



IMPLEMENTATION OF LOCAL WISDOM “TRI KAYA PARISUDHA” IN TOUR GUIDING IN BALI

I Gusti Ngurah Agung Suprastayasa

Program Studi Manajemen Bisnis Perjalanan, Politeknik Pariwisata Bali
Jl. Dharmawangsa Kampial, Nusa Dua Bali, Telp: (0361) 773537

agung.suprastayasa@ppb.ac.id

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Abstract

This study aims to identify the application of the teachings of Tri Kaya Parisudha local wisdom in guiding tours in Bali. For this reason, the study was conducted using qualitative approach by collecting data through in-depth interviews to five senior tour guides, scholars in Balinese culture, Hindu Religion and philosophy, and Hindu religious figures in Bali. The data obtained through the interview were analyzed descriptively. The results showed that Tri Kaya Parisudha local wisdom should become the reference for tourist guide in handling their clients. It could be used as philosophy, ethic, as well as a base for service to the clients or guests. However, there are still a number of tour guides who do not apply the Tri Kaya Parisudha teaching in handling their clients. More studies on this topic would enrich the topic and research on how to implement it in real life situation would be useful for improving the quality of tour guide in Bali.

Keywords: local wisdom, tour guide, tri kaya parisudha

Abstrak

Penelitian ini bertujuan untuk mengidentifikasi penerapan ajaran kearifan lokal Tri Kaya Parisudha dalam memandu wisata di Bali. Untuk itu, penelitian ini dilakukan dengan menggunakan pendekatan kualitatif dengan pengumpulan data melalui wawancara mendalam kepada lima senior pemandu wisata, tokoh atau akademisi budaya Bali, Agama dan Filsafat Hindu, dan rohaniawan agama Hindu di Bali. Data yang diperoleh melalui wawancara dianalisis secara deskriptif. Hasil penelitian menunjukkan bahwa kearifan lokal Tri Kaya Parisudha harus menjadi acuan bagi pemandu wisata dalam menangani kliennya. Ini bisa digunakan sebagai filosofi, etika, serta dasar untuk layanan kepada klien atau tamu. Namun masih ada tidak sedikit pemandu wisata yang tidak menerapkan ajaran Tri Kaya Parisudha dalam menangani kliennya. Studi lebih lanjut tentang topik ini akan memperkaya topik ini dan penelitian tentang bagaimana menerapkannya dalam situasi kehidupan nyata akan berguna untuk meningkatkan kualitas pelayanan pemandu wisata di Bali.

Kata kunci: kearifan lokal, pemandu wisata, tri kaya parisudha

1. INTRODUCTION

The role of tourism in Balinese economy has long been acknowledged, and it is said that tourism has become the backbone of the Balinese economy and society, and that tourism is a development locomotive that can attract all sectors to move forward. Other observation about tourism in Bali are: tourism is a daily activity for the Balinese people, tourism is a theme for discussion about Bali, and tourism has become part of the integration of Balinese culture. Thereby the important role of tourism in the economic development of the community in the world led to special position of tourism in a country. Therefore, tourism is often called "passport to development; new kind of sugar; tool for regional development; invisible export; non-polluting industry" (Pitana & Gayatri, 2005).

Bali has been known as an international tourist destination for a few decades and the number of international tourists that visit Bali experienced continuous increase from time to time to reach more than five million in 2018. It has been argued that the images of Bali's unique Hindu belief (which was constructed externally), and also the identity of the Balinese people, have had an enormous influence on the Balinese self-image (Putra, Verheijen, Ardika, & Yanthy, 2020). Since Balinese culture is believed as an important magnet to attract tourists to visit, Balinese government promote cultural tourism for the development of tourism in Bali. It was regulated in Bali Provincial Regulation Number 2, 2012, concerning Bali Cultural Tourism. Article 1 number 14 of the regulation emphasizes that Bali Cultural Tourism is Bali tourism based on Balinese Culture imbued with the teachings of Hindu Religion and the philosophy of *Tri Hita Karana*. This regulation indicates the intention of Bali Government to manage tourism in accordance to the Balinese culture. In other words, since tourism can be a threat to degrade the Balinese culture, there is a need to regulate that

tourism development should not be out of the tract of Balinese culture of which the Hindu teaching is the source.

