

Intercultural Communication Based on Local Wisdom That Made the People of Bali Reject Sharia Tourism

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Abstract

Bali is one of the provinces in Indonesia which is very popular among domestic and foreign tourists. On December 2015, there was an idea of developing sharia tourism in Bali which has strong culture based on Hindu religion. The idea is being opposed by the Balinese people and it resulted in many negative response as the idea is contradicted with Regional Regulation of Bali regarding Culture Tourism. The formulation of the problem in this research is to find out how intercultural communication based on local wisdom that made the people of Bali reject sharia tourism. This study uses a case study with qualitative descriptive approach. Data collected by in-depth interview and observation as the primary data, while the study of literature, internet, and documentaries as secondary data. This study found that there is a positive intercultural communication between the Hindu and Muslim communities in Bali. The Muslim community who lived in Bali also rejected sharia tourism being developed in Bali. Based on these results, the author concluded that positive intercultural communication combine with strong tradition of local wisdom will form an integrated culture.

Keywords: *intercultural communication, local wisdom, sharia tourism, integrated culture*

1. Introduction

Indonesia is an archipelago country that has diverse ethnic groups with many variety of customs. Ethnic, race, and religion spread all over Indonesia. This cultural diversity is a social phenomenon that is not likely to change since the people of Indonesia have heterogeneous cultural backgrounds. Therefore, cultural differences become the basis of intercultural communication. Culture is part of the communication behavior, and communication also helps to develop and transmit culture. The embodiment of culture applied by groups of people in social life will form into local wisdom within a long period of time. Local wisdom gives value to the community

furthermore, it becomes a tradition and is strongly attached to local community life.

Bali is one of the provinces in Indonesia which is very popular among domestic and foreign tourists. As a tourist destination, Bali consistently implements the concept of cultural tourism which upholds the local wisdom of Hinduism. Every action done by the people of Bali cannot be separated from local wisdom and culture of Bali.

As the number of Muslim tourists in the world grows, the Ministry of Tourism and Creative Economy started to develop sharia tourism. In the era of President Susilo Bambang Yudhoyono, the idea to include Bali along with twelve other provinces in Indonesia as sharia

tourism destination point is developed by Ministry of Tourism. This idea was rejected immediately by Senate of Indonesia's Regional Representative Council, or DPD RI, Arya Wedakarna which is part of the Committee III DPD RI Tourism Sector. On May 2015, Arya Wedakarna asked the government to review the decision to include Bali as a sharia tourism point because Bali has had its own tourism characteristics inspired by Hinduism. In addition, many tourism stakeholders in Bali disagree with the concept of the tourism. In consideration of the proposal from Arya Wedakarna, the Ministry of Tourism eventually exclude Bali as one of the sharia tourism destination point.

After the statement by the Chairman of Islamic Economic Society (MES) Bali regarding the plan to implement sharia tourism in Bali appeared, the issue began heating up again in November 2015. Many people in Bali opposed the plan and responded negatively. The plan was considered to have been misplaced and should be held outside Bali because it is contrary to the local culture and has the potential to cause anxiety to the people of Bali. A number of religious leaders, traditional leaders, Hinduism Organizations and the Balinese people directly convey their opposition through social media, online petition, billboard and demonstration.

The formulation of the problem in this research is to find out how intercultural communication based on local wisdom that made the people of Bali rejects sharia tourism. The purpose of this study is to discover the intercultural communication between Hindu and Muslim in Bali based on local wisdom in rejecting the application of sharia tourism in the province of Bali. The benefits of this research are to contribute to the development of science communication, as well as a reference material and consideration for Bali local government policy-making, especially with regard to tourism in Bali.

Culture can be defined as the whole symbol, meaning, metaphor (image), structure, rules, customs, values, information processing and transfer of patterns convention thoughts, words and actions were distributed among the members of a social system and social groups in a society. Culture is generated by a sense of commitment that was built by the whole social system because of the intimacy of a reciprocal relationship, solidarity, hospitality, a family of small groups, ethnic groups, organizations and even by the entire community (Liliweri, 2011: 4).

According to Koentjaraningrat (1990: 80), based on the opinions of other anthropologists including C. Kluckhohn, mentioned that there are seven universal elements of culture in all the nations of the world: language, system of knowledge, social organization, system of technology and equipment, livelihood system, religion system, and the art. According to Koentjaraningrat (1990: 253-254), acculturation happens when a group of people with its own culture faced to elements of foreign culture and it will gradually be accepted into the local culture without losing its own indigenous culture.

