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**Model of Quality Balance Development of Bali Tourism Destination**

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**Abstract**— the economic structure of Bali Province is very specific and has its characteristics compared to other provinces in Indonesia. This can be seen from the contribution of value-added to the economic sector, which is largely dominated by the tertiary sector, especially the tourism services sub-sector which has become the backbone of economic growth followed by the primary sector and the secondary sector. The dominance of the tertiary sector has the potential to be very risky because the tourism sector is very vulnerable to various phenomena including the Covid-19 pandemic. The debate between the purpose of preservation and economic empowerment in cultural tourism with all its manifestations is still a heated debate among tourism experts and tourism businesses. While the development of Bali tourism from time to time has experienced many changes along with the social dynamics that exist in society Bali. This study uses method desk research by conducting a study of literature related to the problem being solved, through a study of scientific journals, opinions, and online articles, then comparing and finding similarities and differences so that it can be used to explain the problem you want to solve. In the discussion of this study, it was found that there was still dualism that needed to be integrated to create a balance between the goals of cultural preservation and economic development for Bali. There are several solutions offered; such as Picard offers solutions to the understanding and function of art and culture and its activities in tourism and religious life. While Max-neef offers Tourism community relationships, while other solutions are the need for stakeholder involvement, Blueprint, and Carrying Capacity

## 1. Introduction

The economic structure of the Province of Bali is very specific and has its characteristics compared to other provinces in Indonesia. This can be seen from the contribution of value-added to the economic sector, which is largely dominated by the tertiary sector, especially the tourism services sub-sector which has become the backbone of economic growth followed by the primary sector and the secondary sector. The dominance of the tertiary sector has the potential to be very risky because the tourism sector is very vulnerable to various phenomena such as the influence of cholera issues, war issues, the occurrence of the Bali bombings, and now the Covid-19 pandemic. The impact of these events is very much felt and directly affected the economic conditions in the Bali area. In the Covid-19 Pandemic, according to Bank Indonesia (BI), economic growth in Bali in the first quarter of 2020 experienced a contraction of -1.14% (YoY) in line with the delay in tourist visits to Bali. Meanwhile, national economic growth is still positive although slow significantly compared to the previous period [1, 2]. This study try to find a Model of Quality Balance of New Normal Bali Tourism Destinations.

## 2. Literature Review Studies

The debate between Conservation and Utilization: Discussions and debates about the culture at this time are no longer debating about expression, imagination, or creativity, but have talked about culture as a tourism product. According to Hewison said that culture is consumed as a commodity because it contains values of experience. In modern society, heritage is often used as an economically valuable commodity especially for the interests of the tourism industry even though the value contained in heritage is actually more than assuming heritage as an item and service, resulting in the exploitation of heritage as a tourism product, and if not managed wisely finally heritage will be traded, standardized like a tangible item even though heritage also contains intangible elements "intangible" that contain values that can never be standardized and are economically calculated.

Furthermore, Graham et al said, when Cultural Heritage and culture are considered as economic and capital resources, finally this reason is used as legitimacy to make culture and cultural heritage as a product in the tourism industry. While Shackley confirmed that a journey that offered cultural and cultural heritage as a product would smell like commercialization nearing truth [3, 4]. The utilization of "cultural heritage" or cultural heritage as a product that is ready to be consumed in the tourism industry is still relatively new, especially by tourism professionals and scientific circles starting around 1990. The idea of utilizing cultural heritage as a product also begins with a primary goal to provide satisfaction for tourists, offering experimental patterns that become tourists' needs. The approach used is a balanced product and marketing approach by combining the goals between the preservation and management of cultural heritage as a tourism commodity [3, 4].

In the concept of management, two fundamental differences are very difficult to find a balance between the principles of managing cultural heritage which is more likely to be close to difficulty conservation while tourism is more likely to lead to the tourism industry which is more likely to be commercialized. A real occurs when it must be determined how much the price that must be set for a cultural heritage product. While Gunn states, there is often a mistake about the understanding of tourism products in a tourism system, and most are often based on the fact that the product is something tangible. It is said, there needs to be a clear definition of what is meant by a product?, how can the product be used ?, and cultural heritage products may likely be limited to tourists' expectations [5].