In relation to this, a number of scholars have studied the relationship between tourism and Balinese cultural identity in great detail (Putra, Verheijen, Ardika, & Yanthy, 2020). Picard and Vickers, for instance, studied the use of cultural tourism concept. Cultural tourism is a form of tourism that deteriorates the antagonism between Balinese 'authentic culture' on the one hand and the disturbing force of the international tourist business on the other. According to Picard and Vickers, Balinese culture has stayed strong and dynamic over the years primarily because of tourism (Putra, Verheijen, Ardika, & Yanthy, 2020).

An important actor who communicates Balinese culture identity to tourists is tour guide. Tour guides are referred to as the "important interface" between tourists and the places they visit (Ap & Wong 2001; Modlin, Alderman and Gentry). Tour guiding represents a strategic aspect in the image of a target region," (Dahles 2002). While travelers can undoubtedly generate their own individual views of places, guides have a significant impact on how visitors interpret and experience a location (Banyai, 2010). Tour guides serve as someone who keep the gate of a destination, offering not just delightful experiences and informative information, but also a physical and cultural familiarity with the places they take visitors. Tourists can receive recommendations from them about what to see, what should be controlled, and what the destination does not want them to see (Nelson, 2003: 114).

However, in the academic world of tourism, research on tour guide has been given very little attention. The work of Cohen (1985) proposes that the mentoring role of the contemporary tour guide is made up of four components. Some studies (Wong and Ap, 1999; Noam, 1999; Jack and Phipps, 2005) have

concluded that tour guides have an important role in intermediating the interactions between tourists and host cultures, and certainly in promoting the tourists' experiences. A literature review advises that the success of a tour guide's cultural mediation is largely determined by the dimensions of cognitive, affective and behavioral factors (Huang & Wang, 2007)

The Dimensions of cognitive, affective and behavior are closely related to Balinese local wisdom called Tri Kaya Parisudha. These local teachings are moral teachings which are derived from the Hindu teaching. Tri means three, Kaya Parisudha means to be purified. Thus, Tri Kaya Parisudha means three things that must be purified, namely: thoughts, words and deeds. As one of the local wisdoms, Tri Kaya Parisudha began to obtain attention from scholars in recent years as one of the topics of study. However, most studies on Tri Kaya Parisudha concerned about the application of this teachings in the world of education either in character education or as one of the approaches in teaching. Adnyana and Citrawathi (2017), for example, discussed the model of character education based on Tri Kaya Parisudha in elementary schools. Dewi, Sedanayasa, Sulastri (2014) discuss the effect of the numbered head together based on Tri Kaya Parisudha learning model on science learning outcomes. Artini, Parmiti, Sudana (2016) investigated the effect of think-talk-write cooperative learning models based on local wisdom of Tri Kaya Parisudha. Still about education, Artawan and Ardiawan (2018) examined the learning of quantum teaching based on Tri Kaya Parisudha.

A study on Tri Kaya Parisudha in relation to tourism was conducted by Rosalina (2017) that discussed the implementation of Tri Kaya Parisudha teachings in sustainable tourism in Munduk. This study investigated the revitalization of Tri Kaya Parisudha which could lead to sustainable tourism development in village of Munduk,

Buleleng in the north of Bali. The concept of Tri Kaya Parisudha which consists of the purity of 'mind' (*Manacika*), 'utterance' (*Wakcika*) and 'attitude' (*Kayika*), is believed to generate the intellectual, emotional, spiritual and creative energies.

Rosalina (2017) concluded that Tri Kaya Parisudha philosophy or teaching would be appropriate when used in term of guest-host cross-cultural encounter. In tourism development, it is vitally important to promote good image of local people by having better knowledge of both local and foreign culture, using better and appropriate language to communicate and by constructing proper action towards the guests. These three basic concepts become a basis to assist to revitalize tourism development in the village of Munduk. In turn the mutual understanding between hosts and guests could attribute to increase the level of guests' satisfaction. Munduk has been able to maintain the tourists' satisfaction successfully since most of the visitors or tourists feel comfortable, relaxed and satisfied during their stay there. The main reason for this is not only due to the nature and culture, but also the hospitality that the local people show to all visitors.