Intercultural communication is one of the study fields of communication. According to DeVito (2001: 53), intercultural communication is communication between people of different cultures. Meanwhile, according to Charley H. Dodd (in Liliweri, 2003: 12) intercultural communication includes communication involving participants representing private communication, interpersonal, and group, with an emphasis on differences in cultural backgrounds influence the communication behavior of the participants.

Everett Rogers and Lawrence Kincaid (in Liliweri, 2003: 228) says that an effective intercultural communication occurs when there are mutual understanding. According to Schramm quoted from Liliweri (2011: 171), to achieve the effective intercultural

communication, there are some things that need our attention, are: (1) respect members of other cultures as a human, (2) respect other cultures as it is and not as desired, (3) respect the right of members of other cultures to act differently from how to act, and (4) cross-culturally competent communicators must learn to love to live with people from other cultures.

Intercultural communication is also an interpersonal communication at the individual level of the members from different cultural groups. The effectiveness of intercultural communication is the same with the effectiveness of inter-personal communication. DeVito (in Liliweri, 2011: 171) states that 5 conditions are important to achieve effective communication: openness, empathy, supportiveness, positivity, and equality.

In the perspective of communication study, perception is the process of uncovering the meaning of social objects and events that we experienced in our environment. Each person will have a different perspective of the reality around them. Social perception, which appears in a communication containing some important principles (Mulyana, 2003), namely: (1) perception based on experience, (2) perception is selective; (3) perception is alleged; (4) perceptions are evaluative, and (5) the perception is contextual.

Local wisdom consists of two words, namely local and wisdom. In general, local wisdom can be understood as local ideas that are thoughtful, full of wisdom, good value, embedded and followed by its members (Ayatrohaedi, 1986: 3). According to Ridwan (2007: 2), wisdom can be defined as a person using their intellect (cognition) to act and behave towards something, objects, or events that occur in a given space. Meanwhile, local specifically refers to the limited space of interaction with the system of limited value. As an interaction space which has been designed to involve relationship

patterns between humans and humans or humans and the environment. The patterns of interaction that has been designed is called setting. The setting of life that has been formed will directly produce values. Those values will be the reference for their relationship and behavior.

According to Hery Sucipto & Fitria Andayani (2014: 33), tourism is travel-related activities for recreation, vacation, or traveling. One form of tourism activity, namely cultural tourism. According to Pitana (2009: 74) the motivation of travelers wishing to travel cultural tourism is their desire to see the way of life and culture of other people in the world and a desire to learn about the culture. According Warpani (2007: 51), the area of cultural tourism is an area in which there are historic buildings and activities of the local community as the main potential to attract tourists to the region with the aim of expanding knowledge, have fun and recognize the value of the local culture. So that cultural tourism is a tourist activity that aims to attract tourists with a way to enjoy the results of the culture of ethnic or nation, cultural events, and learn about the daily life of local communities in order to provide the knowledge, understanding and introducing the diversity of local culture which aims to support conservation the culture and its surrounding environment.

According to Hery Sucipto & Fitria Andayani (2014: 45), sharia tourism can be defined as a trip or leisure effort to find happiness that does not contradict and violate the Islamic values. Standardization of halal tourism was adjusted to the needs of Muslim travelers. Talking about guidelines for halal tourism, the Ministry of Tourism has been referring to the Global Muslim Travel Index (GMTI). This reference will be used temporarily while searching for the other global halal tourism references. In GMTI 2016, there were three groups of criteria halal travel reviews. First, a family-friendly holiday and safe travel destination. Second, Muslim-friendly services and facilities at the destination. Thirdly, halal

awareness and destination marketing. Based of the three criteria, there are 11 indicators that can be described as follows.

- Family-Friendly Destination
- Muslim Traveler and General Safety
- Muslim Visitor Arrivals
- Dining Options and Halal Assurance
- Access to Prayer Places
- Airport Facilities
- Accommodation Options
- Muslim Traveler Need Awareness and Outreach
- Ease of Communication
- Air Connectivity

2. Method

This study used a descriptive qualitative research. According to Taylor and Bogdan, qualitative research can be defined as research that produces descriptive data involves people's own written or spoken words and observable behavior. The method used in this research is a case study.

The subjects of this research are people in Bali which have Hindu and Islam as their religion. The object of this research is intercultural communication based on local wisdom that made the people of Bali reject sharia tourism. This research was conducted in Bali, or to be precise in Kuta and Denpasar. The study took place in March 2016 until July 2016. Within this period of

time, the author determined the topic and title of research. Furthermore, the data collection is conducted for nine days in Bali from 2nd until 10th May 2016, until the report is completed.