Often there are different concepts between the managers of cultural tourism products

with the concept of consumption of tourists for these cultural heritage products due to differences in how to consume them, often there are some tourists who care about the value contained in a cultural heritage that they visit, but not a few also tourists who are indifferent to the values manifested in cultural heritage. To unite these different concepts, management is needed to be able to integrate so that the goals of conservation and utilization can meet in balance [5].

Heritage Tourism as Industry: Christou believes that Heritage tourism is an industry. His opinion refers to modern activities that can be planned, controlled, and has the aim of producing products in the market or market. Heritage and tourism is a combination of two industries, where 'heritage' has a role in turning a location into a destination and 'tourism' which is an embodiment of economic activity. In the chart below are the interrelations and components of the 'heritage industry' [6, 7]. Heritage can take the form of ancient buildings, temples, museums, or other artifacts that are made and presented and offered to visitors or tourists. With all the creativity of management, site heritage is then packaged in such a way as an ad or brochure or audiovisual presentation according to the target visitors who are expected to visit. Furthermore, Heritage, that it has been packaged is called a product that is ready for consumption by tourists [6, 7].

There are two objectives expected in the above conception chart, first from the side of management heritage itself aimed at the preservation of the "Conservation agencies" while on the product management side is more based on the interests of the tourism "User Industries" industry which is more economic oriented. To be able to balance the two policies is needed so that economic goals do not neglect conservation goals, as well as conservation goals, can be sustainable if there is funding support for maintenance and management regularly, in this context, management should use the concept of "carrying capacity management" [6, 7].

### 3. Research Methods

This study uses a desk research method with online data and information retrieval techniques, secondary sources, and other sources of scientific publications. While the analysis technique used is descriptive qualitative analysis techniques, analogies, and a comparison of several research results and other scientific publications related to issues of cultural tourism, heritage tourism, and tourism development [8, 24].

## 4. Results of Study and Discussion

### 4.1 Cultural Tourism and Economic Development

The role of tourism for the province of Bali in development shows an increasing trend from year to year. If you look at the role of tourism in its contribution to Bali's GRDP, there is a noticeable increase. Bali's regional economic development, through the three sectoral strategies, is continuously being developed, which in turn can increase the economic growth of the Bali region, until 1996 the economic growth reached 8.16% above the national economic growth of 7.82%. At the time of this economic crisis in 1997, the economic growth of the Bali region was still 5.81% and the national economic growth at that time was 4.70%. At the height of the economic crisis in 1998, the regional economy of Bali contracted -4.04%, while the contraction at the national level reached 13.20%. After the implementation of the policy, the performance of Bali's economic structure in 2020 showed an imbalance where the primary sector was only 14.50%, the secondary sector 18.80%, and the tertiary sector 69.71%. There has been a new imbalance; wherein 1971 the primary sector was 67.90%, secondary 8.34%, and tertiary 23.76%. And in 2020 became the primary sector 14.50%, the secondary sector 18.80%, and the tertiary sector 69.71% [9].

**Table 1**

**Development of Bali's Economic Structure 1970-2020**

Years	Distribution of Sectors		
	Primary	Secondary	Tertiary
1970	54.64%	2.76%	40.60%
1980	50.58%	9.81%	39.70%
1990	34.96%	11.39%	53.64%
2000	19.98%	13.93%	66.09%
2010	18.67%	16.73%	64.60%
2020	14.50%	18.80%	69.71%

Source: Adapted from Various Sources (2020)

As shown in Table 1, the contribution of each economic sector to the Bali GRDP in 1970 was dominated by the primary sector 54.64%, secondary 2.76%, and tertiary 40.60%. The condition of the dominance of the primary sector both to the contribution of GDP and employment, pushed the government at that time to carry out a policy reorientation to encourage increased economic development in the region of Bali and realize the balance of roles between sectors in the Bali region. To realize the new balance of the economic structure of Bali, three sectoral policies were issued namely agricultural development in a broad sense, the development and development of the tourism sector, and the development and development of the small industrial sector [1, 9].

