

**Evaluation Cultural Tourism using Ideology-Utopia Theory
(Case Study in Bali)**

Gede Sutarya
Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar
(State Hindu University in Bali, Indonesia)

Abstract

Bali tourism is an exploration developed for cultural and environment sustainability, to boost revenue, provide job opportunities, improve infrastructures, as well as create a sense of civilized exchange between foreigners and citizens. Despite the merits of these developmental activities, the agricultural lands are still reduced due to the construction of hotel resorts for visiting tourists and foreigners. This is based on the economic growth of tourist visits and foreign investment, which reportedly changed Balinese culture into a product threatening the preservation of customs and values, as well as the environment. These observations are due to the distance and differences between the tourist resorts and local communities, such as Nusa Dua, as shown in the tourism planning sector, whose process began through SCETO in 1971. Therefore, this study aims to evaluate the ideas, reality, and future of cultural tourism. To explain the development of these explorative activities in Bali, the theories of tourism products and ideology-utopia were used. A qualitative method was also utilized, with data collection techniques carried out through a literature study. With the obtained data qualitatively analyzed, the results showed that Balinese tourism had shifted customs and values into cultural products. This indicated that the idea of cultural tourism had become a utopia due to being operated through different systems.

Keywords: Cultural tourism, cultural products, ideology, utopia

Introduction

Cultural tourism is the epicentre of Balinese attractions, although the people presently emphasize various supporting developments. For example, the Bali population protested against the construction of an LNG (Liquefied Natural Gas) terminal, regarding the threat it imposes on the Sanur-Bali Mangrove Forest. This was in line with the protests against the establishment of an airport in northern Bali, which threatens protected forests. Similar actions were also conducted against the construction of a Balinese cultural centre, which has buried the lava flow area with the surrounding hills (JPNN.Com, 2022; BaliPolitika, 2022). These show the conflicting concept of Balinese cultural tourism with the government.

Cultural Tourism has reportedly started in Bali since 1971 when SCETO was responsible for the planning of explorative and recreational activities. In various dialogues on this development, the deliberation on cultural tourism is always observed, leading to the construction of Balinese culture (Picard, 2008). This was initially written in Regional Regulation No. 3 of 1974, then replaced by Regional Regulation Number 3/2 of 1991/2012 concerning Balinese Cultural Tourism, respectively (Picard, 2008; Udayana, 2017). Therefore, the Bali local government policy has formally established this activity since 1974.

Cultural tourism is defined by the government as tourists' consumption of customized products, such as visits to historical relics, museums, old villages, and watching local arts. This enables local regulations to preserve culture (Bali Provincial Government, 2012), based on the emphasis on cultural products.

According to Hughes (1996), cultural tourism is defined to be processes and cultural products. As a cultural process, it is a method of fulfilled tourists for culture, such as the education on the local community's lifestyle.

This definition was a development of cultural tourism based on the origin of the grand tour, which is an explorative activity used to learn from previous customs. It was often performed by visiting the places important to previous civilizations, such as France and Italy. In its development within Bali, cultural tourism is observed as the consumption of customized products, therefore, tourists need to distance themselves from the local community for the protection of values and customs.

Based on this definition, SCETO reportedly planned the Nusa Dua resort area of 425 ha in 1971. This is a closed resort far from the local community, whose construction with a target of 2,500 rooms began and finished in 1974 and 1985, respectively. By 1996, these accommodations were then improved to 4,525 rooms. Additionally, the development was accompanied by the establishment of other locations, such as Jimbaran, which served as a competitor based on surrounding hotel accommodations (Picard, 2008). The Sanur and Kuta areas were found to also develop continuously with foreign investments.

In 1994, the Tanah Lot location was developed by BNR (Bali Nirvana Resort), leading to protests due to being close to sacred areas Tanah Lot temple (Sutarya, 2019). This tourism development model has reportedly transferred Balinese lands to investors, causing the people to depend on foreign investment. Despite these limitations, cultural tourism is still being promoted. This historical experience shows the functional adjustment of Balinese land from sacred to tourist areas, subsequently transforming agriculture into tourism industry.

Benoa Bay reclamation was a very interesting issue in 2013–2018, where contradiction was observed with the concept of environmental and cultural preservation. This caused abrasion on the beaches of Bali's southern coast and disturbed the sacred area around Benoa Bay.

These contradictory activities led to the rejection of the reclamation process by environmental and cultural activists. This was in line with Tajem & Saribulan (2019), where the feasibility of the process was undefined. The objections also emphasized the construction of a Balinese cultural centre, LNG (Liquefied Natural Gas) terminal, and airport in Northern Bali, revolving around cultural (sacred area) and environmental threats. Based on the *Tri Hita Karana* concept (Udayana, 2017), Bali tourism development should protect the *Parahyangan* (holy area), *Pawongan* (local economy), and *Palemahan* (environment). However, the development of cultural tourism conflicted with local communities regarding the use of sacred areas and the environment.

This indicated that the increase in inbound tourist arrivals provided greater investment, causing threats to the preservation of nature and culture. These were in line with the Tanah Lot (1994) and the Benoa Bay Reclamation (2013) cases, where higher tourist arrivals led to wider investment opportunities, whose expansion aggravated the antipathy of Balinese people to tourism development. This was due to the developmental threats imposed on their culture, environment, and local economy (Sutarya, 2019). Based on these cases, a gap was observed between tourism ideology and reality. This ideology states that tourism is implemented to preserve culture, environment, and local economy, with realities functioning as threats to them. The adjustment also created a gap between the ideology of CT (cultural tourism), which requires cultural preservation and transformation. Therefore, this study aims to reveal and examine these gaps.

