

Should Sacred Temples be used as Tourism Objects?

AAN Yudha Martin Mahardika¹, M Rudi Irwansyah^{2*}, I Wayan Sugiartana³

¹Department of Hotel Operation, Universitas Pendidikan Ganesha, Bali, Indonesia; ²Department of Economics Education, Universitas Pendidikan Ganesha, Bali, Indonesia; ³Study Program of Business Administration, Sekolah Tinggi Ilmu Sosial dan Politik (STISPOL) Wira Bhakti Denpasar, Bali, Indonesia

ABSTRACT

In Bali, Pura is considered sacred by the inhabitants and protected by local regulations. The development of tourism facilities to support tourist activities often intersects with efforts to maintain the sanctity of the temple. The current study was conducted to identify violations in the use of the sacred temple area as tourism support facilities. This study made use qualitative and quantitative data to support findings. In gathering the data, 3 techniques of data collection were used, namely observation, interviews, and document collections. Purposive sampling technique was used in selecting respondents. The data was analyzed using inductive logic, where syllogism was built based on specific information to generate common conclusions. The findings showed that there are various violations in the use of sacred temple areas of Pura Khayangan Jagat Batu Bolong and Pura Bhujangga Waisnawa. The temple's sacred area were used as tourism support facilities; in total of 82 buildings were developed in and surrounding the areas, including hotels, restaurants, and public services. Other violations were breaking operating hour and the use of temple facilities to support business. There is a need to overcome the violations through collaborations of government and the local inhabitants.

Keywords: Utilization; Holy place area; Tourism

INTRODUCTION

An island of a thousand temples is a well-known nickname for Bali. It is not an overrated nickname, since temple could easily be found in Bali. Every family has his own family temple; every village has at least 3 (three) main temples; every regency has at least one big temple. Balinese cultural and religious activities are centered in temples. These cultural and religious activities are what makes Bali unique and one of the world's favorite tourist destinations.

In Bali, tourism is a common business, developing side by side with culture and beautiful nature. Tourism will indirectly demand internationalization and acceptance in various or multicultural matters [1].

Tourism has become the main income of the Balinese government and its people. It opens new vacancies and reduced

the unemployment in Bali. The tourist activities increase income which affects the purchasing power of the inhabitants.

Moreover, Tourism activities generate foreign exchanged that support the Indonesian economy. Based on data obtained from the Ministry of Tourism, it is stated that in 2018 the tourism sector has succeeded in generating 17.6 billion USD to the country [2]. Up to 2019, before the pandemic, the tourist visits were gradually increasing (Table 1).

In addition, despite the emergence of new tourism attractions in Indonesia, the number of visitors to Bali has continued to rise [3]. The purpose of the visits was mostly for vacation, enjoying the beautiful scenery and cultures.

International events, such as IMF Annual Meeting, World Conference, or visits from international public figures were also increasing the visit. The increasing visit demands supporting facilities. This is where problem begin.

Correspondence to: M Rudi Irwansyah, Department of Economics, Universitas Pendidikan Ganesha, Bali, Indonesia, E-mail: rudi.irwansyah@undiksha.ac.id

Received: April 12, 2021; **Accepted:** April 26, 2021; **Published:** May 03, 2021

Citation: Mahardika AANYM, Irwansyah MR, Sugiartana IW (2021) Should Sacred Temples be used as Tourism Objects? J Tourism Hospit. 10:468.

Copyright: © 2021 Mahardika AANYM, et al. This is an open-access article distributed under the terms of the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original author and source are credited.

No	Year	Pax	Growth (%)
1	2014	3.766.638	14,89
2	2015	4.001.835	6,24
3	2016	4.927.937	23,14
4	2017	5.697.739	15,62
5	2018	6.070.473	6,54
6	2019	6.300.000	3,78

Source: (Badan Pusat Statistik, 2020) [2].

Table 1: Data of tourist visits to Bali.

Any tourism development implemented in Bali need to be based on regulation, especially the Regional Regulation of the Province of Bali Number 16 of 2009 concerning the Regional Spatial Plan (Rencana Tata Ruang Kota, RTRW) of the Province of Bali for 2009-2029. The aims are to give equitable distribution and control any form of development in Bali, so that areas that are not allotted for tourism will not be disturbed.

