ACCULTURATION AND TOURISM
THE RENAISSANCE AND THE CHALLENGE OF BALINESE CULTURE

By

I Ketut Budarma
Dosen PoliTeknik Negeri Bali

Abstract: Bali has been developed as a tourist destination since 1920s, initiated by the Dutch Colonial, and then developed as a mass tourism since the opening of Ngurah Rai International Airport in 1968. Tourism in Bali is cultural tourism, exposing Balinese culture as the main product. Long interaction between Balinese and tourists has resulted in acculturation, making Balinese live in two worlds, traditional world and touristic world. Both worlds are interdependent but sometimes there is a conflict of interests between the two. Seeing the phenomenon a research is done focusing on acculturation between tourists’ and local culture: Impact of tourism on Balinese culture. The research is carried out in Bali, by examining Balinese and their relationship with international tourists. Bali selected because the locus of the interaction occurs on the island. The research found that tourism has made Balinese culture more creative but at the same time it is destructive. Tourism has degrading the value of Balinese culture, but economically benefits local people. Acculturation has created something new, adaptation and alteration and creating traditional and touristic world. Acculturation has made Balinese touristic culture evolved and rich. Both Balinese and tourists found that tourism endangers Balinese environments, but it also creates awareness of preservation. Tourism economically beneficial, but the role and participation of Balinese is on the employees level not business owner. A conclusion could be drown that tradition of acculturation continued in tourism, it has made Balinese culture known and exposed to tourists for foreign exchange. But over exposition has created conflict between religious and touristic world. Balinese culture exposition has economically benefited Balinese people, but proportion of business ownership is very low, and the income distribution for Balinese is very small. Environmentally tourism has created some adverse problem, but the awareness of the role of the environment in tourism increases that encourage them to preserve it. Balinese culture Exposition to tourism has attracted millions of tourists to the island, but Balinese access in the ownership of tourism enterprises is very limited. The implication is that community based rural tourism has to be encouraged to give Balinese as stake holders a fair income distribution from tourism. Rural traditional institution has to be empowered to promote their culture to support tourism and tourists should not merely welcomed as consumers but partners to sustain tourism in Bali, and disseminate to tourists that Balinese has a religious world and has to be respected.

Keywords: acculturation, co-modification, appropriation, traditional culture, touristic culture.

INTRODUCTION

Lexically acculturation is the process of adopting the cultural trait or social pattern of other group. It also refers to the process of learning of ideas, values, conventions, and behavior characterized a social group. Acculturation is also used to describe the result of contact between two or more different cultures; a new, composite culture emerges. In which some existing culture features are combined, some are lost, and new features are generated.

In the context of tourism, acculturation is defined as an interaction between the host community and visitors will result in cross cultural dialectic and finally there will be a social processes and consequent social and psychological changes that occur when people from different cultures come into contact.

Balinese Culture As A Product Of Acculturation

Historically a continuous acculturation has occurred in Balinese culture, with mixed traditions and made it difficult to differentiate.
Balinese culture is mainly consisting of Indian, Chinese and Balinese original animistic belief. Balinese adopted Hinduism from Indian traders and in 1343 Bali was conquered by East Java Hindu Kingdom of Maja Pahit. The coming of Islamism and western values to the island has made the Balinese culture a home for the world. The existence of shrine and mosque replication and the carving of western artist in Balinese temples obviously demonstrate that Balinese hospitable and open character has a great contribution to the richness of their culture. The acculturation can be seen in visual art like carving, painting, ritual such as art of offering and traditional performances.

Acculturation And Tourism Developement

The acculturation process continued when tourism commenced on the island in 1920s. Talking about the history of tourism in Bali, the name of a German doctor Mr. Gregor Krause has to be taken into account, he arrived in Bali in 1912, six years after the Dutch final conquest of the island. He got along very well with the Balinese people, he travelled around Bali with his small camera and took thousands of pictures of men, women, villages, temples, ceremonies, and the Balinese daily life. He was enchanted by the local culture and people. Then he sorted out the photos, four years later his collection was published in Germany as a classic book on Bali. The book was illustrated by 400 pictures he took in Bali and his notes and complements about his work and life experiences in Bali, the island was nicknamed “The Island Of Gods”.

