

MUSE EXISTENCE IN MILLENNIAL ERA TOURISM INDUSTRY: A POSTMODERN OVERVIEW

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ABSTRACT

Bali, including museums, is involved in the millennial era tourism industry. Museum management can no longer be inclusive without borderless and out of the box analysis and application. This research analysis existence of museum in industrial tourism at millennial age. The research method is quantitative and qualitative, using research instruments in the form of questionnaires, interviews, documentation studies, with a population of museum visitors in Bali. The results showed that most of the guests who visited the museum were people who had studied museum related information first, namely 52 percent, 52 percent would write the story of their trip to visit the museum, 80 percent would promote the existence of the museum through internet media, 92 percent knew the museum's history that would visited and its founder, 60 percent will promote back to others. 40 percent will return to visit the same museum

Keywords: Museum, Tourism, Millennial, Postmodern

INTRODUCTION

Life time development in the world is so rapid to make people prepare themselves better. Like it or not, as part of the millennial era, the Balinese are involved in the tourism situation 4.0. The tourism industry, including business travel agents (travel agents), hotel accommodations (hotelier), are asked to prepare themselves to face changes and market developments in the tourism era 4.0.

Tourism Minister Arif Yahya explained "I am sure the market is ready because it is dominated by millennial tourists who are already digital, while the industry still needs to be prepared," said Minister of Tourism (Menpar) Arief Yahya in a press conference after opening as well as being a keynote speech in the National Coordination Meeting of the Ministry of Tourism (Kemenpar) II of 2019 with the theme "Curriculum & Training Wonderful Indonesia Digital Tourism (WIDI) Champion 4.0" at the Soesilo Soedarman Hall, Sapta Pesona Building, Office of the Ministry of Tourism and Culture in Jakarta, Thursday (4/7/2019).

The data must of course be supported by the right analysis and the right application in order to achieve synergy between the various components of the tourism industry and the people involved in it.

BPS data shows the results of research conducted by the Balinese happiness index BPS based on BPS data for 2017 amounted to 72.48 from a range of 0-100. There are 5 provinces with a happiness index of 80%. BPS Head of the Province of Bali, Adi Nugroho, 2018 stated, this happiness index was higher than the average national happiness index which was only 72.40. The contribution of each dimension to the happiness index included life frustration 34.80 percent, feelings 31.18 percent and meaning of life 34.02 percent

Data for 2017 shows that there are 99 museums and art galleries in Bali, not including the number of art studios and various cultural studies associations. In general, the community considers the museum as a place or institution with a static atmosphere, conservative or old-fashioned outlook, taking care of the ancient objects of the elite only for pride and admiration alone.

In the era of development and rapid technological development today, the role of museums is expected to collect, maintain, and communicate based on research of objects which are concrete evidence of the process of developing human culture. Communities can do

recreation while learning, get information about various events related to community life and the surrounding environment. In general, people still see the museum as a place or institution with a static atmosphere, conservative or old-fashioned outlook, taking care of the ancient objects of the elite for pride and admiration alone.

This makes an in-depth analysis of the museum necessary, related to the existence of the community and the tourism industry in the middle of the millennial era.

THEORIES

The direction of the development at millennial era with digitalization has made borderless societies. Society spends a lot of time with each other's seemingly unlimited world, but in fact actually keeps them away from the social environment. This was conveyed by Baudrillard as a pseudo world, people experience what is referred to as being in a world of hyperreality. The urge to meet various needs actually makes them trapped in a pseudo world. The world of modernism actually pushes people into the area of postmodernism

