Ancient Religious Sites as Tools for Sustainable Tourism Development: An Empirical Study in the North of Bali

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Bali, a thousand temple island, is an ideal destination for spiritual tourism with magnificent temples containing a variety of unique religious carvings, statues, and ornaments. The beauty of Bali's religious rituals, social and cultural events, and cultural performances underpin its spiritual tourism. An emerging body of literature has reported spiritual tourism and spiritual tourism is one of the pillars of sustainable tourism development (UNWTO, 2015). Religious tourism is a growing segment with significant economic impacts, however, limited research focuses on developing spiritual tourism and none of this in the North of Bali. This research takes a qualitative case study approach to investigate the potential of ancient religious sites in the North of Bali for religious tourism, and its use as a tool for sustainable development. Data were obtained through observations, documentation and in-depth interviews. This research involved twenty qualitative interviews with Bali tourism stakeholders, including community leaders, spiritual leaders and tourism officers. The research was guided by questions about the history of the temples; their ancient artefacts; the rules of the temple that tourists have to adhere to; how spiritual tourism could be developed in the North of Bali, and; how the local economy might benefit by the development of spiritual tourism. The findings show that the ancient religious sites in the North of Bali can be divided into three clusters based on the geography and the age of the temples: (1) the west cluster, which includes Pulaki Temple, Pemuteran Temple, Melanting Temple, Pabean Temple and KertaKawat Temple; (2) the center cluster which includes Pemulungan Agung Gobleg Temple and Labuan Aji Temple; and (3) the east cluster, which includes Puncak Sinunggal Temple and Ponjok Batu Temple. This study contributes to the emerging field of spiritual tourism by providing the historical aspect of each site, photos documentation, and an explanation of the history and spirit of the destination based on lontar (ancient manuscripts written on palm leaves). Finally, the paper provides recommendations on a strategy to develop spiritual tourism in the North of Bali and improve the livelihoods of local communities.

Key Words: religious sites, temple, religious tourism, Bali

Introduction

Religious Tourism and Pilgrimage are substantial motives for the global movement of people. Therefore, religious tourism / faith-based tourism / pilgrimage tourism / spiritual tourism is a growing segment of the tourism industry. Religious tourism has been referred to variously in literature as spiritual or faith-based tourism (De Temple 2006), religiously motivated tourism (Duran-Sanchez, Alvarez-Garcia, del Rio- Rama & Oliveira 2018). Overall, this form of travel is often connected to holidays, cultural or religious events, and it is difficult to distinguish a pilgrim from a tourist (Ivona & Privitera 2019).

Pilgrimage, religious tourism and spiritual tourism are intertwined and hard to classify as they have similar motives, with their emphasis on religious activities. According to Haq and Jackson (2009:145), a spiritual tourist is:

someone who visits a specific place out of his / her usual environment, with the intention of spiritual meaning and growth, without overt religious compulsion, which could be religious, non-religious, sacred or experiential, but within a Divine context, regardless of the main reason for traveling.

Religious / faith-based / spiritual tourism / pilgrimage is a significant and constant element of the tourism industry. Spiritual motives are more evident in some countries than others, such as India, Saudi Arabia, Bangkok, Mexico, and Italy.

In Indonesia, religious tourism exists also. For example, the Borobudur temple is internationally well-known for Buddhist religious events. Focusing more specifically on Bali, religious tourism is a steadily growing tourism product niche. As an island of thousands of temples, Bali is an ideal destination for spiritual tourism. Tourists give Bali some prestigious names: 'The Island of God' and the 'Island of a Thousand Temples.' The magnificent temple architecture in Bali includes a variety of unique religious carvings, statues, and ornaments. The beauty of the religious rituals, social and cultural events, and cultural performances underpin the island's spiritual tourism. Most temples in Bali are built in a beautiful environment, like on the top of a hill or on the beach.

An emerging body of literature has reported spiritual tourism (Medhecar & Haq 2017; Triyuni, Jendra & Bagiastut 2014; Cintrayanthi 2015; Narottama 2016; Sirirat 2019). However, limited research has focused on how to develop spiritual tourism and none in the North of Bali. This paper addresses this knowledge gap providing an empirical narrative on ancient religious sites for religious tourism as a tool for sustainable tourism development using North Bali as a case study. In the next Section, literature is consulted related to spiritual tourism definitions, motives, and people travels for spiritual experiences. The following section focuses on the research methodology and then the findings are presented and discussed, with an emphasis on the implications for sustainable tourism in the destination.