One of the professions in tourism that show a very close relation between host and guest is a tour guide. As always been mentioned, a tour guide is believed to be an ambassador in tourism for their important role as an intermediary between the tourists with their culture and the locals. Therefore, it is interesting to investigate the role of Tri Kaya Parisudha teachings in the profession of a tour guide in Bali. More specifically the present study seeks to understand the implementation of Tri Kaya Parisudha local wisdom into the practice of Tour Guide in performing their job and the taxonomy of Tri Kaya Parisudha, as implemented by tour guide in providing service to their clients.

2. RESEARCH METHOD

This study applies a qualitative research approach with an emphasis on extracting, explaining, and describing knowledge descriptively, holistically, and interpretatively about the data relating to the purpose of this study. The research was carried out in Denpasar City, Badung Regency, Gianyar Regency, and Tabanan Regency. This location was chosen because the informants for this study live in these areas. The informants in this study comprise of tour guides who understand and have long experiences as professional tour guides, Tour company directors who are interested and know well about guiding and Tri Kaya Parisudha, government officials or former government officials who understand very well about Tri Kaya Parisudha and tour guide, scholars in Balinese culture/Hinduism, present and former head of guide associations in Bali, Hindu Priests, Lecturer or instructor in Tour Guiding. They are supposed to be able to construct meaning of the importance and the implementation of Tri Kaya Parisudha in the occupation of tour guide. In order to determine the informants in this study, snowball technique is used.

The types of data used in this study are qualitative data in the form of information derived from the informants and also printed and electronic materials such as books, manuscripts, articles. According to Moleong (2011: 4), the primary instrument of this research is the researcher himself. However, given the limitations of the researchers' abilities themselves, additional instruments will also be used, including interview guidelines, voice recording devices, cameras, and stationery. The interview guide referred to in this case refers to Koentjaraningrat (1980: 144), who stated that notes containing a list of points for questions are called interview guidelines or interview guides.

3. RESULT AND DISCUSSION

3.1 Role and Duties of Tour Guide

A tourist guide primarily assists tourists in carrying out their tour activities by accompanying them, giving them information, and offering assistance and advice. These activities include going to tourist destinations and sites, shopping, dining out, and other tourist-related pursuits for which he receives incentives. In relation to that, Cohen (1985) creates a typology of tour guides that includes mentors and path-finders in order to classify the role of guides in the tourism industry. The mentor guide plays a somewhat more active part in the "mediation" and "cultural brokerage" of the tourism experience, while the pathfinder guide offers special access to an otherwise non-public territory (Cohen, 1985).

As a result of this typological rethinking, research is now being done on other functions that tour guides do. In religious pilgrimages, Cohen et al. (2002) investigate the role of the tour guide as a Madrich, or moral and ethical leader. According to Reed (2002), telling stories is a crucial ability for tour guides since it allows them to convey the personality of a location and its subject through stories. Regarding guides as globalization agents, Salazar (2005: 642) emphasizes on "the way they (re)present and actively (re)construct local culture for a diversified global audience.

In order for a tour guide to carry out his/her tasks in their profession, they interact closely with their clients. Therefore, the three points mentioned in Tri Kaya Parisudha local wisdom of thought, speech and action are part of their service to the clients.

Since most tourists only stay for a short period of time at a location, they rarely have any local knowledge, and they typically observe their transient surroundings from a leisurely perspective of tourist activities, therefore a kind of "translation" is frequently required. The majority of them are unable to understand the cultural norms, values,

traditions, and daily life of places that draw outside tourists (Ooi 2002; Supriadi 2014).

Other roles that are often associated with tour guide are "culture broker and mediator," "leader and organizer," "escort and caretaker," and "ambassador, PR, and destination "protector", the position of tour guide is described as "information giver and educator". Not infrequently, guides use their access to information to demonstrate their "expertise" (Supriadi 2014).

In carrying out these roles and duties a tour guide is required to start with a good thought which is the first point of *tri kaya parisudha*. A senior guide as one of the key informants in this research affirmed that a guide should have positive thinking, even when expecting benefit from the guest. A guide is supposed not to prejudice to a client under any conditions.

"... even when expecting a commission, we cannot think that a guest is poor or rich because often we think that a client doesn't have enough money for expensive souvenir because of how they look, sometimes such client can buy many things..."