Problem, Theory, Method, Analysis

The development of cultural tourism emphasizes the preservation and improvement of culture, the environment, and local communities, although creates conflicts with native ethnicities. These conflicts are based on the use of sacred areas (culture), the environment, and community welfare. They also show a mismatch between the ideology and reality of cultural tourism during the developmental processes.

The development gap is observed between the reality and the idea of cultural tourism, which focuses on customized products and portrays Bali as an educational centre, respectively. These differences are found to raise problems regarding the idea, reality, and future of the Balinese explorative activities. To explain this problem, the tourism product and Karl Manhein's ideological-utopia theories were utilized, with literature study and observations used to obtain adequate data on the ideas and realities of CT.

Subsequently, the obtained data were qualitatively analyzed. The tourism product theory emphasizes and explains three related elements, namely core, tangible and augmented (Seaton, 1996), which focuses on the comparisons between ideas and reality. This indicates that the idea of tourism products is described in government regulations, with reality is the real-life condition of the activity. Meanwhile, the ideology-utopia theory explains this tourism product as an ideology or utopia (Hammersley, 2021).

The identification of tourism products determines their positions in the industrial sector, leading to the determination of the compatibility between the ideology and the prevailing system. These compatibilities are then used in explaining the position of cultural tourism as an ideology or a utopia. This subsequently causes an evaluation for the development of CT, as a realistic or imaginary framework. Based on this compatibility, the analyzed aspects include cultural preservation, environmental conservation, and local community welfare. These are the prerequisites for the development of cultural tourism. They also threaten the sustainability of CT when inappropriately considered and implemented. Therefore, this evaluation is needed for tourism development.

Literature review

Based on Picard (2008), Balinese cultural tourism developed explorative culture and values, which subsequently constructed commodification for resort purposes. This provided a critique of CT, which had the potential to derail culture into tourism products. Utama (2016) also stated that Balinese culture and nature had a strong explorative image. For Udayana (2017), *Tri Hita Karana* was a Balinese cultural development concept, indicating a harmonious relationship with God, humans, and nature. During implementation, this concept experienced marginalization in tourism promotion, due to market-oriented development.

The implication also highlighted the development of tourism culture, with the perspectives of Udayana (2017) strengthening Picard (2008) on the emergence of these activities in Bali. Based on the CT and tourism culture, a conflict was then observed between exploration and custom (Sutarya, 2019), which began when the sacred area was used for BNR in 1994. This conflict led to the temple's sanctity of worship, regarding the restriction of tourist facilities in the sacred area.

Tajem & Saribulan, (2019) also examined the conflict of interest between cultural tourism and the reclamation of Benoa Bay in 2013. These were observed between the *Tri Hita Karana* concept and the reality of tourism development. In government policies, this reality overrode the concept of *Tri Hita Karana*, according to the Benoa-Bay Reclamation policy condition. In this case, the government's regulation for reclamation permission was implemented, irrespective of its threats to the *Tri Hita Karana*. This permit was rejected by the public, with refusals being conducted by indigenous people such as the Balinese population around Benoa Bay (Wiranata & Siahaan, 2019). This refusal shows a conflict of interest between the government and the community, especially in the welfare of local communities, cultural preservation, and environmental conservation. These community objections emphasized the protection of culture and the environment for sustainable tourism development.

From previous studies, Bali tourism was developed by the colonial government in the early 1920s, using authoritative accommodation as an explorative facility. During this period, local royal palaces (*puri*) were also used for homestays. In the 1930s, the colonial government hotels were developed, as several tourist facilities were subsequently constructed by local entrepreneurs after the independence of Indonesia, such as hotels in Lovina, Sanur and Kuta. This development was then complemented by the construction of a government facility in 1969, namely the Bali Beach Hotel (Picard, 1993; Putra & Hitchcock, 2006).

Throughout this history, the development of Balinese explorative activities focused on the improvement of cultural tourism. The criticisms of this development have also occurred in various articles, where Picard (2008) criticized the adjustment of this activity. Furthermore, Udayana (2017) criticized the marginalization of the Tri Hita Karana concept, which was the basis of cultural tourism in the promotion of Bali tourist activities. Sutarya (2019) also criticized the conflict between the idea of CT and the growing reality of investment in Bali.

In the construction of tourism facilities, conflicts with local communities also occurred during the Benoa Bay reclamation (Tajem & Saribulan, 2019). This was an environmental-conservation policy conflict, whose expansion towards identity involved indigenous peoples. Based on the consideration of Benoa Bay as a sacred area, reclamation was not feasible (Rainy Priadarsini S. et al., 2018; Wiranata & Siahaan, 2019). These conflicts show the criticism of Bali's tourism development, which does not consider cultural preservation, environmental conservation, and local community welfare.

Despite these criticisms, a critique on the comparison of Balinese cultural tourism ideas and realities has still not been conducted. In a broader context, some previous studies have been carried out on utopia and ideology, such as Montani (2020) and Hammersley (2021), which focused on the political realm and public roles, respectively. Despite the results, the idea and reality of cultural tourism were still not conducted as an ideology or utopia.

Based on these reviews, a new perspective was provided as a formal object, in evaluating the implementation of cultural tourism. This emphasized ideological perceptions, whose performance level is based on the material object of CT. Therefore, this study formally and materially provides a new tourism perspective.