Literature Review

Spiritual Tourism Definitions and Motivations

Scholars from various different backgrounds have defined spiritual tourism for a century. The World Tourism Organization (WTO) defines tourism as people traveling at least 80 kilometres away from their familiar environment for recreation, medical treatment, religious observances, family matters, sporting events, conferences, study, or transit to another country (World Tourism Organization 1991). Suri and Rao (2014) state that spiritual tourism is travel to sacred places to be involved in spiritual activities in the form of prayer, yoga, meditation, concentration, and other terms in line with tourists' respective religions or beliefs. Thus, spiritual tourists travel to fulfil a search for peace and harmony and not focus on any specific religion.

Cohen is recognised as one of the first tourism scholars to study various dimensions of religious tourism. Cohen (1979) classified religious tourists and pilgrims and their motivation for traveling. A formal pilgrimage is based on the tourist's motives to fulfil religious commitments, while secular pilgrimage can focus on non-religious activity but personal enlightenment and well-being oriented goals.

Norman (2014) explains that the varieties of spiritual tourist experience demonstrate that spiritual tourism emphasises the experiential aspect of travel. According to Norman (2014), spiritual tourist experiences include

(1) spiritual tourism **as healing**. The movie 'Eat, Pray, Love' is classified in this category as Elizabeth Glibert exposes how she recovers from a post-divorce experience;

(2) spiritual tourism **as an experiment**. Tourists attending yoga courses and ashram retreats are classified in this type;

(3) Spiritual tourism **as a quest**. This type of tourist searches for the self and re-enchantment in spiritual tourism;

(4) Spiritual Tourism **as a retreat** means that tourists are away from the manic cycle and pace of urban life.

Spiritual Tourism Across the Globe

An emerging body of literature has reported spiritual tourism (Aggarwal *et al*. 2008; Yin & Islamic 2013; Medhecar & Haq 2017; Triyuni, Jendra & Bagiastuti 2014; Cintrayanthi 2015, Narottama 2016; Sirirat 2019). The most famous location for spiritual tourism is India, which is internationally renowned for its ancient healing practices and alternative therapies. According to Aggarwal *et al*. (2008), tourists worldwide visit India to learn indigenous healing systems, medicinal practices,

Table 1: Classification of Global Sacred Sites	
Type	**Examples**
Single Nodal Feature	Canterbury Cathedral (England), Emerald Buddha (Bangkok) Hagia Sophia (Istambul)
Archaeological Sites	Machu Picchu (Peru), Chiechentza (Mexico)
Burial Sites	Catacomns (Rome) Pyramids (Giza)
Detached temples/ shrines	Borobudur (Indonesia), Ankgor Wat (Cambodia), amristar (India)
Whole towns	Rome (Italy) Jerusalem (Israel) Assisi (Italy) Varanasi (India) Bethlehem (Palestinian Authority)
Shrine/ Temple complexes	Labilela (Ethiopia), Potala (Tibet), St. Katherine's Monastery (Egypt).
Earth Energy sites	Nazca Lines (Peru) Glastonbury (England)
Sacred Mountains	Uluru (Australia), Mt. Everest (Nepal), Tai Shan (China), Mt. Athos (Greece), Mt. Fuji (Japan), Mt. Shasta (United States)
Sacred Islands	Rapa Nui (Chile) Lindisfarne (England), Iona (Scotland), Mont-St-Michel (France)
Pilgrimage Foci	Makkah (Saudi Arabia), Madinah (Saudi Arabia), Mt. Kailash (Tibet), Santiago de Compostela (Spain)
Secular Pilgrimage	Robben Island (South Africa), Goree (Senegal), Holocaust Sites (e.g. Auschwitz-Birkenau, Poland).
	Source: Shackley, 2001 in Griffin & Raj, 2017

and spiritual activities. Furthermore, Aggarwal *et al*. (2008) explore some motives of foreign tourists to visit India: (1) the tourists believe in Indian religion and customs and enjoy the rituals followed in Indian tradition; (2) Tourists have an urge to learn about the religious importance of Haridwar, ashrams and Holy Ganges; (3) Foreign tourists are likely to celebrate and participate in Indian festivals. This has also been explored by Eugene (2013) who examines the spiritual experiences of tourists in Puducherry, a Union Territory in South India.

