

AIKIDO IN BALI: JAPANESE CULTURAL DIPLOMACY AND ITS RELATIONSHIP WITH TOURISM BUSINESS

¹Wayan Nurita, ²Kumiko Shishido, ³I Gede Mudana

^{1,2}Japanese Department, Sekolah Tinggi Ilmu Bahasa Asing (STIBA) Saraswati, Indonesia

³Tourism Department, Politeknik Negeri Bali, Indonesia
email: ¹nuritabali@yahoo.com, ²kumikoshishido@gmail.com,
³gedemudana@pnb.ac.id

ABSTRACT

There is a significant growing number of Balinese people who learn many kinds of martial arts from other countries. One of the martial arts is Aikido, originated from Japan, which has been accepted and well developed in Bali, Indonesia. This current study aimed to find out and understand the diplomacy of Japanese culture through the practice of Aikido and its relationship with tourism business in Bali. This qualitative research took place in Aikido's *dojo* (training centre) in Bali. The data were collected through observation, in-depth interview, documentation, and literature study. The technique applied to analyse the data was the qualitative technique. The findings of this study show that many Japanese *aikidokas* and their families visit Bali regularly, not only to perform Aikido activities, but also to enjoy the scenery and Balinese culture. The long period of Aikido practice which can be time consuming surely makes Bali an ideal place to spend memorable time for the Japanese *aikidoka*, their families, and the all the group members. From the political point of view, this phenomenon can be an alternative of diplomacy of Japanese culture, specifically in Bali. This study found that beside the acceptance and the development of Aikido in Bali as parts of globalization and Japanese culture diplomacy, Bali tourism sector was strengthened at the same time.

Keywords: Aikido, martial arts, Japanese cultural diplomacy, tourism, tourist destination.

INTRODUCTION

Relationship between Indonesia and Japan has been very well and developed to be strategic partnership for the interests of both sides. This relationship includes economy and other cooperations. This close relationship can be illustrated as the relation 'from heart to heart'. There are many evidences of Indonesia-Japan close relationship. One of them was the commemoration of 'the 60th Diplomatic Relationship between Indonesia and Japan which was held on January 26th, 2018 at the Bentara Budaya Bali, Ketewel, Gianyar, Bali. The Japanese General Consulate in Denpasar Hirohisa Chiba stated that the diplomatic relationship between Indonesia and Japan has been established since January 20th, 1958 when both countries signed the peace agreement. Another fact, dated in 2015, showed that there were 745.000 Indonesian

students who learned Japanese language. This number was the second highest rank in the world. In addition, in the year of 2018, the number of Japanese tourist visit to Indonesia is targeted to be 1 million people (*Tribun Bali*, 27 January 2018, p. 8).

Such a relationship also occurs in Bali, a very popular tourist destination. In accordance with the wide spread of globalization in one side and the growing of global tourism business on the other side, a Japanese-originated martial arts called Aikido has been accepted and developed in the Island of Gods. The intencity of Aikido which come to and grow in Bali cannot be separated from the issue of globalization, especially through tourism business, as well as the power and authority of Japan as a nation in the world constellation, in the field of politics, economy, and culture.

Aikido was established in Bali in 1995 and has been spreaded to many regencies including Badung, Gianyar, and Denpasar, with 348 members. Meanwhile, in the modest point of view, for the sake of preserving or promoting identity, Indonesian people, including Balinese people, should maintain their own traditional martial arts since they can be used to as the tools or instrument to improve local and national identity. This kind of thought is in accordance with the opinion of Koentjaraningrat (1985: 115).

Every activity in the development of Aikido in Bali including the mass media are under the supervision of the mother organization of Japanese Aikido, called *Nihon Aikikai*. For the sake of developing technique quality of Balinese *aikidokas*, the central dojo in Japan, *Honbu Dojo*, sends some selected masters of Aikido to Bali twice a year. At the same time, the trainers and their groups, also their families surely require accommodation, foods, and transportation, as ordinary needs for tourists while in Bali. This phenomenon is very interesting to analyse, since the development of Aikido in Bali, as the realization of Japanese culture, has been contributing positively to the development of tourism in Bali.