Discussion

The development of cultural tourism is established through the improvement of Balinese culture, from 1971–2022. This is positively related to the preservation, conservation, and welfare of Bali's culture, environment, and economy, respectively. It also initiates the pros and cons of these people, regarding CT development. According to several critical groups, tourism development negatively affected the culture, environment, and marginalized local communities, although the government's perceptions emphasized its positive impacts. This positivity is exhibited by increasing community welfare, local culture preservation, and environmental preservation. However, tourism development has led to the conversion of agricultural areas, protected forests, and other strategic locations. Based on this development, the cause of conflicts often originated from the use of sacred areas, protected forests, and social inequality. In this process, the local government (Bali) continued to develop investments, even in a hostile atmosphere with the natives. They also expressed a commitment to realize the promises of cultural tourism, through various authoritative policies. This indicated that the highest local government policy (Bali) in the legal hierarchy was regional regulations (Peraturan Daerah).

Bali Provincial Regulation Number 2 of 2012 (Peraturan Daerah Nomer 2 Tahun 2012 tentang Kepariwisata Budaya) states:

Kepariwisata Budaya Bali adalah kepariwisataan Bali yang berlandaskan kepada Kebudayaan Bali yang dijiwai oleh ajaran Agama Hindu dan falsafah Tri Hita Karana sebagai potensi utama dengan menggunakan kepariwisataan sebagai wahana aktualisasinya, sehingga terwujud hubungan timbal-balik yang dinamis antara kepariwisataan dan kebudayaan yang membuat keduanya berkembang secara sinergis, harmonis dan berkelanjutan untuk dapat memberikan kesejahteraan kepada masyarakat, kelestarian budaya dan lingkungan (Pemerintah Provinsi Bali, 2012).

(Balinese Cultural Tourism is inspired by the teachings of Hinduism and the Tri Hita Karana philosophy as the main potential. This is based on using tourism as an actualization medium, to synergistically realize a dynamic reciprocal relationship between exploration and culture that makes both develop synergistically. It is also harmonious and sustainable in providing community welfare, cultural preservation, and environmental sustainability).

This indicated that Balinese cultural tourism was based on the custom inspired by Hinduism and the *Tri Hita Karana* philosophy. With this foundation, a dynamic, synergistic, harmonious, and sustainable reciprocal relationship was realized in providing community welfare, cultural preservation, and environmental sustainability. It also explained that the measures of Balinese cultural tourism were (1) community welfare, (2) cultural preservation, and (3) environmental sustainability.

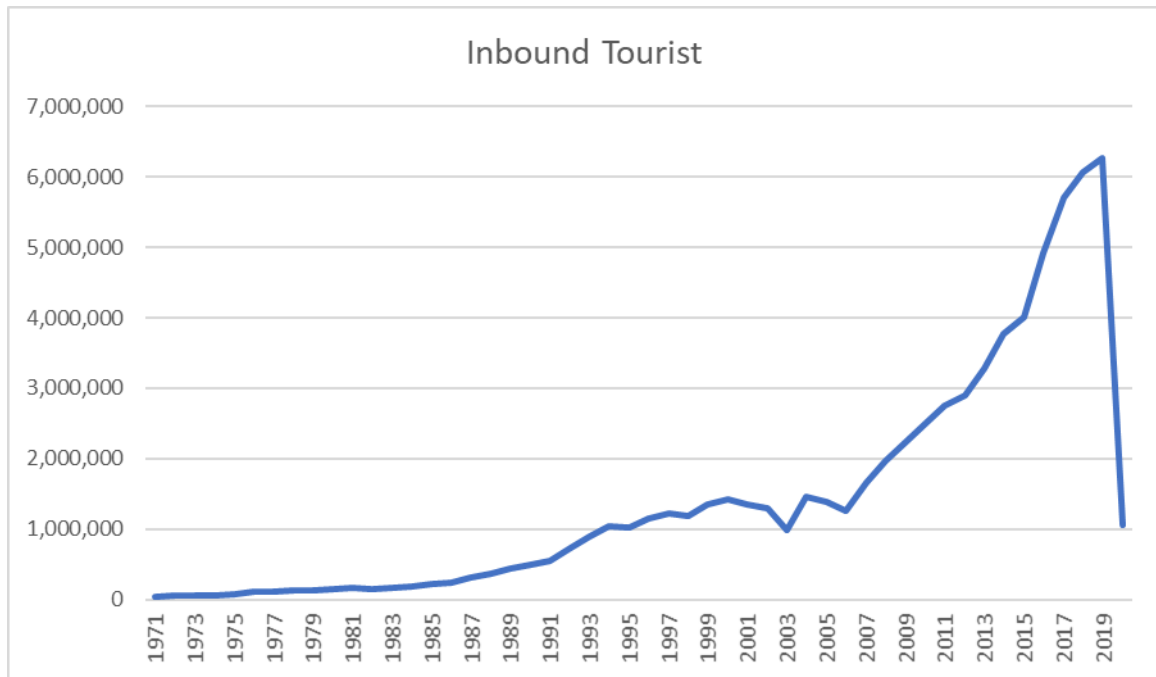
To evaluate this activity as a utopia or ideology, a systematic analysis of cultural tourism is necessary. With Hinduism and the *Tri Hita Karana* philosophy as inspirational sources, the ideology of Balinese CT was realized, namely community welfare, cultural preservation, and environmental sustainability, without the need to be debated due to being the ideals of development. This led to the deliberation whether the present system had led to the expected ideology.