The achievement of minus growth that was almost forgotten was experienced by Bali because it has not happened more than 20 years since the 1998 monetary crisis. Even when Bali was shaken by bombs that shook the world twice, both of them did not make the economic growth of Bali negative. It is not too difficult to predict that the shrinking of the Bali economy this time is mainly due to the outbreak of the disease due to the new Coronavirus (Covid-19) which caused limitation of community movements to prevent or reduce the spread of this pandemic which was felt to be very threatening [1, 9].

According to Williams and Putra, the tourism promotion strategy usually always connects tradition and culture, further Cuellar argues that there is no tourism without culture, meaning that if an area promotes tourism they promote culture in a destination. Even though in reality business people also offer luxurious facilities, which is interesting to be marketed is the uniqueness of the culture [10]. When linked between the two facts above namely, the Bali Tourism sector has become the *leading sector* of economic development in the Province of Bali today, this is solely due to the uniqueness of the Balinese Culture itself which has been made an icon by the tourism business of Bali. While Research Suradnya by using the technique of factor analysis (*factor analysis*) has identified eight factors as an attraction for foreign tourists to visit Bali, namely: (1) The prices of tourism products fair, (2) Culture in various manifestations, (3) Beach with all its attractions, (4) Leisure travel, (5) Wide opportunities for relaxation, (6) *image of Bali*, (7) Natural beauty, (8) Local hospitality. Suradnya research results describe conditions that are somewhat different from the opinion of Williams and Putra, but the factor (ie the 2nd factor) Culture in various forms of manifestation is still a strong enough attraction to attract and encourage foreign tourists to come on holiday to Bali [11].

#### 4.2 Cultural Tourism in Bali as a Development Solution?

According to Vickers and Picard wrote that in the era of President Soeharto's resign, the second president of Indonesia, Bali has been made as to the center of Indonesia's tourism development. Likewise, some international organizations have assumed that tourism development in Indonesia had begun in Bali since the Dutch colonial government [10]

*"The New Order of President Suharto additionally stressed the importance of national and ethnic identity to Indonesia, evident in the country's motto of 'unity in diversity'. This support for the rich cultural heritage of Indonesia, coupled with increases in the locals' standards of living, are likely to have contributed to the increased interest of Balinese in their identity "[10].*

Williams and Putra further said that during the new order era of President Soeharto's reign had given quite important attention to the importance of nationalism and national identity which was more clearly stated in the concept of "**Unity in Diversity**", this was what encouraged the development of regional culture and would ultimately enrich the treasury of national culture because the national culture is the unit of regional cultural diversity in the archipelago. The development of Balinese culture is also a manifestation of "**Unity in Diversity**" which in the end we can enjoy the fruits today as a factor in the uniqueness of Bali tourism [10].

*"How is cultural tourism in Bali defined?" Cultural Tourism is tourism developed based on local Balinese culture which is typically characterized by the Hindu religion which becomes a part of national culture as the basic domain, harmonious, and balanced relationship between tourism and culture "[12].*

According to Bali Culture Tourism is developed based on local cultural diversity based on Hinduism and is an integral part of national culture, as well as promoting harmony between the goals of tourism development itself so that the goal of preserving Balinese culture that is sustainable can be realized [12]. Whereas Bali Cultural Tourism can be manifested and manifested in the forms of Historical sites, Balinese architecture, traditions, religious ceremonies, handicrafts, arts and music, local clothing, Balinese local food, and other manifestations inspired by Balinese Hindu culture and religion.