Aikido as one of the Japanese cultures has spreaded and practiced by *aikidokas* in several *dojos* in Bali. The process of developing aikido requires dojo as the training centres in order to improve the technique quality of the *aikidokas*. The establishment of dojos by the *aikidokas*, according to the standard of Bari Aikikai, show the success of Aikido development in Bali. This success actually belongs to the Japanese, in this case is the central dojo (Honbu dojo) in Tokyo, who has been successful in developing Bali Aikikai.

Beside the development of several *dojos* in Bali as the training centres, in order to develop the technique quality as well as the values of Japanese cultures, the Honbu Dojo in Tokyo is regularly conducting training in Bali at least twice a year, which is facilitated by Bari Aikikai. Through the training process, the *aikidoka* Bali presents the idea of Japan as the origin of Aikido. Besides the technique of Aikido and the cultural values within, Balinese *aikidokas* also have other impressions about Japan, which are gained through experiences visiting Japan or through mass media and testimonies from Japanese *aikidokas* who visit Bali.

Based on these facts, this study aims to discover the aspects behind the development of Aikido, as a form of Japanese cultural diplomacy, which positively contributed to the tourism business, specifically in Bali.

RESEARCH METHODS

This research took place in four Aikido *dojos* in Bali, namely (1) Dojo Samurai on Tukad Gangga Street, Renon, Denpasar, (2) Dojo Dirgahayu in Sumerta Village, Denpasar, (3) Dojo Aura on Sunset Road Street, Kuta, Badung, and (4) Dojo Kami in Jimbaran Village, South Kuta, Badung.

This research applied the qualitative method focusing on the meaning of culture with critical ethnography approach, likewise a cultural study which discusses about modernity called tourism business. Therefore, the researchers (1) investigated the life of Balinese *aikidoka* both as individually and as a group; (2) observed the process of Aikido development in Bali, from the aspects of organization establishment, dojo management, the progress of the *aikidokas*, image, authority, and positive contribution to the existence of Bali tourism.

This research mainly used qualitative data. The technique of data collection included observation, in-depth interview, documentation, and library research. The technique of data analysis used the qualitative technique. The result of the data analysis was presented informally in narrative description.

DISCUSSION

Balinese *aikidokas* get a series of training, guided by trainers from Japan, with a belief that everything they do is based on the truth and their faith. They follow the training sessions including the Aikido's techniques, rules, and attitudes like those in Japan. From the critical analysis point of view, this fact is relevant to what is said by

Foucault (in Lubis, 2014: 22) that the rules created by the authority is the “game of truth”. This game of truth decides how the subject can become the object of knowledge (*connaissance*), how the game of truth leads the subjects (the Balinese *aikidokas*) in doing observation, analysis, and self-interpretation as the area of knowledge.

The culture of paternalism is closely related to the existence of Aikido in Bali. From the viewpoint of globalization theory, this situation may lead to the cultural globalization in the form of cultural unification and homogenization. The homogenization can be seen from the standard homogenization by the *Honbu Dojo* in Tokyo so that the Aikido practiced by the Balinese *aikidokas* is the same as those all over the world. Cultural unification and homogenization in the global scale are presented through mass media, especially television. As explained previously, "media imperialism" is changing the world into "global village", because the scope of cultural and product is the same. Seeing this fact, Sztompka (2011: 105) introduced his theory called *ecumene culture*. According to him, *ecumene* is the area of interaction, interpretation, and gradual culture change. Traditional culture occurs in the borders of community, limited to certain time and space, modeled, and recreated within direct interactions, face-to-face with modern culture, traverses time and space, through communication technology and transportation, without being limited to time and space. The flow of culture in *ecumene* is not vice versa, but a one-way direction. The culture message comes from the centre (developed country) while the others are only as the recipients. According to Hanners, one-side culture flow is not a singular system, but include the overall culture dimension and geographic areas.

Aikido as a Japanese culture which has been spreaded and practiced by Balinese *aikidokas* in several *dojos* in Bali, is mainly aimed at gaining profit or income, for Japanese government and for the dojo management in Bali. There is a price to pay for attending aikido training, starting from regular training fee, seminar, out camp training, membership of *Bari Aikikai*, and the cost for exam. These costs are borne individually based on the needs. From the perspective of globalization theory, it is said that the globalization relates to the economy concept, or what is stated by Ritzer and Smart (2012: 927-928) as economic for globalization. Economy globalization (capitalistics) comes together with the tendency to homogenize, in the strongest form of the world Americanization, an viewpoint which can be found in both right-line and left-line of ideology. In this relationship, the world of advertisement has a very active role.

