participative observation method and the techniques of Focus Group Discussion and interviews, during which the techniques of recording and note taking were employed (Bungin, 2001:57; Moleong, 2000). In-depth interviews were conducted with a number of informants in both of the regencies. The results of these interviews were then cross-referenced with the key informants, such as the leaders and notable figures of the society. The data were analyzed in a comprehensive manner according to the padan method which employs supporting instruments in the form of relevant writings or theories, and according to the agih method in which the supporting instruments originate from the language itself (Sudaryanto, 2003). The results of data analysis show that the patterns of NSM syntax from the use of lexicons of the semantic primitive prototypes are created by combining a number of lexicons classified into the semantic primitive prototypes. The patterns are comprised of simple patterns, complex patterns, and specific patterns.

Keywords: pattern, NSM syntax, lexicon, semantic primitive prototype
1. INTRODUCTION

Cultural practices constitute customary and religious activities in Bali conducted in social interactions among the people of Bali. Such cultural practices contain values and norms as well as local wisdom. Understanding the value content requires the Balinese people to know and apply those values in the customary and religious life in Bali. In order to maintain and preserve these cultural practices, what is required is the development and documentation of the list of lexicons which is created in the form of lexical networks in the field of customs and religion based on the closeness of the inherent meaning to the semantic primitive prototype. To enhance the preparatory draft of the semantic primitive dictionary, a few examples of sentences and the use of lexicons in speech are needed.

A dictionary is an instrument which to date is still considered to be effective in preventing a language from extinction, as a dictionary lists lexicons along with a description of their lexicographical meaning based on the context of use and cultural context. Therefore, this research is designed for the preparation of a semantic primitive dictionary in the field of religion and customs of Bali. In addition, the preparation of this dictionary is intended to maintain the cultural characters which bear the norms, values, and ideology of the people of Bali. The preparation of this semantic primitive dictionary is carried out through several stages, namely mapping and creating lists of lexical networks, or commonly called as a glossary, and explicating examples based on the syntactic patterns.

In actuality, compilation of lexical networks, complete with the explanation of meaning, in a glossary has already been carried out and made many times by linguists and researchers, either through a research using primary data or a research involving secondary data. Based on the idea that language can influence the human mind – in this case, human uses language to preserve cultural characters including the local wisdom – a glossary containing words and terms of the semantic primitive prototypes has been successfully compiled. In this case, the Balinese language in the field of religion and customs has been successfully classified or prototyped into 16 prototypes. The 16 prototypes have their own lexical representation.

Lexical representations belonging to a semantic primitive prototype can be used in the religious and customary life in Bali. Their use is not independent of the factors and aspects of the Balinese culture. Efforts in documenting the variations and clutters of Balinese lexicons, especially in the field of customs and religion, have been carried out in stages. One stage being observed is the patterns of NSM syntax of semantic primitive prototypes in the field of customs and religion in Bali. Therefore, an example of the use of a lexicon which is a representation of each primitive prototype is given to complement the list of lexicons, simplifying the making of the semantic primitive dictionary.

Based on the background described above, this article is then focused on the patterns of NSM syntax of semantic primitive prototypes in the field of customs and religion in Bali.

2. RESEARCH METHOD

The plan or design of this research starts from the claim or hypothesis that a semantic primitive dictionary has special characteristics, namely the existence of explanation of meanings using the techniques of explication and configuration of meanings. Then, the explanation of meanings needs to be complemented with examples in order to enhance the preparatory draft of the semantic primitive dictionary. This claim is supported by strategies and methods. The strategy adopted is a field research with participative observation, while the methods applied concern the data acquisition method, data analysis method, and the method of presenting the analysis results.

The method applied to collect data is the participative observation method (Bungin, 2001:57; Moleong, 2000) in the form of Focus Group Discussion (FGD) by employing the techniques of recording and note taking. Furthermore, the in-depth interview method is also applied to solicit further information. These in-depth interviews were conducted first with a few informants at the research sites, and then the results of these interviews were cross-referenced with key informants, comprising notable figures in the society, academics, and policy makers. Samples were selected from the available population based on the “purposive sampling” technique (Bungin, 2003).

Once the data were obtained and classified, the next step was to carry out data codification. Then, the data were analyzed systematically. The methods applied were the padan method with such supporting instruments as relevant writings or theories, and the agih method in which the supporting instruments are part of the language itself, while the basic technique applied was the technique of sorting determining elements (Sudaryanto, 2003).

There are two methods of presenting the results of data analysis, namely the formal and informal methods. The formal method is a method of
presenting the results of data analysis using statistics in
the form of tables and figures, while the informal
method is the method of presenting the results of data
analysis using detailed and elaborate explications of
words. To obtain reports or complete results of data
analysis in this research, the methods employed to
present the results of data analysis were the formal and
informal methods, while the techniques used were
adding, substantiating, and paraphrasing (Sudaryanto,
1993: 36).

3. RESULTS AND DISCUSSION

Semantic primitive is one important concept of the
NSM theory which is a limited set of unchanging
meanings. Within this meaning there are also semantic
features that will not change (Goddard, 1996a:2;
Sutjiati-Beratha, 1998a:288). Primal meanings are a
reflection of the formation of the human mind that is
inherited by humans since birth. To represent them,
primal meanings can be explicated with paraphrases
using natural language and words that are intuitively
related or are in a similar field of meaning, rather than
using the language of a technical nature (Wierzbicka,
1996d:31). For that reason, the existence of the concept
of primal meanings is believed to have an impact
theoretically, meaning that primal meanings can be
used to explain any whole complex meaning in a
simpler manner. Regularity in the primal meaning is
the cause — that is, when the entire lexicons are
comprehensively analyzed, a regular feature can be
identified. The better primal meanings and regularity
can be described, the better the change and
development of meanings can be determined.
The NSM syntactic theory refers to a particular
grammatical pattern of a lexicon which is a
representation of a semantic primitive prototype. Even
though each lexicon has a particular grammatically
pattern, it does not mean that this pattern is not
universal. Instead, the universality of the grammatical
pattern can be easily perceived and is a characteristic
of the NSM syntax. The NSM syntax is considered to
be the same as a syntactic frame, because every lexical
representation of a semantic primitive prototype has a
pattern corresponding to the lexical meaning. The
lexical meaning can prove that a lexicon can bind the
emergence of other meaningful lexicons. For example,
the lexicon DO can bind the emergence of two
arguments, involving the doer, something, and for
someone else, so that the syntactic frame of this
lexicon is: SOMEONE do SOMETHING; SOMEONE
do SOMETHING for SOMEONE ELSE. The NSM
syntactic theory with its syntactic frame suggests that
the lexical meaning of a semantic primitive can be
expressed in various forms and in various situational
and cultural contexts.

Wierzbicka (1996) states that certain lexicons have a
universal and natural meaning. For example, the
concept of the word say in English which is used to
give a statement or to declare something can be
paraphrased in (1) I declare something to you; (2)
people say something bad about you; and (3) I want to
say something now. Wierzbicka (1996b) states that
even though the grammatical patterns of a language are
specific, universal patterns can always be identified.
These universal grammatical patterns are expressed as
a set of basic sentences in various languages. These
basic sentences are constructed by universal lexical
elements. The relation of universal lexical elements
based on the grammar of a language is referred to as
the NSM syntax. Furthermore, the said expert
formulated the principles of the NSM syntax as
follows: (1) every pattern is predicted to exist in the
languages of the world; (2) those patterns are the innate
grammar of human cognition; and (3) they use
universal semantic lexicons. The patterns of the NSM
syntax described in this section consist of simple
patterns and complex patterns, as well as various
patterns developed therefrom.

3.1. Simple Patterns
The simple pattern referred to in this section is
a pattern consisting of a combination of two prototypes
constituting a simple sentence.

Substantive + Determinant
Example: canangé patuh
Substantive (something) Determinant
The canang (offering) is the same

Substantive + Quantity
Example: yéhé bek
Substantive (something) Quantity
The water is full

Substantive + Evaluation
Example: pénjoré tegeh
Substantive (something) Evaluation
The penjor (decorated bamboo pole) is tall

Substantive + Description
Example: bantené patut
Substantive Description
The banten (offering tray) is right

Substantive + Mental Verb
Example: tiang ngadek
Substantive (first person) Mental Verb
I smelled (something)

**Substantive + Speech Verb**
Example: Manggalané nyawis
The leader of *pengurus adat* (customary functionaries) answers

**Substantive + Action Verb**
Example: kramané matektekan
The people are chopping (food)

**Substantive + Event Verb**
Example: reramané mapiteket
His parents are giving advice

**Substantive + Movement Verb**
Example: ia ngaba
She carried (something)

**Substantive + Existence**
Example: saténé ada
There is (still) some satay

**Substantive + Alive**
Example: reramané idup
Her parents are (still) alive

**Substantive + Dead**
Example: bébéké mati
The duck is dead

3.2. Simple Patterns Followed by a Complement.
The complement can be filled with a prototype of time, place and space, and intensity.

**Simple Pattern + Substantive**
Example: Kramané ngulat klakat
People are making bamboo weavings

**Simple Pattern + Time**
Example: kramané tedun mangkin
Time

**Simple Pattern + Place/Space**
Example: Panglisire mesanekan ring gedong
The customary elders are resting inside the house

**Simple Pattern + Location**
Example: gambelan kagenahang ring bale gong
The *gambelan* (traditional musical instrument) is kept in *bale gong* (a building in which gambelan music is performed)

3.3. Other pattern developments that may occur
These patterns of NSM syntax are highly complex patterns consisting of two or more clauses.

**Specific patterns involving similarity**

**Substantive + Similarity + Substantive**
Example: ia cara crukcuk
She is like a *crukcuk* (a songbird)

**Negative-Imperative Specific Patterns**
This pattern can be found in the expressions that employ proverbs or metaphors in Balinese language.
Example: de ngaden awak bisa
Do not overestimate yourself

4. CONCLUSION AND SUGGESTION

4.1. Conclusion
From the above results and discussion the following can be concluded:
The examples of the use of lexicons were created by combining multiple lexicons belonging to a semantic primitive prototype based on the NSM syntax.

4.2. Suggestion
Based on the data of lexicons that have been collected, a few things need to be suggested as follows:
1) Linguistic documentation in the form of a dictionary needs to be developed further and needs to explore other domains;
2) A research needs to be conducted on the etimons in the Balinese language which is concerned with the explanation of the history of language.

ACKNOWLEDGEMENT

This article entitled “Patterns of NSM Syntax of Semantic Primitive Prototypes in the Field of Customs and Religion” is one of the aspects of the research entitled “Balinese-Indonesian-English Semantic Primitive Dictionary in the Field of Customs and Religion” which is conducted in the framework of the HRIU (Udayana Invention Research Grant). This research is funded by DIPA PNBP (Budget Implementation of Non-Tax State Revenue) of Udayana University in accordance with the Research Assignment Agreement Number: 641-109/UN14.2/PNL.01.03.00/2016 dated June 15, 2016. On this opportune occasion, profound gratitude is hereby expressed to:

1. Rector of Udayana University
2. Dean of Faculty of Cultural Sciences of Udayana University
3. Head of the Institute for Research and Community Services of Udayana University
4. Head of Department of English Letters, Faculty of Cultural Sciences, Udayana University
5. All informants and key informants from Buleleng Regency and Gianyar Regency, Bali, Indonesia

Gratitude is also extended to the people who cannot be mentioned individually, because without them the HRIU (Udayana Invention Research Grant) of 2016 and this article would not have been successfully completed.

REFERENCES

ABSTRACT Modern marketing using social media such as Facebook allow the marketers to have a two-way interaction with the consumers, let them give appreciation each other, allow the consumers to leave comments about the products, and the company can directly provide answers to the consumers’ questions and complaints. The purpose of this study is to examine the effect of brand engagement on word of mouth. This research was conducted in Denpasar. The respondents are those who have clicked “like”, “share”, or “comment” button upon a particular brand on Facebook. The data were collected by distributing questionnaires to the respondents who have met the criteria. This study used Partial Least Square (PLS) analysis technique. The results show that 1) Inner self has positive and significant impact on brand love Oriflame; 2) Social self has positive and significant impact on brand love Oriflame; 3) Brand love has positive and significant impact on Word of Mouth Oriflame on Facebook.

Keywords: consumer involvement, word of mouth, inner self, social self, brand love, Facebook
INTRODUCTION

The traditional way of marketing has changed in accordance with the improvement in technology. Nowadays, the marketers are required to have a two-way communication with their customers. Customer engagement has come as a more dynamic yet interactive concept to understand the nature of customer relation (Naumann & Bowden, 2015). This research focuses on the customer engagement to particular brands, which is known as brand engagement. It is a combination between experience and social dimension (Gambetti et al., 2012). Brand engagement is a level of customer’s motivation to take part in a certain brand, marked by direct cognitive activities, emotion, and behaviour (Hollenbeek et al., 2012). Maholtra et al., 2013, state that Facebook is a key marketing channel to drive brand engagement and awareness. It enables the customers to keep in touch with the brand as well as driving other people to share the same preference (Hollenbeck & Zinkhan, 2006). On Facebook, the consumers’ identity is created by a self-description and by how they communicate with others (Gilly, 2003). A customer who clicks “like” button for a brand can show their real personality (Ahuvia, 2005). The numbers of “like” or comments in a brand’s page is the variable to measure the brand’s engagement (Chauhan & Pillai, 2013; Hoffman & Fodor, 2010). Facebook in 2010 (in Wallace, 2004) stated that customers who clicked “like” were more active and highly connected comparing to other Facebook users. The latest data from BrandZ shows that those who clicked “like” spent money five times more than those who did not (Hollis, 2011). Brands that are more discussed on Facebook have greater chance to influence others. Users who chose “like” tend to have more friends on Facebook and tend to click 5.3 times more links than other users (Nelson-Field, et al., 2012). It is already identified that there is a relation between a brand’s engagement, brand love, and brand use to improve self-expression (Bergkvist & Bech-Larsen, 2010).

This study focuses on a question whether brand’s engagement can be proven with the “like” button, expressed with self expression, brand love, and word of mouth. Inner self can be reflected in brand which is in accordance with the statement that brand is a reflection of personality, brand can symbolize one’s true self, and brand forms the extension of the (customer’s) inner self. Social self is how people want to be seen and treated by others such as the statement that brand contributes to self-image, brand provides positive impact on what others think of oneself. Wallace et al., 2014, said that inner self and social self have positive impact on brand love. It can be measured by people’s preference and view. Someone can contribute in a good word of mouth if he/she likes particular brand. This research test customer’s engagement on Facebook. It is important to carry out this research because online customer’s engagement is crucial in maintaining a long-term relation between a company and their clientele. Modern marketing using social network, like Facebook, create a two-way communication between the marketers and the customers, both marketers and customers can appreciate each other, the consumers are allowed to give comments or complaints about the product, and the company can directly respond to the consumers’ questions or complaints. This study was conducted in Denpasar. The criteria for the respondents are students who have clicked “like” or “share” button, or given comments about Oriflame products on Facebook.

RESEARCH METHODE

This study is an associative research. It discusses the impact of inner and social self on brand love and word of mouth. This research was conducted in Denpasar. This research tested customer’s engagement on Facebook. The variable is everything in any form that has been determined by the researcher to study in order for the researcher to get information on it and finally reach conclusion (Sugiyono, 2013:58). Based on the research concept, research variables can be seen on Table 1.

<table>
<thead>
<tr>
<th>Identification of Research Variables</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Inner Self</strong></td>
</tr>
<tr>
<td>The Brand ‘Oriflame’ reflects my personality</td>
</tr>
<tr>
<td>The brand ‘Oriflame’ reflects my real identity</td>
</tr>
<tr>
<td>The brand ‘Oriflame’ is the extension of my inner self</td>
</tr>
<tr>
<td><strong>Social Self</strong></td>
</tr>
<tr>
<td>The brand ‘Oriflame’ contributes to my image</td>
</tr>
<tr>
<td>The brand ‘Oriflame’ gives good impact on people’s perception of me</td>
</tr>
<tr>
<td>The brand ‘Oriflame’ improves the way people look at me</td>
</tr>
<tr>
<td><strong>Brand Love</strong></td>
</tr>
<tr>
<td>The brand ‘Oriflame’ makes me happy</td>
</tr>
<tr>
<td>I like the brand ‘Oriflame’</td>
</tr>
<tr>
<td>The brand ‘Oriflame’ is great</td>
</tr>
</tbody>
</table>
Population is a scope of generalisation that consists of qualified objects/subjects with particular characteristics that determined by the researchers to study and to finally come to a conclusion (Sugiyono, 2013: 61). The population of this research is students of Faculty of Economics and Business, Universitas Udayana (regular and non-regular program). The population of this research is the people in Denpasar. The potential respondents must be in accordance with the following criterias and characteristics, namely: (1) They must be the citizen of Denpasar and (2) They must have clicked the “like” or “share” button, or given comments to particular brands on Facebook. Data collecting for this research was conducted by giving questionnaire to those who match the criterias. The questionnaire for this research is a sort of questionnaire with closed questions list. It means that the respondents were only able to give answer based on one or several options provided by the researcher. Component or variance-based SEM, called PLS (Partial Least Square) was applied to this study as the data analysis technique. According to Ghozali (2011:18) PLS is a factor indeterminancy which is a strong analysis method. It is assumed that the data does not have to be processed through certain scale, however, few samples are helpful enough to confirm a theory as well as to obtain latent variable value for predicting the result.

