Community Leaders and Their Influence on Tourism Development in Bali

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ARTICLE INFO	ABSTRACT
Received: 08 February 2022 *Reviewed: 20 March 2022* *Revised:10 April 2022* *Accept: 17 April 2022* ***Keywords: Tourism, Bali, Community Leaders, Social Capital, Trust***	**Purpose**: This paper aims to identify and explain the role of community leaders in the development of tourism in Bali. Bali, which is known as a world tourism destination, is able to develop well and cannot be separated from the participation of the community and the figures in it. The role of community leaders in tourism development in their respective areas is interesting to observe, with the aim of understanding how the capital used by the figures synergizes with the community in developing a destination. **Methodology**: The data collection was done by observation and interviews and was analyzed using the cultural studies approach, especially the deconstruction method. Deconstruction is aimed at causing a hierarchical order that organizes the text. **Findings**: The results of the data analysis were presented in a descriptive and narrative form Social capital and cultural capital play an important role in the development of a region into a tourism destination area. Based on direct observations, it was found that some areas like Sanur, Ubud, Pemuteran, and Munduk could develop tourism with a sustainable and community-based concept. In four areas, based on observations and in-depth interviews, tourism in the four places could develop thanks to pioneers who were at the same time community leaders admired by the communities. This phenomenon is interesting to be examined, that is, from the community perspective the role of social and cultural capital in practice has a higher value than economic capital. Thus, this needs to be understood and important to be investigated, especially in the effort of developing sustainable tourism at the village level. **Originality/Value**: Based on the capital needed in tourism development, cultural capital is the very crucial one that functions to influence people to participate in and support the tourism activities developed in an area

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1. Introduction

Bali knew a feudalism system in the kingdom era and this still implies a strong system of patron-client relationship. [1] The patron-client relationship is a relationship that is marked by the exchange between the two roles as realized in a tie that involves an instrumental relationship, in which an individual with more capital ownership acquires the position of patron, then uses the resources that he or she owns to provide protection and benefits for the people with less capital and therefore have the status as clients. Practically, the client who has gained benefits will repay the patron's kindness by offering support and helps, especially in the form of his or her services to the patron. In this case, for the clients, the most important element that influences the level of dependence on the patron and the legitimation of the patron that follows from it is the comparison between the service that the client offers to the patron and the service that the client receives from the patron. In this context, the higher the value that the patron receives the stronger the tie that will be taken as valid or legal.

The client-patron relationship that develops in Bali, in practice, does not only occur in the life of the community in practicing their traditions and culture but also occurs in the development of tourism. Like the patron-client relationship formed abstractly in the Kintamani community with professionals as street vendors (clients) and people whom they regard as their leader, the chairman of Yayasan Bintang Danu (Bintang Danu Foundation), and the owners of restaurants whom they trust have a strong capital that gives them freedom in selling their goods as street vendors [2]. An example of a reciprocal action done by street vendors is following the rules specified by the restaurant management whom they regard their patrons since they are given a place for selling their goods. In a reciprocal relationship [1], it can be understood that the goods and services that are exchanged between the patron and the client are not the same since the characteristic of the system of relationship is based on their different needs. In this case, the place for selling their goods given by the owner of the restaurant is regarded as the most valuable help by the street vendors, while a good attitude shown by the street vendors in obeying the rules is regarded as immaterial repayment given by the street vendors to the owner of the restaurant. In that situation, although the restaurant that has become the place of sale for the community of Kintamani who has the professions as street vendors is an offender of the regional space pattern that states that it is not allowed to erect any building on the north belt of Kintamani, in practice the restaurant has got an informal legitimation, especially from the community members that feel the economic benefit from the existence of the restaurant. That legitimation can occur because of the strong relationship between the patron and the clients with the implication of the strong social capital owned by the patron, in which the existence of the restaurant has got full support from the community [3].

At a different time, the king Ubud was noted and admitted as the most influential leader in the development of tourism in Bali, especially in the Ubud region. The managerial skill that Puri Ubud people had was able to introduce Ubud to the international world in the 1930s. Even to the present, although the situation has become worse because of the many constructions of villas and tourism facilities in Ubud, with the implication of the crowded traffic and strong price competition, Ubud remains an idol, both for foreign and domestic tourists. Practically, the Ubud community leaders always monitor the development of their region and always do something to improve the situation by activating the local community to participate in maintaining the tourist resort of Ubud as a culture-based tourist destination area that is a must to visit by tourists as a proof that they have come to Bali. Various cultural attractions are offered to tourists as proof that the tourist resort of Ubud is a culture-based tourist destination area [4]. In practice, Puri Ubud has given opportunities to the surrounding community, especially for obtaining economic benefits, such as the recruitment of the local people as hotel workers

that Puri Ubud has. Hence, the patron-client relationship between Puri Ubud and the community members is developed, which has implications for the development of tourism in Ubud.

Patron-client relationships between community leaders and the community also occur in various places in Bali, such as in Sanur, Pemuteran, and Munduk. The strong relationship is based on the social capital of the trust [3], [5], which has made it possible for someone to act by the patron's expectation, desire, and the interest, and [6] social capital is an instantiated informal norm that promotes co-operation between two or more individuals. The phenomenon of the strong patron-client relationship, which is capable of the establishment of a good tourist village in a place, is very important to be investigated by keeping in mind that it is not easy to develop a village into a tourist destination area that should not violate the prevailing regulation is not easy. Hence, the role of the community leaders in some tourist areas that have been developed well is very important to understand as a consideration in developing a tourist village. This paper is discussed four case study examples of the involvement of community leaders who were able to transform their areas into tourist destination areas that are beneficial to the community investors, tourists, and government.