The more people involved directly in the advertisement and global market, the more it emphasizes that production and promotion of goods and service in the global scale need attentive and gradual concern to the culture difference. Only a few who admit that the goods and service marketed globally, or nearly globally, in fact are less sold in the standardized form. The goods and service to be consumed in this context is Aikido. What is meant by consumption here is the sign consumption as the result of the increasing life style in Indonesia, specifically in Bali. This fact corresponds to what is said by Piliang (2006: 128), a social change that comes together with economic development in Indonesia recently is the development of life style, as the function of social differentiation which occurred from the relation of consumption. Within this change, consumption is no longer related to the useful value in order to fulfil the utility or certain basic needs. However, related to the symbolic aspects to mark classes, status, or certain social symbols. Consumption expresses one's social positions and cultural identity in a society. The one that is consumed is no longer an object, but also social meanings hidden. This tendency is called as the consumerism culture by European scholars, even though the same terminology is used in America with different meaning.

Connected to the issue of Aikido as a Japanese martial arts which is consumed by Balinese *aikidoka* Bali, Ritzer (2008: 138) states that, consuming an object is the same as consuming the sign, in which the person is in the process of defining himself. Therefore, the category of object is regarded as the production of personal category. "through objek, every one and group find their places in a system, everybody tries to push this system based on their personal line. Through the object of stratified society...so that everyone stays in a certain place forever (Baudrillard, 1972/1981: 38). It means that what they consume is different from what the other types of society consume based on the object of consumption. What is consumed does not depend on the number, but on the sign. "Consumption... is a system of sign manipulating... to be an object of consumption, the object has to be a sign". Consuming certain object signifies that (even unconsciously) a person is the same as the other person who consume the same object, and different from the others who consume different object. This is what we call code, that control what is consumed and what is not.

The coming and the development of Japanese Aikido in Bali is also as the result of multiculturalism, in the form of acceptance of Balinese people who welcome

other culture which is different to their own culture. This attitude is the realization of multiculturalism (Ata, *et al*, 2009: 17), the openness to difference. By having this attitude, Balinese *aikidokas* believe that unorganized difference which is not properly managed can lead to conflicts, but if it is properly managed then the difference will enrich and can be very productive. One requirement for an effective multiculturalism is the willingness to accept the basic truth that human is imperfect, and is always being. To be human being, they need others.

The ideology of multiculturalism, from the theory of globalization, the diversity which occur in the training process of Aikido in Bali is a form of culture homogenization and cultural colonization. Barker (2014: 181) states that a number of commentators argue that the process of making culture relative can marginalize the dimension of authority, especially in the context of racial social stratification, and organized as what is frequently seen nowadays. The critics of multiculturalism from the culture study viewpoint focus on the importance of authority and challenge ideology practices and structural which shape a part racialism recently. Some people state that the philosophy and the strategy campaigned by multiculturalist based themselves on the version of essential ethnic identity. They tend to homogenize the cultural experience than to admit the diversity and hibridity which are already exist within the identity of contemporer cultural.

Cultural homogenization is a another word of cultural imperialism in the systematic unification of global cultures under the influence of a strong foreign invasion of cultures (in terms of Japanese research). In media studies, there is a long tradition that can explain the phenomenon of media imperialism. Media critics have shown an analysis of the cultural consequences of the country's long standing control of the global media system, which makes it a cultural formulation in Bali. In this context, cultural globalization is perceived as a threat to the existence and sustainability of local cultures such as national martial arts. This is due to the view of the strong influence of media control over cultural power, and of course in creating cultural hegemony (Piliang, 2011: 220).

Multiculturalism which happen during the process of Aikido training in Bali as the impact of globalization produces cultural groups interstate. This can be seen from the statements of Bird dan Stevens (Samovar, Porter, and McDaniel, 2010: 13-14) that there are seven signs of globalization that result in cultural groups between countries. Homogenous groups appear at least in the ever-growing business community. This

group does not share geographic location, socio-economic class, religion, native language or the same country culture. However, they share a number of common values, attitudes, norms, languages, and behaviours. With one foot in the original culture and the other in the global arena, they become members of an emerging and recognizable global culture. In some cases, they participate more actively than the original inhabitants. They are part of what is known as the emergent global culture.

