



Bali Tourism Destination and Russian-Tourist Market Development

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Abstract

Bali tourist destination areas, especially cultural and natural tourism activities have become an attraction for foreign tourists, especially Russian tourists. This research aims at investigating the development of Russian-tourist market in sustainable Bali tourism destination from economic, socio-cultural, and environmental aspects. This research uses a descriptive qualitative approach starting with assumptions and theoretical framework. The study was conducted by observation, interviews with the informants were selected by purposive sampling. Data analysis was conducted with qualitative descriptive analysis and supported by tourism development theory. The results of the study revealed that Bali has the attraction of being a comfortable place to visit among Russian tourists. In addition, coordination between Bali Tourism stakeholders is needed for the development of marine tourism attractions, cultural appreciation that is based on the empowerment of local communities, and environmental preservation, which underlied by the local genius philosophy of Tri Hita Karana and Sad Kertih.

Keywords: *Russian-Tourist Market; Bali Tourism Business; Local Genius*

I. Introduction

Tourism has become a mainstay sector in development in Bali. The contribution of tourism to the economy of Bali is quite high. This can be seen from the increase in the number of Overseas and Archipelago tourists, namely from around 5,210,146 in 2012 to 7,325,560 in 2018 (BPS Bali Province, 2019). Foreign tourist arrivals had an impact on foreign exchange earnings of 1.768 billion USD each in 2012 to 3.578 billion in 2018 (Bali Tourism Board, 2019). Behind this significant development, Bali tourism is faced with a dynamic global market situation, especially in the changing tourist market orientation. In the last two decades, there has been a change in the orientation of travel. Tourist orientation is no longer on conventional products that offer recreational activities, however, it has shifted to special products that emphasize the elements of experience, uniqueness, authenticity, and respect for the environment and local culture (Porter, 2011, and Damanik, 2006). Going forward, the tourism market segment will be linked to motivation to enrich insights, develop personal capacity, adventure, and learn about local culture.

This tendency has implications for the increasing interest of tourists visiting areas that offer tourist attractions located in the countryside. A survey by the Countryside Commission, reported that 84 percent of Britons vacation in rural areas each year (Pigram, 1993). Research conducted by Burton (1995) reports that approximately 25 percent, European people choose to vacation in rural areas. In France, 25 percent of the local population vacation in suburban areas and 17 percent vacation in mountainous areas. In 1995, a total of 96 million tourists stayed in rural England (Burton, 1995).

Various studies that indicate a change in tourist orientation are (1) the WTO reported that in 1999, the number of trips for adventure tourism reached 15 percent of the entire tourism market share with a growth rate of 35 percent per year. (2) The results of a visitor survey conducted in Costa Rica in 1991 showed that 35 percent of tourists stated the reason for their tour to visit ecotourism. (3) Forbes and Forbes reported that in the 1980-1998 period there had been an increase of more than 100 percent of revenues obtained from special interest tourism trips (Nasikun, 1999).

In Indonesia, the Ministry of Culture and Tourism's (2001) study on "Study of Special Interest Tourist Development Plan", showed that the main interest of foreign tourists in their visit to Indonesia, 67.5 percent was to see culture as seeing the native life of the local population (28.7 percent), attend rituals (25.2 percent), see and learn local specialties (22.5 percent), eat local specialties (13 percent) and enjoy and learn Indonesian special arts (10.6 percent). A similar thing happened in Bali, that the motivation of foreign tourists visiting Bali, 71.17 percent was the cultural attraction and traditional ceremonies (Bali Tourism Board, 2019). The development of rural areas as tourist attractions needs to be followed up in anticipation of a shift in the orientation of the world tourism market.

Changes in tourist orientation require a reorientation in tourism development. In Bali, the tourism policy pursued by the government in anticipating a change in tourist orientation is through the development of a tourism village. Today, the development of tourist villages in Bali is growing rapidly. If in 2000 the number of tourist villages was recorded as many as 15 tourist villages, in 2018 the number would increase to 80 tourist villages spread across eight regencies/cities in Bali (Bali Tourism Board, 2019). The tourism village is the answer to the development of a world tourism market trend where tourists want closer contact with communities that support culture in the countryside.

There are a number of reasons for the need to develop a tourist village. First, the development of a tourism village is one of the relevant ways to attract tourists, especially Russian tourists as the new emerging market in Bali, who are oriented to culture, humanity, and care for environmental problems. The development of tourism villages in general emphasizes the attractiveness based on values or views of rural communities. Thus, tourism and culture can support each other. Second, the development of a tourism village is one way to reduce the concentration of profits to other parties and open up opportunities for local people to achieve these benefits directly through a higher multiplier effect. The logic that is built is that with the development of a tourist village, economic transactions can take place based on the resources of the local community. Third, the development of rural tourism can stimulate development in rural areas through the excavation of various potentials that have not yet received attention. This can also open up new alternative tourism market share in anticipation of saturation with various forms of conventional tourism. Thus, the development of a tourist village is an effort (1) environmental preservation and cultural values of the community, (2) the development of local communities including providing great value to the local community, and (3) long-term benefits/orientation.