2. Literature Review

Trust, in practice, is also needed in the development of tourism, especially in developing village tourism. In this case, [7] the Index of Irritation caused by Tourism explained that there are five stages of community interaction with tourism: (1) euphoria (enthusiasm, flows of money and contacts, satisfaction; (2) Apathy (expansion, interest in profits, tourism taken for granted; (3) Irritation (saturation of industry, cultural change); (4) Antagonism (negativity to tourists); and (5) Final Level (environmental degradation, tourism change needed). A community that cannot only be understood as individuals and group but also as a system, of course, will try to keep a balance of the system against various changes that touches it. Talcott Parsons about structural-functionalism determined four functional requirements in a system: (1) every system has to adjust itself to the environment; (2) every system has to have a tool to mobilize resources to be able to reach its objectives and therefore gratification; (3) every system has to maintain the internal coordination from its parts and to develop ways that are related to deviations or has to maintain its unity; 4) every system has to maintain itself as strongly as possible in a balanced condition [8]. Based on an understanding of a system, then in the community adaptation process to the development of tourism, parallel to Doxey's view, it can undergo the five stages, depending on the community's adaptability.

Trust that has an implication in the realization of individual power to activate the community, especially a village community that generally still has a strong patron-client relationship, of course, should not be neglected. [9] Trust is useful in a network that has been built and as a consequence has gained legitimacy. Social capital of an individual that is finally regarded as a community leader is a long process, in which the community of course will undergo a long interaction process with the individual whom they regard as a leader to legitimate a person or a group that can be trusted. In table 1 above, the apathetic community of course cannot be directed to receive and actively involved in developing tourism in their community, although the government has made various forms of development programs in the area. [7] In the irritation index, in practice, the developer of tourism has to understand the complexity of the community that is targeted or the target of the development of tourism.

The Irritation Index [7] cannot be neglected in the practice of tourist village development. In this case, the community has social resilience that forms the community's ability to maintain itself and recover from stresses that occur as the effect of social, environmental, economic, and political changes [10]

social resilience is an approach that activates the community to realize a strong condition in facing various stresses [11], with the hope that the need or interest of every individual that undergoes a tension will consistently subject to the requirements of the whole system to maintain balance and stability of their social order. A consistent attitude is very important to bring trust. [12] The level of consistency between community college leaders and community leaders is needed to demonstrate the behaviors, actions, and beliefs that shape, represent, and support expected community values.

Practically, social resilience shows the ability of the existing social institutions in the community that function to maintain their basic functions and find various solutions to the problem. Thus, in developing tourism, in addition to understanding the concept of Doxey's irritation index, the stages in the development of tourism introduced by Butler have also to become a consideration. As Butler's idea [13], there are six stages in tourism development in a region: exploration, involvement, development, consolidation, stagnation, and rejuvenation/decline. [14] The weaknesses in the concept of stages of tourism development then added an explanation about the reasons for development, changes, limitation, and hindrances that occur in a tourist area that is being developed. Eight factors reduce conflict and promote effective collaboration and partnership in planning and development so that trust in the social relationship has to become the focus of the involved parties in tourism development, especially tourist villages such as the government, investors, and academics. Practically, trust and power are two things that need to be understood as capital that is capable of activating, the community in developing tourism. Through the capital of an individual, he or she is able to have power, but does not necessarily have trust. But if an individual has gained a strong trust in the community, he or she will be able to rule and activate the community easily. Foucault explained that trust has a strong relationship with power, [15] a social discourse should not only be understood in terms of power, but it also has to be seen as a trust owned by the social actors. In this case, [15] too much focus on power is dangerous for a planning theory since it can mean that everything is interpreted in a decreased framework. Thus, trust is useful in reducing conflict and promoting effective collaboration and partnership in planning and development, so tourism developers have to pay attention to the meaning of trust in a social relationship.

3. Data and Methodology

This paper describes the roles and involvement of community leaders in developing tourism in Bali. The data collection was done by observation and interviews and was analyzed using the cultural studies approach, especially the deconstruction method. Deconstruction was applied to texts with the following steps. First, identifying opposition hierarchies in the text, usually seen in terms that are given special treatment in a systematic way and terms that are not. Secondly, the oppositions are reversed by showing the interdependence between those that are opposing each other, or the privilege is reversed. Thirdly, by introducing a new term or idea that turns out unable to be put into the old opposition category. The reading of deconstructions is only for finding out the disunity or failure of each effort in the text shut itself from a single meaning or truth. Deconstruction is aimed at causing a hierarchical order that organizes the text norris [16]. The results of the data analysis were presented in a descriptive and narrative form.