Unfortunately, the rapid development of supporting facilities for tourism has impacted to ability of the government to control [4]. The above-mentioned Regional Regulation (PERDA) and Governor Regulation (PERGUB) affirm that the cultural tourism that exists in Bali is derived from Balinese culture, which is the breath and soul of Hinduism, and that there is a positive interrelationship belief between culture and tourism. Temples, as sacred areas for Balinese, are starting to be affected by the development of tourism. Pura Kahyangan Jagat Batu Bolong (PKJBB) and Pura Bhujangga Waisnawa (PBW) are examples of the phenomenon.

PKJBB and PBW are located in a famous tourism area, Canggu. Canggu experiences a rapid tourism development, in which 70% of the inhabitants live from tourism sectors. Despite the positive effect of the tourism to the inhabitants, tourism started intersecting the sacred of the temples. Many tourism supporting facilities are developed in and surrounding the temples. The development disturbs the inhabitants, the sacred of the temples and violate the Bali Provincial Regulation Number 16 of 2009 concerning the Bali Provincial Spatial Plan for 2009-2029.

The phenomenon shows that there is a mismatch between the need to develop tourism and keeping the sacred of temples, as the center of cultural and religious activities of Balinese. This study was conducted to identify the violations and demystify probable solution to the matters.

MATERIALS AND METHODS

Kahyangan Jagat Batu Bolong Temple and Bhujangga Waisnawa Temple are located in Canggu Village, North Kuta District, Badung Regency. Pura Kahyangan Jagat Batu Bolong and Pura Bhujangga Wainawa are located about 50 meters from the shoreline of Batu Bolong, which is a popular tourism spot. It is

not surprising that this sacred area is being used as a tourism facility to support tourism activities on Batu Bolong Beach. The scope of this research, namely, (1) Forms of violations in the use of sacred areas as tourism facilities, and (2) Government policies in the practice of using sacred areas as tourism facilities.

The types of data in this research are qualitative data and quantitative data. Qualitative data is data in the form of schemes and images [5]. In this study is a general description of the village of Canggu, violations of the Badung District Regulation regarding the radius of the holy area, violations of operating hours and the use of public facilities and others, meanwhile quantitative data is data whose values are numeric or numeric [6]. In this study, data on the number of tourism businesses in Canggu village, data on the number of violations of the use of sacred areas, and data on the area of area in Canggu village.

Sources of data in this study are primary data and secondary data. Primary data is data in the form of words and actions obtained directly from the people interviewed (informants) [6]. In this study, there is an overview of Pura Kahyangan Jagat Batu Bolong Canggu and Pura Bhujangga Waisnawa. Secondary data is data that does not directly provide data to researchers [7]. In this research is the history of Pura Kahyangan Jagat Batu Bolong Canggu. The data collection includes 3 techniques, namely observation, interviews, and documentation.

The technique of determining informants in this study was purposive sampling. Purposive Sampling is a technique of determining informants according to the selected criteria that are relevant to the research problem. The criteria for the informants in question are: 1) Informants must have knowledge of the data regarding the object of research; 2) Informants have extensive knowledge of the object of research [7].

The data analysis technique used is qualitative data analysis techniques with an inductive logic approach, where the syllogism is built based on specific things or data in the field and leads to general conclusions. In this study, the activity of analyzing data was carried out in several stages, namely; make observations of phenomena that occur or identify, categorize the information obtained, trace and explain the categorization of violations that occur with government policies, explain the relationship between categorizations and draw general conclusions.

RESULTS AND DISCUSSION

Geographical condition of Cangge village

Canggu village is one of the villages in Badung Regency which is currently one of the favorite tourist destinations for tourists visiting Bali Island. Canggu village is located in North Kuta District, Badung Regency. The village of Canggu has an area of 524 ha, which is divided into 243.70 ha of rice fields and 280.18 ha of dry land.

The population of Canggu village is 6,616 people, of which the male population is 3,243, while the female population is 3,373. Canggu village has now been widely used by the construction of

various tourism facilities and infrastructure. The number of tourism facilities in Canggu village is as follows:

No.	Facilities	Numbers
1	Two Star Hotel	1
2	Five Stars Hotel	3
3	Three Stars Hotel	5
4	Villa	398
5	Spa	3
6	Restaurant	17

Source: Modified by the researchers, 2020.