Akbar S. Ahmed in "Postmodernism and Islam" (1993: 143-4) explains the eight sociological characteristics of postmodernism, namely: One, the emergence of efforts to oppose Modernity, waning trust in transedent religions (metanaration), and accepting pluralism relativism views of truth. Second, the explosion of the mass media industry, which later became an extension of the sensory system, organs and nerves, made the world smaller, borderless world, the power of the mass media transformed into like a "religion" or "God" secular. This happens because people's behavior is no longer determined by traditional religions, but has unwittingly been regulated by mass media, such as television programs. Three, the emergence of ethnic and religious radicalism. This phenomenon appears suspected as a reaction or alternative as people increasingly doubt the truth of science. Technology and philosophy are considered to have failed to fulfill the promise to liberate humans, and there has been an suppression of human rights. Fourth, the emergence of new tendencies to find identity or identity, appreciation and attachment to rationalism with the past. Five, the strengthening of the urban area (urban area) as a cultural center, and the rural area (rural area) as a suburb. This pattern also applies to the strengthening of the dominance of developed countries over developing countries. This urban area is like a developed country, as the "center point" that determines the movement of the "periphery", attracting other movements. Six, the more open opportunities for social classes or groups, to express opinions more freely. In other words, the postmo era has pushed for the birth of the democratization process. Seven, the postmodern era was also marked by the emergence of a tendency for the growth of eclecticism (the effort to choose the best / right) and mixing of various views / opinions / discourse, portrait of fragments of reality, so that it is difficult for a person to be grouped into a cultural group exclusively. . Eight, the language used in the postmodernism discourse often impresses the unclear meaning and inconsistency, so that something called the "postmodernism era" contains a lot of paradoxes (something that is often contradictory / contradictory

Millennial society is often regarded as a mobile society, often moving quickly, like without limits, from one place to another, from one room to another (borderless), having views or thinking patterns Out of the box, if not careful hearts, will be trapped in the pattern that they think is the most correct and standard. And, the impact can be very fatal, such as feeling getting a definite role model and in accordance with him. This can happen if people consume this pattern continuously, and instill in themselves, that it is the best for them.

One of the leading thinkers of Postmodernism is Jean Baudrillard who argues that today's society is no longer based on efficient exchange of material, but also involves the commodity of signs and symbols (Baudrillard) According to Baudrillard, people have a critical mindset that is sometimes out of the box, unusual , out of the ordinary, reject things that are generally applicable. For Baudrillard, the people of Posmo are characterized by being out of the ordinary habits, having high mobility, social and economic lifestyle related to the consumption of symbols and signs, so that the mass media becomes very meaningful to them. Great respect for privacy

In fact, postmodernism society with a relatively high level of activity, and high mobility, should still establish interaction and conduct face-to-face discussions with other communities. This helps them do many things at once, is multi-talented, multi-tasking, and multi-

interpretation, which is realistic. In Bali, according to the concept of Tri Hita Karana, and the Kala Village, Patra. The concept of establishing a relationship with God, a relationship with fellow human beings, and also with the environment in which they are, and introspection with yourself. The impact, if there are symptoms or errors in thought patterns, words and deeds, will be known from an early age, so that it is easier to handle and overcome from the outset.

Until the end of World War II, there were 30 museums throughout Indonesia. Now there are 200 museums throughout Indonesia, with 99 in Bali that play a role in moving the wheels of Balinese culture itself. Cultural figure Ida Bagus Putra explained (July 2019), that exclusivity cannot occur in the present era, especially the digital era 4.0. And Balinese have a higher happiness index because it is also supported by a caring cultural environment, a culture that goes down the lowest as access to express the soul and spirit within

The International Council of Museums explains the definition of a museum is an institution or harvesting institution that serves the interests of the community and its progress, is open to the public, does not aim to seek profit, by collecting, preserving, researching, exhibiting (publishing) , tangible objects of human material and its environment, for the purpose of study, education and recreation.

The history of museums in Indonesia is divided into three, namely the Dutch colonial era, the British era, and the era after independence. 14 April 1778 was the first milestone in the founding of the museum in Indonesia, namely Bataviaas Genootschap von Kusten en Westenschappen, which means the Society of Batavia to advance science and culture. This museum has the vision and mission of Ten Nutten van Het Gemmen which means it contains various books and also historical objects related to science, culture and science of the nations. The Dutch army troops were asked to collect various books and objects from various colonies. In 1915, the Bali Museum was established in Denpasar. In 1930, Striching end Bataviaasch (Old Dutch Society) established the End Batavia Museum (Museum of Ancient Dutch) in Jakarta. In 1935 the Sono Budoyo Museum was established in Yogya.