The development of Aikido in Bali cannot be separated from the role of the Japanese people as the owner of the culture. The role of the early Japanese was to spread Aikido in Bali, furthermore, as a reference of Balinese *aikidokas* to increase the quality and the quantity of Aikido. In this role, one of the forms is the arrival of Japanese teachers so that the person's deliberations can be more clearly seen by looking at the Appadurai's idea as quoted by Steger (2006: 58), that there are five conceptual or landscape dimensions formed and at the same time characterize the flow of global culture. Associated with Aikido in Bali, in order to bring teachers from Japan to improve the quality of technique, and understanding of Japanese culture (ideology), there are at least two things most clearly visible, namely ethnoscapas (migration from one country to another, such as tourists, immigrants, and labor (aikido teachers), and ideoscapes associated with ideologies and values.

In relationship with tourism business, Bali's Aikido is certainly a movement in the form of finanscapas because the arrival of Aikido people from Japan can be considered the same as the arrival of tourists as they need accommodation, meals, facilities, souvenirs, and so on. In relation to tourism business, finanscapas cannot be separated from technoscapes (technology) and mediascapas (media usage), especially that Japan is a very sophisticated nation with the technoscapes and mediascapas. The arrival of Aikido people from Japan is of course an economic-political-social phenomenon that involves the tourism industries, the government, and the local community (the Balinese). According to Mudana, Sutama, and Widhari, 2017, 2017a, 2017b (<<https://ojs.unud.ac.id/index.php/ecs/article/view/33150>>, <<https://ojs.unud.ac.id/index.php/kajianbali/article/view/35152>>, <<http://ojs.pnb.ac.id/index.php/SOSHUM/article/view/717>>), tourism cannot be separated from the roles played by those three pillars.

Ethnoscapas in relation to the movement of people (Japanese *aikidokas*) to Bali for the sake of the technique quality and the planting of Japanese cultural values, either directly or indirectly, affect the existence of Bali tourism. The Japanese *aikidoka*

and their groups or families repeatedly require accommodation, consumption, and transportation while in Bali. Besides practicing in several *dojos*, they also visit many tourist destinations in Bali, so this is a new face for tourism world in Bali which can later be developed with icons of sport tourism.

Tourism itself cannot be separated from the globalization. Globalization with its characteristics has made the world seems to be borderless, there is no more boundaries which separate countries from one to another (Ardika, 2007: 13). In another word, the boundaries of national cultures, national economy, and national regions are getting unclear (Hirst dan Thompson, 1991: 1). In line with the process, it seems that the change of every aspects in the society and its culture as the impact of globalization is hard to avoid. Thus, the reality of life nowadays is pretty much different from the reality back then.

Besides the quality of techniques taught by Japanese teachers, the value contained in Aikido is also taught. Aikido's philosophy is harmony and harmony. The Japanese stated through their General Consulate in Denpasar, that aikido focuses on the discourse of harmony and the value of peace, so that the discourse can find similarity with the ideology (and cultural values) that already exist in Bali. Thus the participants or potential trainees from Bali are willing to accept the aikido. By participating in aikido training as one of Japanese culture, the participants from Bali will also be considered to share the values of harmony and also share for the world peace.

Another role of Japanese in the development of Aikido in Bali has been done before *Bari Aikikai* was formed. It started Mr. Shinjiro Susami (Japanese *aikidoka*) visited the Dojo Samurai several times in 1996. At that time the activity of Aikido in Bali was connected to the world aikido organization, *Honbu Dojo* in Tokyo. Later on, *Honbu Dojo* in Tokyo became the supervision of the existence of Aikido in Bali.

The supervision of Aikido in Bali conducted by *Honbu Dojo* in Tokyo includes: technical standards (including Japanese terms) in accordance with *Nihon Aikikai*, arrangement of dress code, practice equipment, attitude and behavior of, *aikidoka* in training, in attending seminars in Japan, black belt (*Dan*) level test dues, and internasional diploma expenditure from *Honbu Dojo*.

The role of the Japanese in maintaining the quality of Aikido techniques in Bali is done through the procurement of seminars by bridging the coaches sent from *Honbu Dojo* in Tokyo to come to Bali regularly, at least twice, every year. This fact indicates

the existence of Japanese control as supervisor who plays a role in the uniformity of technical quality in the development of Aikido in Bali.