4. Results and discussion

4.1. Trust as Capital in Forming a Collective Conscience and Loyalty in Tourism Development

Trust as one of the social capitals was pointed out by Bourdieu as a capital capable of strengthening an individual's position in the community [3]. Practically, social capital is a trust that constitutes a capital that needs to be gained for survival and obtaining economic benefits. [5] The element of truth, as capital, needs to be taken into account in developing partnerships, both individually and in groups. Citing Field's opinion, [5] trust as social capital functions as a work network to form a closer relationship that can create a network of ties, that eventually often form the quality of life. Hence, trust as one of the social capitals is the very important capital in developing a partnership. Specifically, [6] social capital is more heavily pervaded by externalities than other forms of capital, so the measurement of a nation's stock of social capital must take these externalities into account. The radius of trust can be thought of as a type of positive externality because it is a benefit that accrues to the group independently of the collective action that the group formally seeks to achieve.

Trust as important capital in developing a relationship and partnership is also used by various people in developing tourism. Like in Ubud, in which puri leaders have succeeded in making Ubud and even Bali famous tourist destinations in the world. Apart from the expertise of Puri Ubud leaders who could develop relationships with foreign people to come to Bali, especially to Ubud, the characters of Puri Ubud leaders have been able to make the community trust the pattern of tourism development that is used in the area. Even, up to the present moment, the Ubud area, although is very crowded with infrastructures, still maintains its identity as the basis of Balinese culture. It cannot be denied that the role of Puri Ubud in developing the area, including in developing Bali is very crucial since Ubud as the pioneer of tourism is regarded as the barometer of tourism development in Bali.

A tourist village as a form of integration between the components of tourism presented in a structure of the community life that is united with ways and traditions that are prevailing, in its development needs a special treatment. In its implementation, a tourist village is identical to community empowerment, so it needs the active participation of the community. By keeping in mind, the potential heterogeneity, capital, and community interest, then there is a need to apply a good approach to make the community willing to be involved in developing tourism and give positive contributions to themselves, their environment, and the region. In practice, social capital in the form of norms, social networks, and social trust can motivate collective actions to achieve the shared objective [17], hence there is a need for stressing the importance of social capital in developing tourism. As the results of observations made in Ubud [4], in Padangtegal [18], it was found that social capital in the form of the community's trust in the involved people in the development of tourism in the areas was a very important thing to be able to activate the community to support the development of tourism. Table 1 is described how trust in the community leaders as a form of social capital crucially influences the development of tourism, especially at the village level.
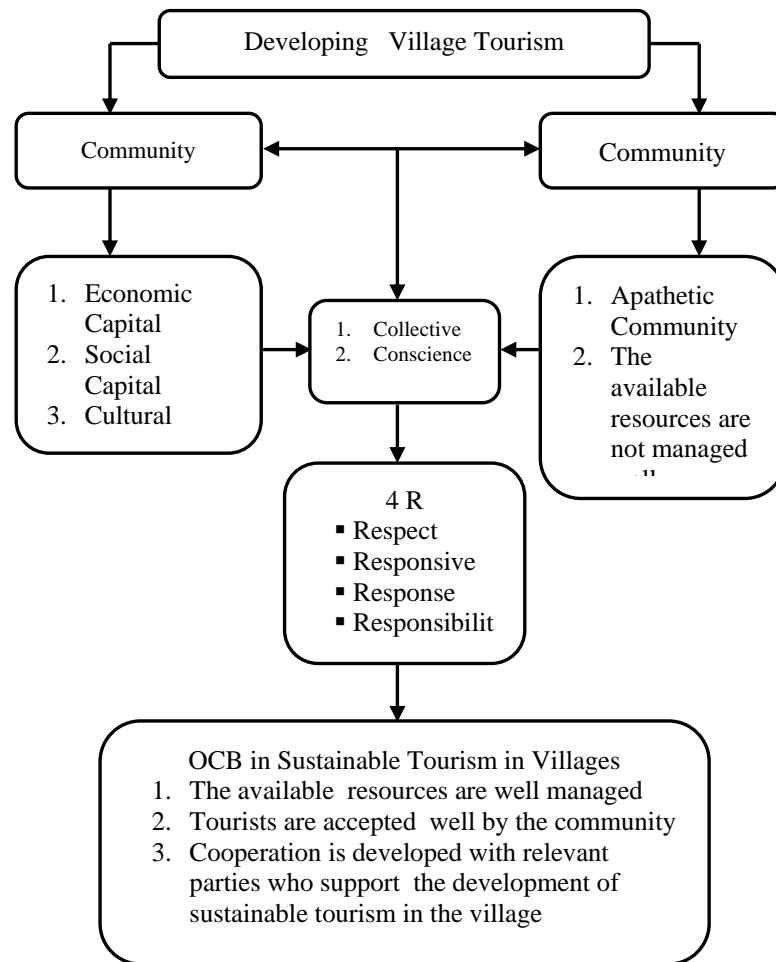
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                    │  Developing  Village Tourism  │
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        │    Community    │◄────────────►│    Community    │
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   ┌──────────────────┐   ┌──────────────┐   ┌──────────────────┐
   │ 1. Economic      │   │1. Collective │   │ 1. Apathetic     │
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   │    Capital       │                      │    available     │
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   │ OCB in Sustainable Tourism in Villages               │
   │ 1. The available  resources are well managed         │
   │ 2. Tourists are accepted  well by the community      │
   │ 3. Cooperation is developed with relevant            │
   │    parties who support  the development of           │
   │    sustainable tourism in the village                │
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Fig. 1. Trust as Capital in Forming Collective conscience and Formation of 4 R's