3. RESULT AND DISCUSSION

3.1. Result

The first hypothesis in this research shows that inner self has good influence on brand love. This is identified with the value of path coefficient of 0.339 with a t-statistic value of 2.661. The t-statistic value is higher than t-table value which is of 1.981. Based on the second hypothesis test, it shows that social self gives good influence on brand love. It shows that the value of path coefficient is of 0.539 with t-statistic value of 4.417. It is lower than t-table value which is of 1.981. The test of the third hypothesis shows that brand love influences word of mouth with good impact. The value of path coefficient shows the figures 0.0877 with t-statistic value of 38.494. This t-statistic is higher than t-table which is of 1.981.

3.2. Discussion

There is significant influence between variable inner self and variable brand love. This result matches the research conducted by Wallace et al, 2014 which states that inner self and social self have positive impact on brand love. It is possible for customer to like particular brand because of “self image and a prestige” (Albert et al, 2008). Carrol and Ahuvia, 2006; Wallace et al, 2014 mention that inner self and social self have positive influence on brand love (2011). Batra et al (2011) state that brand image includes the way the customers use the brand to express themselves and the identity they want to get after using that brand. There is significant impact between variable social self and variable brand love. This result hereof is consistent with a study conducted by Wallace et al, 2014 showing that inner self and social self have good impact on brand love. It is possible for customer to like a certain brand because it reflects “image and prestige” (Albert et al, 2008). Carrol and Ahuvia, 2006; Wallace et al, 2014 write that inner self and social self have positive influence on brand love. Batra et al (2011) state that image of brand includes the way the customers use the brand to express themselves and the identity they want to get after using that brand. There is significant impact between variable brand love and variable Word of Mouth. This is in accord with a study conducted by Wallace et al, 2014 showing that brand love have good impact on brand word of mouth.

4. CONCLUSION

The result shows that inner self and social self have good impact on brand love. It is followed by another result showing that brand love gives good influence on word of mouth.

ACKNOWLEDGMENT

We would like to express our gratitude to The Head of Institute for Research and Comunity Service, Udayana University; Dean of Faculty of Economics and Business Dayana University; the president and secretary of Department of Management, Faculty of Economics and Business, Udayana University.

REFERENCES


Abstract The study aims to find the profile in the form of tourist's typology of the three lakes (Beratan, Buyan and Tamblingan) in Bedugul. Tourist’s typology related to the characteristics of the tourism market in Bedugul. This study utilize the survey method to deploy a number of questionnaires. The questionnaires in the form of a structured list of questions to respondents in one time (cross-sectional). The questions posed related to the characteristics of the respondent. Respondents in this study are tourists who travel activities in the three lakes. Respondents were determined using non-probability sampling (purposive sampling). Intake of sample based on a certain criteria. The criteria based on the judgment or a certain quota specific. Selection of respondents in this study is based on a particular consideration to the purpose of research that tourists visiting the three lakes. The number of samples taken as many as 200 tourists. The number of respondents that are larger than 100 makes it possible to do statistical analysis. The results showed tourist's typology based on the characteristics of tourism market varied in the three lake. There is also a similarity pattern in each lake typology related tourists visiting that want to enjoy nature and culture based tourist attractions, first timer tourist, and day visitors, tourist spending levels are relatively low, under IDR 500.000.

Key Words: typology, tourist, market characteristic, three lakes, Bedugul
1. INTRODUCTION

Beside to concern about the development of a sustainable tourism destination particularly the resource preservation, it is also important to consider the characteristics of the tourism market in three lakes. By getting the data about the characteristics of the market, it will obtain a profile that can be used to design a development formulation model (Pike, 2004). This study aims to find the profile of tourist typology of the three lakes (Beratan, Buyan and Tamblingan) in Bedugul area. Tourist typology that is intended related to the characteristics of the tourism market in the area.

2. RESEARCH METHOD

These studies uses survey data collection method by distribute number of questionnaires. The questionnaires are a structured list of questions to respondents that is collected in one time (cross-sectional). The posed questions related to the characteristics of the respondent. Respondents in this study are tourists who do travel and activities in the three lakes. Respondents are determined by the nonprobalitas sampling method namely purposive sampling. The sample is chosen by taking a sample of a population based on a certain criteria. The criteria used can be based on the certain judgment or limited quota (Jogiyanto, 2005). The selection of respondents in this study is based on a particular consideration as the purpose of research are tourists that visiting the three lakes. The number of samples took as many as 200 tourists. The number of respondents that are larger than 100 makes it possible to do statistical analysis.

3. RESULTS AND DISCUSSION

The tourist market characteristic known from foreign tourists who have been visiting these lakes. The survey was conducted by distributing questionnaires to get a description of the characteristics of the market by exploring the empirical aspects such as: market source, motivation, length of stay and accommodation options, tourist behavior, and socio-demographic.

A. Lake Beratan
a. Markets Source

The Market who buys the tourism products in Beratan Lake is majority sourced from Europe. European market comes from countries including Western Europe sub-regions such as French, German, and Italian. It can be stated that these countries are the main market, with a contribution of more than 70% visits.

b. Motivation

Tourism motivation is influenced by the level of interest a tourism destination that will affect the decision-making of tourists. The survey results showed that tourists visiting Lake Beratan driven by the desire to be in the atmosphere of Lake Beratan and Ulun Danu and the willingness to learn the culture of local communities, including enjoying food and drink. The push factors is consistent with other survey results that indicate the tourists in planning their activities is to fill their leisure time are always pay attention to the tourism destination that offers culture and nature-based experiences (68%). Besides, the tourists will be more consider to visit tourism destinations which are actively engaged in the protection of natural and cultural assets as tourism resources (71%).

c. The length of stay and accommodation options

Tourists in Lake Beratan mostly in the group of visitors on a daily or day visitors (85%), while the rest are visitors who stayed over night. Actually, The tourists has a total average time for 19 nights. From the whole time, which was spent to live or stay in Lake Beratan only in 2 nights. Type of accommodation that has been chosen is a hotel, villas, and homestay.

d. Tourist behavior

Based on the frequency of visits, almost all the tourists are first-timers (99%). But then when asked if you want to come back ?, more than 65% answered "Yes". Of course the potential for a return visit will be actualized if some of the pull factors of Lake Beratan more qualified, such as absence of sufficient information, the cleanliness of the lake, and the restrictions on the number of visitors to the lake.

e. The travel patterns,

Tourist who is traveling to Lake Beratan tend to group with friends or couples. In addition, traveling with families and their children are also quite a lot to do, especially for tourists who are motivated to learn about the unique culture and nature. While the trips
arranged by intermediaries (agents and travel agency) amount is not so meaningful. Besides visiting the tourist attraction on Beratan Lake, tourists also visit other attractions such as Ubud, Taman Ayun, Gitgit Waterfall, and Jatiluwih. Another attraction options is strongly associated with motivation to also gain experience about the various remains of the local culture.

f. Resources of Information
To date, mostly of travelers figure out of Lake Beratan based on information from travel guide books, internet, and friends or family (word of mouth). The advances in information technology and communication (ICT), particularly in used of smart phones will be easier to access and obtain tourism information.

g. The Spending patterns in Lake Beratan
The average amount of spending per tourist per day is Rp. 450,000. The expenditure of tourists are shopping transportation, attractions, food and beverage and souvenirs.

B. Lake Buyan
a. The source markets
The Lake Buyan primary source markets come from countries located in Europe, Asia Pacific and the Americas. Based on nationality, many tourists come from France, Australia, and the United States. The main market is estimated to contribute about 70% of all visits to this lake.

b. Motivation
The push factors for tourists visiting Lake Buyan are their desire to learn about the local culture and gain new experience about the local culture and nature. The push factors are parallel with the results of other surveys showing that most tourists in planning activities are to fill their leisure time always pay attention to the tourism destination that offers culture and nature-based experiences (70%). In addition, tourists will be more intense to visit tourism destinations which are actively engaged in the protection of natural and cultural assets as tourism resources (83%).

c. The length of stay and accommodation options
Similar with Lake Beratan, tourists are classified into daily visitors. The daily visitor number are larger than the visitors who stayed in Lake Baratan. In general, the length of stay of tourists in a destination is determined by several factors as follows: tourism product preferences, budget, and tourist satisfaction. The survey showed that the average length of stay of tourists in the Lake Buyan ranges from 1 night. The length of stay is only 6% of their total time for holiday. During their stay in these destinations, tourist prefer the type of accommodation such as homestay and hotels.

d. Tourist Behaviour
The majority of Lake Buyan tourist is a first timer (97%). Allegedly, the small number of tourist who re-visits because the lower quality of products and accessibility. Tourists who are come to this lake tend to be clustered in the form of travel with a spouse or friend. Besides traveling in groups with a spouse or friend, there are also tourists who travel with families and their children.

e. The Travel Pattern
Influenced by information on tourism destinations. Information about Lake Buyan is obtained from travel guide books and agents and travel agency. In addition there are also tourists who get the information from the driver of tourist transportation, internet, and on the way to Lovina or other tourist attractions.

f. The expenditure patterns
It is known that the average amount of spending per tourist per day is Rp. 350,000. The spending tourists are shopping, food, and beverages, as well as the purchase of tourist attractions.

A. Lake Tamblingan
a. The Market Source
The main markets of Lake Tamblingan sourced from countries located in Europe and Asia Pacific. Based on nationality, tourists were from the Netherlands, France, and the United Kingdom (Europe) and China (Asia Pacific). The main market is estimated to contribute 75% of all visits to this lake.

b. Motivation
Motivation is a psychological factor that provides an explanation of the reasons for visiting a tourism destination. The tourists reason to visiting Lake Tamblingan are the desire to gain new experience about the local culture and nature as well as a willingness to learn the local culture. Various reasons are related to the results of another survey showing that the majority of travelers in planning tourism activities always pay attention to the tourism destination that offers culture and nature-based experiences (92%). In addition, tourists will be consider to visit tourism destinations which are actively engaged in the protection of natural and cultural assets as tourism resources (84%).

c. The length of stay and accommodation options
The Length stay of tourist can affect a significant impact on the tourism destination. The tourists in Lake Tamblingan states that on the average time to stay is 23 nights. But they spent time in stayed at the lake
only one night, or about 4%. During their stay in the destination, tourists prefer homestay and hotel as their temporary residence. The tourists who choose to stay are very limited in number, around 17% of visits to Lake Tamblingan.

d. Tourists Behaviour

The Tamblingan tourists based on the frequency of visits shows the composition of 97% of first timers and 3% repeater. Tourists who come to this lake has a tendency to travel with family, friends and families together and their children.

e. The sources of information about destinations visited.

To date the tourists who visit Lake Tamblingan are get the information from various sources such as agencies and travel agencies, travel guide books, and the internet. The advances in information technology and communications in particular the use of smart phones make it even easier to access information, especially on the internet. The smart phone is used to search the location, and browse testimonials on various websites and travel.

f. The expenditure patterns

Discovered that the average amount of spending per tourist per day is Rp. 300,000. The spending tourists are shopping transportation and food and beverage.

4. CONCLUSION

Based on the description above, it can be conlude into several statement as follows:

a) The results show travelers typology based on the characteristics of each market in the lake are varies.

b) There is a similarity pattern in each lake typology related tourists visiting that want to enjoy nature-based tourist attractions and culture, first timers, and day visitors.

c) Level of tourists spending is relatively low, at under $500,000

   it can be proposed the following suggestions:

a) The absence of an integrated management of the corresponding three lakes in Bedugul Region make every lake has its own style of activity there for tourist visits it only for transit.

b) it required additional attractions based on culture there for the tourists have a variety to choice in enjoying the attractions not only see the natural beauty only.

c) it required further studies related to the formulation of integrated development of sustainable tourism in the Tri ning Danu based on existing and potential markets

ACKNOWLEDGEMENT

This article is an outcome of of Research Invention Grant Udayana 2016. The author would like to thank the University of Udayana who have facilitated and provided funding for the implementation of this study.

V. REFERENCES


THE ROLE OF STUDY PROGRAM IN POLITICAL EDUCATION
(A Comparative Study on FISIP Unud and BINUS International)

Nazrina Zuryani1) Ikma Citra Ranteallo2) Ni Luh Nyoman Kebayantini3)

1) Study Program of Sociology, Faculty of Social and Political Sciences, Udayana University, Kampus Sudirman, Denpasar Telp/Fax : 0361 255916, nazrinazuryani@yahoo.com

ABSTRACT Research grant/HUPS for Sociology Department from Udayana University utilized FGD to frame the political education by internship and learning via text book of ’Political Parties Accountability’ at FISIP Unud that is compared with general lecture delivered by the research second member2) as guest lecturer at Bina Nusantara International (communication Department) in Jakarta. Bina Nusantara International University has not Faculty of Social and Political Sciences as in UNUD but all the students get double degree with overseas universities and Communication department belongs to Faculty of Computing and Media of Binus International. Political education at Sociology department of UNUD has not yet increase the critical thinking of students by argumentation while Binus International urge their students to be more critical for any social changes and global politics. Utilizing the organizational of political parties by Basedeau dan Stroh (2008), as well as the critics from Heywood (2013) who said that political parties have not yet successfully implementing politic of education for people especially the youth. This research is the result of comparing the political education that has been minor in critical thinking at Sociology department but in contrary, it becomes a major critical thinking for global politics topic at Binus International in Jakarta. Both participants of Focus Group Discussion/FGD were 26 students and 21 students for general lecture. Almost 85% of FGD participants had undertaking subject of Political Sociology while participants of ‘Political Globalization’ never undertaking it. The result of FGD shows that most of students unaware of global politics as they focus only at subjects correlations while at Binus International, the general lecture participants shows the ability to synthesize the social and political engineering to face the dilemma of right wings that now are pandemic in the global world.

Key Words: Sociology Department, Communication Department, Political Education
1. INTRODUCTION

Evaluating the results of the apprenticeship students of the academic year 2015 based on textbook entitled "Accountability of Political Party" as a means of political education becomes interesting to study. Moreover the textbook was published by Udayana University Press, 2015 edition distributed free to students and to the general public. One of the universities that received two textbook the outcome of competence research grant are two lecturers and 5 students of Bina Nusantara (known as Binus International). In FISIP Unud, beside the students, lecturers were invited to participate to understand the correlation of national politics where the temperature sometimes heated related to political parties and how apprenticeship in five institutions, namely the Ombudsman, Bawaslu, Kesbangpol and the Provincial Election Commission becomes a new experience for the community and interns student in FISIP Unud.

On November 10th, 2016, the research member of Hibah Unggulan Program Studi/HUPS received an invitation from the department / study program of Communication Science of Binus International to deliver a public lecture on global politics in relation to national and international social political changes. There are difficulties in comparing the two institutions, one in Bali and one in Jakarta. While in Jakarta, at Binus International, department of communication science is part of the Faculty of Computing and Media, and the students come from various countries (France, Germany, Turkey, Korea, Japan and Indonesia) as many as 20 people to listen to the topics related to global politics (political globalization) that is associated with the tendencies of national politics.

Faculty of Social and Political Sciences, Udayana University on October 2nd, 2016, Two members of the research group carried out Focus Group Discussion related to the evaluation of apprenticeship with aided textbook in search for political education at the Faculty of Social and Political Science. The FGD was attended by 26 students with the aim to recognize which problems inherent twisted political parties. The questions related to political education, the important of political science and the relationship of subject questions about education, the importance of political science and surrounding the course with a political understanding become part of the first session rudimentary. When entering the second session, that is a group discussion, with the same three questions, this topic becomes interesting.

This paper describes the different approaches in the research of HUPS inviting 31 apprentice students from three study programs to join Focus Group Discussion with public lecture on the study program of Communication Science University of Bina Nusantara International to enhance the political education. Differences in approach is certainly very related on one side of understanding what is meant by procedural accountability of political parties and how the general election in the United States have highlighted the ideology of ultra right that denominated today's global political interests.

2. RESEARCH METHODS

Kartowagiran (2015) clarified an action research that promotes the research subject, the informant later became the main actors. Especially the role of Study Program to make evaluation on political education, various layers of interest can enter. Are the interests of research subjects that are all students or understanding discourse of political education itself. The research Grants evaluate the implementation of the apprenticeship in 2015 targeting 85 participants apprenticeship. At the time when the study was carried out none of the 85 apprenticeship participants were present. So the action method in understanding political education using thematic criteria are presented both in FGD in FISIP Unud and in the public lecture at BINUS International in Jakarta. Topics or themes presented in FGD for research was targeted at the understanding of the meaning of political education, both political education in the national and global nuances.

This paper further discusses the themes and content of the discourse in the cognitive construct of students about political education at every study program (in FISIP UNUD attended by 26 students from Study Program of Sociology, Political Science and Public Administration) at the time of FGD. And the public lecture on National Politics and Global Change was the theme in BINUS International, which was attended by 20 students from the department of Communication Science.