Regarding the emerging market of Russian tourists in Bali, it can be put forward the fact about the country. The Russian Federation is the largest country in the world, measuring almost twice the United States and covering 1/8 of the earth's surface. Russia's area of 6,592,812 miles or 17,075,400 km² stretches in 11 time zones, from the eastern part of the European continent to the eastern tip of the northern Asian continent. Russia's population is 148.8 million, the fifth largest after China, India, the

United States and Indonesia (Fadillah, 2006: 1). Since 2001, every year the World Bank report on Russia contains praise. Interestingly, Russia not only recorded growth, Russia also reduced the number of poor people. The oil and gas sector, which is Russia's main export, is a mainstay of state revenue (Saragih, 2007). With a wide area and a large population with increasing economic growth, Russia is a potential market in providing the number of foreign tourists visiting Indonesia, especially Bali.

II. Research Methodology

Research on Bali tourism destination and Russian-tourist market development is qualitative descriptive. This research uses a theory of tourism development (Hall, 2017). Stages of research carried out by the study of documentation and observation of research locations. Using a qualitative descriptive approach, conducting interviews with informants. Informants in this study were tour guides and Russian tourists who visited tourist objects in Bali that were obtained through accidental sampling. The quality of empirical data is accompanied by an analysis of the triangulated data Moleong (2001: 178), which in its analysis integrates the Grounded Theory Base with the Flow Model Miles and Huberman analysis technique (Miles and Huberman, 1994), which has advantages in anticipation before reducing the data.

III. Results and Discussion

3.1 Profile of the Province of Bali

Bali is one of the provinces in Indonesia known as the Island of the Gods (Paradise Island) located between Java and Lombok. The capital of the province of Bali is Denpasar which is located in the southern part of the island. Bali Island is part of the Lesser Sunda Islands along 153 kilometers (km) and 112 km wide, about 3.2 km from Java Island. The Province of Bali consists of several islands, namely: Bali Island as the largest island, Nusa Penida Island, Nusa Ceningan Island, Nusa Lembongan Island, Serangan Island (located around the foot of Bali Island), and Menjangan Island which is located in the Western part of Bali Island (BPS Bali Province, 2019: 3).

3.1.1 Geographical Conditions

Astronomically, the Province of Bali is located at the coordinates of 08o03'40" - 08o50'48" South Latitude and 114o25'53" - 115o42'40" East Longitude which makes a tropical climate like other regions in Indonesia. The island of Bali is geographically located between Java and Lombok, with the following boundaries.

- 1) Northern Frontier: Bali Sea
- 2) Eastern boundary: Lombok Strait (West Nusa Tenggara Province)
- 3) Southern Boundary: Indian Ocean
- 4) Western Frontier: Bali Strait (East Java Province)

The total area of Bali Province is 5,636.66 km² equivalent to 0.29 percent of the total area of Indonesia and has a coastal length of 529 km (BPPS, 2010: 5). Relief and topography the island of Bali extends a long mountain plateau from East to West. Viewed from the administration, the island of Bali is divided into eight districts and one city, namely Karangasem, Klungkung, Bangli, Gianyar, Badung, Tabanan, Buleleng, Jembrana, and Denpasar cities. Bali Island also has a group of small islands, such as: Menjangan Island located in the Regency of Buleleng Regency, Nusa Penida Island, Nusa Ceningan

Island, Nusa Lembongan Island located in the Klungkung Regency area, and Serangan Island located in the Denpasar City area.

Based on data from BPS (2010: 6) among the nine regencies / cities, Buleleng Regency has an area of 1,365.88 km² (24.23%) of the province's width, followed by Jembrana 841.80 km² (14.93%), Karangasem 839.54 km² (14.89%), and Tabanan 839.33 km² (14.87%). The rest are respectively Bangli 520.81 km², Badung 418.52 km², Gianyar 368.00 km², Klungkung 315.00 km², and Denpasar City 127.78 km². The area of each regency in Bali can be seen in table 4.1.

Table 4.1 The Area of Each Regency in Bali.