Griffin and Raj (2017) divided the Christian Pilgrimage sites in Europe into three categories: (1) Pilgrim Shrines, the places that serve as the goal for pilgrim journeys; (2) religious tourists attractions - places that are visited by secularly oriented tourists, recreationists, and religious tour groups; (3) Sites of Religious Festivals - religious processions and activities which are not to be pilgrimage occasions, including Holy Week, Christmas or Easter Celebrations. Also in Europe, Ivona and Privitera (2019) explored the phenomenon of religious bands in Southern Italy and found that music, religion, and tourism can be set together to benefit the local community. They argue that religious experiences are not only interior but also involve sensory experiences, including musical experiences.

In the USA, Duntley (2015) examines spiritual tourism using Mount Shasta as a case study. This site is a cosmic Californian spirit-Mountain that attracts tourists to feel

the vibration of the destination (Duntley 2015). For the Australian market, Yin and Islamic (2013) identified two brands of Islamic spiritual tourism: Inclusive and exclusive. Inclusive Islamic spiritual tourism indicates that tourists want to achieve individual spiritual growth by visiting a religious destination. Exclusive Islamic tourism suggests that some travellers only want to visit Islamic destinations. Many countries have sacred places that attract millions of tourists to visits (Griffin and Raj 2017). Table 1 illustrates a classification of sacred sites from all over the world.

Spiritual Tourism in Indonesia

Within Indonesia, Borobudur Temple and Bali are the two most prominent spiritual tourists destination. The number of visitors to Borobudur Temple reached 4.6 million people in 2019, with a composition of 90% local tourists and 10% foreign tourists (Statistic of Magelang Regency 2019). Borobudur in attracting these large numbers of tourists, brings economic benefits to local communities. However, Roza Kausar *et al*. (2011) found an uneven distribution of tourism benefits among different social groups and economic activities. furthermore, (Roza Kausar *et al*. 2011) it is suggested that a gate management system would improve coordination and other obstacles in Borobudur temple.

A large number of studies have been conducted on Borobudur and other World Heritage Sites in Southeast Asia. For example, Aas *et al*. (2005) have drawn

attention to the lack of coordination between the various stakeholders involved in Borobudur's management, and Kausar *et al*. (2011) noted the lack of a practical legal framework specifying coordination. Hampton (2005) observed that historical attractions close to local communities generate both benefits and costs to local culture and environment. Rural tourism activities in Borobudur have flourished and been carried out by local communities of the surrounding villages (Fatimah 2015). Research by Fatimah (2015) shows that religious sites can attract many visitations and bring benefits to surrounding communities.

Similarly, Bali is a small island with 'thousands of temples,' and spiritual tourism is flourishing. The Hindu-based Tri Hita Karana (or THK) is the basis for Bali philosophy (Rahmawati *et al*. 2019). THK translates as the 'three causes of well-being' and centres on the belief that prosperity will only be achieved through a harmonious relationship between human beings and the natural environment (Palemahan); the relationship among human beings themselves (Pawongan) and; the relationship between Human beings and God (Prarahyangan). The Tri Hita Karana philosophy is a foundation of spiritual tourism development in Bali, considering that travelers who take spiritual tours have the primary purpose of seeking peace and harmony, not destroying local nature and culture (Budiasih 2019; Pitana 2012; Narrotama 2016).

A growing number of researches have explored spiritual tourism in Bali (Budiasih 2019; Pitana 2012; Sutama 2013). Bali's stakeholders or tourism stakeholders are intensively developing and working on spiritual tourism packages (Sutama 2013). Narrotama (2016) reported that tourists have been involved in some religious activities in Muncan village and give an economic contribution to local communities. Susanti *et al*. (2019) developed a strategy for village development of Buda Keling tourism as a spiritual tourism attraction in Karangasem Regency. This research aims in this paper aims to further expand the understanding of spiritual tourism in Bali in a chosen geographical location that is yet to be explored, thus making the research unique and adding knowledge to the existing literature.