Based on the regulations supporting the development of cultural tourism, the present explorative system was observed. In the SCETO plan (1971), the developed Balinese tourism area was Nusa Dua, with others such as Kuta and Sanur, established for the local community. After the successful construction of Nusa Dua in 1982, multiple tourist areas were also continuously developed in this province. In 1988, the Governor of Bali established 15 tourist areas, which were subsequently improved to 21 in 1994. These developments caused controversy within the province when the construction of the Tanah Lot was considered to have displaced the sacred area (Picard, 2008; Sutarya, 2019).

The development of this tourist area was also due to the growth in the number of inbound tourists. In 1971, the development of Nusa Dua was expected to meet the target of 750,000 visiting tourists yearly. As expected, this target was met in 1993 with the number of visits increasing to 885,516. This led to the enthusiasm of the government to develop Tanah Lot, to accommodate the target of 1.5 million inbound tourists. This was only met in 2007 due to various global economic problems, such as the monetary crisis, as well as Bali Bombings I and II in 1997, 2002, and 2005, respectively (Picard, 2008). After 2007, tourist visitations continuously increased to 6.070 million in 2018, subsequently decreasing due to the global spread of Covid 19 cases in 2020 (Dinas Pariwisata Provinsi Bali, 2019, BPS Bali, 2021).

Beginning from 1994, the increase in inbound tourist arrivals was observed at 1,032,476, which subsequently elevated to 2,229,945 and 4,001,835 in 2009 and 2015, respectively, irrespective of the Bali Bombings in 2003 and 2005. In 2018, this visitation number reached 6,070,473 without any form of restrictions, to obtain unlimited income from tourism development. This development led to the introduction of foreign investment, enabling the government to continuously secure and open new areas, which were highly important to local communities, e.g., sacred, protected, and residential locations. The use of this area created a conflict of interest between tourism development and the local population. In these cases, the occurrence of conflict was based on a sharp increase in foreign tourist visitations, as observed in 1994 and 2015 regarding the BNR and Benoa Bay reclamation conditions, respectively. This led to an investment increase in the tourism sector, which shifted the interests of local communities regarding the welfare, preservation, and conservation of native society, culture, and environment, respectively.

In 1994 and 2015, the rejections of BNR and Benoa Bay reclamation involved the Hindu students and local communities (native Balinese population), respectively. This refusal is based on the aspirations of the Balinese people expecting community welfare through tourism development, without sacrificing their cultures and natural environment (Wiranata & Siahaan, 2019).



Source: (Dinas Pariwisata Provinsi Bali, 2019; BPS Bali, 2021)
Figure 1. The visits of inbound tourists to Bali in 1971-2020

Based on Fig. 1, the 6 million visitations far exceeded the target of 750,000 in 1971. The increase in the yearly visitations from 2007 was also accompanied by an elevation in foreign investment, above IDR 2 trillion/year. Subsequently, a sharp increase in foreign investment occurred in 2010, 2015, and 2017, boosting the growth of star hotels. Meanwhile, the observation of a decline occurred in 2013, 2016, and 2018.

Based on the data, the number of non-star and star hotel rooms increased after 2016. This indicated that the number of Balinese star hotel rooms was greater than that of the non-star hotel, leading to the luxurious observation of the tourism area. In 2018, the number of non-star hotel rooms once exceeded that of star accommodation, with changes observed in 2019.

The increase in foreign investment also led to a leak in Bali's tourism revenue, with Suryawardani et al (2014) showing that the leakage for 4 and 5-star hotels was 51%. Subsequently, these leakages were 22.7% and 12% for 4/5 (without chains) and 1, 2, 3-star hotels, respectively, with only 8.8% observed for non-star accommodations. In the tourist accommodation sector, the average leakage was also 18.8%. Despite the 51% leakage in 4 and 5-star hotels (with chains), the government did not stop developing the Nusa Dua resort model, as construction permits were still continuously granted in the province. This confirmed that the number of star hotel rooms was in line with the development of non-star accommodations. The results also verified that the attack areas of the five-star hotel were previously managed by the local communities.

The relationship between foreign investment and inbound tourist visitations posed a threat to the economic interests of local communities. This indicated that tourism was not completely using local products, due to its requirement for foreign commodities as a marginalization practice. Therefore, the income of residents is not optimal, with native tourism businesses encountering threats from large investors.