Table 2: Tourism facilities in Canggu village.

Based on Table 2, it can be seen that currently Canggu Village has quite a lot of tourism facilities, both those owned by local people and foreign investors to seek profit from the development of tourism in Canggu Village.

Canggu village tourism potentials

The tourism potential that is owned by the village of Canggu also varies, not only has natural potential. Based on observations, Canggu also has an artificial potential that is able to become a magnet for tourists so that it can attract large numbers of tourist visits. Canggu village tends to have natural potential in the form of a beach which is characteristic of Canggu village, in addition to the natural potential in the form of the beach, Canggu village also has views of the rice fields that are no less beautiful and still exist behind the development of tourism in Canggu village.

Potential of nature tourism

Canggu village has the potential for natural tourism which has become a major magnet for tourism development in Canggu village. Some of the natural tourism potentials owned by Canggu village are

- Batu Bolong Beach
- Batu Metajen Beach (Echo Beach)
- Canggu Beach
- Nelayan Beach
- Subak Uma Desa Jogging Track.

Potential of artificial tourism

The potential for artificial tourism is also one of the potentials that can attract tourists, especially foreign tourists who are still of productive age (16 years-60 years). The potential for artificial tourism in Canggu village is the Segara Madu park.

Forms of violation in utilizing sacred areas as tourism facilities

The existence of a tourism business in the sacred area of Pura Batu Bolong, of course, has a negative and positive impact on the development of tourism on Bolong Beach for the community, such as the economic impact and the socio-cultural impact of the people of Canggu village. One of the violations that occurred in the Pura Kahyangan Jagat Batu Bolong area was the use of the sacred area as a tourism facility that was not in accordance with applicable regulations. The forms of violations that occur in the use of sacred areas as tourism facilities in Canggu Village can be seen through two forms of violations, namely: (1) Violation of Badung District Regulation Number 26 of 2013 Regarding the Radius of Sacred Areas, and (2) Violation of Operating Hours and Utilization Public Facilities for Business Purposes.

Violation of Badung regency regulation number 26 of 2013 concerning the radius of sacred areas

Violation of the use of holy areas is one of the violations that often occur in the development of tourism in Badung Regency, especially in Canggu village. This is due to the willingness of investors or local people who want to set up a tourism business and are always more concerned with the beauty of the scenery that is displayed than the application of applicable regulations. Pura Kahyangan Jagat Batu Bolong and Pura Bhujangga Waisnawa are included in the Dang Kahyangan type of temple, so that these two temples have a radius of sanctity as large as apeneleng alit or equivalent to 2,000 meters.

The violation of the use of the sacred area at Kahyangan Jagat Batu Bolong Temple and Bhujangga Waisnawa Temple is the use of land in the sacred radius of the temple which is used as a building area that does not support all forms of religious activities in the temple. Based on the opinion of Sutrisna, states that “a development that occurred in the area around the temple and not supporting all religious activities will have the potential disturbing the comfort and tranquility of the community to carry out religious activities, so that all activities or the development should not be carried out in the area or in the radius of the temple's sanctity” (A development that occurs in the area around the temple and does not support all religious activities will potentially disturb the comfort and tranquility of the community to carry out religious activities, so that all activities or developments should not be carried out in the area or in the area. the radius of the sanctity of the temple). Article 108 paragraph (3) of the Badung Regency Regulation Number 16 of 2009 also states that “the sacred area is a conservation area, and prohibits all types of activities and or businesses that can reduce the quality of the environment and sacred values” (the sacred area is a conservation area, and prohibits all types of activities and businesses that can reduce the quality of the environment and the values of sanctity). Based on this, all activities or developments carried out in sacred areas must be considered based on the applicable spatial and territorial regulations.

With these spatial and territorial regulations, it can be seen that tourism efforts violate the utilization of the core radius of the sacred area of Pura Kahyangan Jagat Batu Bolong and Pura Bhujangga Waisnawa. A total of 82 tourism business buildings that violate the use of the holy areas where the tourism businesses are located in the core zone of the sacred area of Pura Kahyangan Jagat Batu Bolong and Pura Bhujangga Waisnawa.

These businesses can be grouped based on the type of business, consisting of 28 accommodations, 25 restaurants, 15 retail outlets, 4 for sports, 1 transportation, 4 other services.

