Local Indigenous Branding: Bali Ecological Tourism Village

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Abstract- This article is aimed to understanding the brand construction of an ecological tourist village with local indigenous wisdom. A research was conducted in Banjar Kiadan, a member of *Jaringan Ekowisata Desa Bali* (Balinese Village Ecotourism Network). A successful brand construction of an ecological tourist village requires the robust and rich connectedness among local indigenous values, which will strengthen the ability of knowledge sharing to create linkage attitude between hosts and guests. *Jaringan Ekowisata Desa* has created their own brand of "BALI DWE" (Bali Ecological Village Tourism), which reflects the real form of Balinese local indigeous. The brand construction of ecological tourist villages follows the pattern of social construction of BALI DWE by Yayasan Wisnu, JED, and Balinese ecotourism activists. The aforementioned dialectics are at play within a social processes of three simultaneous moments; Externalization, Legitimation of Objectivity, and Internalization.

Index Terms- Local indigenous branding; Bali village ecotourism network; Bali ecological village tourism; social construction of reality brand destination.

I. INTRODUCTION

Bali as a tourist destionation is already well known by international community. The map of Bali by Willem Lodewijcksz, one of the member of the first Dutch expedition to South East Asia led by Cornelis de Houtman in 1595-1597, accentuated the existence of Bali. The "Early Mapping of South East Asia", written by Suarez (**1999**), mentioned that the map reflects the adoration of Europeans towards Bali, which was a constant attraction.

The year of 1598 was the historic moment as the beginning of Bali's popularity in world map since its discovery in 1597. Balinese tourism had been built since 1930s, and was depicted differently than those of islands in southern hemisphere as the tourist destination of 1920s. The attraction of Bali is on its people's contentment, reflected by their daily routine of worshipping the gods through endless rituals and art. The image of Bali as the Island of Gods stems firmly to this day, despite various changes due to the development of tourism industry. The concern of the extinction of Balinese cultural tourism due to modernization has been a subject of debate among antropologists and tourism researchers (Mead, **1977**; Picard, **2006**). Changes through tourism modernization do exist, but they do not affect the substatial values of it.

Parallel with the development of ideas of tourism development, the fact that Bali as an international tourism destination has shown that the tourism sector as the main driver of Bali's economy. Unfortunately, the local people mostly act as spectators of Bali's tourism. Agriculture has to step aside as consequence of the demand of tourism development. Irrigation were covered by roads, ricepaddies were sold and hotels were built upon which, etc.(Dipayana & Sunarta, **2015**). The aftermath of the development of mass tourism infrastructure forces four villages in Bali to create a common network amid their marginalization (Widyatmaja, **2013**) and it was called *Jaringan Ekowisata Desa* (JED/ Village Ecotourism Network). JED is a form of touris village development with emphasis of village ecotourism (Wight, 1993; Lash & Austin, 2003; Sastrayuda, 2010; Damanik, 2013) founded by Yayasan Wisnu. JED was founded in 2002 as the answer to the problems caused by mass tourism in Bali. JED operates under cooperative license, owned by the people of four villages in Bali; (1) Banjar Dukuh in Sibetan Village; (2) A group of people in Tenganan Pengringsingan; (3) Banjar Kiadan in Pelaga Village; and (4) Nusa Ceningan, in cooperation with Yayasan Wisnu, one of the oldest environmental NGO in Bali. JED was founded as an effort to recoup Bali which was overly-exploited in the name of Tourism.

The intended outcome from JED is to create an income and benefit parity from tourism for the people as the factual organizer and caretaker of the land. The management model of JED's ecotourism is unique, as the whole operation is conducted by the people, from site maintenance, ecotourism attractions, to the tour guides (Chubchuwong & Speece, **2015**). They also compiled the local history of the villages. JED doesn't prioritize the number of tourists, as they are focused on the quality of village ecotourism development.