The role of Japan is also evident in the rate increase procedure. This is evident in the provisions of exam materials set forth *Honbu Dojo* in Tokyo and the provisions of the tested techniques apply in Bali and elsewhere throughout the world. After the examination is conducted with testers from Japan (required for the *Dan* exam) and the existing technical standard, if the *aikidoka* is passed, then the level increase is also issued from Japan for the black belt (*Yudansha*) certificate holder.

Another set by *Honbu Dojo* in Tokyo is the standard dress when practicing. The clothing standard assigned by *Honbu Dojo* to the *aikidoka* incorporated in *Bari Aikikai* consists of two provisions, namely (1) for *aikidoka* who have not reached the level of black belt (*mudansha*) determined by white pantsuit, white shirt and white belt, before reaching the level of *Kyuu 2*. After reaching the level of *Kyuu 2* and *Kyuu 1*, they have the right to wear a brown belt for men. Specifically for female *aikidoka*, after reaching level *Kyuu 2* and *Kyuu 1*, they have the right to wear a brown belt and a skirt, like *samurai (hakama)*; (2) for the level above black belt *Dan I*, both male and female *aikidoka* wear black belt and *hakama*. The outfit of *aikidoka* who are the member of *Bari Aikikai* consists of belt, upper garments, trousers, and *hakama*.



Figure 1
Balinese *aikidokas* before black belt (*mudansha*) with Japanese people and two other foreigners (Source: Wayan Nurita, 2015).



Figure 2
Balinese *aikidoka* with Japanese *sensei* wearing *aikidogi* and *hakama* (Source: Wayan Nurita, 2015).



Figure 3
Balinese *aikidokas* with Japanese *sensei* wearing *aikidogi* both *mudansha* and *yudansha* (Source: Wayan Nurita, 2014).

In addition to *aikidogi* in Aikido practiced in Bali, there are also training tools (*dogu*), such as: stick (*jo*), wooden sword (*bokuto/bokken*), and short knife (*tanto*) all of which are determined from Japan. These tools are used when performing techniques with weapons. In training techniques using weapons, either both *aikidoka* use them or one of the attackers using weapons and who do not hold a weapon when attacked with a weapon then he cripples the attack and seizes his weapon.

The role of Japanese are not only emphasizes physical exercise alone, but the attitude of Balinese *aikidoka* also reflects that *aikidoka* have good morals and personality, which is the goal of practicing Aikido as standardized by *Honbu Dojo* in Tokyo. This is seen from the viewpoint of critical study that it there is a link between Japan-Bali in power relations. The Japanese as the owner of the culture supervises all activities of Aikido in Bali. With regard to power relations, there is hegemony. Gramsci (Edkins and Williams, 2010: 234) defines "hegemony" as a special kind of social power relationship whose dominant groups secure their position of privileges

in a way largely (if not exclusively) through consensus means. That is, the dominant group (Japan) imposed the consent of the dominated group (Bali) by articulating a vision of politics and ideology (as well as cultural values), which claimed to be able to speak for all and with beliefs held in popular political culture. Under these circumstances, coercive forces may recede to the location of the background of political life, always present as potential but not directly visible in everyday political life.

The hegemony of Japan as a supervisor of Aikido development in Bali is inseparable from Japan's ideology (and cultural values) to instill awareness that what it does is acceptable without resistance. This is consistent with Althusser's statement (Takwin, 2003: 85), that ideology is not only in superstructural relationships with substructures or state relations with the people or labor relations with employers. Ideology is found in other relationships, even in the daily interpersonal relationship. Ideology is in every person, only unconscious. Ideology is no longer seen as false consciousness, but further and deeper are the forms of unconscious, embedded in the individual. Ideology is a profoundly unconscious. Since ideology is a form of unconsciousness, its practice in human is not realized. Ideology enters through various sources related to the structure of society, such as family, religion, education, mass media, and others.

Japan's power relations through aikido as one of the forms of science possessed by Japanese is one of the most powerful tools for Balinese *aikidoka* discipline as a form of voluntary accepted hegemony. This is stated by Foucault (Lubis, 2014: 74) in *The Archeology of Knowledge* (1969/1972) that knowledge (*savoir*), can serve as a powerful tool for discipline and training to conquer and obey people as the experts say. There are two terms that need to be explained, namely: "*savoir*" and "*connaissance*". *Savoir* deals with formal knowledge and philosophical ideas and formal institutions that oversee scientific activities. *Connaissance* are formal knowledge bodies, such as books, scientific journals, philosophical theories, and religious norms. *Connaissance* is any kind of specialized knowledge such as nuclear physics, evolutionary biology, or Freudian psychoanalysis, while the *savoir* is the discursive conditions necessary for *connaissance* development.

The relationship between Japan-Bali through aikido training has resulted in the expansion of social relations, ie. Mutual relations between individuals (*aikidoka*) with the others. This social relation occurs because each member of *Bari Aikikai* performs a social relationship that exists between individuals and between groups of

dojo, or between Bali *aikidoka* with Japan *aikidoka* which lasted for a long time. Aikidoka as human being is defined to be a personal being and at the same time a social being. Social relationships among individuals, between groups or individuals, affecting each other and are based on awareness to help (<http://www.scribd.com/doc/34826071/46/B-Jenis-Hubungan-Sosial>, accessed 3 November 2016).

The expansion of social relations by Balinese *aikidoka* can expand its business relationship through the cultural values that exist in Aikido. This is a good thing and worth following by the surrounding community. The situation is in accordance with Max Weber's idea (Takwin, 2009: 130) that the relationship of established and defended dominance must have legitimacy, in the sense of having the impression that the relationship of domination is socially viewed as something good and worthy of support. Assessment of the relationship of domination can be based on legal, political, moral, religious, cultural, or all aspects of it.

The expansion of social relations that occurred among *aikidoka* of *Bari Aikikai* members is a form of social net which in Bourdeau's thought of calling it "*Social Capital*". Bourdeau (Edkins and Williams, 2010: 144) states that capital is a form of power in certain fields whose purpose is to accumulate capital and use it to gain more capital and dominant position in the field.

The expansion of business relations as a result of the *aikidoka* social relations of Bali is possible only if the *aikidoka* concerned has a certain capital in a certain field (*Bari Aikikai*). capital in this case includes technical capabilities possessed *aikidoka* based on its level, business owned outside aikido activities so that it can be used as a business event with other *aikidoka* and or business partners.

Balinese *aikidoka* who practice in several *dojo* in Bali, through the process of technical training and attitudes and behaviors, establishing their identity in person and group. Through the process, then in the Balinese society emerged a new man who has a different label with the Balinese people in general. This is evidenced by the Bali *aikidoka* who has reached certain level as a coach at the *dojo* in Bali has the attitude and ways of coaching with Japanese coaches in Japan. This fact indicates that Balinese *aikidoka* to some extent become one of the trainers at *dojo* in Bali through long mimicry, both aikido techniques and the values in aikido taught by teachers from Japan, so the opinion is considered that between Japanese trainers which is in Japan with a Balinese coach is no difference.

The other *aikidoka* also argues that in aikido, especially those trained by Balinese have been flowing the attitude of the Japanese who are transmitted through Bali *aikidoka* trainers. These attitudes are: kinship, peace, obey the rules, and shame. Shame means how an aikidka will feel ashamed in life, in dojo, or in society if in his behaviors and actions are contrary to the values in aikido. For example, show the greatness of self defense in the general public outside the knowledge of the *Bari Aikikai* in the framework of promotion or shame if it violates the rules and norms in society. In acting both in dojo and in society, an *aikidoka* brings identity, both personal and group, as Balinese *aikidoka*.

The attitudes that formed in Balinese *aikidoka* through aikido training that has been disclosed by informants are in accordance with the disclosed Nippon Budokan (2009: 214) that Aikido exercise consists of repetition of basic techniques with the opposite of different body size and strength. Aikido practitioners suppress aggressive feelings. The goal is to cooperate with each other, and react naturally with the flow of energy and the technique of the opposite, not against it. These principles also appear in the personality of aikido practitioners. Learn hard, about basic technique is the media to respect and appreciate all things and become individuals with sincere and honest character. The point is not to improve others, but to improve yourself. This is *ai-ki*. Aikido is a self-fulfilling way that requires a sense of humility, leading to self-confidence. The disciples practice each other without the will to hurt others. To understand the principle of *sikido*, one must practice vigorously.