The key informants in this research are two Muslims, two Hindus, a secretary of Bali Provincial Tourism, and the Head of Research and Development from Associations of the Indonesian Tours and Travel Agencies (ASITA) Bali. While other informants consist of the Chairman of Indonesian Ulema Council of Bali (MUI), Professor from Udayana University, and the secretary of Peradah Bali. The primary data is obtained through in-depth interview and non-participant observation. While the secondary data is obtained by conducting a literature study, *online* data collection, and documentation.

3. Result and Discussion

On November 2015, the Chairman of Islamic Economic Society (MES) Bali gave statement that sharia tourism will be developed in Bali. The idea is being opposed by the Balinese people. They are directly express their opposition by upload pictures about "Bali rejects sharia" to social media, create an online petition with title "Say No to Shariah Toursim for Bali" and it reaches 815 signatures, billboard and demonstration. In addition, the demonstration was immediately executed by society in Bali starting on 24th until 26th November 2015 in different areas of Bali, such as Denpasar, Gianyar, Jembrana, Karangasem, Tabanan and Klungkung.



Figure 1. (top left) the picture about “Bali rejects sharia”; (top right) online petition; (bottom left) billboard; (bottom right) demonstration.

Not only from the publics, Bali tourism organizations, namely the Indonesian Tourism Industry Association (GIPI Bali) and Bali Tourism Board (BTB) also sent a letter to the Ministry of Tourism to reject the application of sharia in Bali travel. At last, this issue is finally settled well through deliberative consensus therefore it could handle with the disturbance in the community of Bali. Some ways to handle it include:

- The Chairman of Islamic Economic Society (MES) Bali declared a public apology to the people of Bali through conference held at the Financial Services Authority’s office in Bali on 26th November 2015.
- Minister of Tourism confirmed to exclude Bali as sharia tourism destination point in Indonesia.
- Tantular charter signed in FSA office, Bank on Indonesia building, Denpasar on 26th November 2015.

3.1 Perception of People of Bali towards Sharia Tourism

- Based on the statement from informants, it can be concluded that their perception towards sharia tourism is negative. However, the perception could be improved if sharia tourism has value as Muslim package tour which has been sold by all travel agents in Bali since 10 years ago. The sharia has been indirectly applied without any title such as “sharia”.
- Putting internal factor into consideration, the perception of the interviewees are intimately related with social and culture issues. The perception of sharia tourism become negative considering Bali has its own culture and local wisdom which is the strength of Bali tourism. Therefore, any other kind of tourism is not necessary to be implemented in Bali. On the other hand from external factor, sharia tourism which implements Islamic value has significant difference compared to cultural tourism based on Balinese culture and Hinduism.

- The informant suspected that the plan of sharia tourism implementation is influenced by political interest and can eliminate the culture of Bali. Before the plan of sharia tourism was executed, the informant has made final conclusion regarding possible negative impact that may occur through the use of speculation.
- The perception of the sharia tourism in Bali can be positive or negative depending on different perspective that each person has and the value of sharia tourism itself. Moreover, the merits of the plan to implement sharia tourism can also be seen from several perspectives and different contexts, such as in religion and economics contexts.
 1. From religion perspective, the informant acknowledged that sharia tourism leads to the Islamic concept. Religion issue is considered a very sensitive topic and prone to conflict in Indonesia and even in the world. Therefore, the Hindu and Muslim communities that living in Bali were uncomfortable with sharia tourism issue.
 2. From economical perspective, the informant agreed that new concept of sharia tourism could be a business opportunities in tourism. However, sharia tourism need to be carefully supervised in order to prevent it from being a threat to cultural tourism that has been developed by the provincial government of Bali over the years. Business opportunities in Bali tourism can still be generated without declaring the destination point as sharia destination area. One example is by providing Muslim Tour in order to improve the services given to Muslim tourists that went to Bali.
 3. Different from the previous informant, the other informant disagreed that the sharia tourism is considered as a business opportunity. Mainly due to ineffective marketing area which result in insignificant impact toward tourism in Bali. In fact,

without being labeled “sharia”, the tourism in Bali has been operating well without any protest from Muslim travelers.

- Based on the interviews, the author concluded that the Balinese-Hindu and Muslim both have a negative perception about sharia tourism. The term “sharia” refers to a particular religion and is considered prone to conflict between religious communities in Bali. The sharia tourism issue also raises fear in the mind of people in Bali, considering that it is contradictory and threatening the cultural tourism in Bali.