In Figure (1), it can be seen that in developing tourism in a village, social capital plays a very important role in addition to the availability of economic capital that functions to develop tourist facilities both in the form of infrastructure and facilities. According to Bourdieu, ideological superstructure and psychological motivation are very important to be used in understanding human actions in the community as a social structure or social arena [19]. In its implementation, social capital according to Bourdieu means the number of resources, actual or virtual, acquired by individuals or a group based on the ownership that is considered in developing tourism consisting of dynamic, process, tourist capacity, initiative factor, management, long term perspective, spatial component, universal application [13]. From the eight factors, the characteristics of the area to be developed into a tourist resort needs to be considered and understood well by the parties involved in the development of tourism, because this can become a model or type of tourism that will be developed so that the tourism that is developed is sustainable.

In Figure (1) there are two groups of people that have to be considered in developing village tourism: community leaders with capital that function to convince the community members who have not yet understood or are even apathetic toward tourism. A village that consists of various natural resources, cultural resources, and human resources that have not been managed well and optimally needs the involvement of community leaders [20] and the capital that they own to be able to manage all resources. In this case, trusted community leaders will be able to help to make the development of tourism run

well. [21] The dynamic of trust and distrust is very important to understanding modern society, social relations, and the development process. However, many studies showed that community trust and the trust of community members in the government and its institutions decreases, people challenge the government's legitimacy and this leads to non-democratic and unsustainable development. [21] Trust is an important thing that has to be considered in the context of tourism development and planning, since a low community trust can have a bad impact on the system of tourism planning, the role of trust in good tourism management and sustainable tourism, how trust can be used as a facilitator in participative tourism planning, political trust in tourism institutions, and how tourism development can become the basis for creating trust among the community members.

The community's trust in the leaders who are committed to developing their village into a village tourist destination area will have an implication in the development of the village based on collective conscience. Durkheim stresses the importance of community structure, interaction, and social institution in understanding human thoughts and behavior, in which he affirmed that human needs will always be tied to a community [17]. Community in Durkheim's idea is a moral system that constitutes an ideal reality of normative demands that are present in an individual mind, and in a certain way are present outside of the individual [22]. In this case, the community is also regarded by Durkheim as the most potential place for the gathering of collective life among humans along with the development of community [23]. Two important concepts in Durkheim's idea that is related to explaining social facts are collective conscience and collective representation. Collective conscience is a normative consensus that covers trust in a region or faith in other things that support it. While, collective representation consists of symbols that are interpreted in the same way by every individual in a group, which enables them to act in the same way as members of the group. Collective representation is the content of collective consciousness, and also shows the way the members in the group see each one of them concerning the object that influences them.

As Durkheim's view [22] that all normative trusts that are embraced together and the social relationships that occur form a system that regulates the life in the community. The community that consists of complex thoughts and feelings also constitutes intellectuals and a special moral framework in the group, so the important thing in the community is collective consciousness [24]. In Figure 1 above, it can be seen that collective conscience that has been formed in the community and has been formed by the role of community leaders can produce a conscience, i.e., the four R's (Respect, Responsive, Response, and Responsible) in tourism development, especially at the village level (village tourism), that can be explained as follows [25].

- *Respect, is a condition in the community in which the people in the community respect every activity that occurs in its environment, including respecting and appreciating tourists and other tourism actors who visit their place.*
- *Responsive, is a condition in which the people in the community are willing to listen well and politely to talks and questions that are expressed by outsiders who come to their place, especially tourists and other tourism actors.*
- *Response, is a condition in the community in which the people in the community are able to give good responses to the presence of outsiders, including tourists and other tourism actors and are able to give correct and appropriate answers given by the outsiders, especially those that are related to tourism.*
- *Responsible, is a condition in the community in which the people in the community are willing to participate actively and to be fully responsible for something that occurs in their place,*

especially that which is related to the development of tourism. At this stage, the people are able to show themselves as individuals who are ready to become part of the development of tourism that is implemented in their place, as shown by their ability to know their tasks correctly and appropriately and have a common vision, missions, and objectives in developing sustainable village tourism.

Voluntary behaviors that are shown by the people are the effect of the creation of OCB (organizational citizenship behavior) in each of the individuals in the community., especially those who are involved in tourism which will be able to realize effective and efficient tourism development in the area. In this case, OCB can be understood as an attitude that can give a high and positive contribution to the effort of making the system function effectively in the community in such a way that the system becomes dynamic, conducive, and competitive. [26] leader-member exchange leader forms a strong antecedent of OCB, thus OCB is very much influenced by the quality of the relationship that holds between the patron and the client [27], in this case, community leaders with the community members themselves, that is created and interwoven based on trust. At the time of this conducive condition resources that are available can be managed well, tourists are welcome well, and the partnership with stakeholders in the development of tourism can run smoothly.