II. RESEARCH ELABORATIONS

The strategy of JED's ecotourism development is based on the Balinese social system, where people's life are regulated in a certain set of villages's cultural norms called "*Desa Pekraman*". *Desa Pekraman* (Surpha, **2004**) *Desa Pekraman* is a traditional institution, known from feodal era and lives up until today, which owns land, people, and the assets of the village (Surpha, 2004). *Desa Pekraman* is led by a village chief along with his/her staffs, which are responsible to uphold cultural law (*awig-awig*) which regulates people's rights and obligations. *Awig-awig* is assembled based on religious belief, culture, and tradition – the way of life and local wisdom of Balinese people. The principle of Balinese local wisdom is to balance life through balancing the relation between human and human, human and nature, as well as human and God, or known as "*Tri Hita Kirana*" concept (Windia, Dewi & Ratna, 2011).

The principle of ecotourism development goes along with the values of Balinese local wisdom (Ichsan, **2014**). Consequently, it is interesting to enquire and understand the effort of Balinese to understand, use, introduce, and preserve their local wisdom values through the development of village ecotourism which focuses on cultural and natural conservation and incorporates the role of tourists' togetherness as special interest ones (Douglas, Ngaire & Ros, 2001; Muzaini, **2016**). The efforts of villagers to build and develop village ecotourism pioneered by Yayasan Wisnu, an environmental NGO, by creating JED body and from which they develop an ecotourism attribute (Wilde, Cox, Kelly & Harrison, **2017**) by the brand of BALI DWE which stands for "Bali *Desa Wisata Ekologis*" (Bali Ecological Tourism Villages). The branding of BALI DWE is an internal branding which contains Balinese local indigenous wisdom. The problem being inquired in this research is "How does a village ecotourism branding with Balinese indigenous local wisdom being socially constructed?"

Methodologically, this research portrays the writer's intensive immersion with the area of research for 3 months, from the end of 2016 to early 2017. During the field work, observations and several interviews with informants from Yayasan Wisnu, JED Officers, village ecotourism operators, and tourists of the site. Materials of etnography, the actions and words spoken by the informants, have an work as materials of analysis from the beginning to the end of the research.

III.   RESULTS

People's Understanding of Ecotourism

The conceptual and practical development of ecotourism practices as a form of alternative tourism (or the antithesis of Mass Tourism), signal the awareness of people towards the importance of honing "responsible" forms of tourism (Ceballos-Lascurain, 1996; Wearing & McDonald, 2002; Sunaryo, 2013). The development of alternative tourism is not only meant and understood as a product development effort which is merely aimed to fulfill custumers' satisfaction, but more towards an effort to harmonize the motives of tourism development with those of customers which mutually care about environmental and cultural aspects. The success in creating the harmony of their tourism motives is one of the reputation of the development of alternative tourism.

The reputation within the context of motive harmonizing is a pivotal part in the development of the brand of village ecotourism destinations through *brand identity*. The constructed brand has a complete visual position and a robust identity. Therefore brand plays an active role as a publication and marketing medium, as well as the identity of a destination and as a form of national resilience (Guillen, 1998; Lamont, 1999; Stronza, 2001; Wildes, 1998; Bungin, 2015). The brand of a destination shows the identity of its products, and it strongly develops image and perceived benefit felt by its surrounding people and visitors through the process of 'service and experience' in village ecotourism.

The understanding of ecotourism is perceived through the involvement of surrounding people, where Hindu women particularly have an important role (Tajeddini, Walle & Denisa,

2017) in the development of village ecotourism, as mentioned by I Made Suarnatha:

"...there are levels of community development through the process of community organizing, starting from persuading them both physically and rationally in order to: (1) figure out their area, although some of the parts are not physically able to join, and to (2) socially and culturally involve them as interviewees, story-tellers, or contributors of the history as well as for their roles in their community. We can also involve the youth from women perspective..."

Subsequently, on the aspect of the benefit of ecotourism to the local economy and welfare (see Arida, 2008, where the relevance is at 96%), I Gede Astana Jaya, the manager of JED, answers that:

"...in certain contexts of capacity building, there is a division of roles, for instance as local tour guides, orderers, culinary, guest house operators, etc. These roles cannot be taken by any people. Only capable individuals for those roles are assigned to them, and the support of this assignments are subject to institutionalization. Therefore, the roles are owned by the assigned individuals, they are neither involved nor uninvolved, but the are the owners of the site. There will be some percentage of the individual and collective earnings from the whole ecotourism operations that will be given to *banjar*, conservation fund, rituals fund, so the income are accessible for communal use, not mere individuals. Therefore..."