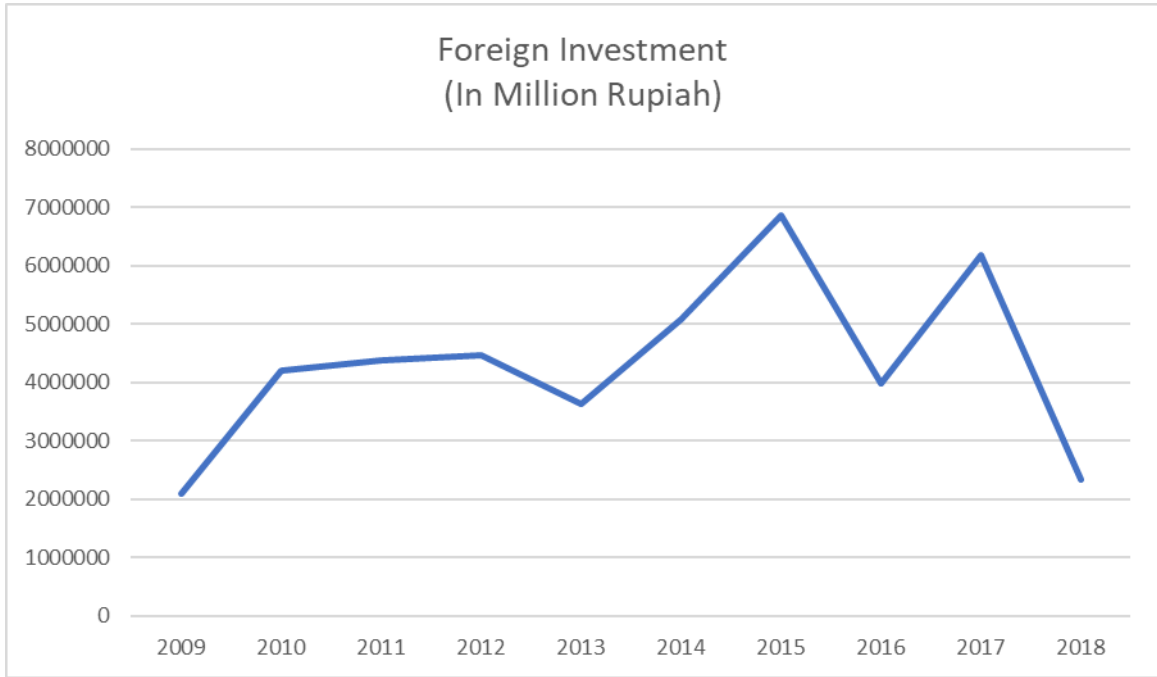
An example of the initial condition was the Ubud Tourism Area previously managed by local communities with accommodation, such as homestays. This was subsequently attacked by the construction of five-star hotels with chains, such as Four Seasons and Ritz Carlton. Despite this, homestays still survived due to the price competition and the uniqueness of living with local people, although five-star hotels were dominant in the central areas of Ubud (Pitanatri & Pitana, 2019).

In some cases, the room rates of star hotels were often reduced, subsequently threatening the homestays owned by local people. Irrespective of the threats, these local accommodations were found to still survive due to the sole management practiced by the natives. The addition of these five-star hotel rooms also periodically marginalizes local homestay businesses, irrespective of their ancient backgrounds in the early era of Bali tourism (Pitanatri & de Pitana, 2019).

Based on the second condition, the reclamation of Benoa Bay was a suitable example, where the Bali provincial government planned to reclaim an area of 838 ha in 2013. The reclamation results were then planned for resort areas such as Nusa Dua, causing a prolonged debate until 2019 (Priadarsini S. et al., 2018; Sutarya, 2019). This process was carried out due to the increasing trend of inbound tourists, which had reached 6 million in 2018. This increase is expected to continue until the achievement of 10 million inbound tourists, leading to the governmental need for a new resort in Benoa Bay. However, the expansion of this area was rejected by the Balinese people, based on the destruction of the environment and the sacred areas (Wiranata & Siahaan, 2019).

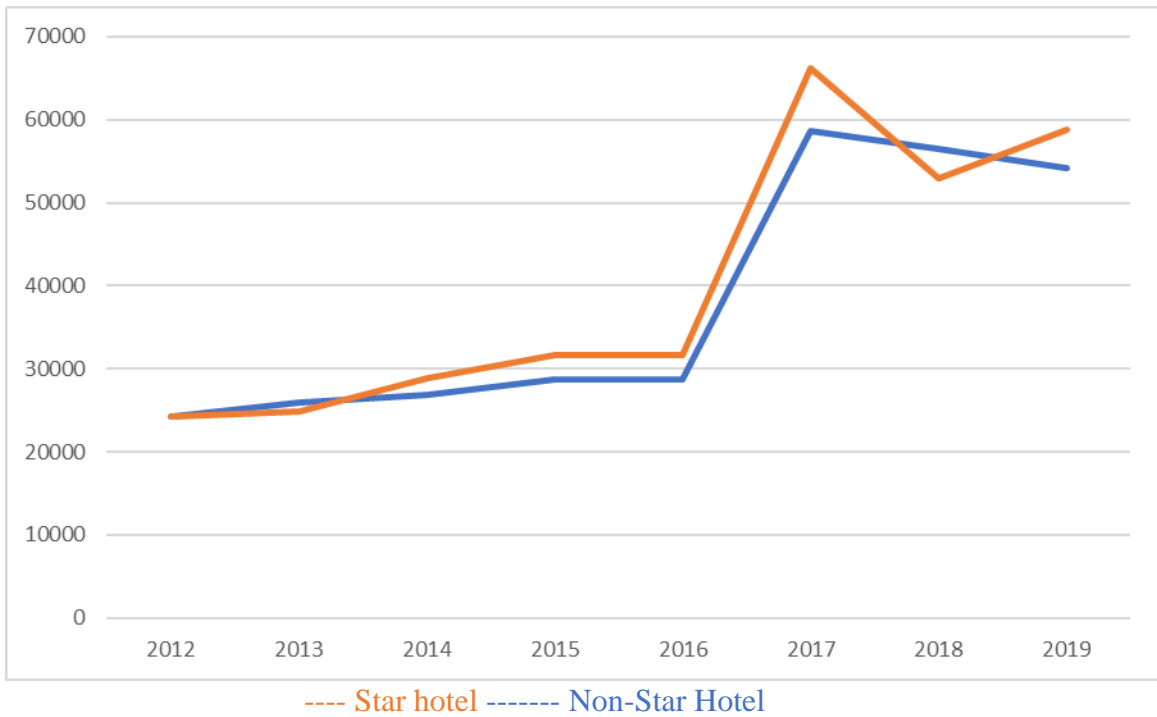
These examples showed that Bali continuously developed foreign investment through the establishment of star hotels. The investment development also transferred the ownership of local community lands to investors, leading to the reduction of the agricultural lands emphasizing the Balinese culture. According to Suharyanto, Ketut Mahaputra, and Nyoman Ngurah Arya (2016), a conversion of approximately 4,906 ha of rice fields was observed between 1999-2003. This verified that Bali had 81,165 ha of rice fields (14.4%), which continuously decreased yearly. Therefore, the Provincial land subsidence was observed to disrupt the agricultural culture, Subak.