Bambang Sumadio in Museum Rampai Permuseuman (1997) written by Bambang Sumadio explained that the museum will be able to attract tourists if it can provide benefits to the community. The more people visit the museum, the more visible the success of the museum quality of service to the community. For ordinary people, museum is a place to see, therefore it must be endeavored so that the presentation in the museum is quite interesting as a spectacle. Museum collections will not automatically exude an attraction, therefore the museum manager must be able to identify any factors that contain the attraction in his collection. The museum relies heavily on its appearance as one of its charms. The cleanliness and comfort of the exhibition halls will greatly support the museum's image so that it will automatically attract visitors.

Anggiat in The Role of the North Sumatra Province State Museum (2007), explained that to bring the museum closer to the wider community, the North Sumatra Province State Museum made various efforts in promoting the heritage of traditional cultural values such as holding exhibitions or contests. another research at Jambi Province State Museum proved various activities able to provide an introduction to various cultures or historical objects which are largely unknown to the public. Another research by Krisman Turnip, Bukit Barisan Museum Medan and Its Benefits for the Community (2005), explained that the museum can strengthen the sense of nationalism through exhibiting collectibles such as the legacy of the physical revolution in North Sumatra. Museum wants to introduce various relics of the past to the community, especially the culture of the Jambi people so that the awareness to love regional culture is higher

DISCUSSION

99 museums in Bali, spread in seven districts and cities. Among them, Bali Museum, Neka Museum, Arma Museum, Antonio Blanco Museum, Mask and Wayang Setia Dharma House, Puri Lukisan Museum, Subak Museum, Rudana Museum, Gedong Arca Museum, Pendet Museum.

Tourists who were respondents of this study were 25 people. In-depth interviews are conducted after tourists visit and enjoy the museum. A description of the research respondents' data exposure as listed below.

Research data shows that there are 10 people or 40% of male respondents and 15 people or 60% of female respondents. Five people with Doctoral degrees, three Masters, seven scholars, ten high school graduates, and seven junior high students. Five were Australian, and 20 were from Indonesia, divided into 11 from Jakarta, seven from Bali, and two from Kalimantan.

Six people said they had visited the museum in Bali more than five times, 15 said it was their first time visiting a museum, and four people had visited it more than once but less than five times. Three people visited because of the invitation of friends or family members, 13 people (52%) because they searched for data on the internet, and nine people because of promotions from hotels or travel agents. 15 of them (60%) will promote back to others. 10 people (40%) will return to the same museum, and 13 people (52%) will write the story of their trip to the museum through various forms of writing or works, 11 people complain about access to the museum that is constrained by traffic jams and the lack of information related to the existence of the museum, 23 people (92%) know the Museum and its founders, but are less familiar with other facilities besides places to explore art, 20 people (80%) will write the results of museum visits through social media they have, 17 people who have tracked and traced information about museum before they visit it.

The data shows that most of the guests visiting the museum are people who have studied museum related information first (well educated), that is 52 percent, 52 percent will write the story of their trip to visit the museum, 80 percent will promote the existence of the museum through the internet, 92 percent know the history of the museum to be visited and its founder, 60 percent will promote it back to others. 40 percent will return to visit the same museum.

The findings of this study explain that the Museum is a national asset that is part of the development of millennial era society. This makes the government, the management and the people involved in it must always keep abreast of the changes and developments of the era, which is called the Posmo view, as a situation of people who are borderless and think out of the box

CONCLUSION

The results showed that most of the visitors who visited the museum were people who had studied museum-related information in advance (well educated), namely 52 percent, 52 percent would write the story of his trip to visit the museum, 80 percent would promote the existence of the museum through internet media, 92 percent know the history of the museum to be visited and its founder, 60 percent will promote it back to others. 40 percent will return to visit the same museum.

SUGGESTION

The museum has the potential to be a place for activities not only related to art, but also science and social culture. Organizing activities that are more related to digitization will be very attractive to the public, promotion is still far from good, and the aspect of maintenance is less than the maximum for the museum building and facilities in it, including the maintenance of historical objects contained in the museum.

The museum manager should not stand alone, but in collaboration with various other parties, even globally. This is good for the purpose of establishing cooperation, promoting and developing museum performance in the tourism era 4.0

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