Traditional myth and social environment Balinese tourism
(A qualitative approach to sustainable development)

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Abstract: From Bali cultural tourism, traditional myth is the pulling power that makes the tourist come. The existing condition shows that culture only a symbol and not being involved in regulating tourism products. This paper aims to understand how traditional myth, as one of the social environment assets in sustainable tourism development, is forgotten. The method used refers to the qualitative methodology with qualitative methods, qualitative techniques, and qualitative analysis using hermeneutic methods. The results showed that traditional myth as a cultural asset of tourism should be linked with sustainable tourism development, as traditional myth can be preserved and at the same time can be utilized for tourism. Therefore, it is essential to collaborate preservation efforts with the economic value of culture.

1. Introduction
Tourism in Bali is famous for its culture and traditions. It seems impossible to separate culture and tourism in the tourism development of Bali. Unfortunately, Bali tourism's current condition is slowly neglecting cultural tourism; like other tourism types, it is considered more attractive from the economic point of view. Bali has many cultural capitals that make this small island become a great tourist destination.

Bali's tourism development tends to be more focused on exploiting natural resources, which is the potential to increase economic growth. For instance, coastal reclamation, the shift of land function, construction of tourism facilities, and infrastructure are the coastal area and river that interfere with the balance of nature and environment. At the same time, many cultural resources have not received much attention [1].

Every village in Bali has a myth. However, it is not being recognized yet to be used for tourism purposes. Traditional myths known by tourist are only those which exist in popular cultural tourism object in Bali. When many tourism villages (Desa Wisata) were published as alternative tourism, people started to forget the potency of local culture. New tourist villages generally put the potency aside because they want to be immediately benefited by mass tourism. There is a uniformity of tourism products that are not focused on local products (except in some established tourist villages such as Ubud, Penglipuran, and Tenganan) [2].
In the pandemic covid-19 era, when tourism shut down, it is a great time to take into account and strive for Bali’s cultural tourism sustainability. Traditional myths are one way that can be used as a strong cultural capital for the future of sustainable tourism development. Most tourism research in Bali focuses on the logic of economic growth. The ideological aspects of tourism receive less attention [3,4,5].

2. Material and Methods

2.1 Time and research site
Data has been collected from March until July 2020 period in three locations. The research location is in Badung regency, Gianyar regency and Bangli regency at Bali province. To be precise in several tourist attractions such as in the Uluwatu Temple Area, Puseh Batuan Village Temple and Trunyan village.

2.2 Data collection and analysis
This paper is based on the results of research using qualitative data [6] and qualitative methods, that is interview technique [7], the observation technique [8] and Literature Study [9]. Determination technique of the sample using a purposive sampling technique with 5 key informants [10], by assigning informants from academics, tourism practitioners (guides) and local communities. Data analysis techniques using qualitative data analysis and hermeneutics techniques [11,12,13,14,15,16].

The result of observation and interview compared to literature study and researcher ability to interpreted. In naturalistic inquiry as qualitative research, as key instrument is the researcher on their own. Based on the field sensitivity possessed, the researchers understand the data naturally as reality. Interpretation skills are not only seeing the meaning behind the phenomenon but rather an understanding of what actually happens from an emic perspective (informants) and an ethic perspective (researchers). In order to sharpen the data analysis, this paper is based on the following theories and concepts, culture [17], social-habitus [18], and traditional myth [19].

3. Results and Discussion

3.1. Culture tourism and traditional myth in Bali
Myths in tourism research is actually not new interest. The strong influence critical semiotics thought about postmodern myths in tourism was published, especially traditional myths that develop into tourism commodities and the demythology for the benefit of tourism [20,21,22,23].

Meanwhile in Indonesia, there are a lot of studies on tourism destination development which are based on culture. However, a special study that focus on folklore tourism development mainly local stories, myths and legends have not been explored yet. [24]. Balinese folklore or traditional myth is a cultural capital in the local community and for Balinese people at first. folklore is spread and its legacy is pass through generation to generation in the traditional societies, both in oral form or accompanied with gestures and mnemonic devices. [25].

Since 1971, Balinese cultural heritage has become tourist capital in three components; it has its roots in the Hindu religion, it permeates the customs of the Balinese community and inspires its traditional institutions and it is embodied in artistic forms of great beauty [26]. Cultural capital in cultural tourism is aligned with natural capital and economic capital. The interest of tourist in understanding past culture as a heritage becomes a trend in global era. Tangible and intangible cultural heritage of the past is cultural capital in tourism development [27,28, 29]. The development of Bali’s tourism has begun under the control of outsiders entering the early 1980s (big investors and central government control to state income increase). In order to be able to preserve Balinese culture, it is suggested to strengthen the role of banjar as a social unit of the local community with autonomy in the boundaries of adat areas (territory). Strengthening of banjar will make the Balinese have a bargaining position in the dynamics of tourism development, to get economic profit and welfare of the community [30].
After the 2000s, cultural tourism has increasingly competed with other types of tourism. Mass tourism has been integrated as a tourism paradigm in Bali (of course it cannot be ignored that mass tourism has successfully brought prosperity for Balinese). Big investors (not just from Jakarta, but also coming from all over the world) are presumed to take over and dominate Bali’s economy.

There have been many socio-cultural changes, variations of tourist attractions and artistic creations. New types of tourism are growing rapidly apart from cultural tourism. Since 2014, mass tourism has increasingly supported by the central government in Jakarta. They have set big target for foreign tourist arrivals to Indonesia in 2019 with 20 million foreign tourists. Before 2014, the average number of foreign tourist arrivals to Indonesia was no more than 8 million tourists and almost 70% visited Bali as main destination.