Research Methods

Research Approach

This research takes a qualitative case study approach to investigate the potential of ancient religious sites in the North of Bali for religious tourism. To address the knowledge gaps that we identified in the literature review section, our paper extends the inquiry to how the ancient sacred sites can be developed as religious tourism and as a tool for sustainable tourism development. For this purpose the research was guided by the following questions:

Q1. What is the history of the temples?

Q2. What are the ancient artefacts of the temples?

Q3. What are the rules of the temples that tourists have to adhere to?

Q4. How can spiritual tourism be developed in the North of Bali?

Q5. How can the local economy benefit from the development of spiritual tourism?

Sampling Technique

The subjects in this study include individual 'representatives of rulers' who carry out socio-political, cultural, educational practices in North Bali. Determining the suitability of the subject is based on their understanding and involvement in cultural practices that exist in North Bali.

Data Collection Techniques

This research was conducted in a qualitative research approach in two stages. The data for the first stage was initially collected using field site and documentation. The researchers collected information on ancient artefacts that are stored in North Bali Ancient Museum - Gedong Kertya. The research then analyses ancient documents, supporting the findings with field research, and documentation photographs. The second stage of this research is interviews with key respondents. 20 qualitative interviews were conducted with Bali tourism stakeholders, including community leaders, spiritual leaders, and tourism officers. The interviews, observations, and document study techniques are used, together via data triangulation. Thus, the critical truth in this study is obtained, by using triangulation of data and triangulation of the sources (Kuntowijoyo 1994).

Chart 1: Flow Chart of Research
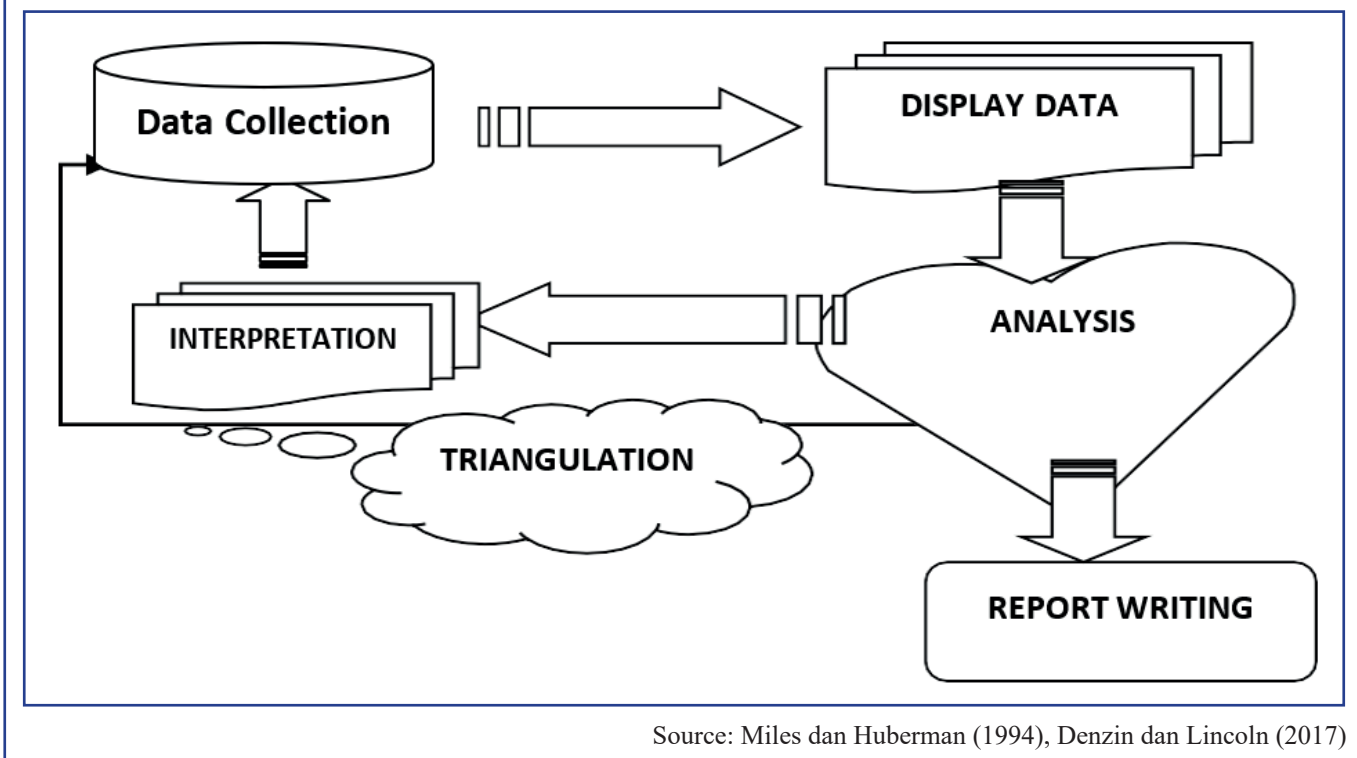
Source: Miles dan Huberman (1994), Denzin dan Lincoln (2017)