Regency/City	Capital City	Area (km ²)	Percentage (%)
Jembrana	Negara	841,80	14,94
Tabanan	Tabanan	839,30	14,90
Badung	Mangupura	420,09	7,43
Denpasar	Denpasar	123,98	2,20
Gianyar	Gianyar	368,00	6,53
Klungkung	Semarapura	315,00	5,59
Bangli	Bangli	520,81	9,25
Karangasem	Amlapura	839,54	14,90
Buleleng	Singaraja	1.365,88	24,25
Jumlah		5.634,40	100

Source: BPS of Bali Provincial 2019

The area of Bali is generally Tropical Ocean, which is affected by seasonal winds. There is a dry and rainy season interspersed with a transition season. From June to September, the wind flow originates from Australia and does not contain much moisture, resulting in a dry season. From December to March, the wind flow contains a lot of water vapor from Asia and the Pacific Ocean, resulting in the rainy season. The highest temperature is 27.7oc in Denpasar and the lowest is 24oc in Tabanan Regency. The highest rainfall occurs around November and the lowest around July. The average humidity is between 77.7 - 82.4%. The wind blows with a speed of 4 - 9 knots from the West and Northwest directions around December to February, from the East and Southeast directions in August, and from the changing direction between March and May (BPS Bali Province, 2019: 7).

3.1.2 Demographics

Based on the 2016 population projection, there were 4. 056.3 thousand Inhabitants in Bali consisting of 2,042.0 thousand (50.34%) men and 2,014.3 thousand (49.66%) women. The population in 2013 rose 1.23% from the previous 4,007.2 thousand inhabitants. The area, population projection, sex ratio and population density by regency / city in Bali can be seen in Table 4.2.

Table 4.2: Area, Population Projection, Gender Ratio, and Population Density by Regency / City in Bali

Regency/City	Luas Wilayah	Jumlah Penduduk (000 jiwa)			Rasio Jenis Kelamin	Kepadatan
		Laki-laki	Perempuan	Jumlah		
Jembrana	841.80	138.7	140.9	279.6	98.44	0.33
Tabanan	839.33	222.4	225.6	448.0	98.58	0.53
Badung	418.52	348.4	334.8	683.25	104.06	1.633
Gianyar	368.00	260.6	255.7	516.3	101.92	1.402

Klungkung	315.00	89.0	90.9	179.9	97.91	0.571
Bangli	520.81	115.5	112.9	228.4	102.30	0.438
Karangasem	839.54	209.4	209.1	418.5	100.14	0.498
Buleleng	1365.88	330.7	333.3	664.0	99.22	0.486
Denpasar	127.78	491.5	471.4	962.9	104.26	7.535
Jumlah	5636.66	1845.1	1808.1	3653.3	709.81	0.648
2019	5636.66	2184.1	2152.8	4336.9	101.45	0.769
2018	5636.66	2161.6	2130.6	4292.2	101.45	0.761
2017	5636.66	2138.4	2108.1	4246.5	101.44	0.753

Source: BPS of Bali Provincial 2019.

From table 4.2 it appears that with an area of 5,636.66 km², the population density in Bali has reached 648 people / km². Among the density of regencies / cities in Bali, Buleleng Regency has the largest area with a population of 664 thousand people or 15.74% of the total population of Bali. With an area of 1,365.88 km² and population density of 486 km² or below the average population density of Bali in general, all potentials will support the implementation of development programs in Buleleng Regency.

Denpasar City shows another phenomenon. Population density in this area is the highest in Bali. The number has reached 7,535 people / km², with an area of only 127.78 km². It makes sense if the population problem becomes an important spotlight for the continued development of a culturally-minded city of Denpasar. This has become the concern of the parties / agencies of population in the city of Denpasar by conducting a population data collection program. The highest sex ratio was reached by Denpasar City which was 104. The lowest sex ratio was in Klungkung Regency which was 98 (BPS Bali Province, 2020: 78).

In another context, the largest number of working population is segmented in the 30-34 year age group, namely 342,511 people (15.06%) consisting of male workers (57.60%) and women (42.40%). In contrast, the population working in the 15-19 age group absorbed the lowest workforce, namely 99,011 people (4.35%) with details of 48,764 men (49.25%) and 50,247 women (50.75%). More details can be seen in table 4.3.

Table 4.3. Population 15 years and over who work by age group.

Age Group	Male	Female	Total
15-19	48.764	50.247	99.011
20-24	105.679	84.168	189.847
25-29	147.082	115.061	262.143
30-34	197.287	145.224	342.511
35-39	161.488	130.190	291.638
40-44	182.277	141.640	323.917
45-49	118.166	107.141	225.307
50-54	106.580	82.720	189.300
55-59	67.593	58.107	125.700
60+	124.969	99.554	224.523
Total	1.259.845	1.014.052	2.273.857

Source: BPS of Bali Provincial 2019.

Apart from the tourism sector, the population of Bali is also involved in the agriculture and fisheries sector and the most well-known world of agriculture in Bali is the Subak system. Some Balinese also choose to become artists. The languages used in Bali are Indonesian, Balinese, and English and other foreign languages, such as Japanese, Korean, Mandarin, Dutch, German, Spanish, Italian, and Russian especially for those who work in the tourism sector.