Violation of operating hours and utilization of public facilities for business purposes

The tourism business in the sacred area of Pura Kahyangan Jagat Batu Bolong and Pura Bhujangga Waisnawa has not only violated the use of the temple's sacred radius, but has also violated the operating hours set by the Pararem by the Canggu Traditional Village Government. The pararem regulation has regulated the limitation of operating hours for all tourism businesses in Canggu village, where all tourism activities must stop at 00.00. Regulations regarding restrictions on operating hours are clearly regulated in the Canggu traditional village pararem and have been agreed upon by all tourism business owners in Canggu village.

The regulation regarding operating hours has been violated by one of the tourism businesses located in Canggu Village, namely the Sand Bar tourism business. Sand Bar is one of the tourism businesses located in the sacred area of Pura Kahyangan Jagat Batu Bolong and Pura Bhujangga Waisnawa. Violations committed by Sand Bar in the form of exceeding the set operating hours until 04.00 in the morning. The tourism activities that are routinely carried out at the Sand Bar in the form of a party that lasts until 04.00 in the morning clearly violate the rules of operating hours.

The existence of this party activity has implications for the comfort of the people of Canggu village as well as tourists who want to rest, because the Sand Bar often turns on music at high volume regardless of the comfort of the surroundings. This is also felt by the temple pemedek who is holding religious activities at the Kahyangan Jagat Batu Bolong Temple and the Bhujangga Waisnawa Temple at times of rahinan such as full moon, tilem, kajeng kliwon, tumpek, and others. The importance of controlling operational hours is aimed at reducing the risks that will arise from tourism activities that exceed operating hours.

Government policies in practices of utilizing sacred areas as tourism facilities

The existence of various violations that occurred in the sacred area of Pura Kahyangan Jagat Batu Bolong and Pura Bhujangga Waisnawa, it is necessary to have a serious handling from the Regional Government of Badung Regency in collaboration with the Canggu Traditional Village Government to control the practice of utilizing the sacred area so that there will be more violations similar. As for several government policies in the practice of utilizing sacred areas, namely, (1) Implementation of

Badung Regency Government Regulations Regarding Sacred Areas in Canggu Village, (2) Implementation of Canggu traditional village Pararem, (3) Application of Administrative Sanctions Issued by the Local Government of Badung Regency to Offenders Utilization of Sacred Areas, and (4) Customary Sanctions Issued by the Government of the Canggu traditional village to Violators of Pararem in the Canggu Customary Village.

Implementation of badung regency government regulation concerning sacred areas in Canggu village

The development of tourism facilities that continues to be carried out has resulted in the Regional Government of Badung Regency formulating regional spatial planning regulations in order to anticipate the occurrence of land use or areas that are not as expected, so that on December 30, 2013, the Badung Regency Regional Regulation Number 26 of 2013 concerning Spatial Planning was enacted Badung Regency area in 2013-2033, 2013.

In the Badung Regency Regional Regulation Number 26 of 2013, all forms of use on land or areas in all areas in Badung Regency have been regulated, including in Canggu Village, which is currently experiencing a fairly rapid development of tourism so that the development of tourism facilities is increasingly happening on the lands of the Canggu Village. The regulation also stipulates which areas or lands can be used by the community, one of which is a sacred area. All forms of utilization of the sacred area have been regulated in the Badung Regency Regional Regulation Number 26 of 2013, namely in article 1 paragraph 41, which states that "the sacred area is the area around the temple, as has been determined in the Bhisama Purity of the Temple by the Parisadha Hindu Dharma Indonesia Center (PHDIP) in 1994" (the sacred area is an area around the temple, as stipulated in the Bhisama Kesucian Pura by Parisadha Hindu Central Indonesian Dharma (PHDIP). The illustration of the Zoning Regulations for Holy Places is as follows (Figure 1).