*As Santeri observed, there has been increased community involvement in local ceremonies such as at Besakih Temple, the 'mother' temple, in the past two decades. There has been an increased thirst for religious knowledge, more attention to what it means to be Balinese, and a revitalization of existing temples. There has also been a growth in new ones [13].*

Furthermore, Santeri [13] has conducted research and found that there has been an increase in community involvement in every major ceremony in the last 20 years, especially in the great temples such as the Besakih Temple. This means that the increase in additional knowledge, attention to interpreting Balinese locality has increased, and there has been an overhaul of temples on the island of Bali because almost all the existing temples are still associated with religious activities that are still sustainable today [10].

*This has all helped to strengthen Bali's culture and Hinduism, the Balinese religion. A rise in the Balinese population's standard of living has also given inhabitants greater time to address issues other than food and shelter. For example, as observed, ceremonial offerings are now much more elaborate and expensive [10].*

According to Vickers, Cultural Tourism has been used as a solution to strengthen Balinese culture and Hinduism. Cultural tourism has also been able to encourage an increase in

the welfare of the Balinese people, but an increase in the welfare of the Balinese people is also accompanied by an increase in the price of goods especially related to ceremonial equipment and the like, and this should also be of our common concern [10].

*Picard has also noted this development, especially among the new rich who seem to use their newly-acquired wealth in ceremonial offerings that compete with the more established nobility [10].*

Furthermore Picard also noted that there has been a change in Balinese society, with the development of tourism there has been born a new community group called the new rich group or "*sugih mare*" those whose land is forced to be sold because it is used for tourism infrastructure development, there are also those who start a business or a business in tourism and succeed. This group actualizes its success in improving the implementation of religious ceremonies to a more luxurious, which at the end with the improvement of the welfare of the people of Bali, religious ceremonies in Bali increasingly lively and remain sustainable [10]. Supporting the success of Cultural Tourism in Bali has become a driving force for the growth of the economy and welfare of the people of Bali and is very suitable as a development solution for Bali because every activity of the dominant Balinese people is driven by activities, *ceremonial* religious especially Hinduism, whose population still dominates in Bali [10].

#### **4.3 Bali Cultural Tourism: Is Bali Damaged?**

The debate about the assumption that Balinese culture has experienced degradation has long been brought up by Gelebet and Kobar, which is marked by the promotion of some religious ceremonies that actually should not be offered for tourism purposes, such as ceremonies *cremation*, and other degradation messages such as Hindu-style marriages that conducted by non-Hindus is also a message that the degradation of Balinese culture has been intolerable as what pop singer Mick Jagger did [10].

A few days before this report was written, there was also a report in an international media that considered Bali was not worth visiting because of various reasons "*Holidays in hell 'in Bali: Aussies see the beauty in the beast'*". Some of these reasons are the problem of rubbish that has polluted Kuta Beach which is the Bali Tourism Icon [14].

*"Australians have a strong affinity with Bali and will keep going, travel agents say, despite being dubbed" holidays in hell "by Time magazine. The magazine says the island is struggling with waste and some of its famous beaches are strewn with rubbish" [14].*

Beach-based tourism objects are very popular with Australian tourists, and so far have contributed significantly to Bali tourism, but reporting by Time magazine *is* likely to discourage tourists from visiting Bali [14].

Now the question is: does the rubbish come from tourism activities or Balinese activities? Of course, if the answer is "no", it cannot be justified that Bali may be polluted by those disgusting rubbish. If the answer is "yes", how severe is the cultural degradation of the Balinese people. For the time being, it may be answered that the rubbish is not due to Bali's tourism activities but originates from other islands. Then what is the solution? [15].

*"Bali tourism agency head Ida Kade Bagus Subhiksu said up to 300 garbage trucks a day were needed to collect rubbish in the Kuta area, a prime tourist spot" [15].*

The Regional Government, especially the Tourism and Culture Office has paid serious attention to this problem, even as many as 300 trucks have been collected daily from the Kuta area alone as a center of tourist activity, but rubbish is always a threat, especially before the rainy season [15]

Whatever the reason, the waste problem harms Bali's reputation as a popular tourist destination, this has been proven by the results of a survey of 4920 voters, this survey was carried out after a report in the Times Magazine about "**Holidays in hell report: how hellish do you rate Bali?**" who asked the truth of the news; 43% stated that the reporting was very true, while 24% answered a little closer to the truth, 33% stated that the reporting was not true at all and was a hoax. Although the research was conducted only limited to public opinion and its nature is not scientific, it can still be used for self-evaluation material [15].