Data Analysis

Data obtained from in-depth interviews were analysed by qualitative methods. Veal (2006) mentions that the main activity of qualitative analysis is reading notes, documents, and transcripts, listening to interviews, transcribing data, then coding, sorting, and organising data.
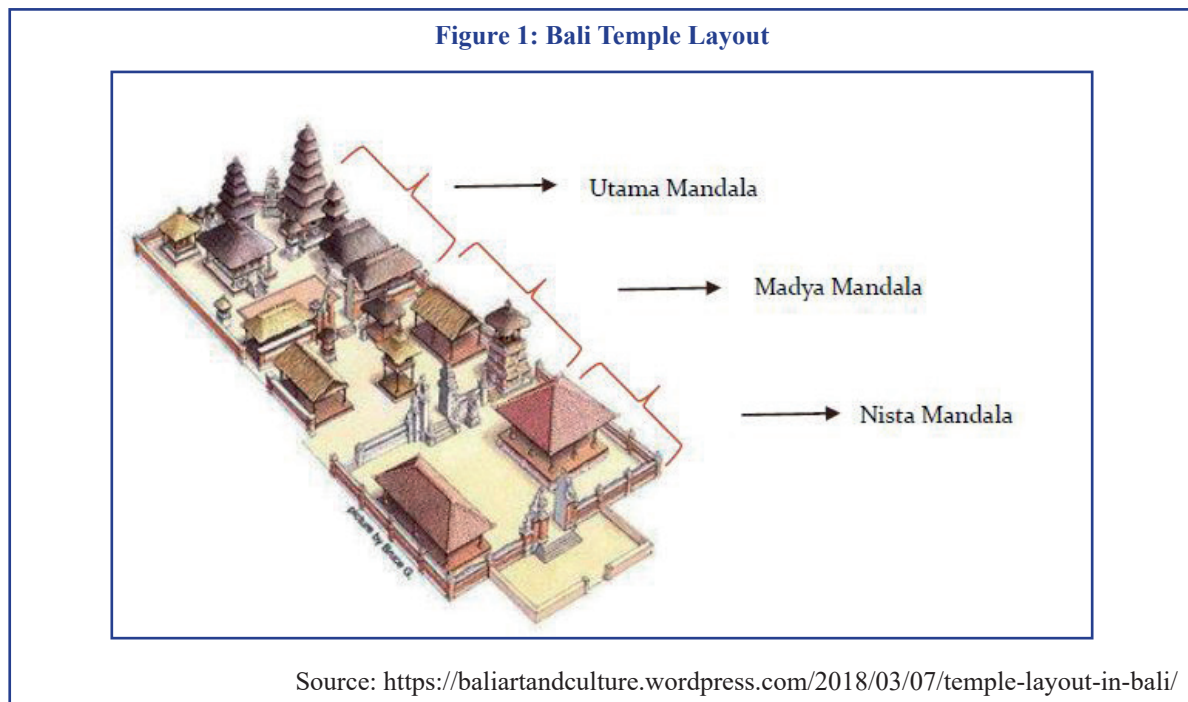
In this research, the first step to analysing the data was listening to the recordings of interviews and transcribing them. The interviews were conducted in a non-English language (Bahasa Indonesia), thus, the researcher then translated the interview data into English. Similarly, the memos from the observations were translated into English so that it was easier to undertake the following steps. This research involves using different sources of data / information via data triangulation to check and establish the validity of the findings. Data analysis was carried out on the collected data in the following stages: Display Collected Data, Data Analysis, Data Interpretation. After undertaking this cycle of analysis and interpretation a number of times, conclusions were developed and the report was written. Chart 1 presents a flow chart which illustrates the data analysis method for this research.