The values taught in the *dojo* in Bali have become a habit of Japanese nation in their daily life. Romi (Naim, 2012: 38) says that based on his observation of Japanese society, it appears that educated communities are born of simple traits and attitudes. The Japanese put shame on their face. The shame phenomenon that has been ingrained in the attitude and culture of Japanese society brings widespread implications in various areas of life. Romi observes that in Japan there are many other things formed from this shame, including issues of human rights, law enforcement, and morale of officials.

Some people outside Balinese *aikidoka* provide an assessment of Bali' *aikidoka* in behaving, acting and behaving in the dojo or in everyday life like the Japanese. This is as a result of aikido's training process in terms of techniques and values in it, both in Bali and in Japan. Aikido, as one of the modern budos, is depicted in the Balinese *aikidoka's* attitude which is in accordance with the budo experts

revealed by Nippon Budokan (2009: 51) that the expert of *budo* will appear calm and grateful and will not show weakness. The buddhist disciple learns to maintain peace of mind (*heijoshin*) by studying dangerous *budo* techniques. The term *heijoshin* is preserved through the study of the *budo* and is essential for buddhist practitioners. After years of practice, they will be able to face the trials and challenges in their lives.

The physical culture of Balinese *aikidoka* arose after they attended aikido training in several dojo in Bali. It includes acts in life inside and outside of the dojo, attributes used, community activities both within the Bari aikikai and *aikidoka* members in other countries. These signs characterize that the person is an *aikidoka* in the Bari aikikai neighborhood. With regard to the physical culture of *aikidoka* members of Bari Aikikai, some informants hold that in their daily activities, their attitude is calm, their ethics is guarded, not show off, polite, and cheerful (seen from facial expression while talking), and when they will end a conversation they show gestures bowed while thanking, just like a real Japanese.

The physical culture of Balinese *aikidoka* can also be seen from the use of attributes in the form of t-shirts, jackets, and bags with the sign of aikido. This appearance shows the practice of marking in accordance with the opinion of Barnard (2007: 54) that fashion and clothing are the practice of marking. In it omes the generation of meaning, which produces and reproduces cultural groups in line with its position in relative power. However, it is important to emphasize that fashion and clothing are not used simply to show or refer to social and cultural positions. Clothing is used to construct and mark social and cultural realities. The main problem is through fashion and clothing, individuals establish themselves as social and cultural beings, and encode (decode) their social and cultural environments.

Fashion and clothing, as a means of communication, is a cultural phenomenon in which culture is understood as a marking system, as a way for beliefs, values, ideas and experiences communicated through practices, artifacts, and institutions. Fashion and clothing are the ways human use to communicate, not just something like feelings and moods, but also values, expectations, beliefs of the social groups that their members follow. It is a means produced and reproduced by society. Therefore, fashion and clothing form the basis of social groups and the identity of individuals within the group rather than simply reflect on them.

From the descriptions of physical culture of Balinese *aikidoka*, it seems that the training of aikido includes the values of interaction with the Japanese *aikidoka* as

teachers. The Balinese *aikidoka* can display attitudes, expressions, and attributes to the community outside the Bari aikikai. This fact shows that Balinese *aikidoka* have a new identity without realizing it, even though they think it is good for them. Said (Piliang, 2011: 214-215) states the need for a new critical awareness, combined with a new understanding that identity, society, and culture always overlap with each other, through mutual influence, crosses, fellowship, recollections, exclusion, and conflict.

Said's statement about the identity displayed by Balinese *aikidoka* is corroborated by Kusumohamidjojo (2009: 128) that individual or group can have their respective identity formats that touch or interconnect with various other identities in one or several aspects of life. That way, everyone can no longer apply the absolute identity as Aristotle conceived 24 centuries ago, because the realization of that identity has been cross cultural.

The formation of new human beings as individuals and groups through the aikido training process is one of the implications of the training. Judging from the critical study, it appears that Balinese *aikidoka* as Indonesian people should have maintained their identity through their original culture. In fact, another identity (Japanese) was formed during the aikido training. This, according to Deleuze & Guattari (Adlin, 2006: 11), is a phenomenon celebrates the death of identity, by releasing the identity of its genus foundations, in order to establish a space for the pure distinction of identity, called nomadism space. Nomadism is the opposite of identity in its conventional sense, an attitude tendency that celebrates displacement, unfluity, and pure discontinuity. Nomad does not stop moving from one place to another, and never settle down (*sedentarity*) or has a provision (*fondation*).