The news can still be debated, but the news should be a matter of self-introspection for **stakeholders of Bali** tourism so that coverage of negative things about Bali destinations can be eliminated. It can be imagined how threatened the symbols of Balinese culture when supporting tourism facilities and infrastructure are built in a very modern and style **western**. It is still very doubtful, are tourists coming to Bali driven by magnificent or modern tourism facilities, or is it still due to the unique factor of Balinese Culture with all its manifestations? [16].

*"Tourists come to Bali to relax," Perry Markus said the Bali Hotels Association secretary-general. "I can imagine how frustrated they will be if they end up getting stuck in horrendous jams like in Jakarta traffic." [16].*

Another problem that is quite complicated being faced by Bali tourism is the problem of traffic congestion, according to Markus, tourists come to Bali for vacation and to get pleasure but when tourists see and get stuck in traffic jams, how disappointed they are, it is inconceivable what will they think about Bali tourism [16]. The problem of crime against tourists is also a fairly complicated problem to solve because unexpectedly the escalation of criminal acts is not only done by migrants but also by local Balinese people with various motives. Another quite troubling problem is the rampant construction of illegal villas that do not consider sacred areas, productive land, even conservation land such as forests protected are not spared by investors, and all of these problems start from disagreement about Spatial Planning, *blueprints* the development of Bali tourism also can never be realized significantly [16].

## 5. Conclusion and Suggestion: **Model of Quality Balance Development of Bali Tourism Destination**

According to Picard, the Balinese have a fairly clear understanding of the function of art and all its rules, the Balinese understand about the environment, about the community, and about the worship of God Almighty, He exemplifying the functions and types of dance that exist in Bali, it is very clear the type and function, when certain types of dances must be staged, where like a dance should be staged, all of these things have been arranged in such a way. For example, there are Wali dances that are specifically danced for religious ceremonies; there is dance or creations that are usually staged for entertainment purposes for the audience. However, for reasons of tourist satisfaction, the existing balancing solutions have become blurred and even have been very difficult to distinguish [10].

While Max-Neef (1992) explained that sustainable development including tourism development will be sustainable if there is a harmonization or balance between residents of "quality of life", tourists "quality of experiences", and Provider Industries "quality of opportunity". Fundamental needs (Max-Neef) according to him consist of 10 elements, namely: subsistence, protection, affection, understanding, participation, leisure, creation, identity,



freedom, and transcendence. Meanwhile, to measure the degree of balance of the three elements above, two questions are raised: (1) How does tourism contribute to the dissatisfaction of needs?, (2) How can tourism contribute to satisfaction of needs ?, while the degree is measured based on Being, Having, Doing, Interacting [17, 18, 19].