3.2 *Intercultural Communication between Hindu and Muslim Communities in Bali*

The positive social interaction between Hindu and Muslim communities in Bali exist due to their awareness to respect each other and tolerance among religions. The closeness between these two ethnics with different religion background can be seen through the interfaith marriage between Hindus and Muslims in Bali. In addition, they also live as family members and neighbors who get along well. In a relationship with citizens of different ethnic and religious, the informants also admitted there was no difficulty in verbal communication. Many Muslims (both native and immigrant) who had live in Bali for a long time are able to speak the native language of Bali in their daily life. Observations by the author in Bali also supported the statement of the informants which stated that most Muslim immigrants in Bali can speak the native language of Bali fluently. Thus, the authors conclude that the majority dominates daily communication and the minority started to learn and use the language of the majority.

The example of cooperation between the Hindu and Muslim communities in Bali can be implemented through meetings or discussion concerning environmental and social issues. In addition, local people realize the value of togetherness through the culture of “*gotong royong*” or known as communal work for maintaining rural which is one of national identity of Indonesian people. The cooperation is also executed through inter-religious tolerance when there are religious festivals and events. The Hindus appreciated the Muslims who are fasting, and vice versa Muslims respected the Hindus which celebrates Nyepi by not doing any activity.

The life of Hindu and Muslim people in Bali progressed like there was no difference in inter-religious relations. They are very open and do not limit themselves in the association. They coexist and mingle without differentiating the culture and religion background. In order to reflect harmony, attitude and behavior among people of different religion is also implemented by inviting all other communities in events, such as death and wedding. The people who were invited, they are always trying to come to keep in touch. Moreover, Hindus and Muslims had the difference rules regarding food. In Hinduism, beef can't be eaten as the animal because cow is considered sacred in their religion. Meanwhile, Muslims are not allowed to eat pork. However, despite the difference, both communities appreciate and show their understanding to one another. For instance, when attending joint dinner organized by Hindus, they provided food that exclude pork for the Muslims guest.

In addition to upholding mutual respect and tolerance, the informant stated that common interests can be one of the factors that hinder the emergence of conflict in Bali. Therefore, Hindu and Muslim communities in Bali cooperated to avoid conflict as a security guarantee for Bali tourism. In the society which has many different cultures, conflict is inevitable, therefore even in Bali, conflict has happened before but the conflict almost never arise because the communicators are always trying to suppress the potential conflict as to avoid significant negative impact.

Diversification always exists and found in the society, moreover in Indonesia that has many different cultures particularly in Bali. However, diversification will not be the cause of conflict if we can accept that difference well. People in Bali have cooperated well and determined to maintain the integrity of Bali to avoid undesirable things. They realized that diversification is not a limitation, but union of different elements that makes life more beautiful and colorful. Based on interviews, the authors conclude that the people there have always overcome difference by:

- Convinced that the difference is unavoidable.
- Facing differences and solve problems by consensus, for example: establishing policies, programs and joint activities that are made democratically so that when those differences arise can be discussed and the solutions can be sought together.

- Uphold the values of tolerance, understanding, empathy, respect and appreciate one another.

3.3 Local Wisdom of Bali

- *Menyama Braya*
Menyama Braya is a concept of brotherhood spirit in Bali which reflects the intimacy in life that indirectly have a positive impact to developed harmony. The relationship between Hindus and Muslims is so close that native Balinese address Muslims as “*Nyama Selam*” which means brother of the Muslim. “*Nyama*” refers to relative, while “*Selam*” means Islam. Meanwhile the Muslims address Balinese-Hindu as “*Nyama Bali*”. “*Ngejot*” is one of the events belong to “*Nyama Selam*” tradition, that has lasted for generations. This tradition also implies the magnificence of religion tolerance in Bali. With the coming of Eid, Muslim in Bali will perform “*ngejot*” or give the dish to the surrounding community no matter their religion. Typically, the Hindus will respond with doing “*ngejot*” to the Muslims in the day or Nyepi Galungan. To prevent the emergence of doubts about halal, the food was delivered by Hindus are not usually in the form of food, but fruits.
- *Tat Twam Asi*
Tat Twam Asi is one of the ethical and moral teachings of Hinduism, originated from Sanskrit, that means “I am you, You are me”, which shows a similarity to human dignity as God's creatures. This universal philosophy teaches high empathy and equalizes all persons into an order. Each individual is asked to feel what others feel, and what we feel. When we hurt another person, essentially it means we are hurting ourselves. When we abuse others, we are also abused.
- *Tri Hita Karana*
Tri Hita Karana is the life concept of Balinese community to build a balance and harmonious relationship between humans and Almighty God (*parahyangan*), humans and humans (*pawongan*), and humans and environment (*palemahan*). *Tri Hita Karana*

is derived from Sanskrit. “*Tri*” means three, “*Hita*” means prosperity and “*Karana*” means cause. Literally, *Tri Hita Karana* means three causes of prosperity. In the culture of Bali, *Tri Hita Karana* symbolizes the three aspects that bring well-being, to create the peaceful and happiness.