3. RESULTS AND DISCUSSION

3.1. Theoretical Study and Findings

In Indonesia, the role of political parties in the political education is very minor. Speaking about the main role of political parties, Heywood (2013: 398-405) noted some important things. First, the
representative function. This function is often seen as the main function of political parties in their ability to respond and to articulate the views of members and constituents. In the context of systems theory, political parties are considered as the main inputs which ensure that the Government pay attention to the needs and desires of the public. So this function is considered to work well if the political system runs an open and competitive nature that encourages the role of political parties to respond to all the choices of the community.

Secondly, formation and elite recruitment. In this function, the role of political parties is to provide candidates for the country's leaders. In this role the political parties form candidates from the best cadres who are capable of translating the ideology of their party. Political parties should ideally become “kawah candradimuka” (churning) for politicians to equip them with the skills, knowledge and experience, including involving them in the career structure of the political party concerned. In this context, Heywood (2013) exclude the reverse condition, in which the political parties are only used as a political vehicle of the powerful politicians to mobilize support for an election process. This function is often passed by the political party in which government officials are recruited from a small group of talented people or senior figures previously shelter from the major parties.

Third, the formulation of Interest. In this function the political party through its cadres who are elected as leaders at local or national level to formulate the government programs. The role of political parties here are not limited to just push to initiate certain policies, but also to formulate a series of policy options that are considered to be coherent and populists to gain the sympathy of the voters.

Fourth, articulation and aggregation of interests. In this function, political parties voice and collect a variety of interests that develop in the community, including business groups, labor, religious, ethnic or other groups that are thought to promote or defend their interests.

Fifth, socialization and mobilization. In this function every debate activity, internal discussions, as well as competition in the election campaigns held directly by the political parties are considered to act as an agent of education and political socialization. The issues selected by the political party can help set the political agenda, or otherwise refuse certain policies.

### Institutionalization Dimension of Political Parties from Basedau and Stroh version

<table>
<thead>
<tr>
<th>Institutionalization dimensions</th>
<th>Indicator</th>
</tr>
</thead>
</table>
| Rooting in the community: political parties have stable roots in society | - Relativity of the party age towards independence;  
- Relativity of the party age towards the beginning of the period of multiparty  
- Changes in electoral support in the last election or two of the last elections;  
- Relations with civil society organizations |
| Autonomy: Though rooted in the community, the party is relatively independent of the individual in the group of outside party | - Total turnover of party leadership;  
- Shifting of electoral support after a change of party leadership;  
- The decision autonomy of individuals and groups;  
- Appreciation of the people for a particular party. |
| Organization: organizational apparatus consistently present at all levels of administration and act within the framework of party interests | - Strength of members;  
- Regular party congress;  
- Personal and material resources;  
- Organizational presence throughout the country, not just the election campaign activities |
Coherence: measures as a unified party organization; a certain level of tolerance of the party over disagreements within the party
- Coherence of the parliamentary group (do not leave the party or jump door).
- Moderate Relations between groupings within the party (no factionalism dysfunction);
- vis-à-vis tolerance towards the dispute in the party.

Source: Pamungkas (2011: 75)

In the table above, Basedau and Stroh indicate that the four aspects of the institutionalization of political parties includes rooting in the community, aspects of autonomy, organization and coherence. Rooting of political parties in the community refer to the extent to which the parties have stable roots in society; Autonomy refers to the extent to which political party independent of the individual from the inside as well from outside the party; Organizational dimension refers to the extent to which the apparatus of political party organization consistently present at all levels of administration as well that their actions support the interests of the party; while coherence refers to the extent to which the conduct of political parties as a unified organization.

By the time when the students study political science through national and global conditions, the role of political parties is vital. The thought of Basedau and Stroh is related by Pamungkas (2011: 75) to the conduct of political parties that has less strong roots in young people. Therefore, in the FGD the Students / of FISIP, Udayana University question the issue that political education is not associated with any political party. Different in a public lecture held by Binus International, a discussion took place warm with the topic of winning the US president from the Republican party. Of course, the root of the institutionalization of the federal constitutional State of America greatly affect the winning of the republican by the electoral college, which means through indirect election by the people but by the elector whose numbers 538 people. Binus International students understand the 'dawn raids' on the presidential candidate who was not elected. Republican party in the USA reached the coherent winning from the electors. Binus International students were able to criticize the institutional dimensions of the American electoral system that makes widespread thematic political education that is global situation after the withdrawal of the United Kingdom from the European Union. The discussion was interesting and quite deep.

Ultra Right Tendency

The public in Indonesia was once struck by the chairman of the House and staff visits to the parliament of the United States. At that time a candidate for President of DT gives the participants of the comparative study a chance to meet him. The question of the presidential candidate is whether the Indonesian people know him? It was answered by the chairman of the House of Representatives yes and this news became trending topic for days.

One of Binus International student explained ultra right political tendency that hit the UK recently. As a result the UK withdraw from the European Union. This tendency is not without cause that comes from the EU economically has destroyed the pillars of the European economy by helping the bankrupt states like Greece and Turkey as well. The resistance of Londoners to accept immigrants from the EU got a final kick by the election (voting) to no longer participate in the union of the European countries. The exposure of Binus International students who understand what it is the ultra right ideology shows the critical power of global political education had been learned in Communication Science.
Surely the role of Study Program in providing political education is crucial for improving the competence of the students in Indonesia. Therefore, the course selection form needs to get more in-depth study so that students of social sciences and politics later can pass and be able to compete.

4. CONCLUSION

The students of FISIP Udayana University who participated in the focus group consists of the students from study program of Sociology, Political Science and Public Administration amounting to 26 people. Unfortunately they are not students who carry out internship in 2015. The experience in the field on the Ombudsman institution, Kesbangpol, Bawaslu, KPU and the Public Accounting Firm are oriented to human capital deepening, ie improving the quality of human resources as the capital of his life into a selection of meaningful learning and enhance the critical power of political parties. Because they were never seen to follow an apprenticeship or not well informed about global and local political situation, the question concerning the political education got a flat response. Meanwhile, in a public lecture at Binus International campus, the Communication Science classes, the students who attended were 21 people and got a continuous learning experience in global politics, especially on the orientation of the Republican Party in the United States. Almost all of the students who attended the public lecture actively asked questions to understand that the role of the party in the United States formed a partisan ideology. Those in favor of their group only or opposition party that is democratically accept differences and more open political affiliations.

ACKNOWLEDGEMENT

We thank to the parties that support the writing of this paper mainly LPPM Udayana University in providing research funds for excellent study program. Our sincere thanks also goes to Rector, vice rector to the staff at the faculty of Social and Political Sciences Unud for supporting the research. To the students who are involved in FISIP Udayana University and at Binus International and lecturers that can not be mentioned one by one, thank you and apologize for this research is still far from perfect.

REFERENCES

ECOPRENEURSHIP BUSINESS MODEL OF NUSA DUA HOTELS RESORT AREA

Putu Ratih Pertiwi ¹, Irma Rahyuda ²

Diploma IV Tourism Studies, Faculty of Tourism, Udayana University¹
Jl. DR. R Goris No. 7, Denpasar, 80234
Telp / Fax (03 6 1) 2 2 3798, email: ratihpertwi@unud.ac.id
Diploma IV Tourism Studies, Faculty of Tourism, Udayana University²
Jl. DR. R Goris No. 7, Denpasar, 80234

Abstract The purpose of this research is to examine the ecopreneurship business model applied by star hotels in Nusa Dua Resort integrating environmental elements into tourism business. Related to the concept of sustainable tourism development that emphasizes the development of eco-tourism and efforts to achieve the prospective ideal conditions. To discover it, the necessary data from several five star hotels that linked to international chains in Nusa Dua Resort area used as samples. Analyzed using descriptive qualitative analysis technique where the elements of ISO 14001 is used as the indicators, and guidelines for the interview and questionnaires. The data that has been obtained, processed and extracted, into some graphs and tables, and described as a basis for conclusions of ecopreneurship business model applied by star hotels in Nusa Dua Resort. As the result, this research shows that the ecopreneurship business model applied by star hotels in Nusa Dua Resort in integrating the environmental elements into tourism business has 4 phases. Such as P-D-C-A where Plan adapted into environmental management system planning, Do adapted into implementation of environmental labeling and recycling, Check adapted into an environmental audit examination and evaluation of environmental performance, and Action adapted into action on regular management review.

Key Words: Ecopreneurship, sustainable development, sustainable tourism development, ISO 14001, P-D-C-A
1. INTRODUCTION

The increasing number of five-star accommodation services in Bali would have brought a positive benefit to the stakeholders of tourism including tourists, taxes paid to the government, formal and informal employment and other multiplier effects arising from such activities. On the other hand, the phenomenon accommodation facilities establishment in Bali has been under the spotlight regarding the exploitation of natural resources and management of material waste that pollute the environment surrounding the accommodation establishments are located. Based on the background of the problems described earlier, this study intends to examine ecopreneurship or concept that integrates between the entrepreneur and the sustainable development that is implemented by the management of five-star hotel in the area of Nusa Dua Resort by integrated it into environmental elements of tourism business.

2. RESEARCH METHODS

This research method is descriptive qualitative where the technique of collecting data is through the literature review by examining the theories that are related to entrepreneurship, sustainable development, as well as ecopreneurship. The indicators are used as a reference in the development of business models ecopreneurship is the International Organization for Standardization or ISO 14001. In addition, to obtain the information and data from the research sites, unstructured interview techniques are used also through the questionnaire. Presentation of the results of the data analysis is done formally (in the form of graphs and tables) and informally (in narrative form).

To get an information about the development of ecopreneurship business models conducted by the hotels in Nusa Dua Resort, the authors conducted a survey of three hotels (Grand Hyatt Bali by Hyatt, The Laguna by Starwood, and Club Med) of the entire hotel totaling 17 hotels located in Nusa Dua Resort. In determining the sample in this study, the authors adopted a purposive sampling approach, where the sampling is based on several criteria and aim.

3. RESULTS AND DISCUSSION

3.1 RESULTS

The ecopreneurship business model applied by the five-star hotel in Nusa Dua Resort integrating to the environmental elements of tourism business has four phases which is called P-D-C-A or Plan (Planning), Do (Implementation), Check (Audit and Evaluation), and Action (Periodic Management Review). Where the details of the four phases are as follows:

1. Phase Plan (Planning Environmental Management System). The five-star hotel in Nusa Dua Resort has:
   a. The commitment in the form of written policy about Environmental Management System, one example of the policy or the policy is Earth Check Policy.
   b. Appointing one department to handle environmental issues. Department appointed by the company include the Human Resource Department and Engineering Department.
   c. Having short-term, medium and long-term programs to achieve the purpose of Environmental Management System, such as mangrove planting, earth hour, Tri Hita Karana, PROPER, Earth Check and Green Globe.
   d. The companies have priority consideration in the purchase, sale, or promotion of products and services in terms of:
      a. Assessing and testing the environmental performance of supplier companies.
      b. Require suppliers to perform the environmental analysis.
      c. Informing consumers about the steps to reduce its environmental impact.
      d. Have priority in applying environmental management, such as:
         e. The written environmental policy
         f. Training programs on the environment in the workplace for employees in the form of training to manage hazardous products, managing waste, responsible, and prevent occupational hazards and environment-friendly attitude
         g. Public environmental report
         h. The activities related to sustainable tourism practices such as managing hazardous products and manage waste
         i. The five-star hotels in Nusa Dua Resort adopting some standard system of environmental management in their company. The standard system of environmental management were adopted, namely the Tri
Hita Karana, PROPER, Earth Check, and Green Globe.

2. Do (Implementation of Labelling Environmental and Recycling Products).
   a. Adopting some of the environmental management system at the company's standards. The standard systems of environmental management were adopted, namely the Tri Hita Karana, PROPER, Earth Check, and Green Globe.
   b. Providing information about the steps on environmentally friendly products and services. Such as the use of Eco-Label products and leave messages on each of its products to invite guests to participate and maintain environmental friendliness in every use of the products and services of the hotel.
   c. Involving in environmental activities on a regional scale, national, and international levels. As Mangrove Planting, Earth Hour, Tri Hita Karana, Proper, Earth Check, and Green Globe Certification.
   d. Getting awards like PROPER environment, Blue Certificate for B3, and Green Globe certificate.
   e. Joining an organization that has a focus on environmental issues, such as Tri Hita Karana, Earth Check and Green Globe.
   f. Having a policy of keeping the goods period used in either company's good be used for operations or products selling to the hotel guests.
   g. Doing Recycling Waste by separating garbage by each type
   h. Having a planned schedule in conducting environmental audits in each department. By applying an external audit, internal audit implementation, and development of indicators. The type of audit is an audit of clean water production and waste minimization, water conservation audit, energy conservation audit, audit the impurity/contamination location, and occupational health and safety audits.
   i. Perform socialization to all employees regarding the policy of environmental management system
   j. Disseminating the company's commitment to the environment to the community around the location of the company.

3. Check (Inspection Environmental Audit and Environmental Performance Evaluation).
   a. Having a planned schedule in conducting environmental audits in each department. By applying an external audit, internal audit implementation, and development of indicators. The type of audit is an audit of clean water production and waste minimization, water conservation audit, energy conservation audit, audit the impurity/contamination location, and occupational health and safety audits.
   b. Performing the socialization to all employees regarding the policy of environmental management system
   c. Disseminating the company's commitment to the environment to the community around the location of the company.

   a. Periodically reviewing the overall environmental management system to ensure its continuing suitability, adequacy, the effectiveness of environmental management systems toward the changes.
   b. Following the workshop and seminar environments.
   c. Reporting the results of the audit and evaluation of the environmental management system to management.

3.2 DISCUSSION
Based on the data obtained, The five-star hotel in Nusa Dua Resort area has not been completely adopted the ecopreneurship business models in running the business. But the hotels already has an awareness of running the business is needed the ecopreneurship concept to solve the environmental problems. It has been known in general that the limited resources that are owned, for example, water supplies, mineral or gas, which once consumed, these resources can not be recreated and will decrease over time, until no remaining natural resources even slightly if there is no consciousness to maintain it. Also, due to the economic activity and high consumption, most of the resources that have been consumed will be a waste. The result was a serious pollution problem affecting human life and also the ecosystem, causing the accumulation of greenhouse gasses and climate change potential, Volery (2002: 542). That's the important role of the concept ecopreneurship in finding alternatives in running a business without neglecting the values of the environment, for example by recycling or managing new energy sources, such as wind and solar (Arber & Speich, 1992; Barnes, 1994;). It has been applied by the five-star hotel in Nusa Dua Resort viewed through a phase P-C-D-A that have been adapted to the environmental management system.
4. CONCLUSION

To integrate the environmental elements into the tourism business, the Hotel Star in Nusa Dua Resort implemented the ecopreneurship business model where there are four phases which P - D - C - A or Plan adapted into environmental management system planning. Do adapted into the implementation of environmental labeling and recycling. Check adapted into an environmental audit examination and evaluation of environmental performance, and Action adapted into action on a regular management review.

ACKNOWLEDGMENT

We thanks to the Rector of Udayana University, The Chairman of LPPM Udayana University, and The Dean of the Faculty of Tourism Udayana University who has provided the opportunity for the team to participate in disseminating the results of research as a form of Tri Dharma Perguruan Tinggi.

REFERENCES

[31] UNWTO World Tourism Barometers 2016
Abstract  This research aimed to make description on alternative way to press terrorism in Indonesia. Some approaches are adopted, especially by the government, to eliminate the terrorists, namely: a firm approach by attacking the terrorists, legal remedy by bringing them before the court and giving punishment. However, such efforts still not able to maximally pressing the terrorism. Terror in Jalan Thamrin Jakarta in the early 2016 showed that terrorism still cannot be pressed. This research aimed to give additional approaches in combating terrorism by using local wisdom. Bali as one of tourist destination in Indonesia, had twice experiences of terrorist attack with many casualties. Bali has a lot of local wisdoms which meanings can be explored. Some of it are menyama braya, mesegeh ritual, okokan arts performance and Tat Twam Asi. Therefore, there are several methods and steps which can be used to press the terrorism by exploring the meanings contained in such local wisdoms. All of that local wisdoms contains the meanings of cooperation, alertness and togetherness. The terrorists are expected to stop their terrorism attack by implementing such local wisdoms.

Key Words: Local Wisdoms, Cooperation, Togetherness, Alertness, Awareness
Combating terrorism is one of the main tasks of the present Indonesian government. After making various efforts to suppress terrorist activities, such as arresting and punishing the perpetrators and the brain bombings and chasing their hideout, Indonesia still affected by the same event. Suicide bombing that occurred in Jalan Thamrin, Jakarta in early 2016 still shows that these perpetrators are around us and easily committing crimes. The same thing was repeated when a police in Tangerang was stabbed. Terrorists want the revolutionary movement. The revolutionary movement is an attempt to replace the fundamental ideologies, institutions and political apparatus (Piliang 2014: vii).

