

Pura Luhur Tamba Waras: aspects of sustainable tourism and spiritual tourism

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Abstract: This research aims to analyze the implementation of sustainable tourism in spiritual tourism at Pura Luhur Tamba Waras in Desa Sangketan, Tabanan Regency, Bali, Indonesia. This research uses qualitative analysis techniques. The data source used is secondary data and is accessed through company documents, journals, books, articles, and websites. The results show that sustainable tourism in spiritual tourism at Pura Luhur Tamba Waras are the application of basic concepts in sustainable tourism, namely the social concept of cooperation. The economic concept has also been implemented very well, namely the surrounding community can sell spiritual facilities and infrastructure in the temple area, but the implementation of the environmental concept is not good because the waste that is used for spiritual tourism is not well managed. Pura Luhur Tamba Waras has implemented three basic concepts of sustainable tourism, namely social, economic and environmental but the concept of the environment has not been maximally implemented.

Keywords: sustainable tourism, spiritual tourism, pura/temple as a tourist attraction

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Introduction

The island of Bali in Indonesia is very popular for its natural beauty and unique culture and customs, besides that the island is famous for the hospitality of its people. Its uniqueness and beauty are packaged into a very attractive tourist attraction and are in great demand by visiting tourists. So that Bali becomes the center of tourism that is most visited and in demand by tourists (Untara, 2020). In general, almost all areas in Bali have their own tourism potential, both natural tourism and cultural tourism. One of the districts in Bali Province that has the potential to attract tourists is Tabanan Regency.

Tabanan Regency has various types of tourist objects that can be visited by tourists. Among them are nature tourism, culture, cultural heritage to spiritual tourism. Cultural heritage tourism can be found at the temple (*pura*). *Pura* is a holy place for Hindus. Temple is usually established in places that have beautiful environments such as the sea, mountains, forests and so on. *Pura luhur* means a holy temple. One of the temples that has become a cultural heritage tour which has important values for history, science and religion is the Pura Luhur Tamba Waras.



(Source: Putra, 2022)

Figure 1. Pura Luhur Tamba Waras

Pura Luhur Tamba Waras is located in Sangketan Village, Penebel, Tabanan. Apart from being a cultural heritage tour, this temple is also a form of spiritual tourism which can be seen from its name. The word Tamba Waras comes from the word "tamba" and "waras". "Tamba" means medicine and "waras" means cured. Thus Pura Luhur Tamba Waras has the meaning of a place of worship to God in its function as a provider of medicines for the universe (Bhuana Agung). Inside this temple, there is what Hindu people call it *pelinggih* (Rosalina, 2017) which is named Pelinggih Hyang Geni with several tools such as pans and medicinal ingredients, including eucalyptus leaves that are picked directly in the central courtyard (Jaba Tengah) and several tubers and oil. This temple also has a spring that the surrounding community believes to be used for cleaning/ purifying oneself. Therefore, this temple is visited by many people and tourists who are interested in visiting or doing spiritual tourism.



(Source: Putra, 2022)

Figure 2. Tools for Making Medicine at Pura Luhur Tamba Waras

Spiritual tourism proposed by Bali Travel News (2008) and Pujiyati (2020) is one of the special interest tourism activities, namely travel to holy places to carry out spiritual activities in the form of prayer, yoga, meditation, concentration, and deconcentration. The number of spiritual tourists began to develop because of spiritual motivation. Spiritual tourism motivation is a prime candidate for market development and diversification strategies targeting visiting interest (Haq et al., 2015). According to Willson (2016), spiritual tourism motivation is able to foster interest in revisiting. Spiritual tourism motivation as a means to increase the interest and level of tourist visits (Narottama, 2016). Spiritual tourism is one part of the alternative tourism concept that applies the concept of sustainable tourism development (Wulandari, 2018). Sustainable tourism means related to the environment, culture, economy and social. The community and tourists also have a responsibility for the area that is a tourist destination so that it is maintained (Andriani, 2015).