The testimony of Yayasan Wisnu and JED explain the way to start the development and overseeing of village ecotourism that has been operating for sixteen years. The strengthening of understanding towards tourism for management trainees of village torusim in Banjar Kiadan is conducted through people's capacity building process in the village ecotourism.

Brand Characteristics of Village Ecotourism Destinations

Branding is one of the concious efforts to create positive image through various well-managed activities in order to maintain the identity and personality of an ecotourism destination. Brand works as a value indicator offered to the customers. Brand is an asset which creates value by enhancing satisfaction and loyality, which makes it a robust marketing tool (Kotler & Pfoertsch, 2006; Kertajaya, 2006).

An ecotourism which is created, managed, and fully controlled by local community is charaterized as grass-root ecotourism. The community, whether autonomously or with assistance of external parties (public figure of NGO), initiates the creation and development of ecotourism based on the area's natural resources. The development of this kind of ecotourism is generally naturally staged based on local understanding (Mitchell, 1998; Nasikun, 2000; Pitana, 2002).

There is a pattern of results of researches on Balinese ecotourism, based on the typology and strategy used on each study (Arida, **2016**). The pattern is that there is a 'set of threes' (T*ri Ning Tri*) of Balinese ecotourism types. The set of threes are, for instance, *Tri Hita Karana* (three forms of life balance with fellow human, nature, and Gods), *Tri Mandala* (three zones of cultural villages), *Tri Kahyangan* (three worshipping spots in cultural villages), etc. There is also a profound local wisdom values applied in any development of Balinese ecotourism,

which eventually becomes an attraction for both special-interest and common tourists.

Adequacy Analysis of Ecotourism Criteria

JED applies certain principles in their village ecotourism programs, (1) JED programs' planning and management are made together with a group of people in each village; (2) JED profits will be used for social, cultural, and environmental causes; (3) JED is created as a means to strengthen the cooperation among villages; (4) JED travels are designe to minimize negative impact towards local environment; and (5) JED is aimed to become a bridge of cross-cultural understaring by facilitating discussion between local people and visitors.

Regardless of the bombardment of modern tourism industrialization which leans towards mass tourism, there is already a concern of lack of natural resources available for the infrastructure of rituals. Preserving natural resources through nurturing, reforestation, protection, with an undertanding that the nature is a creation of The Almighty (*Sarwe Prani Hitang Karah)* as a core is coined by I Made Suarnatha (Director of Yayasan Wisnu), as follows:

"...The crystalization of DWE (Village Ecotourism) concept that "*Sarwe Prani Hitang Karah*" or everything that breathes is of The Almighty lays on our actions to glorify the life itself. Therefore, the conception must be applied by protecting, appreciating, and responsibly utilize the natural resources to make it sustainable for us."

The understanding of natural preservation as a purpose of ecotourism by Yayasan Wisnu, JED, and other communities are more than mere rituals, as mentioned by I Made Suarnatha:

"...natural preservation is more than just to protect the materials for our rituals. As we progress on biodiversity, we have to ensure a detailed mitigation for biosafety, plasmgerm security, genetic security, and natural resources. We have the rituals in doing so, but the people needs to be socially educated so they understand the rituals true conservational meaning."

Based on the aforementioned explanations, it is clear that the purpose of village ecotourism management is to conserve natural and cultural resources through community involvement (Sekartjakrarini & Legoh, 2004; Pratiwi, 2008), capacity building, and community organizing of the ecotourism of each village, especially in Banjar Kiadan. Therefore, JED's village ecotourism management suits the criteria of ecotourism adequacy.

With regards to people involvement in ecotourism development, it is highly urgent for one to be careful not to use an artificial invelvement. Moreover, it has to be maintained that there will be no authoritative actions that can cause prople's discontent and jealousy, which will prove to be counterproductive towards the purpose of ecotourism development, as mentioned by JED's I Gde Astana Jaya:

"...decision making is the mos important thing for us, that each and every problem needs to be addressed within community fora. There needs to be a mutual mechanism. We don't have full control of the decision, as it has to refer to the mutual mechanism."