Findings

History and Dynamics of the Religious System and Temples in Bali

The evolution of the religious system in Bali was influenced by a number of historical elements including: (1) the religious systems of Ancestral and Megalithic Spirit Worship, which developed in the 12 century; (2) the development of the Mpu Kuturan religion and; (3) Rsi Markandya (Pageh 2009). The characteristics of these three faiths and their various religious splinters, fractures, and ideological variations still remain in Bali and are still easily recognisable.

The first of these faiths is the Big Stone era, in Menhir (Stupa), Lingga-Yoni, and Fondusha; This is linked to the 'Animism- dynamism' religious system, with a core worship of 'Catur Sanak' and ancestral spirits. This religious system can be seen in a surviving belief in the power of Big Trees, the chief of the tribe, and the power of natural objects and certain animals (totemism) which naturally have powers and features that cannot be explained by the 'common sense' of society (Pageh 2013). This pre- Hindu religious system was transformed by the cultural heroes that brought Hinduism to Bali in the 8th century. Hinduism, first came to Bali, and was

Figure 1: Bali Temple Layout

Source: https://baliartandculture.wordpress.com/2018/03/07/temple-layout-in-bali/

adapted to develop a religious system and a way of life following Balinese society's values, norms, theories, and philosophy of life before the 8th century.

The figure who brought the first Hinduism to Bali was Resi Markandeya. He used the concept of Rwa Bhineda, which is adapted to local concepts such as believing in the spirits of the ancestors or the spirits of the Mother and Father (a form of Lingga-Yoni culture), being transformed into Akasa-Ibu Pertiwi. The teachings of Catur Sanak (Kanda Phat) were transformed into Dewa Nyatur (Pageh 2013).

The second wave was Mpu Kuturan, based on the teachings of Tri Murti in the 11th century during the reign of Prabu Udayana and Mahendradatta. Historical evidence of Mpu Kuturan exists is Pura Samuan Tiga Temple in Bedulu in Gianyar regency. This temple produced Tri Murti's ideology related to the multiplicity of elements under the Mpu Kuturan agency. The Tri Murti concept follows the natural philosophy of birth-life-death that human biological beings in this world must pass through. In the Tri Murti concept, Hindus believe in the God of Birth, namely Lord Brahma, Lord Visnu as the God of Nurture or Preserver, and Lord of Civa as the God of destruction. The Tri Murti concept transformed the existing religious system, and became the basis for organising the life of Pakraman Village in Bali. As a result, Tri Murti's Sect was integrated into the existing sects. According to the manifestations he presented, the

Bali community no longer worshipped ancestral spirits but instead, worshipped the spirits of kings and Hindu Gods.

In the third main religious wave, Dang Hyang Nirartha, became the main Priest in the Klungkung Kingdom in Bali. He brought the teachings of Shivaism, which resulted in the domination of Shiva Sidantha as we have inherited to this day. The essence of this change is understood in the change of Padna Capah to Padma Trimurti (Padma three) then to Padmasana.

The Ancient Artefacts of the Temples

Sacred places are often valued as pilgrimage sites because they are 'enduring symbols' with permanency that transcends the more fluid contingencies of human experience (Bremer 2006). The magnificent temple architecture often contains a variety of unique religious carvings, statues, and ornaments. Figure 1 shows that the Temples in Bali have three courtyards, namely:

1) The main yard which is called 'Utama Mandala' or 'Jeroan' which is the place for sacred buildings

2) Middle courtyard (Madya Mandala or Jaba Tengah) which is the place to prepare for ceremonies

3) The outer courtyard (Nista Mandala or Jaba Sisi) as the place for social activities

Figure 2: Balinese Offering for God in the Temple

Source: Author

Utama Mandala is an area where people place their offerings and where they pray. In this area, all the religious processions are held by the Hindu Priest. Utama Mandala is placed in the highest position, and not all visitors are allowed to enter this area. For religious ceremonies, Balinese people only wear certain clothes to respect the local customs and rules. Foreigners who want to join the ceremony are only allowed if accompanied by local people and with proper Balinese customs. Some photos of the ornaments in the Utama Mandala can be seen in Figure 2.