The theory used is the theory of sustainable tourism from McIntyre (1993). According to McIntyre (Pramesti, 2019), there are three important components that are interrelated in the development of sustainable tourism and if these three components are involved, there will be an increase in the quality of life. The three components in question are: (1) Economy/business. The tourism industry is able to create jobs, increase income, encourage investment, increase opportunities to develop businesses. (2) Environment. In order for tourism to last long, the type and level of tourism activity must be in balance with the capacity of available resources, both natural and man-made. (3) Society. Tourism development requires changes related to maintenance, it is necessary for the surrounding community to benefit from tourism that can satisfy them so that they have the motivation to make these changes. Improving people's standard of living is a major factor. The community's desire to be involved is the key to bringing about change that will improve the quality of life. If the community is involved in various stages, then the community will feel motivated and responsible. The oldest and oldest people deserve special attention, because they have a hard time accepting change. From the start, people must be given an understanding of tourism and its possible impacts, so that later there will be no misunderstandings.

With so many tourists visiting this temple to ask for health, it will greatly impact the community's economic growth, environmental sustainability, and the society of Pura Luhur Tamba Waras. If some of these aspects have been implemented by temple manager, then spiritual tourism can be said to be sustainable tourism. The manager does not yet know whether the management has implemented sustainable tourism.

Therefore, this research will discuss whether the spiritual tourism at the temple has implemented a sustainable tourism. It is to know the extent of the implementation of sustainable tourism that has been carried out by the manager. In the end, with the implementation of sustainable tourism, it is hoped that spiritual tourism at Pura Luhur Tamba Waras will get more benefits both in the economy, environment, and society.

Methodology

Research method is a way of understanding, analyzing, and concluding the results of research (Sugiyono, 2018). This study uses a qualitative analysis with a descriptive approach that aims to describe, and explain the implementation of sustainable tourism in spiritual tourism at Pura Luhur Tamba Waras.

Thus research covers both primary data and secondary data. Primary data collected directly by the author (Martono, 2014) is data from observations done directly in the field while the type of secondary data is data that has been previously collected that can be used in this study in the form of documents, photos, images and (Artini,

2018). Collecting data in this study using literature study, namely data collection techniques through written documents, photos, pictures, electronic documents, and the internet that can support the writing process.

Results and discussion

The United Nations World Tourism Organization (UNWTO) as the United Nations agency that handles tourism together with the United Nations Environment Program (UNEP) issued a policy on sustainable tourism. Indonesia as one of its members has adapted it by establishing policies and regulations for the implementation of green tourism by issuing Undang-undang nomor 10 tahun 2009 atau Undang-undang Kepariwisata (Law No. 10 of 2009 on Tourism). Bali as one of the best destinations in the world issued Peraturan Daerah Bali nomor 2 tahun 2012 tentang Kepariwisata Budaya Bali (Bali Regional Regulation number 2 of 2012 concerning Balinese Cultural Tourism) in support of efforts to develop green tourism. Bali even has a roadmap for sustainable tourism development called the Green Growth Roadmap 2050 for the Development of Sustainable Tourism in Bali (Aldira, 2016). Sustainable tourism practices that take into account the shared needs of ecology and the environment, local communities, business economies, and tourists themselves as green tourism (Wirananta, 2020).

Sustainable tourism has started a lot in Bali. This study was conducted at the Pura Luhur Tamba Waras. This temple was built during the Tabanan kingdom, estimated to be in the 12th century which was built on the orders of the King of Tabanan because in this temple many trees can be used as medicinal ingredients. So that this temple has until now been a place used to pray for physical and spiritual (non-physical and psychological) health. Apart from being a place to ask for health from one God, this temple is also a spiritual tourism destination. Discussing the function of Pura Luhur Tamba Waras as sustainable tourism, referring to the theory of sustainable tourism which states that there are three basic concepts to pay attention to, namely social, economic and environmental entities.