The above events have proved that combating terrorism requires a long time, in various ways and approaches. One example of terror is the protest upon dissatisfaction towards the government’s policies. Terrorists can commit terror on behalf of themselves and also on behalf of the group, and even on behalf of ideology or religion they profess. Thus, the act of dissatisfaction towards the government can be likened to the rebellion efforts that occurred in Indonesia in the decade of the fifties, such as Pemerintah Revolusioner Republik Indonesia (PRRI)/ Perjuangan Rakyat Semesta (Permesheta), Ratu Adil, Darul Islam (DI)/Tentara Islam Indonesia (TII) and so on. All of these rebellions were suppressed by the Indonesian government, which requires a specific approach and certain time. Therefore, the attempts to suppress such rebellions require such a long time.

Combating terrorism actually can be done by taking the same point of view. It is just the effort requires a long process with a variety of existing approaches. During this time, there are three approaches made by the government to combat terrorism. First is by using legal approach where the perpetrators are punished after going through the court process. Second is by violent and assertive approaches conducted through hunting down the perpetrators and his group’s hiding place. Third is to undertake preventive efforts through dialogue therefore the groups that deemed potentially develop into radical groups get a better understanding as well as to do dissemination to societies and students.

The process of combating terrorism requires considerable time and various possible approaches. Especially in states with a wide variety of ethnic such as in Indonesia. Collective identity in a state constitutes as one factor of the emergence of hostility (Ward, 2011, 96). One of the alternatives that can be used is to incorporate preventive approach based on local wisdom. This approach embed local wisdom messages available in the diversity of Indonesian community. This approach can be combined with the lecture method to deliver such local wisdom message to the community members. Indonesia with its cultural variety, has a wide variety of local wisdom that can be used and interpreted.

The majority of Balinese people is Hindu. They have a variety of local wisdom that when excavated, have a meaning that can be used to suppress and foster national and community awareness of the whole community. Almost all traditional wisdom in Bali have a meaning of togetherness, mutual tolerance, emphasizing the similarities among mankind, or also inviting public to aware against of any signs that may be harmful to the community. The ritual of mesegeh for example, is a ritual that basically delivers message to the community to prepare themselves against various threats in this social life. This ritual shows that this approach succeeded in touching the sense of those who seen as the one deemed to be threatening this social life. Tat Twam Asi as the philosophy of Hindu in Bali teaches how we, as humans, are actually have the same sense and thoughts as the others, therefore if we hurt others, we also will feel pain. There are many other wisdoms alive in Hindu community which can be used to deliver message to anyone in Bali in order to grow awareness therefore social order can be achieved.

2. THE TERRORISM PHENOMENON

Terrorism is actually an old phenomenon. However, in modern times, the establishment of Israel is the main driver behind the terrorism attitude in the world, especially in the method of showing the group identity even its struggle. The establishment of Israel caused the Palestinian people were expelled in the Middle East and brought groups of people live in refugee camps. This then encouraged the struggle to liberate Palestine from Israeli occupation. One of the method used in such case was violence. The emergence of the Palestine Liberation Organization was also encouraged such acts. Method used to perform that action was by hijacking the plane (Muttaqien, 2012: 27). This method is often done because of the high level of threat. Not only had the
Palestine Liberation Organization who did this, but also groups other Palestinian fighters based in Lebanon. This kind of violence will directly impact the fear of the targeted community meanwhile on the other side the perpetrators and organizers of hijacking will quickly become famous throughout the world. The explained movements happened a lot in the seventies until the nineties decades. A lot of terrorists are in an idealistic thoughts in which the reason is to defend religious beliefs or politics even nationalist (Djelantik, 2010, 24).

The most famous terrorism which using plane as the means was the crashed of two planes into the World Trade Centre in the US on 11 September 2001 which ripped through the building (Abimanyu, 2005: 149). Based on such event, the US then hunted down the perpetrator behind the tragedy, Osama bin Laden, which then caused various acts of violence, including the raised of the terror group of Islamic State in Iraq and Syria.

Terrorism in Indonesia, especially those that mimic the patterns used by radical groups in the Middle East, can be seen since the early eighties decade. In 1982, a Garuda Indonesia plane, Woyla, was hijacked by a group of Salman and forced to land at Don Muang Airport, Thailand. Indonesian Special Forces, Kopasanda, managed to free the hostages. Firm action taken by the New Order government caused to the nonexistence of terrorism in the New Order era.

Terrorism began to reappear after the reform era. The most famous one was the terrorism in Bali. The pattern used in such terror conducted by mimicking the Middle East way, same as in the hijacking of Garuda plane, Woyla. In 2002, the terrorist blew himself up in Spanish pady's Club and Sari Club in Kuta. In 2005, terrorists also blew himself up at Jimbaran, Kuta. The total of death were hundreds. This pattern of suicide bombing and plane hijacking that happened in 1982 is not part of the violence phenomenon in Indonesia. After the Bali bombing incident, there have been many acts of terror occurred in Jakarta and elsewhere in Indonesia, for example in Poso, Sulawesi. Patterns of suicide bombings became commonly used in Indonesia. Thus, models of the behavior of terrorists in the Middle East become some sort of guidance for terrorists in Indonesia. There was also another phenomenon where two terrorist leaders, Dr. Hazahari and Noordin M. Top, were hang around in Indonesia. These two figures from Malaysia were recruited new terrorists and taught bomb-making. These two already killed by Indonesian security forces.

3. THE EFFECT OF TERRORIST EXPANSION

Political reform in Indonesia is considered to have an influence on the emergence of these terrorists. Rationale is that the freedom of information that occurs in this reform era, a variety of influences from outside can easily enter Indonesia. Nowadays, of course the modern development of communication technology also has great contribution in this field. Internet-based information allows teachings from abroad, mainly from the Middle East, to enter freely into Indonesia. Some also expressed that such information is combined with social conditions in Indonesia. Unemployment and poverty that exist in Indonesia are considered to have contribution to the emergence of terrorists because the information coming from the outside is considered promising something to the poor and unemployed community groups. There is an opinion that says that Muslims who live in poverty, ignorance and injustice are fertile grounds for radical thinking (Taher, 2004, 22). Any person living in injustice seems to also think the same way. The emergence of terrorist, Imam Samudra, is used as an indicator towards this direction. Such emergence is rooted from poverty. On a new conflict of scale that occurred in Indonesia, this is due to changes in social structures that foster new social classes, although it is not of the rich group. The increase of globalization, social media and internet creates new class upon people who are dissatisfied with the phenomenon of social change (Della Porta, Diani 1999: 47).

Compared with the new order era, the government in the reform era is considered as less assertive against any violence. The brain of the plane hijacking of Woyla in 1982, Imron, directly executed by the new order government in contrary with the government after the reform. As a result, terrorists have more courage to commit crimes in Indonesia. It should not only Imam Samudra who received the death penalty, but also another leaders of terrorism.

The development of weapon used by the terrorists is also must be considered. In the past, the weapons used were centered on the weapons that could be smuggled into the aircraft. However, nowadays, the weapons used by terrorists are those that can be assembled in ways that are simple with greater destructive power. How to assemble it can also be done by downloading it on the internet or discuss them through the Internet. This is the reason behind the development of terrorism in Indonesia with the relatively open sale of explosives. The police also unable to carry out searches continuously for goods in
the market that could potentially be used as an explosive.

In addition, the ideological antagonism and hostility are also deemed as factors that expand the influence of terrorists in Indonesia. Historically, especially with regard to the Middle East, terrorism was emerged as the result of hatred towards Western countries. The emergence of the Israel cannot be separated from the support of Western countries, especially the United States (US) and its allies. Plane hijackings that occurred in the seventies decade targeting many Jews and Westerners. Representations of Western countries in Indonesia are corporations and foreign tourists. There are many foreign companies established in Indonesia with their employees who directly come from Western countries. Likewise, many foreign tourists visit Indonesia. For this reason then the terrorists began to move and targeting the interest of the Western countries in Indonesia. The bomb blasts that occurred many times in Jakarta and Bali show that terrorists in Indonesia are still targeting Western interests in Indonesia. The existence of this reality will always lead to the emergence of terrorism in Indonesia.

Another factors need to be considered are the geographic, demographic and settlement in Indonesia. Geographically, Indonesia is an archipelagic country with mountainous area. Demographically, the Indonesian community consists of people who are not fully able to enjoy the prosperity they deserve. The geographical condition of Indonesia leads to many loopholes for infiltration. At least logically, the displacement of the perpetrators is easier by sea or by land road that is less supervised. Smuggling of tools to commit the crime (for example bomb-making equipment) can be easily done due to geographical condition of Indonesia which is an archipelago country. The arrival of terrorists from Java to Sulawesi or Bali can be done by utilizing such geographic condition. In Poso, terrorists make their movements in mountains which are difficult to be tracked by the police.

With such conditions as additions to the settlement condition that exist in Indonesia, terrorists will easily maintain and develop their existence. Indonesian community tends to take group action. Both in villages and cities, many social activities are conducted by large number of people. Nowadays, traditional market constitutes also as one example of the crowd center. People who have bad intention, including terrorists, are targeting crowded places to commit their crimes. In relation to that, Kuta and Jimbaran are crowded centers that became targets of the terrorists. Crowded place is selected to commit such crime because the perpetrators will easily sneak out and will create more victims in case of a bomb blast.

4. THE PHENOMENON IN BALI

As with other regions in Indonesia, such as in Java and Sumatra, Bali also experienced violence for example at the time of the Gerakan 30 September (G30S). Thousands of victims died during such event in Bali. Even this violence also caused terror in the community that gave birth to the "critical" phrase at that time. However, Bali does not have a terror history as blown up by the terrorist. There are difference of tensions created between the G30S with what the terrorists do. At the time of the G30S, the target has been known by the public, namely those labeled as members of the Partai Komunis Indonesia (PKI). So, people who were not related to such political party were not targeted. This event was more related to political problems. Meanwhile, terrorism perpetrated by the terrorists does not have a target as described above. Anyone can be a victim of terror when a bomb exploded in a crowded place. With these conditions, the Balinese people really surprised with the bomb blast in Bali which first happened in 2002 followed by the second bomb in 2005.

Until the mid-eighties, Bali tourism could be said to be not as excellent as after the reform era. Even on the seventies decade, there were only few five-star hotels with Hotel Bali Beach as the leading hotel. Rows of hotels in Nusa Dua was being constructed. Under these conditions, the number of tourist visits was small. Kuta also had no five-star hotel as it looks like now (2016). Balinese people were more involved in agriculture, plantations and farms. This then shows that the Balinese community was too far from the terror phenomenon that already started in the Middle East at that time.

Before the bomb explosion, Balinese people viewed that terrorists and terrorist bombings were merely an “outside” affair which only happened in Western countries, especially in the Middle East. Palestinian and Middle East conflicts that gave birth to the bombing and plane hijacking were only the state affairs of such region. Bali was seen far from the vortex of such a conflict. In line to it is the bomb that exploded in Jakarta. Not least because of this problem is seen more on the political and religious influence competition. However, political developments, international economics, mass media and international
public traffic then change this view into the fact that Bali is actually part of the terrorist’s target.

5. THE WEAKNESS OF THE POSITION OF BALI

The explosion of two bombs in Bali show how Bali is actually the target of terrorism. First is from tourism visits. Especially in the early nineties and the beginning of the new millennium, tourist arrivals in Bali has been very rapid. Tourism Visit Year launched by the central government in 1991 indicating Bali already has a complete tool in the field of tourism. And that was what happened at the beginning of the millennium 2000s. Number of foreign tourists visiting Bali becoming more and more, especially in Kuta and Sanur. Such tourists were came from the Western countries such as the United States, Australia, Britain, France and other Western countries. As a representation of Western society, the citizens of the Western Countries are the primary targets of the terrorists.

Western countries, especially the US, are seen as object of terrorist’s target because they are perceived to be unfair to the people in the Middle East. US invasion of Iraq, Kuwait, the capture of Saddam Hussein, and especially the Palestinian issue that has not find justice because it is occupied by Israel, is seen as the fault of the West parties. So, wherever there are citizens of countries within the same block as the US, such citizens will be hunted by the terrorists. Bali is one of many tourist destinations for foreign tourists. The visit of such tourists incidentally carries the symbol of Western civilization and thus become a target of terrorism as what happened in 2002 and 2005.

Second, tourism encourages newcomers in Bali who are less controllable. After the economic crisis of 1998, Bali Island was invaded by immigrants due to bankruptcy, especially from Java. This emergence raises some aspects in Bali. Economically, Bali is becoming more dynamic because of the emergence of housing, boarding houses and various merchants to support social life. The growth of one house developer encourages the emergence of another house developers. Unfortunately, on the other hand, this condition leads to the habit of people to sell their land. However, the most worrying effect is the emergence of immigrants to stay in desa pakraman (customary village) that cannot be well controlled. This leads to an effect where terrorist can easily rent a house or boarding house that later on is used as the location to assemble the bombs. The first bomb that occurred in Bali in 2002 was assembled in a boarding house located in Sanglah.

The third is the emergence of slum houses. Such social uncontrolled urbanization leads to the emergence of residential and boarding houses. Many of Desa Pakraman then updated their awig-awig (customary law) therefore it able to control the immigrants. However, immigrants who have bad intentions are always able to fool the security guard, which is a traditional Balinese organization that protect the society, employed by Desa Pakraman. Empty residential or boarding house is typically rented and leased by the immigrants. But as their habit, they inhabit such residential or boarding house in group with large number of people. The unregistered residents can come anytime during the night shift is over. This way always able to get people who have malicious intent. The escape of suicide bombers, both in Kuta and Jimbaran, was inseparable from the uncontrollable tenants of the boarding house. Likewise, the arrival gate at the port of Gilimanuk is also less controlled therefore the perpetrators can easily escape from Bali.

The fourth is deployment of tourist area and the tourist’s attitude. In Bali, the most famous tourist spots are Kuta and Sanur. The social structure of these two sites is different to each other. Tourists with high budget commonly stay in Sanur rather than in Kuta. That is why there are more hotels built in Kuta therefore the building in Kuta is more crowded. Consequently, there are many entertainment spots provided in Kuta, for example there are many night clubs. The first bombs in Bali were happened in Sari’s and Padi’s Club which located in Kuta. There were hundreds of tourist that came on that night, therefore the victims were more than 200 people. The effect of the bombing was very wide until the whole world was shocked.

The latest development, currently in 2016, tourism areas in Bali are spreading to all corners. That is closely related to the development of the types and transporting of tourism in Bali. In the past, tourism activity in Bali was only focusing on the cultural aspect and natural aspect such as landscape. Currently, tourism that is packaged into spa tourism, traditional massage, culinary, and adventurous tourism into villages are being developed in Bali. Means of highways and transports are also getting better. Roads in Bali are almost in hot mix. This also affects the construction of accommodation for tourists, including market areas for foreign tourists. For the propagator of terror, such deployment is advantageous because it allows them to lock the target. For Balinese
community, this phenomenon is quite dangerous because terrorists easily catch their targets in Bali.

The fifth is the geographical position of Bali. Bali has a very strategic position in international relations such as the traffic to the West communities of the trade centers of Europe, Middle East or East Asia to Australia and vice versa. In the geographical position of Indonesia, Bali is located in the middle, making it easier for people from all over the places to stopover in Bali. With international airport, namely I Gusti Ngurah Rai airport, anyone from around the world will easily come to Bali therefore terrorists will also easily come to Bali and later on possible to commit crimes. Areas like beaches and port like Gilimanuk are not well-controlled, therefore the terrorists will perform smuggling easily. For terrorists, such geographical conditions will make their tasks become easier.

Based from the above explanations, Bali is actually the most vulnerable place of terrorism. Considering the desperate attitude of terrorists and their spreading networks, Bali is actually really reachable in the view of those terrorists. Therefore, there were bomb blasts in Bali happened in 2002 and 2005.

6. THE RESPONSE FROM BALINESE COMMUNITY

In the context of Balinese sociological, the bombing incident that happened two times in Bali is indicating imbalance in the social and cosmological universe. Traditional Balinese community addresses these events by performing religious rituals in Hindu-Bali ways, for example mecaru, either at the scene or to the community at large. Pecaruan believes to provide psychological support for Balinese community, one of them is to bring back the balance of the nature. Pecaruan is basically part of Hindu-Bali ritual and part of traditional wisdom to restore the natural balance. Caru is offering animals to the universe to restore the balance. Psychological benefit is important not only to the community of Kuta and its surroundings but also to the workers who were there on the scene when the accident took place.

In the ritual context, nangluk merana as one of the rituals that was performed generally by public in the sixties decade is now reintroduced more widely, including in Badung regency. Kuta is one of the districts of Badung regency where the bomb took place. Actually the nangluk merana ritual is used by rice farmers in Bali to lift up their confidence to work in the fields. By doing such ritual, it is believed that all the annoying pests of paddy will be destroyed so the threats will be very minimal. At the very least, within the limits of psychological, farmers will eager to cultivate their crops.

Nevertheless, the understanding of nangluk merana ritual concept need to be expanded in the term of combating terrorism. Merana is anything that cause disease. In Bahasa, merana means suffering miserably. So obviously, terrorists who committed bombings can be considered as the cause of suffering. That is why nangluk merana ritual is also performed by the government of Badung regency which also covers the combating terrorism context. This ritual aims to restore the psychological confidence of community, both public in Badung regency, entrepreneurs, and workers who work in the tourism activity. Maximization of work can be achieved with a good mental condition.