This land conversion subsequently threatened the Balinese culture based on agriculture, confirming the loss of farming values when the Subak is lost. In this case, the agricultural culture was replaced by that of the tourism industry, which was developed for exhibition products. This was in line with the criticism of Picard (2008), where CT became a tourist culture. The signs were also observed in the Sanghyang Dedari sacred dance performance, which was solely created for the economic benefit of tourism (Ruastiti, 2017). This adjustment is unsatisfactory for the local community when it does not lead to welfare for the local community. These were consistent with the increasing growth of foreign investment in the cultural tourism sector. With this investment, the income of natives was also seized, therefore, causing ongoing conflicts with the local communities.



Source: (BPS Bali, 2020)

Figure 2. The graph of Foreign Investment in Bali (2009-2018)



----- Star hotel ----- Non-Star Hotel

Source: (Pemprov Bali, 2020)

Figure 3. The Development of Non-star and Star Hotels in Bali

Based on Figs. 2 and 3, the growth of foreign investment threatened the welfare of residents in tourist accommodation. It also threatened the employment opportunities for natives, as non-star hotels absorbed many local (Balinese) workers. This confirmed that the losses incurred by non-star hotels disrupted the absorption of local workers. In labour absorption, this shortcoming became worse due to the conversion of agricultural land to the tourism industry. Therefore, this capitalistic tourism system is a threat to the welfare of society.

The data on inbound tourist visits, investment and star hotel growths, as well as agricultural land reduction, showed that Balinese cultural tourism had developed into a customized product. This was because the developed tourism facilities limited tourists from local communities, such as the previous construction of resorts in a special environment, with custom becoming a spectacle. However, the customized core was a place of learning in cultural tourism, with tangible products observed as historical and sacred buildings, as well as dances. Augmented products were also part of the luxurious facilities provided by the big investors. From the promise of authentic cultural life to customized spectacle, the purpose of the Balinese CT products was adjusted, with Picard (2008) criticizing this shift as a custom having a paid prospect. This indicated the closeness to the tourism model in Europe, which is based on historical buildings and museums (Ebejer et al., 2021).

Despite this, the Balinese people were still continuously dynamic as living museums. The issues were also resolved with tourism simulacra, as shown in the Sang Hyang Dedari dance performance in Tabanan. This was conducted for the economic opportunities originating from tourism development (Ruastiti, 2017), indicating the adjustment from the aims of Balinese dances, e.g., religion and culture. These conditions led to the previous transformation of the provincial population into fake life actors, although realistically observed as a modern society.

Based on these data, the preservation of Balinese culture did not occur in a tourism system. This is because tourism is used as a product for authenticity loss, with culture being a commodity in the exploitative market. Cultural commodification also emphasized the adjustment of culture from values to secular products. Therefore, capitalistic CT did not meaningfully preserve culture. For environmental conservation, conflict was subsequently observed between local communities and tourism, as presented in the BNR case (1994). In this process, the BNR builder was considered a disturbance to the sacred area (Sutarya, 2019). This environmental emphasis was repeated in the Benoa Bay reclamation report (2013), where tourism development was considered to damage the natural and sacred areas (Rainy Priadarsini S. et al., 2018; Tajem & Saribulan, 2019; Wiranata & Siahaan, 2019).

From 2020–2022, this conflict continuously occurred in the construction of a Balinese cultural centre in Klungkung-Bali, using an area of about 221 ha. This location used the former excavation stones and sands in Gunaksa, Klungkung (tempo.co, 2022), which required the backfilling of the surrounding hill lands, causing massive protests from residents. These residential objections were against the construction of a cultural centre, which sacrificed sacred areas and the environment (BaliPolitika, 2022).

Conflicts also occurred over using the Samur mangrove forest for the planned LNG (liquefied natural gas) terminal development, due to its threat to environmental sustainability. The surrounding residents conveyed their aspirations to the Bali DPRD on Monday, July 4, 2022, with the government stating that the project was important for the provision of energy for tourism development (AntaraNews, 2022). Moreover, another disruption occurred during the construction of an airport in Northern Bali (Buleleng), which caused the adjustment of the plan from the Supplementary Camp-Buleleng to the jungles of West Bali-Buleleng. These residential objections were due to the utilization of a protected forest area, although the government assured the construction for the realization of tourism development in North Bali (JPNN.Com, 2022).

From these data, tourism development was found to threaten the preservation of the environment and sacred areas. This began from 1994 till presently (2022), when inbound tourist visits reached one and six million, respectively. These indicated that Balinese cultural tourism continuously sacrificed the culture, environment, and local community welfare. The relationship between CT and Balinese culture did not also progress harmoniously for the welfare, preservation, and conservation of local people, culture, and the environment, respectively.

This discrepancy depended on the following three aspects, (1) Cultural preservation, whose ideology emphasizes custom maintenance and sustenance. However, the produced system focused on cultural product developments and the removal of native Balinese roots from agriculture to industry, (2) Environmental Conservation, whose ideology entails ecological management. In this aspect, the conflicts observed were based on the exploitation of sacred areas and nature, and (3) Local community welfare, whose ideology emphasizes the development of the native economy. In this case, the establishment of foreign investment marginalizes the businesses of these communities. Therefore, a mismatch is found between ideology and reality, regarding the development of cultural tourism.