Figure 3: Balai Pesandekan is a Hall for Balinese Gamelan Perfomances

Source: Authors

Madya Mandala is a place with unique pavillions and meeting places such as the *Balai Pesandekan* and the *Balai Kulkul* (a building for hanging Balinese slit drums, made from using bamboo or wood) and for Balinese Gamelan (collection of percussion instruments). See photo 3 for illustration.

Nista Mandala is the outside area of a temple. There is usually a yard or field used to hold Balinese dance, Calon Arang (Balinese sacral dance), and prepare for the temple ceremonies.

A fundamental principle of religious tourism is to preserve the spirit of the destinations, respect its authenticity, and manage and promote the site with integrity while making it accessible for all. This can be a challenge when strategies for tourism promotion can encourage the arrival of new tourists to sacred places in less known regions. The following section explains the rules which are preserved by the Balinese to protect their sacred temples.

Figure 4: Rules to Enter a Temple

Source: Authors

The Rules of the Temple that Tourists Have to Follow

Tourists are allowed to visit temples and experience spiritual journeys or rituals. Although it can be a spiritual tourist destination, since each temple is located in a traditional village, whoever uses it must follow the custom practiced in that community.

Visitors can do the prayer with the Priest's permission and follow the existing rule. Following are some standard rules for entering a temple in Bali: (1) proper attire is a must. Both men and women must wear a sarong; (2) menstruating women and women who have just given birth are not allowed to a temple; (3) visitors must pay respect to both the praying pilgrims and the sites; (4) there are parts of some sites that are closed off from visitors, do not break in and enter; (5) do not climb up on walls, structures, and statues as this may cause damage to these heritage sites. The procedures for dress and behaviour are strictly regulated by the authority and installed at each temple entrance, as can be seen in the Figure 4.

How Can Spiritual Tourism be Developed in the North of Bali

Bali has enormous potential for the development of spiritual tourism because the island is supported by the existence of places of worship like the most holy Sad Kahyangan temples, Dang Kahyangan (Public Temples), and Kahyangan Tiga (temples for the village). Temples that can be used by all people are public temples or Sad Kahyangan like Besakih, Goa Lawah, Tirta Empul, Tanah Lot, Uluwatu, Batur, Danu Bratan, Rambut Siwi, Lempuyang Luhur, Perancak, Ponjok Batu, and Pulaki

Temples. Each temple has its own unique features and is suitable for spiritual tourism activities. Rather than examine the broad range of temples, this study is focused on the Spiritual Tourism Sites in the North of Bali. The findings show that the ancient religious sites in the North of Bali can be divided into three clusters, based on geography and the historical age of the temples:

1) **The Western Cluster**

   This cluster includes *Pulaki temple, Pemuteran temple, Melanting temple, Pabean Temple*, and *Kerta Kawat Temple*.

Pura Pulaki is built on a rocky cliff that directly faces the sea. Pulaki temple is one of the largest Hindu temples in Bali located on the west coast side of Singaraja City or an hour's drive west from the city. Many tourists have visited this temple to be involved in religious activities and get some spiritual experience. Pura Pulaki has stunning Balinese architecture and offers a spectacular sunset panorama (Figure 5).

The next spiritual site is Batu Kursi Temple. In Puncak Batu Kursi, there is a small temple called Pura Batu Kursi; many Hindus come to the temple to ask for a blessing. To get to the top, visitors have to climb dozens of steps; fatigue during the spiritual journey is relieved by the atmosphere around them because the beautiful panorama spoils visitors from the top of this temple hill.

2) **The Central Cluster**

   This cluster includes *Pemulungan Agung Gobleg temple* and *Labuan Aji temple*;

Figure 5: Western Tourists Queuing to Enter Pulaki Temple and View from Temple Overlooking the Sea

Source: a) Authors; b) https://commons.wikimedia.org/wiki/File:Temple_hindouiste_de_Pura_Pulaki_-_panoramio_-_Eric_Bajart.jpg

The Banwa system was used in ancient times for village grouping. For the central part of Northern Bali, there is Gobleg-Munduk-Gesing-Umejero whose leader was located at Gobleg (Gusti Agung Gobleg). Pemulungan Agung Temple is the central temple in Gobleg, which is related to Lesong Hill and Tamblingan Lake (Figure 6).

Labuhan Aji temple is located on the shore and probably existed in ancient Bali. However, not all ancient villages wanted to use Priests in religious rituals based on local Bali customs. These protests were manifest in the making of 'Pedanda Niskala,' in Gobleg Village - there is no need for holy water made by a Priest because it is enough to use water from the temple of Siwa Muka and Siwa Suwukan, as a symbol a denial of the Priests of Klungkung.