There are some scholars who deny the death of identity, in order to revise the concept of identity. Toulmin (Adlin, 2006: 12) says rather than celebrating the death of identity, it is better to propose to return to the local identity (genus), in order to establish recognition and tolerance: that every pluralistic society and culture has a claim to truth based on its rationality. However, the respect for plurality does not mean to trap people into radical relativism, as proposed by poststructural supporters, such as : Derrida, Deleuze, and Lyotard.

Aikido training in Bali creates cultural crosses that shape a new lifestyle for individual Balinese *aikidoka* and groups. The cracks in urban culture allow them for the crossing of their lifestyle through the creation of various forms of hybridity and lifestyle hybridization, resulting in various hybrid lifestyles as the process of creating or

replicating mutant forms through cross-breeding, leading to a mixed identity that is no longer intact, there is still a portion of the identity of the two elements that are omitted. The hybrid lifestyle is a lifestyle built by a double code, i.e. cross-breeding two different lifestyle codes or contradictory, in such a way, that it produces various forms of self-contradiction, Ihab Hassan (Piliang, 2011: 243).

The formation of a new human for Balinese *aikidoka* as the implication of Aikido training in Bali is a cultural phenomenon that requires critical awareness as one of the national culture, especially martial arts of Indonesia that should be maintained. Regarding maintaining national culture, Adlin (2006: 22) says that concerns about external threats to Indonesia have been a historical legacy in the effort to build and maintain national culture. In the minutes of the seminar on the Development of Culture in the framework of National Development, it is illustrated by the various threats that : "...Indonesia is not only faced with various ideologies and problems caused by the science and technology, but also foreign culture with all the patterns and lifestyle. This creates a variety of effect among the people of Indonesia. In some segments of society that mainly have the economic ability, authority, the opportunity to manage economic resources, arise excessive lifestyles. This is facilitated by a sense of inferiority in society towards everything that comes from a foreign country. These lives will gradually attenuate national awareness among the community that result n reduced integrity and denial of religious, ethical, and social norms. This means the waning of national identity.

The waning of national identity as outlined earlier if left unchecked would have adverse effects on the sustainability of the Indonesian nation, as identity must still be fought for, preserved, and maintained. It is not good that Indonesia at some point is scattered as a result of the decline of its identity. Prayitno (2009: 58) says that in the life of the nation, the national cultural wisdom can be raised into important principles of theory. The term *ing ngarso sung tulodo, ing madyo mangun karso, tutwuri handayani* taken form Javanese culture has long been echoed by Ki Hajar Dewantoro since the beginning of independence. This national education pillar is now the motto of Education Ministry. It imbued the element of authority to touch the learners in the learning process.

CONCLUSIONS AND SUGGESTIONS

Based on the description above, it can be concluded several things as follows. Aikido as one of the Japanese culture is a tool of cultural diplomacy of the country, and it can be accepted and developed in Bali because there are some things behind it. Among them are the ideology of cultural dualism, the ideology of paternalism, and the ideology of multiculturalism. The development of Aikido in Bali requires support from the main dojo in Tokyo continuously, requiring the arrival of teachers from Japan to maintain and improve the quality of the techniques and understanding of Japanese cultural values presented in Aikido. Aikido teachers and entourage are the tourist who need facilities while in Bali. The presence of Aikido in Bali gives a positive impact on the existence of Bali tourism, particularly in increasing Japanese tourists visit.

Several suggestions can be made as follows. The existence of Aikido in Bali with all its activities, based on the fact, can contribute positively to the growth of Bali tourism. Therefore, it is recommended for the authorised institutions especially the tourism board of Bali Province to give more attention to Aikido through printed and electronic media so that it can be more well known by Japanese people and can attract them to visit Bali.

The coming of Japanese Aikido practitioners to several dojos in Bali is the seed of sport tourism. Seeing this phenomenon, that both Bali's Board of Youth and Sports (Dinas Pemuda dan Olahraga) and the Tourism Board (Dinas Pariwisata) are suggested to improve this seed to become the main product of Bali tourism business.

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