Balinese and Indonesian are the dominant languages used in Bali and like other Indonesians, most Balinese are bilingual, even trilingual. Although there are several dialects in the Balinese language, generally the Balinese people use Balinese as a social choice for communication. Traditionally, the use of various Balinese dialects is determined based on the color chess system in Hinduism and other memberships (Balinese terms: soroh, gotra); although the implementation of these traditions tends to decrease. In several places in Bali, a number of Javanese language users were found.

English is the third language (and the main foreign language) for most Balinese people who are influenced by the needs of the tourism industry. Employees who work at tourist information centers in Bali also understand several foreign languages with adequate competence. Japanese and Mandarin are also priorities in education in Bali as a support for tourism.

3.1.3 Economy

As a small island, Bali is surrounded by coastal areas with a length of 430 km. There are many people who depend their lives on coastal areas with their livelihoods as hereditary fishermen and seaweed farmers. In rural areas, the majority of Balinese people have a production pattern as small farmers with traditional farming patterns. The pattern of Balinese production is influenced by climate change (natural cycles and rainfall). Therefore, the transition of seasons is one indicator that can be used to detect the dry season or the rainy season earlier, so that agricultural planning, especially the planting period and commodity types can be arranged according to actual climate conditions (BPS Bali Province, 2019: 7).

Three decades ago, the Balinese economy was largely relied on and based on agriculture in terms of output and employment opportunities. At present, the tourism industry is becoming the biggest revenue object for Bali. As a result, Bali has become one of the richest regions in Indonesia. In 2003, around 80% of Bali's economy depended on the tourism industry. At the end of June 2019, non-performing loans from all banks in Bali were 2.23%, lower than the average non-performing loan of the Indonesian banking industry (around 5%) (<https://id.wikipedia.org/wiki/Bali>).

Regional autonomy causes regions to be demanded to be able to find and develop superior economic potential, so that regions can work to optimize their performance so that the superior economic potential can be utilized optimally. The development of leading sectors is the main focus of the Provincial Government of Bali. However, the development of leading sectors should not neglect other economic sectors that still have the possibility to develop in the future. Development should be done in a cross-sectoral, integrated, and consistent manner. So far, the agriculture and tourism sectors and other supporting tourism sectors are still at the forefront of the Balinese economy. In 2019 (BPS 2019: 10), the population of 15 years and over who worked in the trade sector, travel agents, hotels and restaurants amounted to 628,585 people (27.64%).

Many businesses can be driven by the tourism sector, such as travel agency activities, transportation, hospitality, restaurants / restaurants, regional arts and culture, folk handicraft industry, guides, entertainment and recreation venues, international exhibitions and sports held in regions, as well as informal activities, such as acung traders and other activities. The agricultural sector is broadly ranked second after the tourism sector in absorbing labor (labor intensive). Data from the 2016 scheme shows that the population working in this sector reached 545,827 people (24.00%) (BPS Bali Province, 2019: 84-85).

Bali Central Statistics Agency noted, for one semester of 2019, the economic growth rate of Bali could still exceed the national rate of 6.12%. Far above the national economic growth rate of only 4.9%. Even though it is able to surpass national economic growth, compared to the same level in 2019 Bali's economic growth is slowing down. This growth was driven by almost all business fields except mining

and quarrying which still contracted by 5.60%. The highest economic growth category in Bali in the first semester of 2019 occurred in the information and communication industry, which grew 9.4%, the growth of the financial and insurance services industry 8.9% and the growth of the education service industry 8.8%. When viewed in terms of growth, Bali's economic growth in 2019 will still be supported by the tourism sector. However, some business sectors experienced high growth, such as the accommodation and food and beverage supply industry at 1.27%. In addition to the tourism sector, the small and medium business sector (MSME) is also a driver of economic growth in Bali. The agricultural sector is also a major sector for the food sector in Bali. With the revitalization of the agricultural sector, the consumption sector in Bali will not be the cause of rising inflation. This is because the availability of food is sufficient to meet the needs, so that it causes price stability maintained (online sources).

3.1.4 Socio-Culture

Life between Hinduism and culture in Bali appears to be synergized and is an inseparable unity. Hinduism as the soul and source of Balinese cultural values. The dynamics of Hinduism and Balinese culture produce a variety of cultural values and local wisdom that are able to anticipate the negative impacts of globalization, especially in the areas of morality, poverty and ignorance, increasingly reduced agricultural land and the quality of natural resources and human resources in Bali. To anticipate this, various main steps are needed in the form of practicing Hinduism, education, solidarity, cleanliness, social services, and steady stability. The arrival of Hinduism in Bali was welcomed with cultural adaptations that gave rise to local wisdom or local genius. Local wisdom colors the life of Hinduism and Balinese culture. Hinduism enlightens the Balinese while still preserving beliefs and traditions that have existed before.

Local wisdom is the values that determine the existence of Hinduism and Balinese culture. Balinese culture has a clear identity, which is expressive culture manifested in a configurative way that includes dominant basic values, such as religious values, esthetics, solidarity, harmony, and balance values. The five basic values are able to survive and continue to face a variety of Geriya challenges (Ardika, 2007: 19).

Bali's cultural activities are a series of activities that are dynamic, repetitive and continuing in order to maintain harmony between humans and God, humans with the environment, and humans with each other. This cultural activity is oriented to the conception of Tri Hita Karana (Ginaya, 2018; Astuti et.al 2019). These three aspects give rise to the form of relationships related to the system of worship (theological relations). In connection with the worship system from the family level with the rebuttal / worship as a place of worship. Then in a large family or clan environment is a singular sanggah or sanggah gede (orphanage) which is the worship of several families with one blood (ancestors). At the village level there are three blessings, up to the sad heaven.

Sociocultural relations gave rise to kinship and social systems in Balinese society. This relationship is reflected in the existence of traditional institutions that have the potential to strengthen Balinese solidarity. Traditional institutions are institutions that have provided support to the lives of socio-cultural communities and have developed from the century through the historical process. These institutions are functional villages, banjars, subaks and functional schools, all of these institutions function on the basis of the Tri Hita Karana foundation. (Mudana, 2012). In the view of Geertz (1959) as quoted by Geriya (1993: 92) it states that Balinese life is socially culturally bound by seven aspects, namely (1) temple worship, (2) local community (banjar, adat village), (3) organization subak for farmers, (4) a number of schools or voluntary organizations, (5) kin ties, both on the basis of blood relations and marriage, (6) caste ties, (7) administrative units.

Two forms of value (read: institutions) in the concept put forward by Lertputtarak and Yingyong (2014) as a form of social capital as mentioned above, provide guidance to every Balinese in particular, and humanity in general. The guideline is how behavior should be carried out, so that behavior can be called social capital. In addition, the level of social exchange called Çakmak and McCabe (2018) can also guide the two forms of local wisdom above, namely reciprocity that arises because there is an equal degree of humanity that is essential (Tattwamasi). This foundation gives direction to humans in theological and socio-cultural contexts that are reflected in the philosophy of Tri Hita Karana. Both forms of local wisdom are human guidelines, so as to avoid violence to others, suicide, drugs and so on.

Internationalization and cultural globalization always raise questions about local cultural and human identity. There is a general assumption that in the process of internationalization and modernization, local people will be trapped, marginalized, and lost their cultural identity Castellani and Sala (2010). In fact, although tourism culture has become Balinese culture and Bali has undergone a process of touristification, the identity of Balinese people still remains. The findings in the field also show that Balinese culture is still strongly attached to Balinese identity and the concern that cultural nodes have been scattered is not true. Despite intensive contact with tourism for a long time, Balinese identity has strengthened with the swift current of internationalization.

Cultural preservation must be interpreted dynamically, because culture is a temporary product that is always in process. As Choi and Sil (2011) said, "the elements of culture are subject to continuous social reconstruction". In the Balinese context, the process of internationalization, especially those that take place through tourism activities, is simultaneously followed by a process in the opposite direction, namely a process inward, seeking identity into the past, which is called the process of 'traditionalisation' or 'indigenization' or 'balinization' of people Bali.

3.2 Overview of Sustainable Tourism Development in Bali

The development of tourism in Bali is expected not to cause boredom of tourists and still be able to compete with other regions and tourist destination countries, for this reason, efforts are made to discover the potential of new tourist objects and attractions in the hope of being able to increase the diversification of tourist objects and attractions and strive to create a conducive security. as well as optimism must continue to be fueled to increase business opportunities, employment opportunities, national, regional and community income in general, especially local communities by continuing to realize environmental preservation and social cultural revitalization of society (Syahid, 2016). Likewise, according to the study, the engine driving labor absorption in the 19th century was agriculture; in the 20th century was the manufacturing industry and in the 21st century was tourism (Gorsuch and Koenker, 2006).

Pitana, Sirtha, Anom, et.al, (2005) in "Hospitality Industry and Tourism Education (The Case of Indonesia) states" Tourism has been one of the biggest industries in the world, seen from various indicators, such as labor absorption, people movement, and income earned. For a number of countries and territories, tourism has been the biggest contributor in the formation of their gross domestic products'. In several countries in the world, the tourism industry is one of the major industries in the world because it absorbs a lot of labor, increasing income and even giving the largest contribution to the country's domestic product.

The tourism sector is one of the economic locomotives of Bali and is a source of Local Revenue (PAD) especially from the hotel and restaurant tax, for that reason, efforts must be made to increase the tourism sector in accordance with the potential of the region to synergize with other sectors and with good coordination between districts/cities in Bali and all tourism stakeholders so that Bali's tourism development can be sustainable. The term "Sustainable Development" has been so "fashionable" in the last few decades. The term sustainable development has become a jargon or slogan that is always spoken

in every discussion about development, both among academics and practitioners. However, there is a phenomenon that the notion of sustainable development is very vague, because this concept has a very broad meaning, and each person will provide different boundaries. As a result, the concept of sustainable development cannot be critically analyzed, nor can it be used as a guide for planning.

In general, the concept of sustainable development is an alternative concept that exists at the poles as opposed to conventional development concepts, because sustainable development includes efforts to maintain ecological integrity and diversification, meet basic human needs, open choices for future generations, reduce injustice, and increase self-determination for the local community (Grenfell, 2010). In the report of the World Convention on Environment and Development (Syahid, 2016), it was stated that "Sustainable Development is Development that Meets the Needs of the Present Without Compromising the Ability of the Future Generation to Meet Their Own Needs".

These short and simple limits seem to be very abstract and open to debate, because they are very interpretive and cannot be implemented in real terms in development. The above limitation, which is an elaboration of the 1992 environmental and development conference in Rio de Janeiro, explains that development should not exceed what is needed by the present and future generations. The problem is, how should the limits of "human" needs be formulated? Humans have various needs, and satisfaction for one person is not necessarily satisfaction for others. In addition, it is also questionable, does "social equity" guarantee environmental sustainability? Then, can economic growth always go hand in hand with poverty alleviation and environmental preservation?

Despite the brief abstract and interpretative boundaries, there are principles of sustainable development that are put forward by the WTO (Syahid, 2016) and can be used as a general grip. It was stated that sustainable development must adhere to three principles, namely: (1) ecological sustainability; (2) socio-cultural continuity and (3) economic sustainability, both for present and future generations. In planning including tourism planning must consider the community structure which includes: social structure such as the level of community education, community culture such as: religion, customs, economic conditions of the community (livelihoods, income level) so that the planning does not cause problems of social inequality, cultural degradation, income inequality, unemployment, as a result of the marginalization of local communities by investor dominance.

Likewise, the government in planning tourism planning must be able to accommodate in order to create community harmony with investors while still meeting and satisfying the needs of tourists (Gorsuch and Koenker, 2006). For example, in the development of tourism facilities, clashes often occur between religious local communities and investors who adhere to "profit motives", therefore they must be accommodated so that they are harmonious between the two, so that the government as policy maker must remain grounded in the rules that have been agreed, so it needs "good will" from policy makers. In planning, so that the community is not only used as an object of development but at the same time as the subject of development, then planning and aspirations from the top (top down planning) must be integrated with planning and aspirations from the bottom (bottom up planning).

Things that need to be strived for are increased diversification of tourist objects and attractions that show more local products and local wisdom, while maintaining cultural and environmental conservation, (4) Bali's very strategic position with adequate infrastructure support in the coming mondial era will result in land function changes which if not controlled through comprehensive and integrative planning in a system will lead to various policies that will backfire for Bali's development goals and, (5) On the other hand the interests and authority in the implementation of regional autonomy are narrowly interpreted, It is estimated that it will strengthen sectoral egos based solely on economic growth (increasing regional tax revenue), so that growing competition will increasingly justify all means, especially in the utilization of resources, especially land and water, therefore in future planning in Bali it is fitting to pay attention land

and water available for maximum use by paying attention to aspects of sustainability for the common welfare.

In order to realize the welfare of the people of Bali, the Provincial Government of Bali in 2018 has launched the concept of "Nangun Sad Kertih Loka Bali" (BPS Bali Province, 2019). This concept is an extension of Tri Hita Karana, namely the harmony of human relations with God, humans and humans, and humans and nature. With the realization of Sad Kertih or the six forms of preservation, it is expected that the people and nature of Bali will become harmonious. More specifically, Sad Kertih contained in the Purana Lontar Bali consists of Atma Kertih, which is an effort to purify atma. Second, Samudra Kertih, which is an effort to preserve the ocean. Third, Wana Kertih, which is an effort to preserve the forest. Fourth, Danu Kertih, which is an effort to preserve fresh water sources on land. Fifth, Jagat Kertih, namely efforts to preserve the harmony of social relations, and sixth, Jana Kertih, namely efforts to maintain individual quality. Figure 4.1 below shows a combination of philosophical concepts of local wisdom THK and SK as a model for sustainable tourism development in Bali.

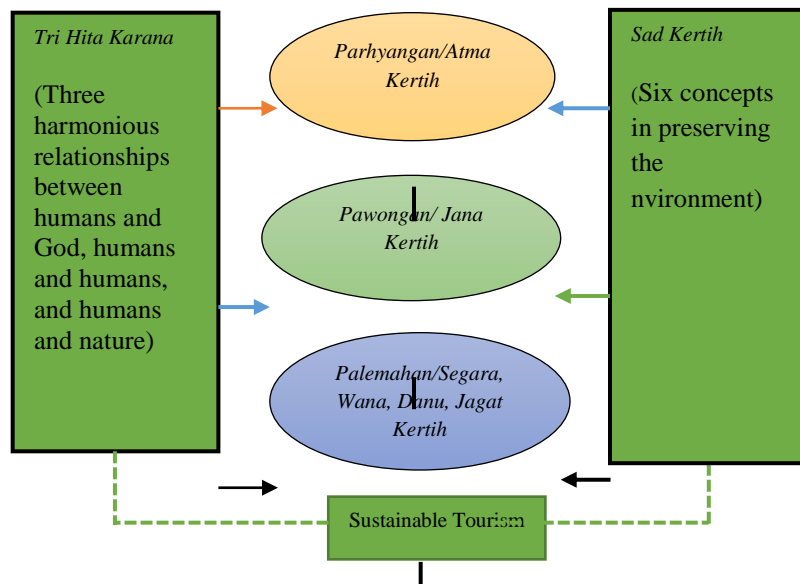


Figure 4.1 The philosophical concepts of *Tri Hita Karana* and *Sad Kertih*

According to the Governor of Bali, I Wayan Koster (Bali Provincial Culture Office, 2018), the concept formulated under the name "Nangun Sad Kertih Loka Bali" is inseparable with Tri Sakti Bung Karno, which is sovereign in politics, self-reliant in the economic field, and personality in culture. Its execution is through the National Plan of National Development Planning (PPNSB) program. In it there are five priority scales, namely food, clothing, and shelter; Education and health; Social security and labor; customs, religion, arts and culture; and tourism. These are some ideas to be used as a guideline in planning, coordinating, implementing and evaluating the development of Bali which is managed with the concept of "one island management" so as to realize a sustainable development of Bali physically, economically and socially and culturally.

3.3 Russian tourists in Bali and the tourism industry that it serves

According to Deputy Chairman of the Russian Language Division of HPI Bali, I Gusti Ngurah Tedun (interview, 10 January 2020), within a week, no less than 3,000-4,000 Russian tourists vacationed on the Island of the Gods. Of these, half or 50 percent of the elderly segment, aged 50 years and over.

Half again, young age, age 50 years and under. With a population of around 160 million, Russia is considered potential as a 'big' market for Bali's tourism industry. Explained, in addition to direct flights from Denpasar to Moscow, twice a week, Russian tourists who vacation in Bali, come from a number of airports in the world. Among them are Doha, Qatar, Bangkok, Singapore and China.

The length of stay (stay) of Russian tourists, is also quite long. 12 days on average. That was caused, because their flight to Bali was also quite long, around 12 hours by direct flight. Or it can be 17 hours, if passing transit at another airport, such as from Doha, Qatar. Because of that, said I Gusti Ngurah Tedun, they spent a long vacation in Bali. Unfortunately, the number of Russian language guides, meaning official guides, is relatively limited. The number of Russian-speaking guides or commonly called Gidy Bali, only 119 people. The guides are scattered working in various travel agencies that handle Russian tourists, such as PT. Pegasus Indonesia, Look Asia, Navigatoria, and Bali Bounty. I Gusti Ngurah Tedun explained, that there are people who can speak Russian, but not necessarily able to explain Bali with its cultural uniqueness. This is one of the obstacles related to the Russian tourist market in Bali. In fact, said I Gusti Ngurah Tedun, there are many unscrupulous Russian citizens who practice guiding in Bali. They use holiday visas, and guide Russian tourists in several tourist attractions in Bali.

Russian citizens known as foreign representatives were recruited by travel agents in addition to guides. The travel agency can operate as it should, so one trust is needed, both from the company that produces travel facilities and the trust of consumers. For business travelers it is not easy to maintain both of these things, so what must be maintained is how to provide maximum satisfaction in order to obtain the expected benefits. As a travel business, PT. Pegasus Indonesia, Look Asia, Navigatoria, and Bali Bounty refer to the Decree of the Director General of Tourism Kep. 16 / U / II / 1988 dated February 25, 1988 and RI government regulation NO. 67 of 1996 concerning the implementation of tourism in the form of a travel agency (BPW). The business activities of PT. Pegasus Indonesia, Look Asia, Navigatoria, and Bounty Tours and Travel as a travel agency covers services such as (1) planning and packaging the components of a tour that includes tourist facilities, tourist attractions and other tourism services especially those located in the territory of Indonesia , in the form of tour packages; (2) organizing and selling tour packages directly to tourists as consumers; (3) providing tour guide services related to tour packages sold; (4) providing tourist transport services; (5) booking accommodations, restaurants, convention venues and tickets for cultural arts performances and visits to tourist attractions.

Operational activities of tourist travel businesses, such as PT. Pegasus Indonesia starts from an office based on Jalan by Pass Ngurah Rai, Jimbaran. PT. Pegasus Indonesia with human resources who have more than 5-12 years' experience in the field, has a vision to manage companies with a new concept in the realm of the tourism industry that is more emphasis on maintaining services with a compact management system. Services provided to customers to the maximum with innovations ranging from products to the readiness of staff in the office and in the field to meet requests (inquiries) from customers. The professionalism of the staff and the varied tour products make PT. Pegasus Indonesia can attract and retain customers amidst the dynamics of a growing market. This is created by taking into account the demands of the development of the tourism industry with increasingly fierce competition. Therefore PT. Pegasus Indonesia will continue to move forward with the marketing system through product strength.

PT. Pegasus Indonesia has been with the International Travel Industry for many years but has limited access to The Generating Area, which is in the Russian tourist market. The focus of tourist services on one market segment, namely the Russian tourist market share with the aim of providing services that are reliable, fast and efficient, but can fulfill what customers want. This effort can be realized through the experience gained by tourists at PT. Pegasus Indonesia. The tourist experience not only enjoys the surface side of a destination, but also brings tourists who are interested in culture, adventure and nature directly into Indonesian territory with exotic natural beauty and cultural diversity. Opportunities to explore in depth in the Indonesian archipelago can be fulfilled through attractive and

innovative tour packages, such as The Great Bali Round Trip, Java-Bali or Bali-Java Overland, Explore West and East Nusa Tenggara, Meetings and Incentive Arrangements, Children package, Wedding Arrangement, SPA treatment, Diving Arrangements.

These tour packages are not solely designed for group reservations, reservations can also be made individually or for tourists traveling with their families or groups. In the end, PT. Pegasus Indonesia will always receive special requests from customers and openly accept valuable inputs and suggestions, especially those related to itinerary routes.

In terms of services to Russian tourists PT. Pegasus Indonesia has its own motto as a guarantee of satisfaction with the services provided to these tourists. The motto in question is to read "We are always ready to serve you". If tourists need something, they can contact the available telephone numbers, such as office telephone numbers and foreign representative telephone numbers. Information about providing professional services is written on the front page of the booklet issued by PT. Pegasus Indonesia. Every tourist will get the booklet upon arrival in Bali.

According to the Managing Director of PT. Pegasus Indonesia, I Made Ariana (interview, 15 January 2020) that PT. Pegasus Indonesia measures success not only in the satisfaction of its clients with the services they provide, but also in the presentation of the obligations and the distinctive style of the company's management appearance. In the Travel Manual issued by PT. Pegasus Indonesia there is a brief description (inbrief) about Bali. The information includes geography, demographics, economy, and social and culture.

III. Conclusion

The target of 7 million foreign tourists visiting Bali according to the Head of the Bali Provincial Tourism Office is optimistic that this will be achieved because it has been calculated based on data calculations. The target of visiting 7 million foreign tourists was obtained from the calculation of the number of international route flights of 540 more slots in one month. It also hopes very much for the growth of tourist arrivals from emerging markets such as Russia. At present, there are three direct flights from Russia to Bali three times a week. Bali will continue to favor the presence of hotels and restaurants to increase Russian tourist visits in addition to bringing spas, tourist villages and sport tourism. Culinary tourism programs and shopping tours are also other mainstays. Head of the Bali Provincial Tourism Promotion Agency revealed that his party has compiled a list of countries that will be visited for sales missions and table top and one of them being targeted besides Western countries generally is Russia, namely on Russia August 2019. Moscow-Denpasar direct flights succeeded in boosting Russian tourist arrivals to Bali in 2018. Based on Bali Province BPS data in 2019, Russia's 2018 tourist increase in 2018 was 6.95 percent from 117,500 in 2017 to 125,700 people. The increased number of Russian tourists is inseparable from the efforts of various parties, including tour operators, tour agents, media and airlines, in promoting Indonesia's tourist destinations, especially Bali to the Russian people.

The potential of the Russian tourist market is apparently very large for Bali. However, in the midst of the current global pandemic of the corona virus or COVID-19, all of the tourists visiting targets are certainly no longer realistic. At least this extraordinary event can be used as a reflection for a better planning in the future for the visit of Russian tourists to Bali. The tourist visit should lead to niche tourism as a quality tourism in order to avoid the practice of "zero-dollar tourist" (Ginaya, et al., 2019) in the Chinese tourist market in Bali.

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