3.2. The existence of traditional myths in Bali
The traditional myths in Bali are closely related to cosmogony, origins, gods, divine beings, supernatural powers, prohibitions / abstinence, natural phenomena, sounds / signs / sounds, dreams, rituals / ceremonies, life cycle, speech, pologenesis and psychoanalysis. Basically the existence of myths is closely related to the dramatic distinction between the sacred and the profane. A person’s understanding, experience and appreciation of holiness will also determine the thoughts, attitudes and ways of human life as homo religious. However, in terms of tourist or tourism commodities, it seems that Bali is focusing on particular typologies. This is related to the interests of the tourism business which must emphasize on originality and on the other hand is a practical package for tourists.

Based on the results of research, the myths that exist in Bali, which are used for tourism purposes and are often conveyed by guides to tourists, are as follows: myths related to local values / ideology, the existence of a holy place / temple, history or origin, character, the existence of art, good and bad things, and norms / ethics (taboos). Apart from the philosophical, historical, folklore, artistic and social aspects, the guides try to explain further about the myth to tourists. The guides appear to have the ability with their respective characteristics in conveying this information to tourists. When the guides provide explanations to tourist, they are influenced by some factors. The source and knowledge adapted to foreign language acquisition (considering that not all tourists are interested in socio-cultural information), the ability of a guide to master the field and delivering information (monotonous, concise, clear, accurate, comprehensive, ability to compare with culture with the real situation).

3.3. Traditional myth and tourism in Bali
When it is viewed from a cultural perspective (in this case the myth) as a tourism commodity (commodification and tourism), it turns out the myths is not considered to be an important item in guide’s explanation. In the tour guide’s point of view, tourists generally do not want to know all of the myths in details. Tourists want an uncomplicated, relaxed and easy to be understood and to be accepted by their culture of origin. The ability of the guides to read this situation is an important thing that cannot be determined by the certification but by a long experience as guide. Is this related to a guide’s inability in providing explanations? The question is not entirely correct, because data shows culture resources of Bali (including myths) are already widely available and are easily to be accessed. Knowledge and information about traditional myth are included as requirement to obtain certification as professional guide in Bali.

From the tourism object management perspective, the myths on an established tourism objects seem to be well mastered by the guides (including local guides). But for a relatively new tourism object like tourism villages, local myths seem to be explored deeper to uniformity and to not confuse the tourists. The progress of the times is indicated as the cause that encourages young generation to not understand myths because the it is considered insignificant, have many versions and are not absolute (the important thing is to keep the tradition in accordance with developments without losing its substance). However, some tourist villages have begun to look at the local myths which was almost forgotten. This happens because local activists (tourism practitioners) realize that tourism sells stories, whereas local stories cannot be found in tourist’s origin. In this case, local tourism activists not only refer to publications but also creatively pack myths as local stories with a unique commodification technique so that they seem to turn original culture to consumptive culture as tourism.

Myth as tourist consumption bring back problems that often occur in hosts-guests interactions about myths that deviate from locality. Various versions of information about myths in Bali sometimes are untrustworthy and unfounded that may bring confusion to tourists. Tourism related to local
traditions such as myths (related to tourist objects) is still low. Information available in tour packages or direct information regarding the myth of cultural activities, cultural attractions and tourist attractions is often biased and confusing tourists.

It is even worst, if the wrong information is believed to be correct by the tourists (although there is no legal consequence but it is not good to the image of Bali tourism if it is left without an effort to fix it). Although there are many positive and negative views related to this case, tourism remains an economic resource that is believed to be able to provide prosperity for the people of Bali.

If it is interpreted or understood rationally, myths are local wisdom that can be used by the younger generation or Balinese millennials because it has positive cultural values. Unfortunately, due to the lack of education, oral traditions (although partially taught in schools) and consider as a boring bedtime stories for most of the military generation, have made myths in Bali become endangered.

Social cultural impact of tourism including westernization, modernization and globalizaton are external factors that can be a threat for Balinese people. If the local people not wise in facing the situation, traditional life of Balinese people may disappear. The strength and resilience of Balinese culture in tourism will continue to be tested. The case that occurs is that capital economic dominates other capital and result in the conditioning of culture (myths) including even conditioning of cultural meanings. This is reflected in the fact that myths in Bali are still being sidelined, even though myth is a very strong cultural capital. The answer is economic needs that tend to be short-term oriented from most components of tourism. What is the fastest way to make dollars? Thus, making local cultural dimensions such as myths is considered not as the main key, and only as a complement or maybe even in some cases there are many lies (some Chinese guides reportedly did not master Balinese culture and seemed to give a lot of wrong information about a tourist attraction). Fortunately, not all guides, travel agents and tourism practitioners put aside myths as cultural capital. There are still numbers of tourism practitioners who love Balinese culture and want cultural tourism in Bali sustainable.

4. Conclusion

Traditional myths as cultural capital in Balinese cultural tourism have not been seen yet as sources of sustainable tourism development. Almost every village in Bali has a traditional myth. Traditional myths can be packaged in attractions and special tourism products. The social environment is part of the sustainable tourism development aspect that must be considered in the future. Covid 19 outbreak occurs in almost all parts of the world, affecting tourism sectors, including Bali’s tourism. It is a great moment to put more attention on cultural capital, the mainly traditional myth. It is time to focus on the resilience and sustainability of tourism development in Bali. All tourism stakeholders (Government, tourism planners, tourism experts, and tourism practitioners) should create a paradigm where quantity and quality coexist in a balanced way. Bali, which was initially known for its cultural uniqueness, its people's friendliness, and the natural beauty of its environment, must keep those things sustainable for the next generation.

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