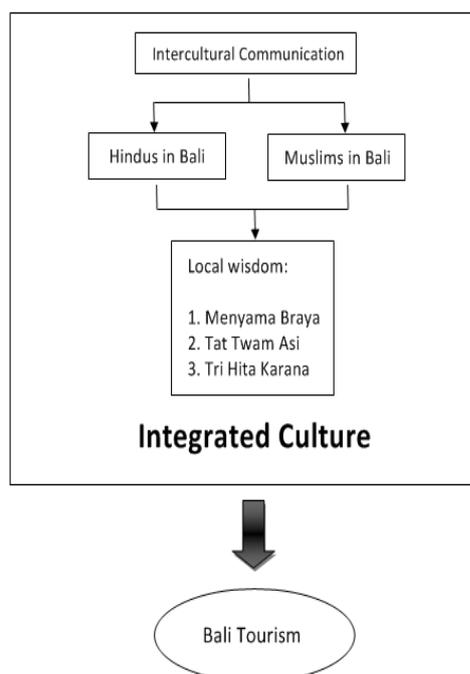
3.4 Tourism in Bali

Tourism become the source of income for the government and people of Bali. As a famous tourist destinations in the world, Bali has beautiful nature to serve as natural attractions, such as beaches, lakes, mountains, waterfalls, and forests. Bali also featured by the complete tourist facilities, such as souvenir shop, night club, hotels, bars, spa, restaurants, travel agents, and tourist transportation. Although Bali has a variety of facilities and natural beautiful attractions, but the culture remains a major in tourism on the island. Cultural tourism is a form of differentiation or uniqueness of Bali compared to other tourist attractions in Indonesia because Bali is a beautiful island which has unique local cultures, great hospitality of the native people, strong customs and religions.

3.5 Integrated Culture

According to the analysis, the process of intercultural communication between Hindu and Muslim communities in Bali is based on the attitude of tolerance, openness, mutual understanding, respect and appreciate the other people. Over time, with their intensive interaction between Muslim communities and Hindu Bali, the immigrants began to understand the culture of Bali and select local cultural norms and values embraced without losing their original culture. The duration of stay also give personal comfort for immigrants due to the harmony of all people with different religion background in Bali, therefore they tend to blend with the local wisdom of Bali. Connections made based on local wisdom of local culture will strengthen the sense of togetherness between the Hindus and Muslims on the island. Therefore, the combination of positive intercultural communication with strong local wisdom can generated an integrated culture between Hindus and Muslims in Bali which serve as the guideline to maintain the integrity in Bali, including the tourism of Bali. Integrated culture is the union of culture with all the differences that exist so that it becomes an integrated to achieve the common goal of a better life and maintain the island of Bali from things that contradictory to the culture of Bali.

Schema 1. Integrated Culture.



4. Conclusion

This study found that there is a positive intercultural communication between Hindu and Muslim communities in Bali because it is based on tolerance, empathy, openness, supportiveness, positivity, equality, mutual respect and appreciation towards one another. In

addition, local wisdom *Menyama Braya*, *Tat Twam Asi* and *Tri Hita Karana* upholds the harmony between the communities therefore Muslim people in Bali can accept and follow the local wisdom of Balinese culture. The author concluded that positive intercultural communication combine with strong tradition of local wisdom will form an integrated culture

Schema 2. Model of Communication



The rejection of the sharia tourism in Bali does not come from the Hindu people only, but also the Muslim people in Bali as well. The reason is Bali has implemented culture tourism based on Hinduism. Moreover, the word “sharia” tends to lead into a particular religious context which could potentially cause conflict.

Some suggestions are made by the author based on the conclusion of this research. First, social integration between Hindu and Muslim people in Bali that has existed must be maintained in order to establish social harmony in creating a better life. One of the examples to

strengthen the integration is by holding a festival of art and culture of Hindu and Islam in Bali. Moreover, without the label “sharia”, travelers can still enjoy a Muslim package tour that is already been provided by the travel agencies in Bali specifically for Muslim travelers who need a place to stay and halal food. In addition, the Ministry of Tourism should promote and develop culture tourism of Bali through cultural tourism event, for example exhibits that display local art as to highlight the tourism potential of Bali in cultural section.

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