4.2. Community Leader's Involvement in Developing Tourism Villages in Bali: Their Role and Influence

The community, which consists of individuals with various habits, needs, and interests, is not easy to be convinced to accept a change. In a condition [28], the community can undergo a social change in three dimensions, namely, an increase and decrease in the level of the role, the aspect of behavior and power, an increase and decrease of some roles or role categories, the occurrence of a shift in the domain or category of roles, the occurrence of modification of communication channels among the roles or role categories and the occurrence of a change in several types and effectiveness of role functions as the consequence of structure; (2) cultural dimension refers to cultural change in the community, in which the community needs become more complex and force individuals to think creatively to meet the needs; and (3) interactional dimension refers to change in social relations in the community [28] In practice, the relationship between tourism development, and change in the community towards the acceptance of tourism development does not occur quickly, moreover, when the community's needs can still be met without accepting tourism development in their area. As some villages with potential natural resources are able to meet the community's needs, then it often occurs that they make use of the potential as maximally as possible without considering its future impact. In addition to having natural potential that is regarded to be able to support their life, people tend to be afraid of the change in the structural, cultural, and interactional dimensions of the impacts of tourism. It is in this condition that they need leadership that is able to convince them that the change that occurs in the dimensions that are caused by the development of tourism will give those benefits socially, economically, culturally, and environmentally.

Tourism in Bali has undergone rapid development, in practice has undergone four stages, [29] stages of tourism development and their paradigms consist of the introduction stage, reaction stage, institutionalization stage, and compromise stage. Besides, [29] the stages of tourism development in Bali in more than 100 years (since 1990) were designed by looking at the four criteria: discourse, institution, leaders, and paradigms and problems. In practice, what has happened in various villages in Bali in which people have been able to develop their areas as tourist destinations, and even are capable

of maintaining their existence until now cannot be separated from the stages. Leaders who can share but have a latent risk when they do not compromise [29]. This can be overcome by forming collective conscience that is able to make people aware that tourism that is being developed in their area is good for all people. But, of course, the development of collective conscience is not an easy task, in this case, an individual who wants to develop collective conscience has to be able to convince people of his or her good intention and directly show the advantages of tourism to other people through creative ideas.

4.3. Puri Ubud as the Historical Milestone in Developing Ubud Tourist Resort

Puri as the residence of a king is a closed space since it is regarded as the place to which gods descend. The king and his descendants who are regarded as holy people or gods, cause the kingdom/puri to become a sacral place and be closed in which no anyone can enter the puri area [30]. In this context, puri in its era was a closed arena and only certain people could enter it or be staying in puri. The closeness of puri to outsiders can be understood since the king in his era was regarded as the center that needed to be guarded tightly. [31] The cosmic system is reflected in the secular system in which a king serves as someone who mediates the balance between macrocosm and microcosm [32]. Thus, through this explanation, then the king and the people in the puri belong to the highest class, and cannot socialize with people from classes below theirs. To this end, at that time puri was conditioned in a sterile and even sacral condition.

In its development, puri as a sterile and sacral place cannot be maintained, especially when the sovereign of Puri over the governmental system and the land had been taken over by the Indonesian government at the time when the republic system of government was effective and land reform was implemented in 1960 [4]. The change in the governmental system in Indonesia which became a republic had directly taken over the power of kings including in Bali as the leader of their peoples. The power of Puri was curtailed again after the land reform as stipulated in Act No. 5 of 1960 [33], which eventually also affected the amount of income gained by the puri in every period to collect its wealth since most of the land was taken over by the government and every community was given certain rights with certain amounts of wealth.

The condition of puri has become worse since the less income, especially in terms of materials makes life in puri worse. Life necessities continue to be met and tend to go up and this causes Puri to find a solution for Puri and all that is contained in it can be maintained. The most obvious change was its transformation into a public space and even became desacralized by making it a cultural tourism object. The transformation of Puri into a tourist destination area gave the signal that Puri had undergone an extraordinary social change, in which people, both the high caste and the non-caste, can enter the Puri area. In Himes' and More's idea [34] it can be understood that puri has undergone a social change in three dimensions: structural, cultural, and interactional. In the cultural dimension of the cultural change in the community, in which the community needs become more complex and force individuals to think creatively to meet their needs. In the interactional dimension, it refers to changes in social relations in the community [28].

Changes experienced by the royal family demanded from them an ability to adapt to all forms of change that have occurred. In this context, a new relationship was developed by the royal family without leaving the existing traditions. Puri in its development as an attraction of cultural tourism in Bali always coordinates and synergizes the surrounding community with the principle of mutualistic symbiosis. Puri as what is done by Puri Ubud opens itself to the public, both the community and tourists. The community [4] is given opportunities to present art around the puri area so that in addition to having

attractions, the community adds its income by dancing, playing gamelan, and presenting other kinds of art.

Puri as the royal residence is a cultural tourist asset that is a historical legacy. Puri's in Bali are, among others, Puri Klungkung, Puri Karangasem, Puri Gianyar, Puri Tabanan, Puri Mengwi, Puri Buleleng and Puri Ubud.Various puri's in Bali are able to develop into tourist attractions. Puri Ubud in reality has been able to develop itself as a cultural tourist attraction from 1930 up to the present. This is caused by the presence of some factors that include: 1) the ability of the managers of puri to develop puri as a tourist object; 2) the potential that it has and the surrounding community to become tourist objects and; 3) support from the community in developing puri as a tourist object [4]. Puri Ubud which started to be established in 1800 is a cultural tourism asset in Bali that at the same time becomes a milestone of the tourism history in Bali. The tourism historical milestone also started with the leadership of the king of Ubud who was then Tjokorda Gede Raka Sukawati. In its development, puri which was the residence of the king and his family and a private place that is only occupied by the king and the ruling dignitaries in a certain region, at present has undergone a change into a public place. Even Last but not least is that puri used to be the center of religiously magical power so that not all people could enter it [30]. Along with the development of Ubud into a tourist destination area, the opportunity for the public to enter it became greater, although there had been some regulations made by the royal family for the visitors who visit it.

When compared to other puri's in Bali, Puri Ubud appears to be outstanding since it has been able to develop with the surrounding community. The loyalty of the royal family in Puri Ubud in developing puri and the surrounding area into a tourist destination area caused the surrounding community up to the present to keep on respecting the royal family of Puri Ubud. This is shown by the readiness of the community to help puri in every religious activity. In its development, the private space that was religious and magic has shifted towards a public space that is desacralized. Even the most important thing is the development of Puri Ubud as a tourist object and tourist attraction could do a social mutualistic symbiosis or fit up with each other with the surrounding community. This is seen from the development of Puri Ubud and the surrounding area as one of the most important tourist resorts in Bali. The phenomenon of Puri Ubud that has changed from a sacral and religiously magical place into a place with desacralized characteristics is not only interesting to be understood from the reason the royal family of Puri Ubud opened it as a cultural tourist attraction in Bali, but the more interesting thing is the role of the royal family figures of Puri Ubud whom until now is regarded to have an important role in developing tourism in Ubud, and even in Bali.

Puri Ubud can develop into a tourist attraction because it is ready in many ways to meet the requirements of tourist development such as (1) having architectural and historical attractions, situated in a village with the community's culture, surrounded by attractions that are found in the villages in Ubud tourist resort; (2) sufficient accessibilities, in which tourists can access the location; (3) amenities, the availability of accommodations, food and beverage both inside and outside of Puri Ubud; (4) ancillaries, the availability of tourism institutions both formal and nonformal. In addition to preparing itself by satisfying the requirements of tourism development, in practice, the royal family of Puri Ubud also shares their social capital in developing Puri Ubud into the center of tourist attraction in Ubud and assisting the development of tourism in the surrounding area. The forms of the social capital used in developing tourism in Ubud include the ideology of Tri Hita Karana, values and norms, trust, reciprocity, participation in social networking, proactive actions, and trust in supernatural beings. The variety of these forms of social capital development on the social bases of puri, desa pakraman, banjar,

dadia, subak, and sekaa. This social capital is integrated with other capitals of human resources, natural capital, and financial capital that are accompanied by support from the government and tourism business people. The sharing of social capital has led to an implication in the strengthening of social capital-based tourism institutions in facing tourism development.

Social capital is an important capital in developing tourism in Ubud, namely Puri Ubud and the surrounding villages that have been understood well by the royal family of Puri Ubud, in which the trust of the community is the main thing. [34] Some elements of trust are (1) mutual trust, (2) social network, and (3) institution. Of the three elements of trust, mutual trust is the most important element in developing cooperation, that is, between the royal family of Puri Ubud and the community. In this case, trust consists of the presence of a tolerant attitude and kindness. In practice, the social capital of trust of course has to be supported also by other capitals. [35] Differentiates also two types of social capital, namely, what is called bonding social capital and bridging social capital. Both forms of social capital are very important, since they determine the actualization of social capital in a community, especially when they face outsiders and when they respond to the external influence that penetrates the community. However, the sharing of social capital in tourism cannot stand by itself but should be supported by other capital such as human capital and produced economic capital. In its implementation, the ability to speak a foreign language and the availability of a high economic capital have made the royal family of Puri Ubud able to show themselves as people who have the capacity to develop tourism in Puri Ubud and the surrounding area well, so that the community strongly trusts them and support the development of the tourism up to this moment.

4.4. I Gusti Agung Prana as Tourism Pioneer in Pemuteran Village

Pemuteran village as stated in Bali Province Regional Regulation No. 10 of 2015 on Vali Province Regional Tourism Development Master Plan of 2015-2019 is part of the development of Tourism in Buleleng Regency that is situated in Batu Ampar Tourist Resort. In addition, there is the Republic of Indonesia's Government Regulation No. 59 of 2011, in which Pemuteran village belongs to one of 11 areas that are assigned as National Tourism Strategic Resorts (KSPN) called KSPN Menjangan - Pemuteran and the surrounding area. While the policy that is written in the scope of the regency, namely in the Regent's Regulation No. 32 of 2014 and the Regent's Regulation No. 47 of 2016, three attractions are specified in Pemuteran village, namely Pemuteran Sea Park as a maritime attraction, Pengumbahan Waterfall as a natural tourist attraction and Bukit Kursi Temple as a spiritual tourism attraction. As time goes by, Pemuteran village has started to be known as a tourist destination area by foreign tourists since the 1990s, and at that time, the village environment started to be developed by forming a collective awareness by someone who up to this date has been regarded as a community leader.