Desa pakraman is coupled with what so called awig-awig and perarem. Organizationally, awig-awig is a basic budget of the village and perarem is a household budget. There is also another term called peswaran which is an (usually) non-writing agreement that applies shorter than perarem. The Bali bombings caused Desa Pakraman which are located not only in Badung regency but also in other regencies, under the supervision of The Main Assembly of Desa Pakraman (Majelis Utama Desa Pakraman) to update and revise their existing awig-awig and perarem with the help of academics from Udayana University. Desa pakraman who previously did not have written awig-awig are required to make such awig-awig. One of the most prominent of renewal of it is all immigrants shall report within one day (24 hours) since their stay in one place. The immigrants are also obliged to make identity card which is called as Seasonal Resident Card (Kartu Penduduk Musiman or Kipem).

This way is an attempt to control the growing number of immigrants who come to Bali. Bali bombings were sourced from the immigrants and their ability to assemble the bomb. Such thing is possible due to the uncontrolled boarding houses.

Response given by desa pakraman, psychologically supports the rituals performed by the Hindu-Bali teachings as well as provides legal basis by this traditional organization to take a step, for example Pecalang to perform its duties. This is a rational way to restore social life. This method is used to get the maximum benefit from the various considerations exist (Ritzer, 2007, 396).

Pecalang is an organ of desa pakraman which has the function of maintaining social security. Its
duties are performing unannounced visits to residents in the neighborhood of desa pakraman, including conducting nightly patrols when the state is seen as less safe or maintaining village security and order, especially in relation to the implementation of the customs and Hinduism (Windia, 2014: 136). In performing its duties, pecalang are encouraged to use positive ways of communication. Therefore, way to create understanding and equality is by using the communicative and understandable language. (Dana, 2016: 74).

Examples of the updates of awig-awig as the normative foundation are nightly patrols are possible to be done and the inspection of the housing residents. In the context of the Bali bombings, the Pecalang has started its above mentioned duties. To foster its duties, Pecalang is equipped with vehicles or facilities to carry out the night tasks. The presence of pecalang is able to increase the sense of security and confidence of the people after the Bali bombing. Indeed, at some point, some pecalang are misusing their authorities by acting arrogantly against citizens and immigrants. However, this only occurs in a few places. Generally, Pecalang are doing their duties very well.

In addition to the above traditional approach, the government of Indonesia, including the Regional Government of Bali Province has made various efforts to suppress terrorism. In the Bali bombing case, the police already chased, caught and punished the perpetrators. The Indonesian government has succeeded in carrying out its duties by arresting the perpetrators, bringing them before the court and then punishing them in accordance with the applicable decision. Sentenced to death of Imam Samudra was one of the success example.

Regional Government of Bali, in this case the police, has also conducted preventive measures to anticipate all possibilities with regard to any suspicious or vulnerable events that might affect social stability in Bali, including the Feast day. The police commonly guards the vital areas, such as the entrance to Bali and worship places. Furthermore, the police, including soldiers, also guards the port of Gilimanuk and Padang Bay especially when dangerous events happen, for example the Jakarta bombing or the attack on the police headquarters in Jakarta. On New Year or Christmas, the churches are also guarded by the security forces.

Traditionally, Balinese local wisdoms are very potential to contribute in pressing the existence of terrorists in Bali. Values of togetherness, the teachings of peace and the awareness towards any suspicious threats are contained in the Balinese local wisdoms. The examples of Balinese local wisdoms which can be explored are ritual of mesegheh, the meaning of tektekhan as part of Balinese art, okokan until ngusaba dangsil. It requires deeper exploration of meanings and then such local wisdoms are ready to be delivered to the public.

7. CONCLUSION

Until now, the area of Bali is still vulnerable to terrorist threats because Bali is one of international tourism destinations. Tourists who come in with the symbolic of Western civilization become the target of terrorism because they are seen as representations of injustice of those especially associated with people in the Middle East and the religion matters. In addition to that, the growth of tourism activities triggers a large number og immigrant therefore it is difficult to control them. With the hustle of tourism and settlement, the propagators of terror are easily disguise themselves by engaging themselves in the community or rented house like people in general. Based on the incident of Bali bombings which happened twice, Balinese community tries to utilize its local wisdoms in order to stabilize the universe and increase a sense of security to restore confidence in social life. Examples of steps taken by Balinese community are performing religious rituals such as mecaru, reconstructing and updating the rules or awig-awig in desa pakraman. With such normative basis rules, the organ of desa pakraman namely pecalang, can take its functions. There are still many local wisdoms in Bali that can be explored. Furthermore the meanings of such local wisdoms need to be translated and then disseminated to the public with aim to press the terrorism development. The above explanations are many approaches used by people to deal with terrorism in order to restore the normal social life.

REFERENCES


GREEN TOURISM DEVELOPMENT AS A COMMUNITY EMPOWERMENT EFFORTS IN PEMUTERAN VILLAGE, BULELENG, BALI

I Ketut Suwena¹, Ni Ketut Arismayanti²

¹Tourism Faculty, Udayana University
²Tourism Faculty, Udayana University

suwena_ketut@yahoo.co.id¹; arismayanti_pariwisata@unud.ac.id²

Abstract Pemuteran has tourism potential and stunning natural beauty. Pemuteran village communities have not been involved in tourism activities resulting maximum untapped tourist potential to the maximum, limited opportunity society are involved in tourism development, and creativity in tourism in the village. This research objective to maximize the role of the community in various aspects of tourism development. The development of tourism is expected to: (1) empowering local communities; (2) diversification of rural tourism products; (3) demonstration model to develop green tourism; (4) produce a tourism product of high quality and competitiveness; (5) the development of a more responsible and sustainable tourism. Data were collected through observation, interviews, questionnaires, literature studies, and technical documentation. Data were analyzed using qualitative descriptive analysis of IFAS, EFAS, and SWOT. The strategy resulted in the development of green tourism as an effort to increase community empowerment in economic activity in the village of Pemuteran is green tourism marketing strategy; Strategy creation and development of green tourism products; Strategy commitment and development of community-based tourism development in North Bali; The strategy for improving the quality of human resources through the mastery of information technology and entrepreneurship; Waste management strategy together and independently; Infrastructure development strategy based tourism green tourism; Strategy green tourism travel packages in Buleleng. Advice can be given is the importance of the commitment in the development of tourism development in North Bali-based green tourism; the need for management of solid waste management; the need for the identification and development of a tourist attraction; importance of improving the quality of human resources that are highly competitive; the importance of increasing public participation in the planning, implementation and monitoring of tourism development in the region.

Keywords: development, green tourism, community development, Pemuteran village.
I. INTRODUCTION

Tourism was developed for a variety of purposes, among others: as a driver of economic growth, a source of foreign exchange, opening jobs and generating growth in related sectors, namely agriculture, fisheries and manufacturing industries. Tourism can also improve education, arts and culture revive endangered and the preservation or conservation of the environment. Countries that rely on tourism sector mention that tourism brings economic benefits as well as a wide range of issues related to destruction of the environment and the burden on local communities caused by the high cost of living and others. Sustainable development should be pursued, especially to alleviate the poor. The purpose of sustainable development is the implementation of economic development in integrated development environment. Sustainable development is thus expected to reduce the gap between the rich and poor. Environmental degradation, among others, is the destruction of landscapes, destruction of vegetation, wildlife, coral reefs, and large amounts of waste.

Bali is a barometer of the advancement of tourism in Indonesia, which has an area of only 5,632,086 km² or equal to 0.29% of the total across the Indonesian archipelago, it has tremendous appeal. Bali as the Island Tourism is an island that has a small size, dense population, economic growth better than its neighbor, limited natural resources and water, and has limited space. As an island tourism land use in Bali should really planned well and the pace of development should be controlled. The percentage area of the province of Bali in 2003 by district and city, recorded (CBS, 2004): Badung 7%, Gianyar 7%, Tabanan 15%, Jembrana 15%, Buleleng 24%, Klungkung 6%, Bangli 9%, and Karangasem 15%) and the City (Denpasar 2%) of the area of Bali. Buleleng Regency is a district located on the northernmost island of Bali which has the largest area among 9 regencies and municipalities in Bali, which is almost 1/3 of the island of Bali (± 1365.88 hectares) with the western border districts of the State; south Tabanan, Badung and Bangli; east Karangasem and the northern Java and Bali. Buleleng Regency tropical climate with an average rainfall of 1,365 mm per year, the rainy season ranges from October s / d April while the dry season between April s / d in October. Buleleng regency which covers an area of 1,370 km² divided into nine districts, namely Sub Tejakula, Kubutambahan, Sawan, Buleleng, Sukasada, Banjar, Busungbiu, Seririt and Gerogak consisting of 127 villages, 19 villages and 166 indigenous villages fruit. In accordance with Regulation Bali Province No. 4 of 1999 that in Buleleng has been set into two Regional Tourism area, the Tourism Region Kalibukbuk which is better known as Lovina area which has extensive development of 3,542 hectares which includes 7 pieces villages namely: Desa Pemaron, Tukad Mungga, Anturan, Kalibukbuk, Kaliasem, Temukus, Tigawasa and Batu Ampar Tourism Region is located in the west of North Bali with an area of 14 124 ha development, which includes 5 pieces villages namely: Penyabangan, Bonyupoh, Pemuteran, Semberkima, and Pejarakan.

Pemuteran is one village in the district Gerogak which have tourism potential is very attractive with a stunning natural beauty. Pemuteran village, located on the west coast of Bali, or about 55 km west of the city of Singaraja and 30 km from Gilimanuk. It is located between the hills and the sea, so that makes this place so beautiful and quiet, away from the crowds. Pemuteran beach is one of the beaches frequented by tourists in North Bali. Black sand stretches about 6 kilometers to the potential of the sea and the coral reefs are well preserved. Coral reefs in Pemuteran Beach area can be enjoyed with snorkeling not far from the shore. Pemuteran has the largest area of shallow coral reefs in Bali that is easy to enjoy the beauty of the sea currents given the relatively safe and quiet. Pemuteran is also famous as an area with a high passion for marine conservation projects artificial Biorock coral reef in the world. There are several foundation engaged actively in coral reef conservation efforts in the region, including several hotels, dive shops, and local communities.

Although it has been developed as a tourist area, Pemuteran still maintained natural beauty and the people who live in the traditional way. It can be seen from the traditional equipment used, such as boats and nets for fishing activities. Pemuteran relatively low rainfall areas, making it less suitable for agriculture. Therefore, most of the population dependent as traditional fishermen. By exploring the potential of community-based tourism and sustainable community expected more actively involved and benefit from the development of tourism in the region. One that may be developed in the area of tourism development that still exist is to develop green tourism were friendly and caring environment, in accordance with the potential and the tendency of the current trend of world tourism. Green tourism is the term used for the practice of sustainable tourism that is substantive wherein the sustainable environmental, economic and
social budaya. In fact that any development program, sustainability is largely determined by the supporting community. This means active participation of the people is absolutely necessary. Efforts to develop green tourism in the village of Pemuteran needs to be done to harness the potential of natural and cultural as well as fix the deficiencies that exist and take advantage of various opportunities to overcome the weaknesses. Moreover Pemuteran village communities are expecting their village could be developed as a rural tourism -based community, so that they can take an active role in it and welfare. Not to many people involved in tourism activities in the village, the village is due to untapped potential to the fullest, the community opportunity limitations to participate in the development of tourism and less tergaliyana creativity with the development of tourism activities in the village. In order to prepare local communities to face the competition ahead of the ASEAN Economic Community in 2015, it turns out there are many obstacles and unprepared community in recognizing the potential of the area and have not been able to do the collaboration and utilization of tourism potential in the region as because of non-optimal involvement of local communities in tourism development. This causes the appearance of a society undermined by tourism development. Fore required an independency in management, innovation, creativity and collaboration between the uniqueness of the village community empowerment, it needed the development of sustainable tourism and eco-friendly. This study aims to: 1) to identify the potential of tourism in the development of green tourism as an effort to increase community empowerment activities economy in Pemuteran village; 2) to analyze the factors internal and external factors on the development of green tourism as an effort to increase community empowerment in economic activity in the village of Pemuteran; and 3) to develop a strategy development of green tourism as an effort to increase community empowerment in economic activity in the Pemuteran village.

2. METHODOLOGY

This study is a qualitative and quantitative research, which intends to understand the phenomenon or research subject is emic by means of qualitative descriptions. Multidimensional and holistic approach used to find problems and the solution by identifying environmental factors internal and external to formulate a development of the tourist area in accordance with the potential and environment that influence it. The research was conducted in the village of Pemuteran, District Gerogak, Buleleng Bali. Pemuteran village, located on the west coast of Bali, or about 55 km west of the city of Singaraja and 30 km from Gilimanuk. It is located between the hills and the sea, that makes this place so beautiful and quiet, away from the crowds. Pemuteran beach is one of the most visited beaches in North Bali. Black sand stretches about 6 kilometers to the potential of the sea and the coral reefs are well preserved. The research instrument used to collect the data is in the form of an interview guide and observation guides, as well as questionnaires. The interview guide contains guidance interviews to obtain in-depth data from the community, stakeholders, and tourists, as well as give an opportunity to the public, stakeholders, and visitors to answer freely according to their understanding and their experience, that would be obtained variative answers. Observation guidelines used when making observations in the field, to obtained the expected information.

The data obtained in this study were collected through: observation, in-depth interviews (interview guide), distribution of the questionnaire, literature study and documentation study. Key informants in this study are figures that are considered to know about the object of research undertaken. These figures, which are: the leader of the Village, Indigenous Community Leaders, Tourism Potentials Foundation business, Tourism Industry, Head of Culture and Tourism in Buleleng, and tourists who visit the village Pemuteran. Techniques used in the determination of the informant is purposive. Informants taken by purposive consists of three pillars of tourism people, the community, the tourism business (private) and government to complete a questionnaire related to the determination of indicators of the opportunities and threats from external factors. Indicators strengths and weaknesses of internal factors to the development of the village of Pemuteran defined sample of 100 tourists. Samples were given a questionnaire with accidental sampling method that visit Pemuteran, both tourists and foreign tourists. Data analysis is the process of organizing and sorting into patterns, categories, and the basic outline of the unit, it has a theme and can be formulated the hypotheses, as suggested by the data. This study used qualitative descriptive analysis; Internal External Matrix analysis is used to help formulate a grand strategy to be applied, after knowing the position of the village of Pemuteran in Internal External Matrix; and a SWOT analysis.
Buleleng regency is one of nine regencies in Bali. Tourism development in Buleleng generally influenced by the number of tourists visiting to Bali. Increasing the number of tourists to Bali in addition to the cultural attractions and natural beauty, it is also encouraged by the organization of international events held in Bali, such as Miss World 2013, APEC 2013, the WTO (World Trade Organization) in 2013 and others. Tourism development in Bali is already crowded especially in southern Bali, nowdays it began to expand in northern Bali. Buleleng regency which is located on the northern island of Bali has a stunning natural attractions is began visited by tourists. Tourism in Buleleng in particular are not only supported from domestic tourists but also foreign tourists.

Tourists who visited Buleleng within five years are significant increase from number of visits 349 981 people (2013) into 372 814 people (2014). Characteristics of tourists who visited Buleleng dominated by tourists who coming from Java, such as Jakarta, Bandung, Surabaya and Yogyakarta. The dominant age of domestic tourists is young tourist who is productive, educated and mostly work as self-employed. The average length of tourist stay around 2-3 days and generally stay in various types of commercial accommodation along Lovina Beach. Sources of information other than the recommendation of family or colleagues, 55% obtained from the internet.

The movement of tourists is increasing according to the development of the transportation sector as well as the tendency of traveled motivation as fulfilling the needs of recreational towards lifestyle. While the number of visits of foreign tourists who visited Buleleng dominated by European travelers, such as the Netherlands (19.54%), France (17.34%), Germany (15.77%). Then followed by tourists visiting Australia (11.23%), Denmark (9.34%), USA (8.45%), Canada (7.12%), the UK (4.90%), Malaysia (3.98 %), and Belgium (2.33%) with most traveling purpose is vacation. Characteristics of foreign tourists who visited Buleleng is a young age and still productive, educated, work as great as professionals. Foreign tourists who visit have an income of 5-14 million per month with spending during a visit in Buleleng range from 1-5 million. Older travelers stay around 2-3 days and a great stay in star hotels along Lovina Beach (Disbudpar, 2014). Foreign tourists who visited Buleleng reached 288 166 people (2013) increased to 291 012 people (2014).
beautiful and quiet, away from the crowds. The establishment of Pemuteran village is unknown certainly the date, month and year. But according to the story penglingsir (Prominent Citizens Pemuteran village trustworthy) saying that the village of Pemuteran which was once an area called Banjar Dinas (local intitutional) Pemuteran village, Sumberkima Village, Pengastulan Distric. The history of Banjar Dinas Sumberkima and Pemuteran Village is separated on August 16, 1967, hereinafter it called Pemuteran village. The election word of “Pemuteran” is due to the mountain Pulaki is the east divider between The Banyupoh Village whose existence to the surface beach, thats causing people who are passed Pulaki should walking around to the west and the east, but there is also the statement of penglingsir who said Pumeteran Village names is taken from the Pura Pemuteran which is Pulaki Banyupoh village called Pura Muttering Jagat. In the temple there is source of thermal water which is a place for worship that highly trusted by Hindus as Pura Kahyangan Jagat.