Based on the testimony, it can be understood that the involvement of people in study area is in place, so they have fulfilled the second criterion of ecotourism adequacy (Sekartjakrarini & Legoh, 2004; Pratiwi, 2008). With respect to the third criterion of ecotourism adequacy, which is on how it aids local economy (Pratiwi, 2008), it can be seen that in general the village ecotourism has helped create job opportunities, such as local guide, local culinary, art shows, and homestay. These economic instruments drives the income of local people, both individually or collectively, based on their capacity and skill. This context, as mentioned by I Made Suarnatha, works as follows:

"...we create their village as destinations, and as consequence, job opportunities are created, such as tour guides, chefs, art performers, or homestay owners. Given there's an organic coffee that they can package, it can also be developed as souvenir productsfrom Kiadan."

After the local people and the owners have successfully nurtured their awareness, mind set of ecotourism, and given education and training to enhance their rationality and skills – whether it's packaging, itinerary, and costing – through capacity building programmes, they will be ready to became the organizers as they have understood the philosophical values of Balinese, been trained skills and capacity as organizers, entered the community spaces, and done institutionalizing the aspects of ecotourism in the village cultural institution (*Desa Pakraman).* Ultimately, the management of village ecotourism will enhance the economy of local community based on values of life balance rather than greed and environmental sacrifice (Spillane, 1994; Pitana, 1999).

The development of ecotourism product as the fourth criterion of ecotourism adequacy (Pratiwi, 2008) of this research starts from understanding the perception of the drivers and overseers of Banjar Kiadan ecotourism village, which are Yayasan Wisnu and JED. I Made Suarnatha as the Director of Yayasan Wisnu expresses his views on village ecotourism development by the context of its products and processes as follows:

"...our initial concept was to develop village ecotourism from two ways, (1) ecotourism/environmental and sociocultural service possessed by the village, and (2) local commodities. In teh case of local commodity, we would like to develop the conception of coffee in form of Coffeepark".

Based on the expression, it is clear that the ecotourism of Banjar Kiadan village has had a proper ideational foundation of ecotourism product development, which contains the maing of education, starting from teaching, socialization, and training for both operators and surrounding community on how to create an ideal practice of ecotourism. Nonetheless, it is important to understad that the education is a never-ending process (Reimer, 1994; Bennet & Roe, 1999; Sulistiyani, 2004). There is an implicit yet substantial meaning included in this context for the existence of ecotourism. Namely, the ecotourism product cannot be understood as a tool to satisfy the visitors, but as a more fundamental meaning, such as manifestation, symbolization, characterization, and expression of values within the core beliefs of hosts' way of life and local wisdom. These values combines in totality within the village ecotourism activities

The village ecotourism activities, for whatever it is packaged as any products, have to be understood and valued as social and ethical interactions between the hosts and the guests (Edington & Edington, 1986; Reisinger, 1994; Parining, 2001; Smith, 1992; Tiberghien, Bremnerb & Milne, 2017). There is a

process of giving and taking, mutual understanding and appreciation, compassion nurturing, and high level of care towards both environmental and cultural aspects. In this context, the ideal meaning of the product development of village ecotourism has been thoroughly fulfilled, as mentioned by I made Suarnatha:

"...we meant to invite our friends and foreign tourists that each interaction and meeting works as knowledge sharing medium, and we are more than mere hosts and guests, as there's a linking attitude of them asking and us answering and vice versa".

It is truly difficult to enter the acknowledged spaces of communities, as those of practical minds thinks pragmatically and act permissively on anything that happens in society. It is all because they failed to comprehend the responsibility to find and understand the pattern and way of thinking and actions with respect to the values of the community they live in. Regardless of the application of calues of local wisdom by cultural institutions, the bombardment of cutting-edge information technology as well as contents which are perceived as trendy, modern, and prestigious can still misled people from choosing the positive information. Thus, the mission of Yayasan Wisnu is stated on their desire, means, and effort to revitalize the understanding of Balinese values of life philosophy that are fundamentally paramount and full of educative meaning which make them the Balinese way of life.