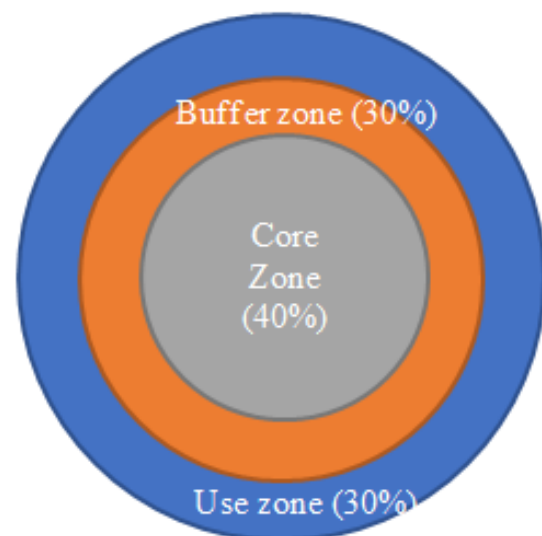


Figure 1: Illustration of the zoning regulations for the holy place area.

In the picture above, it is explained about the illustration of the zoning regulations for the holy place area, it can be explained that a holy place area is divided into three zones, namely the core zone, the buffer zone and the utilization zone. Each zone has a different area, where the core zone has an area of 40 percent of the total radius of the temple, the buffer zone has an area of 30 percent of the total radius of the temple, and the use zone also has an area of 30 percent of the total radius of the temple [8].

Implementation of the Canggu traditional village pararem

The Canggu Traditional Village Government, which feels unable to maintain the radius of sanctity from Pura Batu Bolong, has made regulations, both written and unwritten regulations that have been agreed upon by all tourism stakeholders in Canggu Village. This regulation was made with the aim of regulating the development of tourism businesses and the running of tourism businesses in Canggu Village, especially those in the sacred areas of Pura Batu Bolong and Pura Bhujangga Waisnawa. Canggu Traditional Village has made written regulations or what is commonly referred to as pararem or awig-awig to regulate the development of tourism businesses in the sacred areas of Pura Kahyangan Jagat Batu Bolong and Pura Bhujangga Waisnawa, and has also established a collective agreement which is used as a regulation not written in regulating all tourism activities in the sacred area of Pura Kahyangan Jagat Batu Bolong and Pura Bhujangga Waisnawa.

Given this, it can be seen that the strength of the customary village regulations against the community and investors is quite strong. This customary village regulation is able to make investors or business owners obey all existing regulations and will be able to control all actions taken by the tourism business owner in Canggu Village. This is of course inversely proportional to the implementation of the Badung Regency Regional Regulation, where investors or people who have tourism businesses openly violate applicable spatial and territorial regulations. There are acts of violation that are openly committed by investors and the community, it can be concluded that the strength of the Badung Regency Regional Regulation is still low and is not comparable to the strength possessed by the Traditional Village.

Implementation of administrative sanctions issued by the local government of Badung regency to violators of utilization of holy areas

One of the problems and violations that have occurred in Badung Regency is the large number of developments of tourism facilities that are out of control and not in accordance with the regulations of the Regional Spatial Plan, so that the arrangement of the area in Badung Regency is not neatly arranged, and in the end will result in congestion problems. The existence of the Regional Spatial Planning Regulation in Badung Regency does not make any changes from spatial and regional mapping to existing developments.

In the Badung Regency Regional Regulation Number 26 of 2013 in article 100 paragraph (4) it has also been explained that the imposition of sanctions will not only be given to the person concerned who has used the space inconsistent with space utilization permits, but sanctions will also be given to officers or authorized government officials, who have issued or issued an IPR (Spatial Planning Permit) that is not in accordance with the regulations of the Regional Spatial Planning. Violators of Regional Spatial Planning regulations will be subject to sanctions in the form of administrative sanctions and criminal sanctions.

The criminal sanctions given to violators of the Regional Spatial Plan regulations regarding the radius of the holy area and the use of public facilities are regulated in Regional Regulation No. 26 of 2013, in Chapter XVII regarding criminal provisions, article 115, the criminal sanctions that will be given to violators of the Regional Spatial Planning Regulation will be punished with imprisonment of a maximum of 6 months or a maximum fine of Rp. 50,000,000. All forms of violations that occur in the construction of tourism facilities in the sacred area of Pura Batu Bolong should be taken seriously, and in accordance with established sanctions, such as the closure of tourism business permits and demolition of buildings within the sacred radius of Pura Batu Bolong, which is as far as 2,000 meters or two km from the outer side of the temple wall as stated in the Regional Spatial Planning Regulation of the Badung Regency Government.