Table 1: The Relationship Between the Ideology of Cultural Tourism and Its Reality

Number	Ideology	Realities	Conclusion
1.	Cultural preservation	1. Cultural products 2. Adjustment from agriculture to industry	Unrelated
2.	Natural conservation	1. Conflict with sacred area 2. Environmental exploitation conflicts	Unrelated
3.	Local economic	1. Foreign investment pro 2. Marginalizing local community businesses	Unrelated

This was observed in Mannheim (2000) using the theory of ideology and utopia, which explained that human goals were divided into ideologies and utopias. In this condition, ideology and utopia were defined as the goals to be achieved in appropriate and different systems, respectively. This stated that utopia was divided into two groups, namely relative and absolute, which were completely achieved and unachieved by different systems, respectively. According to the theory of ideology and utopia, the purpose of cultural tourism was the preservation of culture and the environment, with the utilized foreign investment system known as capitalism. This has enabled the Balinese people and their cultural assets as a spectacle, which is a theatre performance different from daily lifestyles.

The simulacra are also a different theatre from the real Bali, which is changing from a religious and cultural service to a tourism economy, because of the continuous decrease of agricultural land. This was due to its utilization for the tourism industry and other supporting sectors. Subsequently, these changes prompted a shift in the livelihoods of Balinese people from agriculture to tourism, therefore, promoting the cultural transformation influenced by global capitalism.

This was to obtain the maximum economic profit for the subsequent sales of sacred dances to tourism, such as Sang Hyang Dedari. Based on the ideology-utopia theory, the purpose of Balinese cultural tourism is an absolute utopia, due to the impossible goal of preservation with a capitalist system. The cultural sustainability of this capitalism model was also a simulacrum, where the situation is sustainable with highly realistic transformation. Therefore, Balinese cultural tourism is a utopia that should be rethought in the construction of a system, to achieve culture and environmental sustainability.

The signs of conflict between CT and the reality of tourism were observed from the developmental adjustments (Picard, 2008). This was because tourism development often sacrificed culture, irrespective of its plan to preserve culture (Sutarya, 2019). The gap within the concept of CT was also found in the reclamation of Benoa Bay. This proved that tourism needs to be implemented towards environmental and cultural preservation, according to the Tri Hita Karana concept. However, the government's policy emphasized the provision of space for the reclamation of Benoa Bay's protected area (Tajem & Saribulan, 2019). According to Picard (2008), Sutarya (2019), and Tajem & Saribulan (2019), the gaps between cultural tourism destinations and the prevailing system were strengthened. The interference caused by this gap also focused on the historical, cultural, and environmental backgrounds of Bali tourism for European tourists (Utama, 2017). To visit this area, the motivations of these tourists were based on travelling, relaxation, and healthiness (Trimurti & Utama, 2019). This indicated that the loss of Bali's valuable background is possible when tourism development does not preserve the culture and environment. Therefore, exploitative capitalism was unable to become a CT ideology system.

This is because capitalistic development is capable of disrupting the history, culture, and nature of Bali tourism. It also achieved the stage of local community antipathy (Sutarya, 2019), whose occurrence led to the inconsistent sustainability of tourism development. This was due to the native understanding of promises (ideologies) as utopias.

Conclusion

Balinese CT aimed to preserve culture, environmental conservation, and the local community welfare, although the realistic perspective emphasized the cultural products, pro-foreign investment, and ecological conflict. This led to a difference between the expectations and the realities, causing conflicts between the tourism development and local communities, such as the BNR and the Benoa Bay reclamation cases.

Cultural tourism is based on the preservation of customs and the environment, through foreign investment and a mass exploration-based capitalist system. This encouraged the reduction of Balinese agricultural land, leading to the transformation of their livelihoods. It also promoted cultural change, with the provincial population portraying custom as a tourism-based product. This subsequently transformed culture into a spectacle for fun, with the support of luxury facilities from Balinese hotel resorts.

The transformational process also distanced the aims of cultural tourism to preserve Balinese customs. Although only simulacra were shown for the economic benefit of tourism, the existence of culture was still observed in cultural tourism. This indicated that Balinese culture had undergone a much-changed dynamic, from achieving religious and cultural goals to economic accomplishment, as shown in the Sang Hyang Dedari Dance. Moreover, the development of cultural products portrayed the CT of the province as an absolute utopia, due to being operated with a different system unable to achieve customary tourism goals.

In this study, only the position of the Balinese cultural tourism destinations was analyzed as a utopia, due to the non-provision of alternative achievement steps. Therefore, subsequent studies are futuristically needed to determine a cultural tourism development system. To measure the effectiveness of cultural tourism, future reports also need to be carried out on the preservation of culture, the environment, and local economic development.