Dr. Gregor Krause’s Island of God and other publication in 1926 called Gregor Krause’s Bali: Volk, Land, Tanz, Feste und Tempel (Folk, country, dance, festivals and temples) were very well known all over Europe, they became reliable resources and information about Bali, and of course the readers of this book dreamt of seeing the reality of the island. Moreover in the early 1930 some documentary films about Bali, taken by Dutch during their colony in the island were distributed in America and Europe made the traditional Balinese culture exposed to foreigners and became the attention of the world.

The initiative resulted in the arrival of wealthy aristocrats and intellectuals that came from all around the world to sample the so-called last paradise (Michel Picard, 1986). The campaign
about Bali as the gem of Sunda Isles was very successful, it was indicated by the number of tourists visiting the island increased significantly from several hundreds in 1920s to several thousands in 1930s. (Michel Picard, 1986). The early tourists who visited Bali although their number were not as many as the number of the tourists now, but their presence at that time were very significant especially on developing and promoting Bali. Since then Balinese have had new audiences for their culture, namely foreign visitors. Their continuous and long term interaction has made Balinese learn of ideas, values, conventions, and behavior from the tourists.

Naturally Balinese are very open and have long tradition of entertaining their visitors. This natural characteristics have been advantageous for Bali as a tourist destination. As describe by Peter M Burns “…interactions of people form the major part of tourism, it is important that visitors feel comfortable in the new environment, and also if they have a good image of the host community, they can provide good publicity when they return to their respective countries of origin. For this reason both the host community and the visitor have to be as culturally relativistic as possible, which means that their members should suspend judgment, and to try to understand the way that cultures being brought together by the act of tourism see the world (Carr, 2003).

Balinese who embraced collectivist culture, met with western tourists who brought individualist culture, a culture doing thing together with a culture doing thing yourself. Religious culture encountered secular culture, homo religiosus met with homo economicus. In Balinese traditional collectivist culture, no one is attributed as artist because art work is collectively done under the patronage of priests or king, and art work is an offering to God, it is not financially valued, in that context Balinese were artisans. They have a tradition activity called “gotong royong” or mutual participation or carrying work together, it can also be considered as a human spirit that encourages and leads everybody in the community to face and overcome problem, to share and bear the burden of life together.
culture. On the other hand the development of the touristic world helps Balinese to carry on their traditions, such as cremation, temple festival, tooth filing etc that involve a lot of money from their preparation to their completion.

Table 1: The difference between Sacred and Profane Barong Dance

<table>
<thead>
<tr>
<th>Category</th>
<th>Sacred</th>
<th>Profane</th>
</tr>
</thead>
<tbody>
<tr>
<td>Title</td>
<td>Traditionally known as the spiritual dance</td>
<td>Traditionally known as the secular dance</td>
</tr>
<tr>
<td>Purpose</td>
<td>Dedicated to tradition and heritage</td>
<td>Dedicated to entertainment and profit</td>
</tr>
<tr>
<td>Source</td>
<td>Traditionally associated with places</td>
<td>Traditionally associated with entertainment and profit</td>
</tr>
<tr>
<td>Resource</td>
<td>I Gusti Ngurah Sudiana, AKADEMIKA, Jurnal</td>
<td>[Link to resource]</td>
</tr>
</tbody>
</table>

On the other hand the development of the touristic world helps Balinese to carry on their traditions, such as cremation, temple festival, tooth filing etc that involve a lot of money from their preparation to their completion.

The interconnectedness between the two worlds could be seen in a ceremony called Tumpek Landep, when cars as the representation of profaned world are blessed by traditional worlds, in the hope that the operation of the cars will bring financial reward to their owner to preserve the two worlds.