It is I Gusti Agung Prana that has successfully become the leading figure in Pemuteran village who can convince the community to maintain the environment, especially, the sea environment in order not to be damaged, but to be taken care of to be able to be used in developing tourism in the village. The effort made by I Gusti Agung Prana, more familiarly known as Agung Prana since 1989 has been a success, even up to the present time Agung Prana has been faithfully guiding the community to keep on maintaining Pemuteran village as a tourist destination known locally, nationally and internationally. By starting with the construction of an accommodation in 1992 named Hotel Pondok Sari and by recruiting local people as tourism actors he was successful in changing people's thinking, that is, from destroying coral reefs to maintaining them. By targeting the retreat or healing tourism market, Pemuteran village became a destination visited by tourists for quite a long time, on average more than two days, so with a

long visit, the expense of the tourists increased, similarly, the interaction time of the tourists became longer, and this implied in the opportunity for the community to develop businesses that supported the perpetuation of tourism in the village.

Pemuteran village was successful in restoring coral reefs through the bio rock method implemented by Karang Lestari Foundation, done by constructing an iron structure which is supplied with a low electrical voltage of 6 Volt and by constructing woven irons in such a way to stimulate the growth of lime in them. The implementation of bio rock that used solar and wind energies is more natural and this opened up the people's minds that the person who had this commitment to developing the village had an insight that cared about the environment. Similarly, the money for the implementation of the bio rock method was obtained through tourists' contribution, which also made the local people aware that foreign tourists also had the desire to take care of their area, and eventually would be able to give benefits for their life. The implementation of good village tourism management in one village and practice is often faced with previous problems, one of which is the rejection of suggestions opinions one party to the other that is caused by less trust in the person who makes the suggestion. Hence, in some cases, there is a need to involve a person who is regarded as a trustworthy figure. Trust as one of the social capitals, in its implementation often makes a person or a group able to accept the opinion of the trustworthy person. What has happened in Pemuteran village as one of the tourist destination areas that is regarded as a village with a good management system, as shown by its success in winning the ISTA (Indonesia Sustainable Tourism award). In this case, the role of the community leaders such as Mr.Agung Prana and Mr.Chris can activate the people in Pemuteran village to actively participate in developing tourism in the area, that eventually forms a patron-client relationship between the community and the two community leaders. A strong patron-client relationship that is based on social capital, or trust [3], [5] an individual able to act according to the expectation, desires, and interests of the patron, including concerning the creation of a good tourist village, beneficial for all stakeholders, especially the community.

Agung Prana is a community leader recognized by the community, Buleleng Regency government, Bali Province, up to the level of the Ministry of Tourism. He explained the strategy and model that he used in developing Pemuteran village into a tourist destination area as expressed in the quotation from an interview below.

"The first time I came here (to Pemuteran village), I trusted that this area could develop into an international standard tourist resort. The unique potential it has is the beautiful sea and hills which form natural resources that have indeed been entrusted by God to be managed well so that they can give economic benefits to the community. The first time I made the people aware, I used an approach of collective conscience by inviting them to pray in the temple, and I promised the sacred place to allow getting a job and economic benefits to the people if they trust me (an interview with Agung Prana(deceased), August 2017, at Hotel Taman Sari Pemuteran)"

Collective conscience as defined by Emil Durkheim is the entire common trust and feelings of lay people in a community to form a permanent system that has its own life. Durkheim understood collective conscience as something separated from and can create social facts, n which can be realized through individual conscience which refers to the common structure of common ideas, norms, and trust. A social fact, according to Durkheim, consists of material and nonmaterial forms. The material form is something that can be seen, and observed such as architecture, and legal norms, while the nonmaterial form is an intersubjective phenomenon that emerges from human consciences such as egoism, opinion,

and altruism [36] By understanding social facts that are found in a community, a person with social capital in the form of trust is able to make use and manage social solidarity to build collective conscience, as what was done by Agung Prana. Tourism development in a primitive area, in which the people have not yet been aware that tourism is a challenge, constraint, and at the same time opportunity. In this context, of course, there is a need for a person with a high social capital to activate the people to be willing to have a common vision and mission in developing tourism, so that every person does not act egoistically based on a different interest. In addition, there is also a need to understand the geography and demography of the people to understand the cognitive structure of individuals in the community. Integrating the community as a social system that is prone to have a traditional attitude toward tourism as an industry that is understood as a modern entity needs smart strategies to be able to develop tourism that can give benefits to all people involved in it, especially the people themselves.

Social solidarity as explained by Emil Durkheim is a form of solidarity that indicates a condition of the relationship between individuals and or groups that is based on their common emotional experience [37]. Social solidarity is differentiated into two, namely mechanical and organic solidarities. Mechanical solidarity in general can be found in a primitive community condition, in which it is formed by their long involvement in the same activity and the people have a common responsibility and there is a need to be physically involved. Hence, solidarity has a great strength to develop a harmonious life that is prone to continue for a long period [36]. While organic solidarity is a mutual tie that occurs in a community that is built based on differences. In organic solidarity, a group of people or a community can live with the existing differences with the development of an understanding that every individual has a different job and responsibility. However, in its implementation, the differences interact with each other and form an interdependent tie. In this case, [36] Each member of the community is aware of themselves that he or she can no longer satisfy all needs alone, but has to be interdependent, which the interdependence is understood as a regulated work division.