The Vision of Pemuteran Village in 2011-2016 was " to achieve the prosperity based cultural tourism that is imbued Tri Hita Karana". Furthermore, based on the vision of rural development, it has been set the Rural Development mission for two years 2011-2016 as follows:

1) To create a prosperous society, through improved access to quality health and empowerment of micro and small enterprises as well as the acceleration of infrastructure development and environmental preservation.

2) To create Pemuteran village as a tourist area of culture through developing and strengthening the values of art and culture as well as increased awareness of the environment function.

Pemuteran has several border area such as The north side border is Bali sea; the south border is State Forest; The east border is Banyupoh Village; The west border is Sumberkima Village. Gerokgak Pemuteran village, Buleleng regency has an area of 33.03 km² consisting of 9 (nine) village, namely: Kembang Sari, Pala Sari, Segara Loka, Yeh Panes, Sendang Lepang, Pengumbahan, Mekar Sari, Sumber Wangi, and Sendang Pasir.

1.1 Pemuteran Village Tourism Potential

The development of Green Tourism as an effort to community empowerment In Economic Activity. Pemuteran village has a variety of tourist potential that is natural and attractive. The potential of tourism in the village of Pemuteran should be extracted and sharpened so that the community will realize the local potential that can be developed to improve the welfare of local communities. As for the tourism potential Pemuteran village, among others:

a. Conservation of coral reefs

The Conservation program in Pemuteran village combines with tourism activities by the Karang Lestari Foundation. It attracts tourists to come and participate in the conservation of the biological environment. Conservation of coral reefs in Pemuteran village has been initiated in 1989 to the present. The conservation program has gained recognition not only at local level but also at national and international level. Pemuteran village has a variety of tourism potential that can be developed are located in hills, mountain, and sea that spanning from the east to the west. Pemuteran village also has a natural thermal water that is very beautiful and the coral reef and wide blue sea which has quite small waves, therefore, its place is quite calm and comfort.

Pemuteran Village Community is a traditional society that holds strong customs and culture. The development of tourism in this village is expected to advance the village also the coral reef conservation; it was stated by Mr. I Gusti Agung Prana which is pioneering the Yayasan Karang Lestari who is concern about coral reef conservation and biorock in Pemuteran village. He said that through tourism activity the community welfare, and preservation of the natural and the social and cultural awake is expected to be increased. Through the foundation he seeks to restore the natural potential and raising community awareness of the importance to save the coral reef ecosystem underwater biota.

Coral reefs are one of the oldest ecosystems are economically and biologically important in the world. However, coral reefs face a number of serious threats, including pollution of land, the impact of fishing, climate change and the depletion of reefs, ocean acidification, and lack of public awareness. Coral reefs and all life within it is on a wealth of high value. The benefits contained in the coral reef ecosystem is very large and diverse, both direct and indirect benefits. Coral reefs have role as a food source habitat for marine biota of high economic value. Coral reefs have aesthetic value that can be used as a tourist area and has a handle nutva high plasma source. It can also be instrumental in providing sand beach, and the brunt of the waves as a barrier to coastal erosion.

Biorock technology is a process of electro mineral deposits that took place in the sea, usually referred as mineral accretion technology. This technology was developed by Prof. Wolf H. Hilbetz a marine scientist from Germany in 1974. Furthermore, since 1988, Prof. Wolf H. Hilbetz with Dr. Thomas J. Goreau (AS), a reef ecologist conducting research to develop
longer biorock technologies with a focus on cultivation, maintenance and restoration of coral reefs and coastal protection structures. The scientists research has been done in the world, including Indonesia. Biorock has a structure in the form of low-voltage electrified iron, chemical mekananisme occurs when the electrical flow electrolityc cause a reaction that encourages the formation of natural minerals in sea water, such as calcium carbonate and magnesium hidroxyde. At the same time electro-chemical changes encourages the growth of organisms around the structure. Consequently when the coral seed paste on the metal structure, the growth will occur more quickly.

The traces of coral reef restoration in Pemuteran village was started in 1990 by Karang Lestari Fondation. At that time the development efforts of the tourism destinations starting from reef restoration efforts that have been vandalized and destroyed by the communities. Mr. I Gusti Agung Prana along with several environmental pioneer dedicated to saving the environment in the village of Pemuteran. Karang Lestari foundation put Buleleng regency as Protector, while some national figures such as I Gde Ardika (Former Minister of Culture and Tourism), Drs. Dewa Made Beratha (Former Governor of Bali), Kwik Kian Gie (Former Coordinating Minister for the Economy) and Robi Johan. Supervisory Board filled by local luminaries, including Head of Pemuteran Village. Chairman of the Foundation chaired by I Gusti Agung Prana secretary I Nyoman Vienna, SH, and Treasurer I Gusti Agung Mantra and Mrs. Rani (a German) (Pitana et al, 2013).

The efforts to make the reef as in the past is the main goal to make it become a tourist attraction under the sea. The first and most strenuous efforts perceived by a pioneer of environmental leaders who joined the Karang Lestari Foundation is to develop and tranfor the culture of community who crushers ecosystems become the savior of coral reef ecosystems. The approach used by Karang Lestari fondation in the preservation of coral reefs in Pemuteran village is through traditional approaches, cultural, and religious. Approach customs, culture and religion are very binding and obeyed by the community. With the participation of local communities care for and maintain the existence of coral reefs guarantee the success of coral reef restoration and rescue of the marine ecosystem.

The Karang Lestari Fondation initial efforts in the restoration of coral reefs in the village of Pemuteran in the beginning show results that small fish begin to move from the open sea to the center of growth in the artificial reefs created Yayasan Karang Lestari. In 1996 the growth of coral reefs are naturally good enough that reflects that the work done quite successfully. In fact, corals grow very rich in variety, so some say as one of the locations of the richest coral reefs in the world. Stepping in 2001, a year since the introduction of technology biorock in the village of Pemuteran, Pemuteran Bay area reborn and transformed into a marine park with a rich coral reefs. The growth of coral reefs with biorock technology was able to accelerate the growth of coral reefs three to six times faster and produce coral reefs more resistant to the effects of climate change and contamination of various water pollution, when compared with coral reefs that grow naturally. Marine life is back to normal invited the fish colonies and the coral reefs become it home.

This condition is more encouraging to begin the arrival of tourists. In general, tourists who come are special interest tourists with the objective of enjoying nautical tourism, diving, snorkeling, spiritual tourism and ecotourism. With the increasing number of tourists, it is inviting business opportunities and attract some people to invest in the village of Pemuteran. Some hotels and tourism facilities being developed. Looking at the various characteristics of the tourists come, this implies the effort to fulfill the needs of travelers are very diverse, so that the needs of travelers are not only satisfied by tourism entrepreneurs, but also it is able to increase the entrepreneurial spirit of the community to build lodging services, homestay, food stalls, sellers drinks, massages, instrucotr submarines for amateur divers, diving equipment rental, boat rental, or in becoming a local tour guide.

1) The Spiritual Potenstial Tourism

In the village of Pemuteran there are many temple that has potential as spiritual tourism, although it yet developed yet at this time. The kind of Spiritual activities such as worship of Hinduism and other travelers can enjoy the beauty of nature combined with the buildings of the temple. The name of temple ostensibly in the village of Pemuteran, such as: Pemuteran temple, Batu Korsi temple, Wed Pemuteran Temple, Bukit Ser Temple,Teledu Temple, Beratan Temple,Batu Temple,Bukit Saab Temple,Bukit Udeng-Udengan Temple, Taman Temple, Mas Pahit Temple, Majapahit temple,Goa Giri Putri Temple, and Bukit Encahan Taluh Temple.

2) Pura Agung Pulaki

Pura Agung Pulaki is one of the temples with the religious aura surrounding natural beauty that is very intriguing. The location is at the top of a rocky cliff overlooking the sea with views directly into the charming surroundings and background of steep rocky
hills. This temple is located in the village of Banyupoh, District Gerokgak, the place is quite strategic because it is located on the edge of the highway-Gilimanuk Singaraja. In addition to functioning as a place of worship to Sang Hyang Widhi, Pulaki Temple also became a place of worship to the glory of Sri Patni Kaniten who has attained moksha (the freedom of life cycle death and birth). Sri Patni Kaniten revered as gods and regarded as the goddess Dalem Ketut. Based on a review of its history, the establishment Pulaki Temple is also related to Melanting temple in terms of Nirartha tirta yatra. Establishment temple Pura classified as universal heaven during the reign of King Gelgel, Dalem Waturenggong (1460-1552 AD). Additionally, Pulaki Temple is located near to Melanting Temple is regarded as Predana-purusa or as a place of worship to apply for economic prosperity. Quite often people come to this temple is a merchant or businessman.

3) Pura Dalem Melanting

Dalem Melanting Temple is located quite close to Pulaki Temple, it was because Melanting Temple is one Stana "Pesanekan Ida Batara Sami" which included pesanekan of Ida Batara Pulaki, Ida Batara Kertaning Jagat (in the village of Banyu Poh), Ida Batara Mutering Jagat (in the hamlet of Eze Panes Pemuteran), and Ida Batara Customs. Said Melanting taken from two different words namely "mel" and "lanting"; mel means garden or crops and lanting meant relying on the rope. Melanting is a place dedicated crops offerings presented to Ida Ayu Swabawa as Melanting Goddess. This temple is very important position in the life of the people of Bali especially traders. Melanting Tempel is a very magnificent temple and it was in the jungle, the atmosphere is so beautiful, very beautiful natural surroundings and outstanding stand proudly.

Another potential form Pemuteran village such as: wineries, forest tours, art gamelan, Sendang Pasir Beach or Pandan Wangi beach, tambourine music is culture and art in the Sendang Pasir village. Artifici sendang pasir village is the management of coconut shells into raw material for making souvenirs because here there are many coconut trees. The waste can be used as raw material souvenir coconut shell and processed directly by the people of Sendang Pasir itself.

3.2. Tourism activity in the village of Pemuteran in Green Tourism Development to Increasing Community Empowerment In Economic Activity

Based on the tourism potential contained in Pemuteran village, while some activity that can be done by tourists are:

1) Snorkeling

Snorkeling is one marine tourism activities that most attractive to tourists who visit the village Pemuteran. In contrast to the diving that requires special expertise and equipment are complex and expensive as well, snorkeling is just using simple equipment. Usually this is done on a snorkeling in the morning until noon when the sun is high intenditas so, the snorkler is able to see the underwater well. Depth to snorkel generally does not exceed 5 meters. Basic equipment snorkeling prepared in this place are: a life jacket that is useful to float on the surface of the body of water; snorkel / pipe for breathing from the mouth; mask / goggles while closing the nose; and fin / fin foot to help swim.

2) Diving

In addition to snorkeling, diving activities and did not lose any existing demand. Diving is activity using breathing apparatus using air from the air tube. For diving, the diver can not be arbitrary, there must be a diving certificate. One of the data that we get from a diving equipment rental or dive center has a background established dive center is due to open up employment opportunities for local people in the village of Pemuteran. Income derived from this business amounted to 15 million. Dive center also provides a diving package including diving equipment, meals, transportation, and entrance West Bali National Park, as well as providing guide services. For local guides were 8 people, while foreign guide 5 people. The number of tourists visit are France, Germany and the Netherlands the highest last June through August. As for the rules of the Dive Center, namely; diving equipment is replaced every 5 years; local tourists can rent diving equipment; and tourists rented diving equipment but with a guide. While follow kegiatan requirements are: must have a certificate of diving; and if you do not have a diving certificate, diving is permitted only 10-12 meters.

1) The Man Made Attraction

In addition to the natural tourist attractions (nature), there are also man-made tourist attractions, such as buildings or tourism infrastructure including historic and modern architecture, monuments, parks, gardens, historic sites, golf courses and much more. In Palasari village there area a temple that was used as a place to worship, as usually done Hindus in general, but the temple has not been developed as a tourist attraction.

2) Cultural tourism attraction
Cultural tourism attractions commonly known as the dances, festivals, folklore performances and art. Generally often staged dances at the hotel to travelers.

3.3. Factors Internal and External Environment In Green Tourism Development to increasing the Community Empowerment in Economic Activities in the Pemuteran Village

Factors internal and external environment in the development of green tourism as an effort to increase community empowerment in economic activity in Pemuteran Village can be explained as follows: Internal environmental factors consisted of factors strengths and weaknesses with variable green tourism and community development. The factors the strength of Pemuteran village are as follows:

1) The highly public awareness to reduce carbon emissions, biodiversity conservation, maintain and sustain the availability of water resources. It has been described in outline in the Pemuteran Village, at first people who fishing tend to perform actions by damaging marine habitats with explosives, which was then due to the role of Mr. I Gusti Agung Prana is able to change the mindset of society that invites the public to play an active role in protecting potential, habitats and marine ecosystems, so that people get the economic benefits to such activities. Marine ecosystem protected marine tourism potential which is owned by Pemuteran Village resulted in rapidly developing tourism and economic benefits in communities with the development of tourism in the region.

2) The existance of good waste management . The development of tourism in the Pemuteran village and the growing range of tourist activity, the relevant stakeholders more aware of the existence of waste and its management. However, according to the tourists who visit, the garbage is still a threat and a problem in the village of Pemuteran, ranging from garbage that littered the streets, on the shore, and garbage stuck on coral in the ocean. Trash on the high seas, if not addressed could lead to a threat to the habitats and marine ecosystems in Pemuteran village.

3) There is a marketing and public relations. Tourism development tourism industry creates an enormous popping various service providers for travelers. Each tourism industry contribute to the market and provide information about its own products as well as the village of Pemuteran and its tourism potential that has implications for the increasing number of visiting tourists Pemuteran village.

4) There is an effort to prevention and alleviate the impact of tourist activity on nature and culture. Pemuteran village, not only has the natural wealth of coral reefs are extremely diverse with a sea view is very beautiful, but also has the potential of culture as the wisdom in keeping its nature. Pemuteran Village Community also includes traditional society that holds strong customs and culture.

5) The community is begin to participate in planning and participation of all stakeholders, regulation and good governance in the development of tourism in the Pemuteran Village. The community involvement not only during the implementation, but also in planning and conservation of coral reefs in Pemuteran village.

6) Increasing people's incomes in the tourism sector and direct revenue to the region with the development of tourism in the village of Pemuteran.

7) The public has the ability to maintain harmony with nature, the carrying capacity of the environment through environmental education, capacity building and education, culture and local wisdom lived.

The weakness factors Pemuteran village as follows:

1) The limited availability of capital and financing local communities. There is a lack of capital and financing of local communities in the management of venture capital in the future will lead to and controlled by foreign capital / outside the local community.

2) The need of environmental education. To manage, maintain, and conservation of coral reefs in the village of Pemuteran, so the importance of providing education for local communities, the communities involved in tourism in the village of Pemuteran, as well as tourists visiting the village of Pemuteran, so has the level of awareness of the importance of protecting the marine ecosystem in the village of Pemuteran .

3) The need to keep the alignment direction of development of infrastructure in Buleleng. The limited accessibility to the village of Pemuteran and other tourist attractions in Buleleng. Accessibility is very important for travelers heading visited tourist attraction. The more varied tourist attraction in the region / area to attract tourists to come visit and a longer stay in the area.

4) The lack of internet access in the Pemuteran village to facilitate the tourists and the public in providing information and marketing. With the growing sophistication of technology that is
widely used to share information and transportation technology, access to the internet is a basic requirement for a destination and an increase in marketing destinations. Similarly, the development of social media are extremely massive able to help destination marketing if it can achieve the satisfaction of tourists going to a destination that will generate positive marketing.

5) There is a shortage of accessibility to the village of Pemuteran and tourist attraction in the village of Pemuteran.

The External Environmental Factors
The External environmental factors consisted of factors opportunities and threats with variable political, economic, social, and technology. The factors opportunities of Pemuteran village are as follows:

1) The conducive safety situation in Bali. This was proved by various national and international events organized in Bali. In addition to its security as well as the beauty of the island, so many MICE events held in Bali.

2) Bali regain award as the best destination and Best Overseas Tourism City. Bali is able to retain the title of the best destination and Best Overseas Tourism City.

3) The direction of development of infrastructure in North Bali is still in the planning process. If development in the north, including Buleleng Bali, it can reduce congestion and density of development and excursions in South Bali. It also has implications for the improvement of facilities and infrastructure development in North Bali and ease of access and the increasingly short time and distance to Buleleng.

4) The trend of green and eco-friendly tourism. The trend today is the development of green tourism which is a continuation of sustainable tourism but more specific and more easily measured. Green tourism is the term used for the practice of sustainable tourism that is substantively wherein the sustainable environmental, economic, social and cultural. Green tourism must implement the four pillars, namely: reducing carbon emissions generated from tourism activities are carried out; biodiversity conservation; waste management and waste management which is good; and maintain the availability of water resources in a sustainable manner. In principle, the four pillars of the green tourism can be implemented if it is supported by the following factors: regulation and good governance; participation of all stakeholders; availability of capital and financing; capacity development and education.