Table 2. : Number of tourists visiting Bali from 5 countries

<table>
<thead>
<tr>
<th>Year</th>
<th>Countries</th>
<th>2005</th>
<th>2006</th>
<th>2007</th>
<th>2008</th>
<th>2009</th>
<th>2010</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Asia</td>
<td>828,520</td>
<td>783,994</td>
<td>913,305</td>
<td>1,229,620</td>
<td>1,329,403</td>
<td>1,431,963</td>
</tr>
<tr>
<td>2</td>
<td>America</td>
<td>76,639</td>
<td>68,895</td>
<td>83,317</td>
<td>99,849</td>
<td>109,728</td>
<td>113,094</td>
</tr>
<tr>
<td>4</td>
<td>Europe</td>
<td>352,474</td>
<td>352,157</td>
<td>427,686</td>
<td>523,224</td>
<td>706,067</td>
<td>813,174</td>
</tr>
<tr>
<td>5</td>
<td>Middle East</td>
<td>956</td>
<td>1123</td>
<td>2003</td>
<td>2650</td>
<td>4502</td>
<td>6000</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>1,366,449</td>
<td>1,266,937</td>
<td>1,664,954</td>
<td>1,904,962</td>
<td>2,228,947</td>
<td>2,491,939</td>
</tr>
</tbody>
</table>

Their visit has brought economic effect and development to the island. When Balinese were asked about the most advantageous thing of tourism development in the island, 89% responded economic, 5% environmental, 1% cultural and social. Their response demonstrates that tourism development is mainly focused on the economic rewards, by ignoring other impacts that may occur as the consequence of the tourism business.

Refering to the statistic information on the data recorded by Indonesia’s central Statistics board in 2009, Bali has 1515 non-starred hotels with 21,775 rooms and 149 starred hotels with 18,684 rooms, total hotel rooms in the island is 40,459. Average number of workers in each starred hotel is 194.8 people and in non-starred hotel 14 people. Thus the total hotel workers is a starred hotel is 194.8 X 149 = 29025.2 people in the non-starred hotel is 14 X 1515 = 21210 people. The number of workers in hotel sector in Bali is 50235.2 people. The chart below show the effect of tourism in employment’s creation in Bali.

The difference between agriculture (29%) and trade (tourism) (28%) is only 1%, if the trend of the tourist visit to the island keeps levelling, tourism soon will be the top employment creator.

Total land area of Bali is 5,632,86 Km2, this area is divided into 8 regencies and one municipality, and 57 sub-districts. Buleleng regency (north Bali) has the largest area (1,365, 88Km2)
Bali as the window of Indonesian tourism business does not only attract investors to do their business in Bali but also attracts job seekers either national or international to work in the tourism sectors in the island. As a result the population growth in Bali is very high 1.47% per year, the growth is influenced by the birth, migration and mortality. In 2000 the number of population in Bali is 3,151,162 and in 2010 3,890,757, the annual growth is 73959.5 , with density rate at 608.76 people/km2.

The increase of foreign tourists has been followed by almost double the increase of domestic tourists. The number of domestic tourists visiting Bali in 2010 is 4,646,343 people and foreign tourists 2493,058 . Total tourists visited Bali in 2010, either foreign or domestic were 7,139,392 people.

Impact Of Tourism On Balinese Environment

The size of Bali, population growth and the increase of tourist visit has impacted Balinese three harmonious environments, spiritual, social and natural. Development of tourist facilities close to Balinese spiritual spheres have degraded the sacredness of the area, and has spiritually disturbed Balinese spiritual life. (The case of Bali Nirwana Resort development at Tanah Lot temple area).

The increase of density level, the gap between those benefited by tourism and those marginalized by tourism has caused social tension, especially in respect with land utilization. The involvement of the community in tourist businesses has loosened their social ties with their traditional institution where they belong to.