With regards to the minimum environmental damage in ecotourism development (Pratiwi, 2008), this research chooses qualitative assessment over quantitative analysis, where the inquired aspects are treated as physical sphere as a single living space of community that needs to be well-managed based on their local wisdom. The utilization of modern technology (Vellas & Becherel, 2008) in various living aspects can still be applied without eliminating religious and local wisdom values, as quoted from I Gde Astana Jaya:

"... We will save the idelogical aspect. We revitalize the conception and constellation of values, life and way of life of the community. For instance, there is a *Ngage* concept, which is mountain and dry-land agriculture, as part of their glorified way of conserving their food sources".

Therefore, the meaning to minimalize the negative effect of environment are not measured by the aforementioned parameters *per se*, but it involves deeper sense of preventing any shift of mindset of ecotourism operators from their local wisdom values. The commitment to protect the environment and culture are shared among operators and visitors.

Social Construction toward Destination Branding Reality Externalization

Social construction toward branding reality begins from the externalization process in which the process occurs the interest party extending ideas, concepts, and information aimed to certain groups in the village in a scope of individual, families, and the local people (Berger & Luckmann, 1966; Eberle, **1992**; Searle, **1996**; Gordillo de Anda, **1997**; and Hacking, **2000**). In the context of social construction toward village ecotourism branding reality in the Banjar Kiadan, Pelaga Village, Badung Regency, Bali Province, cannot be substantially separated from the Balinese local wisdom. The values of local wisdom and the

Balinese Hindu's cosmological conception (Pasek, **2015**) is an innate manifestation from the holy teachings of Hindu belief which further manifested in the socio-cultural of Balinese people's life, with the touching of local aesthetics, the local architecture, as well as showing typical and unique characteristics, i.e. authentic and original nuances, but is not apart from the universal values.

Concerning with the importance of conception in giving attention and establishing a local wisdom values in order to develop ecological village tourism, I Made Suarnatha states, as follows:

"…Technologically, it is probably a man who has got a silicone surgical B treatment is great, but from creativity and rituality dimension we have is probably much better. That's seen from socio-cultural context, as well as from uniqueness, landscape artifact, historical soul, geography, and from belief system are absolutely outstanding; how jungles must be conserved, and how deep the symbolization of Goddess must be taken care tenderly. It's extraordinary things, isn't it?".

Social construction toward ecotourism branding reality based on the local Balinese wisdom, at the externalization phase, is carried out for reminding the village society that they consistently have the local indigenous values (Ridwan, 2007; Aulia & Arya, 2010; Ichsan, 2014; Subadra, 2008). This conception is then manifested in the form of logo, tagline, symbol for brand (Kotler & Pfoertsch, 2006; Lusi, 2008) of the ecological tourism in Bali.
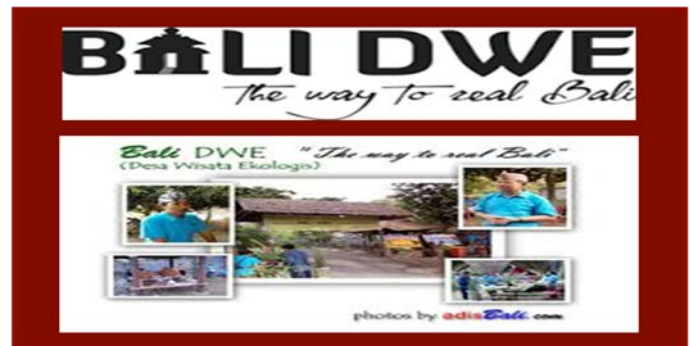

Figure 1. "Brand" Wisata Ekologis Bali. Source: Google

Brand construction on "BALI DWE" is the form of developing internal branding (Vallaster & de Chernatony, **2006**; Aaker, 2015). In accordance with the Baldoni's advise consideration (2004) in building internal branding; that is, (1) branding vision & mission supported by cultural and a valid brand values; (2) leadership as a brand driver; and in this case is the role of Yayasan Wisnu, while JED is the catalyst the Pekraman village brand altogether by constructing brand of societal attitudes and behavior, as well as the village ecotourism developers in accordance with their local indigenous values (Yang, 2010; Aaker, **2015**); and (3) a brand must be communicated, so that the map in externalization phase is an effort to communicating brand as a significance of symbol and values existing in it; (4) there exists 'fun' element in a brand, that is promising from the tagline, "The Way to Real Bali", on which it is a comfortable experience for visitors; and (5) BALI DWE is

something inclusive, and with it, brand holds a new initiative message increasing step by step.