5) Increased efforts in tourism industry. The increasing number of visits to Bali and Buleleng, both domestic and foreign tourists visit implications for the improvement of the tourism product supply by the tourism industry.

6) Support local community organizations, the Institute for Indigenous Village and Village People Empowerment Institution.

7) Conservation of marine ecosystems and the natural environment. The development of marine tourism in the world leads to increased stakeholder awareness and conservation of marine ecosystems and the natural environment.

8) Internet technology in the provision of information and promotion. Ease of information via the Internet can improve and expand the market segmentation of a destination and help the marketing and promotion of tourist destinations.

The threat factors of village Pemuteran as follows:

1) The limited access and transport technologies. Limited access and transportation to Buleleng because development is still concentrated in South Bali and the limited development of road infrastructure and transport to Buleleng which causes the length of time and the distance from the point of tourist arrivals (airports).

2) There is the uneven development of North and South Bali. There needs to be a policy as an effort equitable development of tourism between South Bali with North Bali.

3) The era of the ASEAN Economic Community (AEC). With the enactment of MEA at the end of 2015, required readiness and increasing the quality of human resources in order to compete with HR from other ASEAN countries.

4) The complicated problems of waste management. Trash in Bali is not manageable with good, thus also the reuse of waste generated by a household as well as an industry have not been carried out to the maximum.

5) The lack of a tourist attraction that supports the existence of a tourist attraction located in the village of Pemuteran. The more varied tourist attraction in a region or destination, it is able to increase the number of travelers and length of stay at the destination.

3.4. The strategic Development of Green Tourism to Improving Community Empowerment In Economic Activities in the Pemuteran Village
Based on internal factors (strengths and weaknesses) and external factors (opportunities and threats), the strategic matrix is prepared through a SWOT analysis (Strengths, weaknesses, Opportunities, and Threats), then the resulting strategy can be seen as follows:

The Matrix Green Tourism Development SWOT Analysis For Improving Community Empowerment In Economic Activities in the Pemuteran Village

<table>
<thead>
<tr>
<th>IFAS</th>
<th>Strengths (S)</th>
<th>Weaknesses (W)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1)</td>
<td>The highest of public awareness to reduce carbon emissions, biodiversity conservation, maintain and sustain the availability of water resources.</td>
<td>1) The limited availability of capital and financing local communities.</td>
</tr>
<tr>
<td>2)</td>
<td>The presence of good waste management.</td>
<td>2) The need for environmental education.</td>
</tr>
<tr>
<td>3)</td>
<td>There is a marketing and public relations strategy.</td>
<td>3) The alignment of development of infrastructure in Buleleng.</td>
</tr>
<tr>
<td>4)</td>
<td>There is a deterrent and alleviate the impact of tourist activity on the natural and cultural environment.</td>
<td>4) The lack of internet access in the Pemuteran Village to facilitate the tourists and the public in providing information and marketing.</td>
</tr>
<tr>
<td>5)</td>
<td>The existence of prevention efforts and alleviate the impact of tourist activity on the natural and cultural environment.</td>
<td>5) There is a shortage of accessibility to the village of Pemuteran and tourist attraction in the Pemuteran Village.</td>
</tr>
<tr>
<td>6)</td>
<td>The community begin participate in the planning and stakeholders participation, regulation and good governance.</td>
<td>6) The support of local community organizations and The Empowerment community Institution.</td>
</tr>
<tr>
<td>7)</td>
<td>The increase of community incomes of the tourism sector and direct revenue for the region.</td>
<td>7) The conservation of marine ecosystems and the natural environment.</td>
</tr>
<tr>
<td>8)</td>
<td>The public has the ability to maintain harmony with nature, the carrying capacity of the environment through.</td>
<td>8) The Internet technology in providing information and promotion.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>EFAS</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1)</td>
<td>The conductive security situation in Bali.</td>
<td>Green Tourism Promotion Strategy</td>
</tr>
<tr>
<td>2)</td>
<td>Bali is awarded as the best destination and Best Overseas Tourism City.</td>
<td>The Establishment and Development of Green Tourism Product.</td>
</tr>
<tr>
<td>3)</td>
<td>The development of infrastructure in North Bali.</td>
<td></td>
</tr>
<tr>
<td>4)</td>
<td>The trend green and environmentally friendly tourism.</td>
<td></td>
</tr>
<tr>
<td>5)</td>
<td>The efforts increased in tourism industry.</td>
<td></td>
</tr>
<tr>
<td>6)</td>
<td>The support of local community organizations and The Empowerment community Institution.</td>
<td></td>
</tr>
<tr>
<td>7)</td>
<td>The conservation of marine ecosystems and the natural environment.</td>
<td></td>
</tr>
<tr>
<td>8)</td>
<td>The Internet technology in providing information and promotion.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Opportunities (O)</th>
<th>SO Strategy</th>
<th>WO Strategy</th>
</tr>
</thead>
<tbody>
<tr>
<td>Green Tourism Promotion Strategy</td>
<td>The Commitment and Development strategy of Community based Tourism in North Bali.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Threats (T)</th>
<th>ST Strategy</th>
<th>WT Strategy</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Improvement of Human Resources through Mastery of Information Technology and Entrepreneurship</td>
<td>The Development Strategy of infrastructure based Green Tourism.</td>
<td></td>
</tr>
</tbody>
</table>

| environmental education and capacity development and education | | |
North and South Bali
3) The era of the ASEAN Economic Community
4) The complicated problems of waste management
5) The lack of a tourist attraction that supports the existence of tourist attraction located in the Pumetaran Village

<table>
<thead>
<tr>
<th>The Integrated Waste Management Strategy</th>
<th>strategy of Tour Packages in Buleleng</th>
</tr>
</thead>
</table>

Source: Result Research, 2016.

Based on the SWOT analysis matrix generated the following strategies:

1. SO Strategy (Strengths Opportunities)

1) The marketing strategy of green tourism.

This strategy through several phases of activities, such as:
- The market segmentation that leads to the concept of green tourism, namely sorting of market awareness and high concern about environmental, economic and socio-cultural. The market should have the knowledge and practice that refers to the principles of green tourism, such as: reduce the activities that produce carbon emissions; tourism activities that lead to biodiversity conservation; not use or limit the plastic waste products; practice energy saving and water saving; choose your accommodation and tourism industries that implement energy-saving practices and water saving, as well as empowering local communities as well as the products produced by the local community.

- The target market which led to the selection of the chosen market segments. According to the tourist characteristics, which leads the segment in question is a European traveler. European travelers have characters traveling individually, so the pressure on the environment is not as big tourist mass, a high concern for the environment and social culture of local (host), and a tendency to maintain (not destroy) things that are enjoyed in the tourist destination.

- The positioning lead to the planting of the image in the minds of consumers, so the market always remember with a host of products. The selected positioning should be in harmony and in accordance with the selected target market. This will facilitate the establishment of reputation and branding a destination and tourist attraction.

- Marketing Mix leading to the creation of products that suit the needs and desires of the market, the budget or the price that corresponds to the ability of the market, distribution channels, easily accessible by the market, the focus of the promotion is seen from the media which is used as a reference by the market, service expected by the host, the physical evidence that facilitate market find products and enjoy the product, as well as a focus on product creation process that aims to improve the quality of experience of the market and satisfaction of market.

1) The creation and development strategy of green tourism products.

This strategy through several stages steps:
- The creation of green tourism products. The creation of green tourism product has focus and detail of products (goods and services), which refers to the level of awareness and concern to the sustainability of the tourism product, and requires a service provider / service providers who have the knowledge and practice of green tourism. Green tourism will be more appreciated if reflected from the beginning before the arrival, at the time of the visit, and after the visit of consumer at a destination or tourist attraction. It must also be reflected in the value of which is believed to be the host and practice daily.

- The development of green tourism products. Development of tourism products should have the same spirit with the core product. Green tourism product development can be done with the addition of products facilities, support and complement the core product that point in increasing the value product.

- The differentiator with competitors. In the open era now, the product is very easily copied by competitors. As long as the products developed full of cultural value and have characteristics that are not owned by competitors or other regions, as well as the service and atmosphere were different, then it will not be a threat.

1. The WO Strategies (Weaknesses Opportunities)

The strategy of commitment and development community-based tourism development in North Bali. In this strategy is needed the commitment from policy makers to the development of community-based tourism development in North Bali. Tourism is not only beneficial to the people who are involved in
tourism, but also multiplier effect generated by tourism, can move almost all sectors of the economy in a area. In the development of tourism development should be from the beginning of the planned community-based, resulting in the development of tourism more people involved and get the economic benefits with the development of tourism in the region.

2. The strategy ST (Strengths Threats)
1) The strategy for improving the quality of human resources through the mastery of information technology and entrepreneurship.

   It is important in the development of green tourism is the empowerment of local communities, both in terms of manpower, venture capitalists, supplying the needs of the tourism industry in the region, as well as managing destinations and attractions. It will not be achieved if local communities do not have the qualities and qualifications required by the growing tourism activities in the region. It is important continuously strived to improve the quality of human resources in the village of Pemuteran and Buleleng, in order to compete with human resources from outside the region and human resources from abroad. Improving the quality of human resources, particularly in the mastery of information technology and the improvement of the entrepreneurial spirit of the community.

2) The waste management strategy together and independently.

   Trash will not be endless and often cause problems that are difficult to overcome. Waste management policy in the event that each member of the family, industrial, or rural areas to be able to manage independently their garbage and recycle waste generated and reused on the scope of each region will certainly be able to solve the garbage problem. Relevant stakeholders facilitated by the government, work together and choose a method of waste management at its best, and reward the successful industries and regions would be able to answer the question. Moreover, the effort will become a habit, a time without given rewards, industry and the public will have an awareness of itself in waste management in the region.

1. The WT Strategies (Weaknesses Threats)

   1) The infrastructure development strategy based tourism green tourism.

   Infrastructure development not only cater to tourists and tourism activities, but is destined for the local community. Infrastructure development is expected to assist and facilitate the community in carrying out their daily activities. Lack of road infrastructure could be the barrier of the community's economy and could lead to higher prices. While tourism facilities are comprised of the principal means, complementary and supporting tourism. Development of tourism facilities should be based on green tourism. In the sense of small-scale facilities constructed and ownership by local communities. Because of tourism development should ideally provide highest benefits for the welfare of local communities. Otherwise, local communities will be marginalized in its own country, defeated by venture capitalists. In accordance with the intended target market, European tourists prefer natural tourism product provided in accordance with tourism potential that there is in the area.

2) The Strategy of Tour Grren Tourism Packages in Buleleng.

   The variations product (not similar products) is important for the sustainability of a destination, where between one tourist attraction to another can be complementary. This can increase the length of stay of tourists visiting. Packs the few tourist attraction into a tour package, can attract tourists to visit. Customized tour package tourism potential in the area based green tourism.

4. CONCLUSIONS AND RECOMMENDATIONS

   Based on the discussion, it can be concluded as follows:

   1) The development potential of Tourism Pemuteran village green tourism as an effort to increase community empowerment in economic activity, among other things: the conservation of coral reefs; spiritual tourism potential; Agung Pulaki Temple; Dalem Melanting Temple. The Pemuteran Village which has the potential of tour and tourism began to establish the facilities to support various activities of travelers who come to visit, among others: Kembang Sari Distric; Sendang lepang Distric; Mekar Sari District; Sendang Pasir District. Based on the tourism potential contained in Pemuteran village, while some activity that can be done by tourists are: snorkeling; diving; artificial tourist attraction; cultural tourism attractions (cultural). In addition to enjoying nature, the needs of tourists who come can not be separated from something to eat (that something is consumed by tourists). There are restaurant that can be developed to increase the appeal of travel with a culinary destination for tourists who visit the Pemuteran Village.

   2) The Factors internal environment consists of factors strengths and weaknesses. The factors the strength of Pemuteran village as follows: public awareness to reduce carbon emissions, biodiversity conservation,
and maintain the availability of water resources in a sustainable manner; presence of waste management and waste management which is good; There are marketing and public relations; their prevention efforts and alleviate the impact of tourist activity on nature and culture; began their participation in the planning and participation of all stakeholders, regulation and good governance in the development of tourism in the village of Pemuteran; increased income communities in the tourism sector and direct revenue to the region with the development of tourism in the village of Pemuteran; people have the ability to maintain harmony with nature, the carrying capacity of the environment through environmental education, capacity building and education, culture and local wisdom lived. While the factors weaknesses of the village Pemuteran as follows: the limited availability of capital and financing of local communities; the need for environmental education; necessary alignment of infrastructure development in Buleleng; lack of internet access in the village of Pemuteran to facilitate the tourists and the public in providing information and marketing; the limited accessibility to the village of Pemuteran and tourist attraction in the village of Pemuteran. The factors opportunities of Pemuteran village are as follows: security situation Bali; Bali awarded as the best destination and Best Overseas Tourism City; directions of development of infrastructure in North Bali is still in the planning process; the trend of green tourism and eco-friendly; increased efforts in the field of tourism; the increasing number of visits to Bali and Buleleng, both domestic and foreign tourists visit implications for the improvement of the tourism product supply by the tourism industry; support local community organizations, th community empowerment Institution; conservation of marine ecosystems and the natural environment; Internet technology in the provision of information and promotion. While the factors threat owned village Pemuteran as follows: There are limited access and transport technologies; the uneven development of North and South Bali; AEC era; the severity of the problem of waste management; lack of tourist attraction that supports the existence of a tourist attraction located in the village of Pemuteran.

3) The strategies in the development of green tourism as an effort to increase community empowerment in economic activity in the village Pemuteran as follows: green tourism marketing strategy; Strategy creation and development of green tourism products; Strategy commitment and development of community-based tourism development in North Bali: The strategy for improving the quality of human resources through the mastery of information technology and entrepreneurship; The waste management strategy together and independently; Infrastructure development strategy based tourism green tourism; Strategy green tour packages in Buleleng.

The advice can be given are:
1) The importance of commitment to developing them tourism development in North Bali-based green tourism, the negative impacts of tourism development might be minimized and can benefit as much as possible for the welfare of society.
2) The need of waste management in the Pemuteran village.
3) The identification and development of tourist attraction in the Pemuteran Village, as known as Pemuteran village has a lot of tourism potential, both natural and cultural.
4) The importance of improving the quality of human resources that are highly competitive.
5) The increased importance of community participation in planning, implementation, and monitoring of tourism development in the region.

ACKNOWLEDGEMENT

This research can be done, because of the support of all parties, therefore, on this occasion our research team expressed appreciation and gratitude profusely to the Rector of Udayana University; Chairman of the Institute for Research and Community Services University of Udayana; The Head of Pemuteran village and staff employees; Mr. I Gusti Agung Prana; Bendesa Pemuteran village, community leaders; public and tourists who visit the village Pemuteran thank you for all your help in providing information, data, and participation in questionnaires and focus group discussions have been conducted in the Pemuteran village. Thanks also go to the students who have participated in this research activity.

REFERENCES


www.propoortourism.org.uk
THE CONSTITUTIONALITY OF 
CASTRATION SANCTION

Yohanes Usfunan¹, Jimmy. Z. Usfunan², I Pt R. Arsha Putra³

¹Faculty of Law University of Udayana
Jl Pulau Bali No.1 Denpasar, 80114
Bali, Indonesia

²Faculty of Law University of Udayana
Jl Pulau Bali No.1 Denpasar, 80114
Bali, Indonesia
j.usfunan@gmail.com

³Faculty of Law University of Udayana
Jl Pulau Bali No.1 Denpasar, 80114
Bali, Indonesia

Abstract The research was conducted to assess Article 81 and Article 81A of Government Regulation in Lieu of Law No. 1 of 2016 on the Second Amendment of Law No. 23 of 2002 on Children Protection which includes imposition of castration sanction in its substance materials. Such policy is based on many rapes and murders case of minors that happen cruelly nowadays. Based on three points of view, chemical castration is the effort of reducing sexual arousal addressed to the perpetrator in order not to reiterate the same action and to reduce crimes such as rape and other sexual offenses. Although this regulation has good aim in terms of the deterrent effect, but there is a human rights character code which is a non-derogable human rights stipulated in Article 28 paragraph (1) The 1945 Constitution of the Republic of Indonesia, one of which is so called right not to be tortured. The conclusion of this research is that the sanction of chemical castration violates human rights therefore constitutes an unconstitutional policy or in contrary to the 1945 Constitution of the Republic of Indonesia. The results of this study is also expected to provide a view on constitutional law in doing the judicial review before the Constitutional Court.

Keywords: castration sanction, human rights
1. INTRODUCTION

In 2016 people were surprised by the tragic news related to sexual abuse of children accompanied by murder. For instance is the case of Yuyun in Bengkulu who was raped and killed by 14 perpetrators namely Dedi Indra Muda (19), Tomi Wijaya (19), DA (17), Suket (19), Bobi (20), Faisal Edo (19) Zainal (23), Febriansyah Syahputra (18), Sulaiman (18), AI (18), EK (16) and SU (16). Later on the Eno case in Tangerang shows minors as the victims of rape and murder by many people. In addition to that we can also see another examples of children sexual abuse based on data collected by the Indonesian Child Protection Commission (KPAI).

The incidence of children sexual abuse raises deep hatred of the public against the perpetrators of the cruel rape and murder on minors. Therefore the legal discourse on castration sentence is raised. Immediately after such issues, the Government Regulation in Lieu of Law No. 1 of 2016 on the Second Amendment of Law No. 23 of 2002 on Children Protection (Perppu No.1 of 2016) enacted. This regulation includes the castration sanction in its substance materials.

Article 81 of Perppu No.1 of 2016 stipulates that:

a. In addition to the perpetrator as referred to in paragraph (3), additional punishment of 1/3 (one-third) of criminal sanction will also be applied to the perpetrator who previously have been convicted of criminal offence as referred to in Article 76D.

b. In the event where criminal offence referred to in Article 76D causing casualties more that one person, resulting major injuries, mental disorders, infectious diseases, impaired or loss of reproductive function, and/or the death of the victim, the perpetrator shall be sentenced to death, lifetime or at minimum 10 years of imprisonment.

c. In addition to criminal sanction referred to in paragraph (1), (3), (4), and (5), the perpetrator can also be subject to additional punishment in form of public announcement of the perpetrator identity.

d. To the perpetrator referred to in paragraph (4) and (5) can also be subject to punishment of chemical castration and installment of an electronic detection device.

e. The punishment referred to in paragraph (7) decided together with the core criminal sanction with information on the period of the punishment.

f. The additional punishment and measures are excluded for perpetrators who are still a child. Such castration sanction is directed against the perpetrator who has ever been convicted the same offense (recidivists), causing more than 1 (one) victim, resulting in serious injuries, mental disorders, infectious diseases, impaired or loss of reproductive function, and/or the death of the victim. Furthermore, Article 81A of Perppu No.1 of 2016 regulates as follow:

a. Measures referred to in Article 81 paragraph (7) shall be imposed for a maximum period of 2 (two) years and implemented after the convict undergo the core criminal sanction.

b. The implementation of the measures referred to in paragraph (1) is under the periodically supervision of the Ministry which held government affairs in the field of legal, social, and health.

c. The implementation of chemical castration accompanied by rehabilitation.

d. Further provisions on the procedures for the execution of measures and rehabilitation are regulated by Government Regulation.

Thus, the castration sanction is executed after a convict undergo the core criminal sanction. In other words, if the perpetrator subject to imprisonment of 10 years, then when he is free, he supposed to be sanctioned with the chemical castration for maximum period of 2 years and the installation of electronic detection devices, based on the previous verdict.

Based on the above explanation, there are two questions raised in this research, namely:

a. Whether the policy determination on chemical castration sanction in Perppu No.1 of 2016 violates the human rights which constitutionally guaranteed?

b. How is the constitutionality of Perppu No.1 of 2016?

2. RESEARCH METHODOLOGY

This study is using normative legal research, which employs several approaches as follow:

a. Statute Approach

---


b. Conceptual Approach

c. Historical approach.

The sources of legal research can be divided into primary and secondary legal materials.16

a. Primary legal materials: some laws are used in this research.

b. Secondary legal materials: books, literature, the results of dissertation and scientific speech, legal dictionaries and language dictionaries, as well as the materials from the internet. These materials are listed on the reading list.

III. RESULTS AND DISCUSSION

a. Chemical Castration Concept

Historically the concept of castration has been known long time ago in the state of civilization. In the writing of Zachary Edmonds Oswald, he explained that a state can implement castration in two ways, namely surgical castration and chemical castration. Both have different goals in the physical and psychological.17

There are several definitions of “chemical castration”, including:

1) Mukesh Yadav18 stated that: Chemical castration is the administration of medication designed to reduce libido and sexual activity, usually in the hope of Preventing rapists, child molesters and other sex offenders from repeating their crimes, unlike surgical castration, where the testes or ovaries are removed through an incision in the body.

2) Ika Puspita Sari19 said that castration is an attempt to lower the sex drive which is usually done to perpetrators of sexual abuse by decreasing the levels of androgen hormones, namely testosterone (T) in men. Testosterone is the primary hormone that is necessary for libido/sexual desire and sexual function (sexual behavior).

3) Samantha Vaillancourt20 said that: Chemical castration is a colloquial term used to refer to the treatment of certain sex offenders with anti-androgenic drugs in order to reduce recidivism. The use of this treatment began in the United States in 1966, at which time the nation favored a rehabilitative approach to criminal justice. In its first thirty years of use, chemical castration proved effective at reducing recidivism rates among one subset of offenders by about fifty percent.

Based on the above point of views, it is understood that chemical castration constitutes effort to reduce the sexual arousal aimed at the perpetrators in order not to repeat the same action and reduce crimes such as acts of rape and other sexual offenses.

b. Castration Policy in the States around the World

The existence of chemical castration sanction is not only known in Indonesia, but other several states in the world are also familiar with this kind of punishment. Several states as mentioned above include: Poland, Russia, Estonia, and even up to several states in the United States. In 2011, South Korea became the first Asian country to apply chemical castration sentence.21 Not only that, the castration sentence is still implemented in various states, such as the Czech Republic, Germany, Moldova, Estonia, Argentina, Australia, Israel, New Zealand.22

In the 20th century, several European states have passed Laws allowing surgical castration to be used as a treatment for sex offenders. These countries are: Denmark (1929, 1935 and 1967), Germany (1933, 1935 and 1969), Norway (1934 and 1977), Finland (1935 and 1950), Estonia (1937), Iceland (1938), Latvia (1938), Sweden (1944), and the Czech Republic (1966).23 In the Czech Republic, castration sanction is stipulated in the Act on Human Health Care No. 20/1966 Coll., as amended (hereinafter “Act No. 20/1966 Coll.”).24 Furthermore, Stojanovski argued that the imposition of castration sanction in Czech Republic is based on voluntary demand of the perpetrators. It is also well enforced in the United Kingdom, France, Belgium, Germany, Denmark, Sweden, Hungary and Italy.25 In addition to that, in America there are a few states that impose laws relating to castration sanction. Around 1996 to 2005, there were 9 states that enforce such matter on their Laws, among others were California, Florida, Georgia, Iowa, Louisiana, Montana, Oregon, Texas, and Wisconsin.26 Such Laws addressed the conditions that

16 Ibid., p.141.
18 Mukesh Yadav, Child Sexual Abuse in India, Is Chemical Castration an alternative punishment?, Editorial, J Indian Acad Forensic Med. July-September 2011, Vol. 33, No.3 ISSN 0971-0973
23 Voslaw Stojanovski, Surgical Castration of Sex Offenders and its Legality: The Case of the Czech Republic, Faculty of Law, Masaryk University, PrF D-TPV4 Theoretical Legal Sciences, Doctoral Degree Program Department of Criminal Law VI, tampa tahun, p. 9
24 Ibid, p.5.
25 Ibid.
26 Samantha Vaillancourt, op.cit, p.29.
allowed or required sex offenders to undergo castration. However, since 2005, two decrees have been revoked. Georgia revoked the Castration Law in 2006 through legislative session (Georgia General Assembly, 2006). Meanwhile, Oregon did the same thing in 2011 (Oregon Legislative Assembly, 2011).\(^{27}\)

Conditions of the reduced number of states that eliminate the policy on castration sanction show their thinking on the humanity nuances.

c. The Idea of Regulating Castration Sanction in *Perppu No. 1 of 2016*

The provisions set out in *Perppu No.1 of 2016* are based on philosophical, sociological and juridical reasons, including:

1) State guarantees the right of children to live, grow, and develop as well as the right to protection from abuse and discrimination as stipulated in the 1945 Constitution of the Republic of Indonesia. This is in line with Article 28B paragraph (2) of the 1945 Constitution of the Republic of Indonesia.

2) Children sexual abuse has increased significantly which threaten and endanger the lives of children, damaging private life and child development as well as disrupt the sense of comfort, tranquility, security and public order.

3) The imposed criminal sanctions for the perpetrators of children sexual abuse have not been able to provide a deterrent effect and comprehensively prevent sexual abuse against children.

Based on the consideration part of *Perppu No. 1 of 2016*, the idea of such castration sanction is aimed at:

1) the deterrent effect
2) a comprehensive prevention-related sexual abuse against children, as well as
3) Emphasis on the retaliation paradigm.

d. Effectiveness of the Castration Sanction

There are some negative impacts in relation to the existence of castration sanction. Those are as follow:

1) Castration sanction is only applied to the perpetrators for only two years which still open possibility of the perpetrators to commit the same abuse. Whereas the legal politics of this castration sanction is to provide deterrent effect.

2) The injection of chemical castration to a free man whose has been sentenced to imprisonment constitutes a violation of human rights since such way is inhumane. This proves that coaching in prison does not have significant mental change for the perpetrators.

3) The additional penalty in the form of castration sanction given to the perpetrators after they completed imprisonment will lead to the rebel actions of such perpetrators. That is even more dangerous as it will invite more frontal action against the other potential victims.

4) According to *Perppu No. 1 of 2016*, the one who performs castrate the patient is a doctor. From the view of medical ethics such action is contradictive. Therefore the rules of this medical ethics will obstruct the implementation of this sanction by considering affection and respect for human dignity and to obtain patient consent.

e. The Castration Sanction From the Perspective of Human Rights

When someone is released form the prison then his right specifically the right to bear children as part of Human Rights is needed to be taken into account since it is protected by the State under Article 28B of the 1945 Constitution of the Republic of Indonesia. The problem arises when someone cannot bear children after being imprisoned due to the implementation of chemical castration for two years after he was free. The implementation of chemical castration sanction potentially leads to a more tragic action of the perpetrators since this type of sanction may influence the condition of the perpetrators for example for the next ten years when they undergo the correction institution. Given the concept that correction institution is a shift concept of imprisonment that emphasizes the element of revenge and deterrence into a sense of security, equality of treatment and services; education; guardianship; respect for human dignity; loss of independence is the only suffering; and ensuring the right to stay in touch with family and certain people.

The aegis principle that provides treatment of inmates in the correction institution in terms of public protection from the possibility of repeated criminal acts committed by such inmates actually also provides life investment therefore their existence is useful in the society. Thus, the development pattern in the correction institution has no positive impacts if such chemical castration sanction is given its inmates.

With such an arrangement, castration sanction could potentially abuse human rights which protected under Article 28B paragraph (2) of the 1945 Constitution of The Republic of Indonesia, since such sanction is implemented in a way that is inhumane. There are two character of human rights regulated under the 1945 Constitution of The Republic of Indonesia namely the non derogable human rights (the rights which cannot be reduced under any

\(^{27}\)Ibid.
circumstances) and the derogable human rights (rights which can be limited).

The non derogable human rights are regulated under Article 28I paragraph (1) of the 1945 Constitution of the Republic of Indonesia which one of them is the right not to be tortured. The exercise of chemical castration sanction constitutes a form of psychological and physical torture, when a person is already experienced human rights implementation through imprisonment. Thus, the policy of castration sanction is in contrary to the absolute human rights guaranteed by the Constitution. Likewise with Article 7 of Law No. 12 of 2005 on Ratification of the International Covenant on Civil and Political Rights. While the derogable human rights can be found in Article 28B paragraph (1) of the 1945 Constitution of the Republic of Indonesia, Article 5 of the Universal Declaration of Human Rights and Article 10 paragraph (1) of Law No. 39 of 1999 on Human Rights where everyone has the right to marry legally, to found a family and to bear children.

f. Impacts of the Chemical Castration

There are some thoughts on the impacts of chemical castration from the medical and legal perspectives. Negative impacts on the medical side are:

1) Chemical castration is not permanent. That means if the injection of anti-androgen is stopped then the effect will stop therefore the rapists will get back their sexual function both sexual desire and erectile ability.28

2) The male secondary hormone will be lost. The perpetrator will perform like a female usually accompanied with the appeared natures of female for instance enlargement of the breast and the bone is easily porous. Thus such things will indirectly weaken the male immune. It is the same as slowly killing the perpetrators.29

3) Chemical castration actually hurts someone because it will create the perpetrator’s hormonal condition become unbalanced. The perpetrator will potentially be more aggressive. Such castration is also triggering depression. The impacts of hormonal changes are the senses of nervous, heat, pain, nausea, and dizziness.

4) The chemical castration will bring up anger, revenge, hatred. Therefore it is worried that the sexual perpetrators will use more brutal ways to paralyze their victims.

g. The Constitutionality of Perppu No. 1 of 2016

Based on the hierarchy, Government Regulation in Lieu of Law shall be sourced from the 1945 Constitution of the Republic of Indonesia which consists of preamble and Articles. The preamble shows the existence of the ideal of law “rechtsidee”.

Rechtsidee as mentioned above in the context of the state of Indonesia is Pancasila (Five basic principles of the Republic of Indonesia). Therefore, from the perspective of Pancasila, the existence of Perppu No. 1 of 2016 which regulates castration sanction is violating the second principle of Pancasila that is just and civilized humanity considering the lack of civilized treatment. In addition to that such sanction violates Article 28I paragraph (1) of the 1945 Constitution of the Republic of Indonesia, Article 28B paragraph (1) of the 1945 Constitution of the Republic of Indonesia, Article 28G paragraph (1) of the 1945 Constitution of the Republic of Indonesia and Article 28I paragraph (2) of the 1945 Constitution of the Republic of Indonesia.

It is not appropriate to establish Government Regulation in Lieu of Law (Perppu) which allow a person to be tortured. One of the principles of the substance materials of Article 6 of Law No. 12 of 2011 on the Establishment of Laws and Regulations is humanity principle as the manifestation of Pancasila’s second principle. On that basis, Perppu No. 1 of 2016 does not reflect this principle. Thus, Perppu No. 1 of 2016 is unconstitutionality.

4. CONCLUSION

Based on the above explanations, it can be concluded that the castration sanction violates human rights (HAM) hence constitutes an unconstitutional policy or contrary to the 1945 Constitution of the Republic of Indonesia.

Based on such conclusion, it is suggested that the parties who feel their constitutional right are aggrieved then they can look for judicial review before the Constitutional Court to examine Perppu No. 1 of 2016.

We would like to express our gratitude to University of Udayana specifically LPPM of University of Udayana for the funding of this research. For those who have helped us to complete this research on time, we would also like to say thank you.

REFERENCES


---

Ilmu Hukum Sebagai Landasan Pengembangan Ilmu Hukum Nasional Indonesia, Cita Aditya Bakti,

[22] Bernard Arief Sidharta, 2000, Refleksi Tentang Struktur Ilmu Hukum Sebuah Penelitian tentang fundusi kefisafatan dan sifat keilmuan ilmu hukum sebagai landasan pengembangan ilmu hukum nasional Indonesia, CV Mandar Maju, Bandung


[33] Philipus M. Hadjon, 1987, Perlindungan Hukum Bagi Masyarakat di Indonesia, PT Bina Ilmu, Surabaya

[34] Philipus M. Hadjon, 1997, Penelitian Hukum Dogmatik (Normatif), Fakultas Hukum Universitas Airlangga

[35] Samantha Vaillancourt, 2012, Chemical Castration: How A Medical Therapy Became Punishment And The Bioethical Imperative To Return To A Rehabilitative Model For Sex Offenders, A Thesis Submitted to the Graduate Faculty of Wake Forest University Graduate School Of Arts And Sciences, December 2012, Winston-Salem, North Carolina


[37] Vojislav Stojanovski, tanpa tahun, Surgical Castration of Sex Offenders and its Legality: The Case of the Czech Republic, Faculty of Law, Masaryk University, PrF D-TPV4 Theoretical Legal Sciences, Doctoral Degree Program Department of Criminal Law VI.

[38] Winarno Surakhmad, Pengantar Penelitian Ilmiah, Dasar Metode dan Teknik


[46] kbbi.web.id


WRITING GUIDANCE

1. Udayana Journal of Social Sciences and Humanities is issued third a year, each February, June, and October.
2. Technical paper is an original work none published yet or would be published to other journal.
3. Technical papers could be result from research formatted science or technology, research result, literature review study, methodology study, critical original idea, review of important issue in recent development.
4. Technical paper is written in English. The organization of the paper includes Abstract, Introduction, Research Method, Results and Analysis, Conclusion, Thanks Giving (if any) and Reference. The paper length is maximum 8 pages including tables and figures.
5. Abstract should briefly summarize the essence of the paper and address objective, technology or method, results, conclusions, and clinical impact.
6. Technical paper submitted for publication must advance the state of knowledge and must cite relevant prior work.
7. The paper is written according to the template of IRCSUNUD Journals.
8. All accepted papers should complete and sign the copyright form and publishing agreement form, and sent to ujossh@unud.ac.id.
9. Technical paper can be submitted to the site http://ojs.unud.ac.id/index.php/ujossh or sent to ujossh@unud.ac.id.
10. The IRCSUNUD Journal address:
    Gedung LPPM Universitas Udayana Lantai4
    Jl. Kampus Bukit Jimbaran, Badung, Bali
    Telp./fax.: (0361) 704622/703367