Balinese tourism has several adverse impacts on natural environment, such as the loss of rice field due to the conversion into tourism facilities. The apprehension based on the fact that the area of rice field in Bali had decreased by 8,225 hectares within nine year period, from 1980 to 1989, the decrease is equal to 1.46% of Bali’s total area. Accordingly, the irrigated paddy fields have decreased by as much as 8,224 hectares or 1.46% of the entire area of Bali; 82% of this occurred in 9 years period (1980-1989).

The average water consumption of one hotel room is 450 litres per day, 500 litres for starred hotel and 400 litres for non starred hotel. “The increasing activities in tourism in Bali have resulted in some negative impacts on the environment. It is estimated that around ten square kilometers of irrigated rice fields are lost to tourist development every year (Reader 2000:488-499). Golf courses are a notoriously land and water hungry aspect of this kind of development. Water shortages have already been reported for downstream agricultural areas in Bali, Five-star hotels require an average of 500 liters of water per room per day, compared with 400 liters in non-star accommodation. As an agricultural economy based on the cultivation of rice, water is a life and death issue in the island. If the continuing use of water on tourist continues one could say the quality of life for Balinese will deteriorate. http://www.custom-essay-writing.com/2010/02 /tourism-economic-development-planning"

Based on the data recorded by Indonesia’s central Statistics board in 2009, Bali has 1515 non-starred hotels with 21,775 rooms and 149 starred hotels with 18,684 rooms, total hotel rooms in the island is 40,459. Thus the average water consumption per day is 18,206,550 litres per day this data excluding water consumption by home stay and swimming pool of the hotels and golf courses. The environmental issues caused by the development of tourism in Bali, has made Balinese government and religious and traditional organizations work hand in hand to realize legal basis in preserving the natural diversity, and environment in the belief of Balinese. Bali’s regional government has published a special laws and the traditional institution has published a convention called Bhisama, specially designed to
protect sacred and spiritual sphere of Balinese people.

The enactment of new laws and convention have raised debates and conflict of interest, however the spatial laws and the convention have to be complied with if they want to stop environmental degradation, and natural resources crises. Experts and researchers believe that the legal basis will help Bali, provided that they are properly enforced. “An agricultural scientist from Udayana University, Dr. Ir. IGN. Alit Susanta Wirya, said on Thursday (5/5) that in the next 20 years Bali will no longer have agricultural land. One of the main factors is the increasing level of land use being very high, with as many as 1,000 hectares per year undergoing development. “It’s true that Bali is experiencing a surplus of rice, but as a matter of fact it is coming from outside. Bali’s spatial law (RTRW) must properly be enforced. If RTRW is implemented seriously, Bali will still be able to maintain the remaining agricultural land,” he added. At the same event, Drs. I Wayan Arjana, M.M. (Dean of the Faculty of Economics at the University of Warmadewa) asserted that a synergy between agriculture and tourism will reduce the occurrence of land conversion. Meanwhile the agriculture observer from Third World Network, Hira Jhamtani, pointed out at the function shifting of agricultural land into housing residents, caused by rapid population growth. In the period between 2005 - 2010 the total loss of rice paddies was around 5206 hectares. Bali also looks set to be facing a clean water crisis by 2015. This is due to population growth and rapid construction of buildings, especially in southern areas like Badung and Denpasar.”

Balinese developed alternative tourism which is pro-environment such as agro-tourism, trekking and retreat. Those alternative tourism is in line with the Balinese cosmological philosophy “Tri Hita Karana. To encourage tourism enterprises on the island to participate in environmental preservation, the local government provides Tri Hita Karana award for those who meet the criterion set by the government.

CONCLUSION

The research found that the input of tourists’ culture has made Balinese culture more creative but at the same time it is destructive. Tourism has degrading the value of Balinese culture, but economically benefits local people. Acculturation has created something new in their culture, adaptation and alteration and creating traditional and touristic world. Acculturation has made Balinese touristic culture evolved and rich. Both Balinese and tourists found that tourism endangers Balinese environments, but it also creates awareness of preservation. Tourism economically beneficial, but the role and participation of Balinese is on the employees level not as business owner.

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