In the community formed by mechanic solidarity, the collective conscience covers all people and all of the community members, based on trust as the evidence for a strong social capital. While in a community with organic solidarity, the collective conscience is limited to part of the group, although it is felt that it is not too binding but there is a job division that makes them interdependent, so that it can for a strong and durable relationship. Organic solidarity is a form of solidarity that binds a complex community, that is, a community that recognizes a detailed job division and is united by the interdependence of the parts. Every member plays his or her different role and does various forms of symbiosis to produce an interdependent relationship. This organic solidarity causes the community to become interdependent, and because of this interdependence, the absence of an individual who plays a certain role will cause a disturbance to the work system and the continuity of the community life. In the condition of this organic solidarity, the main tie that unifies the community is no longer collective conscience but an agreement that is developed among various professional groups [38], a similar case is found in the mutual agreement that has been developed by Mr.Agung Prana in developing tourism in Pemuteran village. In it, good management in developing village tourism is very important, starting from planning and continuing with implementation, and there are of course monitoring and evaluation done periodically for the vision and missions developed together can be maintained.

The involvement of Agung Prana as a pioneer in the renovation and development of Pemuteran village into a good quality tourist destination that is capable of having a highly competitive advantage at the international level [39] as follows.

"Pemuteran village community is a traditional society that holds strong customs and culture. The development of tourism in this village is expected to advance the village also the coral reef conservation; it was stated by Mr. I Gusti Agung Prana who is pioneering the Yayasan Karang Lestari who is concerned about coral reef conservation and bio rock in Pemuteran village. He said that through tourism activity community welfare and preservation of the natural and the social and cultural awake are expected to be increased. Through the foundation, he seeks to restore the natural potential and raise community awareness of the importance to save the coral reef ecosystem underwater biota".

Agung Prana understands tourism and strategies to develop it and actively and continually participates in making the people in the community aware of various proofs that tourism can become a livelihood. He has been an active participant in tourism for quite a long time. From 2011- to 2016 Pemuteran village managed to write missions of tourism developed based on Balinese culture and the philosophy of Tri Hita Karana as follows: (1) to create a prosperous society, through improved access to quality health and empowerment of micro and small enterprises as well as the acceleration of infrastructure development and environmental preservation; (2) to create Pemuteran village as a tourist area of culture through developing and strengthening the values of art and culture as well as increased awareness of the environment function [39]. In practice, the role of I Gusti Agung Prana in changing people's mindsets has shown good results. In this case, the development of collective awareness of the people that was developed by I Gusti Agung Prana has caused the people to participate actively in protecting the potential, habitat of the marine biota and marine ecosystem and has produced benefits for the people of Pemuteran village, that is, through the development of marine tourism [39]. Hence, in the 3 Ps (people, planet, and profit) concept, the element of people is the main element that has to be considered since with their awareness they will be able to create a good environment through their actions, similarly, the economic profit can be obtained by managing the environment optimally and wisely.

Another village that has been successful in developing its area into a well-known tourist destination on an international scale is Munduk village. It was Nyoman Bagiarta who was ex-chairman of Sekolah Tinggi Pariwisata Bali who was able to become a pioneer and led the village to become a tourist destination for both domestic and foreign tourists. [40] Nyoman Bagiarta started to develop tourism in 1990 by building an environmentally friendly accommodation in 1992 and was able to make the people aware of tourism and participate actively in developing tourism in the village. There are four things taught by Nyoman Bagiarta as the pioneer in tourism development in Munduk village which made him a respected figure in the area. The four things are the preservation of nature, self-awareness of social understanding, and equal economic share [40]. Understanding the development that occurred in Pemuteran village and Munduk village, the government as the authority in planning policies for tourism development has to understand the importance of social capital, in which studies on social capital in tourism development need to be improved, especially in the villages that will be developed into village tourism or tourist villages.

5. Concluding Remarks

Tourism development in an area is not easy, even after the design or master plan has been formally established in the form of regional regulation. This cannot be separated from the element of human resources that are varied in ideas and interests. The existing variety in the community demands that tourism development be implemented by understanding the availability of human resources in an area that is to be developed into a tourist destination. A village as a place that has been expected by the government to be developed into a tourist destination to increase the community's and region's

economic standard by managing natural resources and cultural resources available in the village of course needs special treatment. In practice, there is a need for various capitals in developing tourism, namely economic, cultural, social, environmental, and political capitals. Based on the capital needed in tourism development, cultural capital is the very crucial one that functions to influence people to participate in and support the tourism activities developed in an area. It is the function of trust that is the important element to be understood in developing tourism, that is, the ability to form a collective conscience, 4R's (respect, responsive, response, and responsibility), and OCB (organizational citizenship behavior) of the community so that the implementation of tourism development can be done both by involving the participation and support of the people in an area developed as a tourist destination.

Viewed from Bourdieu's idea on the practice it is known that the community leaders have strong capital, a good understanding of the community (habitus), and the area where they live in the arena for their power (field). Even, trust capital makes the people very obedient to them/ Panopticon is a term popularized by Michel Foucault to explain the supervisor mechanism in which an individual is aware that his or herself is under a supervisor so that community can be formed into obedient to the regulations applied by the leaders or authorities. Social capital is in the form of trust and is owned by the community leaders causes the government, both at the village, regency, and provincial levels to be unable to activate the people, although theoretically, they have capital, arena, and habitus. Social capital, that is, trust embedded in the subconsciousness of the people at last becomes a very strong patron-client relationship between the elite and the people that cause the people to want to listen to their community elite leaders rather than to trust the government. Hence, the community leader has a very important role in an area's development.

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