There are some dimensions affecting a success of internal branding (Tosti & Stotz, **2001**; de Chermatony, **2001**), those are: (1) Brand Character. BALI DWE branding has shown a typical character of Bali island as "the Island of Paradise" by the international communities; (2) Alignment, that is hospitality of Balinese people as business values and the specific practice to extend value to visitors; (3) Education and Enrolment, on which a sharing knowledge and linkage attitude developed in the village ecotourism practice has got values of education and well-expertise to communicate and to revive the village ecotourism brand; and (4) Evaluation, that is to carry out the evaluation on a series of activities in the process of internal branding and keep an eye on influence to the process done. Based on the research finding, study on social branding of village ecotourism destination construction at the externalization phase is arranged the first minor proposition, as follows:

The first minor proposition:

"if the village people are more comprehensive on the "village ecological tourism" identity base on Hinduism Bali cosmology, the more they awaken their self-consciousness to develop the local indigenous branding on 'BALI Ecological Tourism Village'.

Objective Legitimacy

Objective legitimacy process is a legalization in a logical explanations to the institutionalization process on socio-cultural values into the heart and minds of the people. The social process gives a make sense reasoning toward the ecotourism destination branding which has been given to the people in the institutionalizing process (Tosti & Stotz, **2001**; Bungin, **2015**). Throughout this phase, the village people are more understood and conserved as well as wiser to color ecotourism products much typical, authentic, and innate with the environmental and cultural at site situation. Tourists who are consuming the ecotourism products will be, directly and indirectly, obtaining some principles of environmental conservation (nature and culture) throughout experience and interaction with the local people (Reisinger, **1994**; Fill, **2013**).

Technically, it is performed the mapping areas on this phase (*Tri Mandala*) to be the most important part in early planning on village ecotourism. There are some mapping areas, those are: (1) to understand the village potentials concerning with the natural, social, and cultural resources capacity in supporting ecotourism development at the areas concerned; (2) to understand the weakness sides of the areas, and then they can be formulated by the anticipating steps to establish in a form of conservation model; (3) to use as a strategic base in enforcing and organizing the people at the planning space and area; (4) to create the sketch map of area bases on the local knowledge as well as a mental societal map; (5) to use as a transformation media of some local knowledge on spatial environment on which it stores in the mind of the old men. At the same time, the spatial knowledge can be discussed and transformed to the young generations. The dialectical process happening in order to gain a collective life space (at village potential) is, in fact, very typical in line with the village characteristic nuance.

Tri Hita Karana, Tri Mandala, and Tri Angga conceptions as the manifestation of cosmological teachings in Hinduism Bali (Pasek, **2015**) at the zoning of village ecotourism development are as follows: (1) *Parahyangan* (*the main mandala, the beginnings, the sacred, and the head*) is the pure conservation zone (the protection zone). For the conservation zone of many habitats, the village fauna and flora. Tourists cannot access this zone; (2) *Pawongan (Middle Mandala, transition zone, the center zone body*) is the limited use zone (transition zone). Tourists can cross this area for ecotourism activities with some regulations; and (3) *Palemahan* (the common mandala, the lower course, profane, and footsteps or *teben)* is the common land space use. This area is used as a means of accommodation and other facilities for the need of tourists. Starting from the research result explanation above, it can be formulated to the second proposition, as follows:

The Second Minor Proposition

"… the richer and the stronger connectivity to the local indigenous values of the village ecological tourism, the more improving skill of people sharing knowledge about goods and services product of their ecotourism village"

Internalization

Social construction process toward social branding on the village ecotourism destination "BALI DWE", including at Banjar Kiada, Pelaga village, is through the institutionalized process, then be followed up with socializing to the members in a social group (around at Pakraman village in Bali having the village tourism potentials) as the process of 'internalization'. The internalization process can be able to strengthen a social system in accepting social construction toward the destination branding reality.