3) **The Eastern Cluster**

This group includes *Puncak Penulisan Temple*, *Puncak Sinunggal Temple* and *Ponjok Batu Temple*.

The relocation of the royal center caused the Nyegara Gunung ritual which was originally at Pura Pucak Penulisan dan Pura Gowa Gajah, to be moved to Pura Pucak Tulisan- to Pegonjongan Temple. It can also be said that the port moved from the South to the North of Bali. Sea trade became very advanced in the area because Ratu Syahbandar is in Puja in the coastal area and the trading ports are located there. The combination of Hinduism and Budha is very strong in North Bali, and in Old Balinese Villages in North Bali. Trading at this particular port became very advanced because of Ratu Syahbandar. The influence of Majapahit power in Bali in the mid-16th century, with the emergence of the Triwangsa group, resulted in the domination of Ciwaism over other sects. This resulted in a desire to unify to

Figure 6: Pemulungan Agung Gobleg Temple

Source: Pageh & Rai, 2014

Figure 7: Padma Trimurti Stana Brahma Wisnu Ciwa has Merged into one

Source: Pageh, 2014

become one sect called Ida Sang Hyang Widhi Wasa and become Dang Hyang Niratha's greatest contribution to the development of Hinduism in Bali. This has an enormous meaning in the development of Hinduism in Bali because it provides a unified answer from God - 'Ekam Eva sat wiprah bahuda wadanthi' indeed, God is only one.

Pura Ponjok Batu Temple, as described above, is a temple for worshipping ancestral spirits. The discovery of a sarcophagus in the Ponjok Batu Temple indicates that it was a temple of worship long before Danghyang Niratha visited Bali for a spiritual journey, possibly

dating to prehistoric times. Padma Trimurti was renamed Padmasana in the 6th century when Dang Hyang Nirartha was a royal priest in Bali. Padmasana is a place for Hindu's God, based on 'Dewa Nawa Sanga' philosophy.

These three clusters can be seen clearly in the map of Bali below.

Spiritual tourism is one of the pillars of sustainable tourism development (UNWTO, 2015). The World Tourism Organization (UNWTO) shows its enthusiasm for religious tourism, with former Secretary-General, Taleb Rifai, suggesting that 'religious tourism can be one of the most effective tools to foster inclusive and sustainable development'. In so doing, three main benefits of religious tourism are identified: (1) Religious tourism raises awareness of humanity´s common heritage and provides resources for preservation; (2) It can contribute to local development; (3) It builds cultural understanding. Focusing on the second of these benefits, the following section presents empirical data on how spiritual tourism can contribute to the local economy.

Religious Tourism as a Tool for Sustainable Tourism Development

So far, previous sections have focused on the ancient sites in the north of Bali based on secondary data. This section presents some of the empirical research findings on spiritual tourism in Bali based on in-depth interview results. The interviews revealed many common views,

Figure 8: Map of Bali Island

Figure 9: Tourists are Involved with Religious Tourism in Bali

Source: Pageh & Rai, 2014

perceptions, and perspectives on how religious tourism plays an essential role as a tool for sustainable tourism development in the north of Bali.

Religious heritage tourism contributes to the host country's economy and attracts visitors to cities, villages, and natural areas, thus leading to increased sustainability (Ivona & Privitera, 2019). Spiritual tour packages in Bali are associated with Hinduism. Tourists are invited to religious activities ranging from preparing rituals (offerings) to melukat (holy bathing), nedunang (calling) ancestral spirits, and praying to the Sad Kahyangan Temple in Bali (Budiasih 2019).

All respondents reported that travellers who were happy and enthusiastic took part in the Balinese ceremony. This is supported by one respondent who mentioned that

> I have worked as a tour guide for many years. Most of the time, tourists love to take part in Balinese religious ceremonies. They love the atmosphere and the spiritual aura of Balinese ceremony.

At the same time, local people feel proud if foreigners actively join the local rituals and processions.

Religious tourism is one of the growing segments with significant economic impacts (Gyekye, Oseifuah, Nethengwe, Sumbana & Dafuleya 2014; Rahmatika, Fadhilata & