

HOW JOBS IN AGRICULTURE AND HANDICRAFT HAVE OPPORTUNITIES IN TOURISM DEVELOPMENT

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ABSTRACT

This paper aims to describe a tourism industry which needs a variety of tourism products with an implication on the emergence of various forms of business opportunities with large, medium and small scales. The presence of a variety of tourists' needs have caused a variety of tourism products too. Agriculture, animal husbandry, and handicraft which are needed by tourists are sectors which need a lot of workers as producers, distributors and sellers. In the study reported in the present paper is shown that the agricultural products of Bali cannot only be used as agro-tourism, but whose products can also be processed to become a variety of handicrafts. Similarly, animal husbandry which Balinese community people have focused on produces products that can be offered in a culinary tourism in which they are processed by using Balinese ingredients and offered in an appropriate wrapping which suits the market needs while the specificity of Balinese culture has been able to produce a variety of forms of handicrafts the local and foreign tourists love. Through developments in the three sectors above, if the people can focus their attention on them and if the government can accommodate it that will be able to be used as an alternative solution to the national economy. Although in their actions they can only serve as sellers, as what has been the focus of street vendors, they actually act as safety valve of the government in overcoming unemployment problems and economic problems for themselves and their families. For this reason, it is expected that the government gives them a more conducive condition for the improvement of economy to be made starting from the family level, as part of the state of Indonesia.

Keywords: tourism, multiple opportunities, alternative, economy, state.

INTRODUCTION

The needs of tourists coming to Bali, among others, are food and drink. Now, in their development, there has been developed special Balinese tourism culinary. As what is stated by Widiastini, Andiani, and Arini (2014: 121-133) local culinary as cultural industry business is a business which can give a variety of positive uses or

benefits, since, in addition to having economic benefit for the actors, it can also give sociocultural benefits for the business people, the community, and the consumers. The sociocultural benefits that can be obtained, among others, lies in the fact that it can arouse the awareness about the advantage that the traditional food has which, of course, is not less delicious and less nutritious than foreign food such as KFC, McDonald, which are claimed to be bad for health. The agriculture and animal husbandry that the people focus on in Bali can give an additional opportunity in addition to the sale of their raw materials when the raw materials are processed into tourist products which are special, unique, and delicious.

Agriculture, in addition to providing a type of occupation for Balinese, is also a culture which, obviously, needs to be preserved. As what is contained in values in *subak*, a traditional organization whose leader and members are farmers who manage the irrigation system, there are rules, both written and oral, which are aimed at creating a harmonious life for the farmers (Bagus, 1994). Hence, it will be very wise if the development of tourism gives opportunities for the the maintenance of agriculture. However, the life of agriculture in Bali is being marginalized due to the high production cost and low postharvest sale price. This is interesting to investigate, since if agriculture is maintained, it will support tourism.

The culture of the community as tourist attraction has been known since tourists enter a tourist destination area. There are ten elements of culture as tourist attraction explained above. They are: (1) handicraft, (2) tradition, (3) history of a place/region, (4) architecture, (5) local/ traditional food, (6) dance and music, (7) way of life of a community, (8) religion, (9) language, (10) local/ traditional custom (Ardika, 2004). Handicraft as one of the cultural elements that exist in Bali is not only useful for artisans, it is also useful for the community around the place of tourist attraction who work as street vendors, or more known as *pedagang acung*. *Pedagang acung* as explained by Widiasini, (2016), is the name given specially to sellers who work in various tourist areas in Bali by showing the commodity to the consumer. *Pedagang acung* can be defined as emic since the definition is culture-specific, i.e., Balinese culture. The profit from the sale of the handicraft by the people of the community with minimal capital turns out to be able to meet the needs of the vendor and his family, so that the handicraft industry that exists as the effect of

tourism with multiple opportunities needs to be investigated through the ideas presented in this paper.

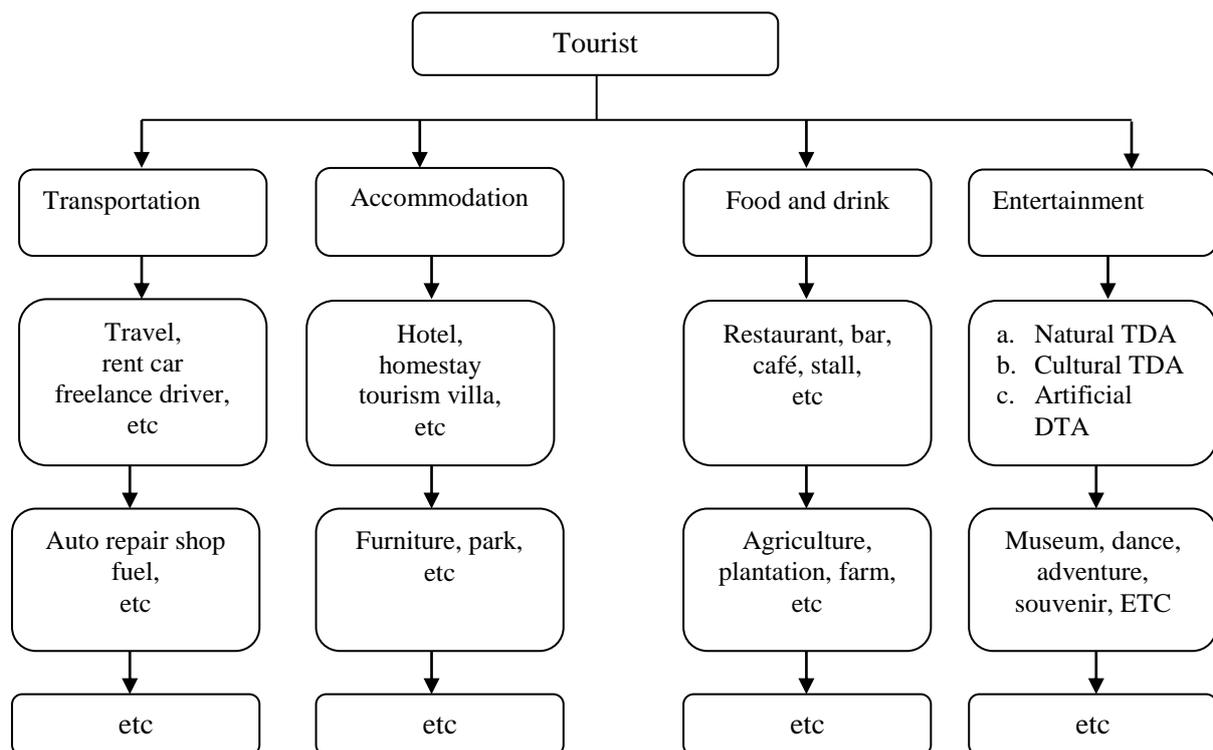
METHOD

This paper explains about the presentation of local community food as cultural industry product in Bali. The data were obtained from the field from a study conducted in two years, journals, and relevant publications which were analyzed qualitative -descriptively.

DISCUSSION

Tourism and its Implication on other Industries

Tourism as an industry is like a billiard ball which when it is pushed at a side, the existing balls in the triangle space will disperse to various angles. As stated by Erawan (1994) the benefit from the development of tourism industry includes the emergence of diversification of incomes, growth in job vacancies, etc. The presence of very complex tourists’ needs has the implication on other commodities and services too, both directly and indirectly supporting the development and growth of tourism. In this context, tourists coming to a tourist destination area need various things which can have implications too on other economic sectors both directly and indirectly, which can be presented in a diagram as follows



Note:

TDA = Tourism Destination Area

Figure 1.1

Multiple opportunity tourism and its implications (Source: Widiastini, 2016).

In Figure 1.1 it can be seen that tourist visit has implications on various economic sectors, through the figure, with the need of transportation for the tourists who visit, then many people obtain job opportunities such as in travel, rent car, freelance driver jobs, and people whose jobs are to keep vehicles in good condition auto repair shop workers and gas station attendants will also gain benefits. Similarly, when tourists need entertainment, then they will go to a place of tourist attraction. Then, as the proof that they have come to that place, they also need souvenirs. Hence, the artisans who make the souvenirs and the vendors can make their living by the presence of the tourists. As stated by Erawan and Cohen in Pitana and Gayatri (2005; 109-112) that tourism can give economic effects, i.e., the activation of other sectors and increase in job vacancies.

Tourism is a big industry which is not only producing multiple products, but also have multiple opportunities. The existence of multiple products needed by tourists has the implication on the availability of multiple opportunities for anyone who want to have a share of the tourism cake. Szivas (2008; 206) gives a description about job vacancies in tourism industries as follows.

“Tourism is a “multiple products industry” (Diamond, 1997) in which the tourist’s experience as a whole is created by mix of products. Accommodation, restaurant, attraction are some products that can be mentioned. From this fact, job vacancies in tourism include jobs in various sectors such as accommodation, restaurant, attraction, flight, souvenir shop, travel bureau and travel agent, transport, etc. The different sectors are associated as wide job vacancies with various human resources (Szivas, 2008: 206).”

The variety of the needs of the tourists who come to a tourist destination area, both directly and indirectly have given opportunities to various people to take advantage from the tourist visit to earn some many. Even, Balinese artists who previously made work of art related to religion, that is Hinduism, have changed after tourism is accepted as industry in Bali. Statues and paintings which were previously made to decorate temples and houses by the Balinese are now being sold to tourists to come to Bali. The tourist who come to a tourist destination area who have very complex

needs have implications on the growth of service sectors and goods sectors, which support tourism development directly and indirectly.

The Processing and Presentation of Agriculture as Tourist Attraction

Land conversion mostly occurs in various areas in Bali, especially the agricultural land is transformed into a place to develop infrastructure and facilities for tourism such as hotel, restaurant and tourist object. Like what has happened in Seminyak. Many rice fields have been converted into places where hotel, villas, art shop have been built. By the development of the objects problems have occurred which disturb the operation of the rice fields. Concrete in the objects block the flow of water which irrigates the rice fields. Looking at the fact, is it possible for the environment, the rice fields and *Subak* to be preserved ? With the damage that has occurred, will the high culture of Balinese community, especially agriculture survive? The use of agriculture land for tourism interest makes the give between agriculture and tourism industry.

Land conversion still continues in keeping with tourism discourse which puts more stress on development. This is in line with the idea of Foucault which explains that power that exist in state institutions, in which there has occurred social contracts between authorities and entrepreneurs to realize land conversion, from agriculture to industry, in which the land owner has no other choice than selling his land to the tourism investor, with the assumption that he or she will get a new job in place of the old one. As what is explained by Wirata (2017) that people in Sesetan district complain about the government's and investor's attitude since they do not involve local people who have the right to agriculture in the area, so that land conversion finally causes negative impact for the local people. However, this is not easy in which to compete in tourism one needs big capital, not only material but also cultural capital, that is, education, expertise and skill as the requirements for being accepted in tourism industry, especially in the formal sector.

The problem above developed from the imbalance in the sharing of agriculture produces for tourism. In addition to the problem, they put more priority to many programs than the sustainability of the cultural heritage that they have. They focus more on life style. This is what the government has to understand. Culture is not only artifacts, it is social life such as special rituals that have to be offered. If

agriculture in Bali vanishes, *Subak* will vanish too, then the government has to synergize with the people in relation to agriculture that supports tourism. As what is stated by Pitana and Gayatri (2005: 95), the local government has a role to develop tourism potentialities in the area such as: (1) as motivator, in tourism development, the role of the local government as motivator is needed for tourism effort to continue. Investor, people and entrepreneurs in tourism sectors are the main targets that need to be given motivation in order tourism development can run well. (2) as facilitator, as the facilitator in developing tourism potentiality, the role of the government is to provide all facilities that support all the programs that are run by the Office of Tourism and Culture in the city of Yogyakarta. In practice, the government can develop cooperation within various parties, both private and community. (3) as dynamist, in good governance, for an ideal development to develop, the government, the private and the community have to synergize well . The local government as stakeholder of tourism development has the role to synergize the three parties to create mutualistic symbiosis for tourism development.

Similar things also occur in Jatiluwih tourist destination area, Tabanan Regency, Bali. Tourism attraction offers natural beauty in the form of rice fields that are very fantastic. The place is not only loved by domestic and foreign tourists, but also by the members of the team of the committee of natural heritage and international culture. Because of its beauty, Jatiluwih village becomes one of World Cultural Heritages (<http://whc.unesco.org/en/list/1194>). The determination of Jatiluwih village as world heritage, on the one hand has broad the name of the village to the international world. However, behind the beauty of the tourism destination area, the fact is that the people of the village and the owners of the rice fields have not got any benefit from the tourism activities in their area. The agent who sold the package tour to Jatiluwih village, in practice, do not only bring a tour guide. They even often bring various needs of tourists such as food, drink, and other things from their office. Hence the local people earn their living by working as vendors, food and drink seller, and handicraft sellers do not get any benefits at all, they only get the garbage. As they do not get any economic benefits, the local community, the farmers in the village finally opened a new sector, that is poultry farm. This obviously has an impact of pollution coming from chicken manure that can contaminate the international tourism (Sulistya, 2012).

Tourism development in an area is often something which cannot be enjoyed by the local people who actually are the important part that cannot be separated from the tourism. In practice, tourism development often focuses on the need of the consumers and forget the need of the community, especially the human resources capital (Widiastini, 2016). This obviously has to be an important agenda for the policy maker in developing tourism in the future, in order it can give benefits to all parties involved in it, especially for the local people. Hence, as stated by Widiastini (2014) traditional food is one Balinese cultural component which is very good to be developed by using, processing and presenting the local raw materials to become tourism products that can be accepted by local, national, and foreign tourists. In its application one needs to understand the ingredients and the technique of processing that suit the consumers, i.e., tourists, not the public. In addition, the presentation of the product is important, in which the producers have to understand the trend in presentation that is developing, the form, color, and size/ portion which is preferred by tourists that become the target.

In today's development village tourism is a form that is develop massively almost all over the world even in Indonesia, almost all provinces and regencies have develop tourists villages with the hope of maintaining agricultural land, and give an added value to agriculture so that it can be minimize land conversion. Village tourism, as what is stated by Naser Egbali, *et al.* (2010, Suarthana, *et.al* (2015), Gartner (2005), and Nilanjan Ray, *et.al* (2012) that the effort to strengthen the local economic development in the village is comprehensive, given the great value of tourism, from economic, environmental, social and cultural perspectives. In this case, it can be understood that the development of village as tourism destination area needs specific action and need to be monitored continually, especially when the potentiality of a village is sighted or even wanted to be used by outsiders who have grater capital than the local people.

Handicraft as Business Multiple Opportunities for People with Minimal Capital

The culture of the community as tourist attraction has been known since tourists enter a tourist destination area. There are ten elements of culture as tourist attraction explained above. They are : (1) handicraft, (2) tradition, (3) history of a place/region, (4) architecture, (5) local/ traditional food, (6) dance and music, (7) way

of life of a community, (8) religion, (9) language, (10) local/ traditional custom (Ardika, 2004). Handicraft as one of the cultural elements that exist in Bali is not only useful for artisans, it is also useful for the community around the place of tourist attraction who work as street vendors, or more known as *pedagang acung*. *Pedagang acung* as explained by Widiadini (2016), is the name given specially to sellers who work in various tourism destination areas in Bali by showing the commodity to the consumers. *Pedagang acung* can be defined as emic since the definition is culture-specific, i.e., Balinese culture. Hence so handicraft industry that is present is the effect of tourism with multiple opportunities. As what is stated by Szivas (2008: 206), it gives a description about job vacancies in tourism industry as industry with multiple products, in which the tourist's experience as a whole is created by a mix of products. Job vacancies in tourism include jobs in various sectors such as accommodation, restaurant attraction flight, souvenir shop, travel bureau and travel agent, transportation, etc. In addition, various sectors associated as a wide range of jobs with various human resource requirements. Hence, handicraft in practice is mostly produced by people with minimal capital who have to be given good opportunities both in the process of production and sale, so that handicraft as one of Balinese community cultural element can be maintained and preserved to give economic benefits to them.

In terms of women, Arsa (2009) in his article "Perempuan dalam Industri Kerajinan Ukir di Kabupaten Gianyar" explains that the presence of women in handicraft industry is the form of self-actualization of women who want to show themselves as individuals capable of working in public sectors, not only as housewives. In this case, the limitation of education that the women have also become the factor to choose a job in the skill sector. With the minimal capital the women who work in handicraft industry tend to work as finishing hands (smoothing the handicraft and painting it according to the job instruction). However, this is accepted and done well by the woman who choose to work in the handicraft industry, given the limitation of their ability, and the fact that the entrepreneur still prefer men for doing hard work in the handicraft industry. The importance of the possession of capital is stressed by Plummer (2011) who break down capitals into seven for people to survive or exist. In this case, the number of people who have the seven capitals is very limited (economic resource, social resource, cultural resource, symbolic

resource, political resource, physical resource, and personal resource). However, to be able to get a certain position, one needs capital, in this case, the less capital one owns the less access one has, the same thing is true on the contrary, the more capital the more access to enter a job which is formal with high salary.

In the channel of the distribution of the product of the Balinese handicraft industry, Widiastini (2015; 2016) give a special description of Balinese women who choose to survive as street vendors in some tourists places in Bali, especially in Kintamani, in which they do not only sell handicrafts produced by Balinese people but also the ones produced by artisans outside Bali. They sell souvenir to tourists who visit tourism destination areas such as Kintamani. Sanur, Kuta, Tanah Lot and other places which give them opportunities to get some income using their limited capitals, in which the money they get from the sale is used to meet the needs of the family. Hence, it has a wide range of implications on the people with the development of tourism, the local people should have big capital to be able to take advantage from tourism and the people who only have limited capital can also take advantage of the situation by selling souvenirs. However, to make them able to take an optimal advantage, they need help from the government, at least by giving them place to sell their goods.

CONCLUSION

Based in the explanation above it can be understood that agriculture and handicraft can be used as alternative solution in improving the state economy in tourism sector. Agriculture can be synergized with tourism through the uniqueness that can be developed, such as rice field terraces and *Subak* system that are found in Bali. In addition, handicraft provides an opportunity which is appropriate for people with minimal capital which can be developed through new innovations which are still inspired by the culture of an area with the purpose of preserving the culture of the area.

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