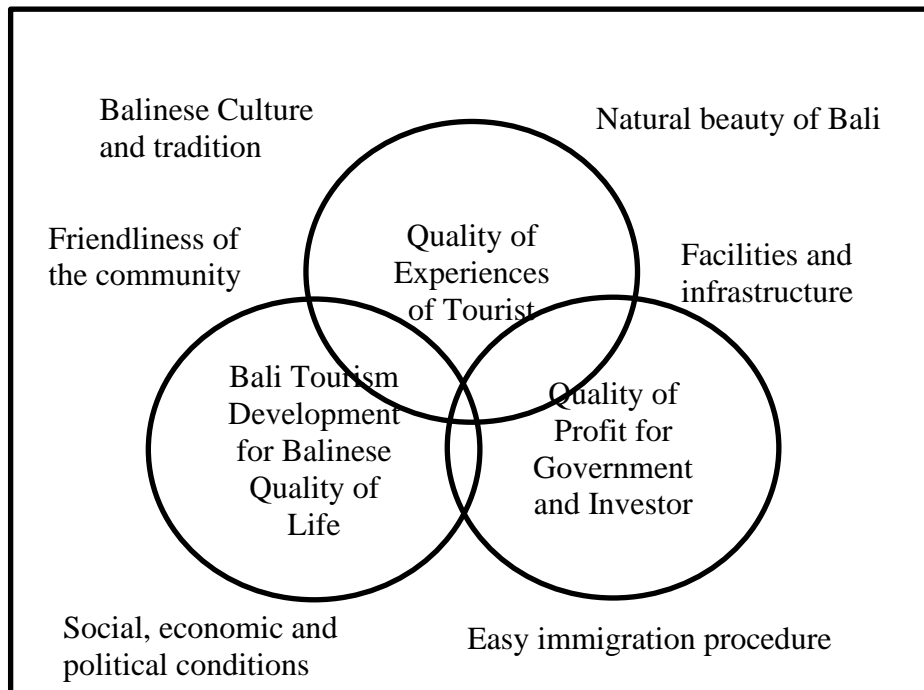


Fig 1

Model of Quality Balance Development of Bali Tourism Destination

Source: Max-Neef and Postma [17, 18, 19].

When connected with Bali Cultural Tourism, of course, the Balinese people as the resident's owner of the destination aim to achieve a better quality of life along with the development of Bali tourism, while tourists as consumers of the destination want to realize the quality of experience. , and of course, tourism businesses as providers of the destination want to realize the quality of opportunity for investment that has been invested in the Bali tourism industry [17, 18, 19]. In the same context, Balinese culture must remain sustainable because it is a unique factor of the destination, while Balinese people must be prospered by the progress of Bali's tourism development so that they can create and preserve traditions that certainly require financial support, while tourists have an interest in "value for money" i.e. the realization of between expectation and satisfaction so that it will cause loyalty to Bali as a destination [20, 22, 23].

But at this time, there are indications that Balinese people have experienced a lifestyle shift, which at first was very firm in holding the concept of a harmonious life between nature, humans, and their creators towards selfishness although at first glance it seems that religious activities are running increasingly, actually the cultural order Bali has experienced significant degradation, other indications, the Balinese people have experienced a shift from a culture conserver to a consumer, no matter the negative impact of a business carried out in Bali that matters money and money. Another balancing solution is that there must be a joint movement in all elements of society, from individuals, families, groups, officials and so on [20, 22, 23].

If only one or two elements are concerned, surely efforts to keep Bali are very difficult to realize. The solution is (1) there must be a movement Care for all and Interdependence, a

shared vision and mission to save Bali from short-term interests, and it is urgent to realize "one island in one destination management". (2) The Balinese must be proactive in providing input on development policies in this area. Every project offered in Bali must be reviewed in reality and factually so as not to conflict with the existing culture of "stakeholder involvement". (3) Creating a development program that minimizes negative impacts and maximizes their positive effects so that future generations are not burdened with the depravity and destruction of their predecessors "Carrying Capacity". (4) The recent development phenomenon in Bali makes us concerned because some of the projects offered by investors in Bali are sometimes not following Balinese culture and traditions. Maybe investors are not wrong because it is true that policymakers in Bali do not have clear planning about development in their regions. Likewise, people very easily sell their land. In this context, no party can be justified and blamed, the need for a "Blueprint" of Bali Tourism Development [20, 22, 23].

For the sustainable development of Bali, all elements of society must hold fast to the vision and mission that has been set, namely the development of Bali Cultural Tourism based on local cultural diversity based on Hinduism and are an integral part of national culture, and promote harmony between the goals of tourism development itself so that the goal of the preservation of Balinese culture that is sustainable can be realized and finally the goals of conservation and consumption can run in balance [20, 22, 23].

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