Customary sanctions issued by the government of the Canggu traditional village to violators of pararem in the Canggu traditional village

There is awareness on the part of the Canggu Traditional Village Government of violations that occur in Canggu Village, especially in the sacred areas of Pura Kahyangan Jagat Batu Bolong and Pura Bhujangga Waisnawa, so that the Traditional Village Government can only monitor and ensure that all tourism businesses in the holy area have follow the existing rules in the pararem or those that have become mutually agreed upon. Where the sanctions set by the Canggu Traditional Village Government can be described as follows, (1) this first warning is shown to tourism businesses that have violated existing regulations for the first time. This first warning will be sent by Bendesa Adat Canggu, by directly visiting the tourism business and checking with the owner or who is responsible for the tourism business, and then given warnings and explanations about the violations that have been committed so that in the future they do not happen again. (2) This second warning is shown to tourism businesses that continue to violate the same regulations that have been set and ignore the first warning that has been given. (3) This third warning is shown to tourism businesses that continue to commit violations and also ignore the first and second warnings that have been made, and do not carry out the solutions that have been obtained, so that the sanction for the dismissal or closure of the tourism business in question is the final choice made by Canggu Traditional Village.

Because of this, it can be seen that the customary village government is more assertive in dealing with existing violations

when compared to the local government and it can even be said that the customary law owned by the Canggü Customary Village is stronger than the law of the district local government, where this can be this is evidenced by the attitude of the community that is more obedient to customary regulations than regional regulations. This should be taken into consideration by the local government to correct mistakes that have occurred, so that district regulations are not viewed as weak by the community.

CONCLUSION

Based on the results of the research, it can be concluded that violations of the use of the holy area of Pura Kahyangan Jagat Batu Bolong and Pura Bhujangga Waisnawa in the core zone are dominated by tourism facility buildings with a total of 82 tourism facility buildings, which can be described according to the type of tourism business, namely the number of accommodation businesses. 28 restaurants, 25 restaurants, 5 entertainment bars, 15 retail outlets, 4 sports facilities, 1 transportation, and 4 other services. Other violations that have occurred in the utilization of the sacred areas of Pura Kahyangan Jagat Batu Bolong and Pura Bhujangga Waisnawa are violations of operating hours and the use of public facilities for business purposes.

The existence of various violations that occurred in Canggü Village, especially in the sacred area of Pura Kahyangan Jagat Batu Bolong and Pura Bhujangga Waisnawa as a result of this tourism development, an action was needed from the government, both the Badung Regency Government and the Canggü Traditional Village Government to deal with the practice of utilizing the sacred area.

SUGGESTION

Based on the above conclusions, there are suggestions that can be given, namely to the Regional Government of Badung

Regency, the Regional Government would be better off reviewing the existing regulations regarding spatial and regional layouts to update (update) these regulations so that they are in line with the times. To the Canggü traditional village government, the Canggü Traditional Village Government would like to be more synergized with all tourism stakeholders in Canggü Village so that they can enforce the rules that have been set together firmly and not hesitate to impose sanctions for violators of these regulations.

REFERENCES

1. Parma IPG, Mahardika AANYM, Irwansyah MR. Tourism development strategy and efforts to improve local genius commodification of health as a wellness tourism attraction. *AEBM*. 2020;158:329-334.
2. Statistik BP. Bali Dalam Angka 2019. In Bali Dalam Angka. Denpasar Bali: Denpasar: Badan Pusat Statistik Provinsi Bali. 2020.
3. Suwendra IW, Sujana IN, Irwansyah MR. Acceleration Strategy of Bali ' s Tourism Sector Amid COVID-19 Pandemic *AEBM*. 2020;169-176.
4. Eser S, Dalgin T, Ceken H. culture tourism as a sustainable tourism type: the ephesus example. *Social Sci*. 2013;79(1).
5. Sugiyono. *Quantitative Research Methods, Qualitative and Combination (Mixed Methods)/Sugiyono*. 2015.
6. Taylor SJ, Bogdan R, DeVault M. *Introduction to qualitative research methods: A guidebook and resource*. 2015:416.
7. Patton MQ. *Qualitative research and evaluation methods*. *Mod Lang J*. 2002;76(4):543-544.
8. Narottama N, Abdillah F, Nirmalayani IA. Religion As "The Last Fortress" Of Bali Cultural Tourism. In *International Conference On Emerging Tourism Destination*. 2018:1-10.