References

1. Badan Pusat Statistik Provinsi Bali. (2020). Perkembangan Pariwisata Provinsi Bali Maret 2020. In Bali.Bps.Go.Id (Vol. 2019, Issue 64, pp. 1–8). <https://bali.bps.go.id/pressrelease/2020/05/04/717328/perkembangan-pariwisata-provinsi-bali-maret-2020.html>.
2. BaliPolitika. (2022). Kawasan Suci Bukit Buluh Dikorbankan Demi Pusat Kebudayaan Bali?. <https://www.balipolitika.com/2022/05/11/kawasan-suci-bukit-buluh-dikorbankan-demi-pusat-kebudayaan-bali/>. Assessed July, 8, 2022.
3. Pemprov Bali. (2020). Provinsi Bali dalam Angka. Denpasar: Pemprov Bali.
4. Dinas Pariwisata Provinsi Bali. (2019). Statistik Wisman tahun 2018. Dinas Pariwisata Provinsi Bali. <https://doi.org/10.1017/CBO9781107415324.004>.
5. Ebejer, J., Xuereb, K., & Avellino, M. (2021). A critical debate of the cultural and social effects of Valletta 2018 European Capital of Culture. *Journal of Tourism and Cultural Change*, 19(1), 97–112. <https://doi.org/10.1080/14766825.2020.1849240>.
6. Hammersley, M. (2021). Karl Mannheim’s Ideology and Utopia and the public role of sociology. *Journal of Classical Sociology*. <https://doi.org/10.1177/1468795X20986382>.
7. Hughes, H. L. (1996). Redefining Cultural Tourism. *Annals of Tourism Research*, 23(3), 707–709. [https://doi.org/10.1016/0160-7383\(95\)00099-2](https://doi.org/10.1016/0160-7383(95)00099-2).
8. JPNN.Com (2022). 3 Syarat Pendirian Bandara Bali Utara Terpenuhi, PT BIBU Bongkar Fakta Baru. <https://bali.jpnn.com/bali-terkini/16214/3-syarat-pendirian-bandara-bali-utara-terpenuhi-pt-bibu-bongkar-fakta-baru>. Assessed July, 8, 2022.

9. JPNN.Com. (2022). Warga Desa Adat Intaran Kompak Tolak Lokasi LNG, Aksinya Bikin Merinding. <https://bali.jpnn.com/bali-terkini/16517/warga-desa-adat-intaran-kompak-tolak-lokasi-lng-aksinya-bikin-merinding>. Assesed July, 9, 2022.
10. Mannheim, K. (2000). *Ideology and Utopia (Twice)*. Oxon: Routledge.
11. Montani, G. (2020). Ideology, Utopia and the Crisis of Politics. *Il Politico*, 252(1), 5–23. <https://doi.org/10.4081/ilpolitico.2020.294>.
12. Pemerintah Provinsi Bali. (2012). Peraturan Daerah Tentang Kepariwisata Budaya. In Pemerintah Provinsi Bali. Pemerintah Provinsi Bali.
13. Picard, M. (1993). “Cultural tourism” in Bali: national integration and regional differentiation.” *Tourism in South-East Asia*. <http://www.mendeley.com/catalogue/cultural-tourism-bali-national-integration-regional-differentiation>.
14. Picard, Michel. (2008). Balinese identity as tourist attraction: From ‘cultural tourism’ (pariwisata budaya) to ‘Bali erect’ (ajeg Bali). *Tourist Studies*. <https://doi.org/10.1177/1468797608099246>.
15. Putra, N. D., & Hitchcock, M. (2006). The Bali bombs and the tourism development cycle. *Progress in Development Studies*, 6(2), 157–166. <https://doi.org/10.1191/1464993406ps134oa>.
16. Rainy Priadarsini S., N. W., Ratih Kumala Dewi, P., & Intan Parameswari, A. A. A. (2018). Gerakan Tolak Proyek Reklamasi Teluk Benoa sebagai Penguatan Identitas Kultural Masyarakat Bali. *Jurnal Kajian Bali (Journal of Bali Studies)*, 8(2), 159. <https://doi.org/10.24843/jkb.2018.v08.i02.p10>.
17. Ruastiti, N. M. (2017). Membongkar Makna Pertunjukan Tari Sang Hyang Dedari Di Puri Saren Agung Ubud, Bali Pada Era Global.

Mudra Jurnal Seni Budaya, 32(2), 162–171.
<http://cafe.naver.com/easy2know>.

18. Seaton, A.V dan M.M. Bennett. 1996. Marketing Tourism Products; Concepts, Issues, Cases. London: Thomson Business Press.

19. Suharyanto, Ketut Mahaputra, Nyoman Ngurah Arya, J. R. (2016). Faktor Penentu Alih Fungsi Lahan Sawah Di Tingkat Rumah Tangga Petani Dan Wilayah Di Provinsi Bali. Jurnal Pengkajian Dan Pengembangan Teknologi Pertanian, 19(1), 9–22.

20. Suryawardani, IGA.Oka, Bendesa, I Komang Gde, Antara, Made, Wiranatha, A. S. (2014). Tourism Leakage of the Accommodation Sector in Bali. ASEAN Journal on Hospitality and Tourism, 13(1), 3–18.

21. Sutarya, I. G. (2019). Bali dalam Dilema Pariwisata dan Budaya. PARIWISATA BUDAYA: JURNAL ILMIAH AGAMA DAN BUDAYA, 2(2), 60. <https://doi.org/10.25078/pba.v2i2.842>.

22. Tempo.co. (2022). Menuju Bali Era Baru, Kawasan Pusat Kebudayaan Dibangun. <https://nasional.tempo.co/read/1586609/menuju-bali-era-baru-kawasan-pusat-kebudayaan-dibangun>. Assessed July, 8, 2022.

23. Udayana, A. A. G. B. (2017). Marginalisasi Ideologi Tri Hita Karana Pada Media Promosi Pariwisata Budaya Di Bali. Mudra Jurnal Seni Budaya, 32(1), 110–122. <https://doi.org/10.31091/mudra.v32i1.4>.