Internalization process in the supply side context (internal branding) is closely in line with the Pekraman village government system (Surpha, **2004**) in Bali. In implementing social structure at Pakraman village, relationship etiquette on social living is regulated hereditary in the ties of Awig-Awig, internal and external relationship, including in a context of village ecotourism obeying the order of Hinduism Bali cosmology (Pasek, **2015**), that is, Tri Hita Karana (the three balances of human, nature, and Gods relationship); Tri Mandala (the main zone, middle zone, and low or profane zone). In a context of creativity development of BALI DWE, it is a must to establish it without being out of local value comprehension of Bali. The successful process on internalization value is able to improve their skill in sharing knowledge as well as creating harmony of linkage attitude among hosts community and the guests/tourists. Based on the result of the research, then it can be able to formulate the third minor proposition, as follows:

The Third Minor Proposition is that:

The successful branding BALI DWE construction based on the local indigenous wisdom marked by much stronger of sharing knowledge and building of linkage attitude among village community and the visitors or tourists.

Based on the three minor propositions above, they then are formulated with the major proposition in the research, as follows:

The Major Proposition:

The success of a social construction toward the local indigenous branding needs strongly connectivity of rich local

indigenous values in order for improving the ability to have sharing knowledge to build linkage attitude of the ecological village ecotourism doers with the guests or visitors.

Theoretic Implication

Construction on branding theory as a novelty study is the *"Local Indigenous Branding",* that is as a new form of developing the Internal Branding Theory. "Local Indigenous" derives from the two words: *Local* means *existing in, serving, or responsible for a small area;* while *Indigenous* means *naturally existing in a place* (http://dictionary.cambridge.org/dictionary/british/). **Local Indigenous Branding** has a subject proposition, that is "*The success of a social construction toward the local indigenous branding needs strongly connectivity of rich local indigenous values";* while predicate proposition is "*improving the ability to have sharing knowledge to build linkage attitude of the ecological village ecotourism doers with the guests or visitors"; and the copula proposition is "in order for or in order that".*

Proposition category is able to explain as follows: (1) the aspect of proposition form is that of compound proposition (Kamdhi, **2003**) due to that it includes a group of the local people/community; (2) the characteristic aspect of proposition is that of conditional hypothesis because it refers to a conditional justification. It means that if a proposition is compiled with, the justification happens (Kamdhi, **2003**); (3) the wide aspect of proposition is a particular proposition (Kamdhi, **2003**), including a part of community being empowered, obtaining education and training of capacity building, and the motivators of village ecotourism for the sake of society/people; and (4) the quality and/or quantity aspect, including in proposition group A, due to the positive singular proposition which explains overall things and justification, acknowledgement, or positive things (Kamdhi, **2003**; Sudarminta, **2009**); and proposition I, due to the particular active proposition, explaining or expressing a part of the overall acknowledgement, justification, or active (Kamdhi, **2003**).

IV. CONCLUSIONS

Externalization process is carried out by expressing idea, concept about a village ecotourism program to the people around a community of village ecological ecotourism. The importance of responding eco-labeling issue for the sake of village ecological tourism in Bali is in line with customs, norms, and environmental condition as a local indigenous (Subadra, **2008**). At the objectivity of legitimacy phase is the reminding process to the local community that they possess ability to manage their own ecological village tourism by means of improving capacity, empowerment, enriching knowledge, and appreciating local indigenous values, particularly in the very popular philosophy of Balinese cosmological system (Pasek, **2005**), that is *Tri Hita Karana* (Windia, Dewi & Ratna, **2011**). At the internalization phase, processing participation (Reimer, **1994**) into a dialectic relationship between the self and the socio-cultural dynamics established by BALI DWE concerning with comprehension or direct interpretation value from an objective phenomenon as a part of expressing a significance or meaning of Bali ecotourism must be in line with the local indigenous value. The success of construction of the ecological village tourism in the form of

visual BALI DWE is a proof of the three Balinese principles balance of lives, *Tri Hita Karana.*

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