Humans cannot live alone so that social interaction is needed because they live in need of each other and depend on one another. There are many fields of activity that can show and establish good social relationships, especially in Bali there are many activities that can create a sense of social solidarity. In Bali, there is a customary system known as Desa Pakraman (or Desa Adat), as a forum for social interaction between Balinese people and as an activity for the Hindu community.

The social concept at Pura Luhur Tamba Waras has been running, which data can be seen from the activities in the temple that are always carried out by the surrounding community. The role of the outside community is very large at this temple, namely providing donations in the form of funds and equipment needed for ceremonies held at the temple. With the reciprocity obtained by the community, namely peace of mind and peace of mind.

In line with Kristhina (2017), the interaction at Pura Luhur Tamba Waras both in carrying out a ceremony or when Nunas Tamba (asking for medicine) causes communication between one individual and another or between one community and another which will lead to cultural acculturation that is not contrary to local culture and traditions to unite the goals to be achieved.

Pura Luhur Tamba Waras is seen in terms of social concepts, namely the existence of social interactions that can foster solidarity and sympathy or a sense of care for others both in carrying out an activity/ceremony, as well as fostering a sense of responsibility in maintaining sanctity and security.

In an economic concept, Pura Luhur Tamba Waras is a temple that can provide economic improvement for its people. All activities at Pura Luhur Tamba Waras involve the surrounding community, starting with the temple managers, priests, and traders. With the many equipment needed for these tourism activities, according to Indrayani (2018), the rituals of malukat in Panglukatan Sapta Gangga are bungkok nyuh gading (young coconut), banten pejati (pejati offerings), canang sari/canang ceper, flowers and incense. There is an opportunity for local people to earn income from selling the materials so that it can grow the economy of the surrounding community.



(Source: Putra, 2022)

Figure 3. Stalls of the local community near Pura Luhur Tamba Waras

Looking from the environmental concept, Pura Luhur Tamba Waras is a tourist destination that pays great attention to the environment. With many used offerings and praying facilities, this temple is still clean. The former offerings and prayers are selected and the temple manager so that the rubbish that is rapidly decaying is separated from the old rotting garbage. However, the waste is just thrown away without any further processing. So that on the left side of the temple it can be seen a lot of garbage offerings which can disturb the view of tourists if you look to the left side of the temple.



(Source: Putra, 2022)

Figure 4. Garbage Piling

Tourists who want to ask for water purification (*melukat*) at this temple are also not allowed to use soap. This was done to avoid contaminating the waste from chemical substances. Because the water waste will be used for irrigation of rice fields and used for watering fields and local people's pets.

It is better if the management of Pura Luhur Tamba Waras after separating the rubbish that quickly decays and the old garbage can be reprocessed so that garbage does not accumulate on the side of the temple. Fast-decaying rubbish such as leaves and flowers can be collected in a closed place and add chemicals that can accelerate decomposition so that the waste can be used as fertilizer. Meanwhile, the old rotten prayer facilities, such as young coconut shells, the remains of incense, young coconut shells will be collected in a dry place and protected from rain which aims to avoid rain-water puddles that can be a place for mosquito larvae and so that the coconut shell can dry out immediately so that it can be used to make a fire. The remaining incense will be burned directly in the temple area because it has a fragrant aroma.

Conclusions

Pura Luhur Tamba Waras has implemented sustainable tourism by applying three basic aspects of sustainable tourism, namely social, economic, and environmental aspects. In the social concept, there are social activities such as cooperation in activities held at Pura Luhur Tamba Waras. In the economic concept, there has also been a good application, which is to provide opportunities for the surrounding community to sell equipment for spiritual tourism in the temple area. However, the environmental concept has not been managed optimally, especially in the waste offerings used. The waste of the offerings which quickly decomposes is only left on the left side of the temple without proper management.

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