The main duties of a professional guide are to provide service to the clients, therefore he should purify the thought, word and action. In addition, in all the roles and duties of a tour guide are very crucial not only for his career but also for his company, tourism industry as well as the country he represents.

3.2 Role of Tri Kaya Parisudha as Moral Reference for Tour Guide

In order to fulfill the expectations of the tour they have paid for travelers first interact with tour guides. In the midst of the market's bustle, a tourist is like a young boy. He needs direction because he doesn't know where to go to acquire what he wants. In spite of the tourists' ignorance, it is the responsibility of the

tour guide to accompany, direct, guide, and advise them. Obviously, considering that tour guides are more knowledgeable and experienced, travelers trust the them with their activities and suggestions. Therefore, it would be quite ironic if a tour guide took advantage of the visitors' ignorance to obtain benefit for their own interests, such as by raising the price of the items they buy, making them pay more, etc.

The moral reference of *Tri Kaya Parisudha* is a valuable reference which can be used by tour guides in their daily professional activities. In fact, professionally, their code of conduct, the company's rules are in line with the *Tri Kaya Parisudha* teachings. However, there are always inconsistency between what are expected and what are performed by tour guide. There are some who try to get more benefit and finally some of their actions are in contrary to the rules.

A tour guide serves as the country's ambassador or, at the very least, the location where he performs his duties. Tourists view the behavior and opinions offered by tour guides as an accurate representation of the locals' character, and they also believe that the information they are given will stick with them long after they have left the destination. As a result, a tour guide must be able to give accurate and useful knowledge about a nation, city, or town, tourist site, culture, etc., as well as to behave accordingly.

3.3 Taxonomy of Trikaya in Guiding

Subagia and Wiratma (2012) developed taxonomy of instruction and assessment for learning achievement based on the teaching of *Tri Kaya Parisudha* referred to as Taxonomy *Trikaya*. This taxonomy can be applied to the tour guiding in Bali. The Taxonomy *Trikaya* consists of three domains, namely: thinking, speech, and action.

Table 1. Taxonomy of Trikaya
[Source: Subagia and Wiratma (2012)]

Domains	Aspects
Thinking	Factual thinking Positive thinking Rational/logical thinking Critical thinking Innovative and creative thinking
Speech	Speak politely Factual talking Speak rationally and logically Systematic speaking Speaking communicatively
Action	Be polite Be obedient Be honest Be sure Be innovative and creative

The domain of thinking consisted of: 1) factual thinking, 2) positive thinking, 3) rational logic of thinking, 4) critical thinking, and 5) creative innovative thinking. Tour guides need to develop their ability to think factually. What they have in mind should be based on fact so that avoid them from providing biased information. In addition to that they need to develop positive thinking, not to prejudice to their clients. Guides are also required to think rationally and logically since they face people from different cultural background. Finally they need to be critical and innovative starting from their thought.

Domain of speech consisted of: 1) polite speech, 2) factual speech, 3) rational logic of speech, 4) systematic speech, and 5) communicative speech. Speech is the most important aspect of tour guide job. Therefore, they need to be aware and careful about their speech. Besides being polite in their speaking to their clients, they need to be factual, and also logical to avoid them from being perceived negatively by the clients.

The last is domain of action which consists of: 1) polite action/behavior, 2) obey rules, 3) be honest, 4) confidence, and 5) creative innovative action. Tour guide should have good integrity between

what they communicate and what they do. When their actions show the reflection of what they say, the clients will trust them and have positive image of the guides themselves, the company they represent and also the country.

4. CONCLUSION

It can be concluded that Tri Kaya Parisudha is a moral teaching that need to be implement by the guides in Bali. It can be very helpful for the guides as they can be used a guidance by the guides themselves and also by the company. Using Subagia and Wiratma (2012) taxonomy of instruction and assessment for learning achievement based on Tri kaya Parisudha teaching, the implementation of Tri Kaya Parisudha in tour guiding can be traced. However, some indicator mentioned in the theory does not really applicable to be used in assessing the implementation of Tri Kaya Parisudha in tour guiding.

The findings of this study have some implications that the tour guiding practice in Bali can use the local wisdom of Tri Kaya Parisudha as the basis of their daily activities to handle the clients. More studies should be done to come up with taxonomy of Tri Kaya Parisudha for Tour Guiding.

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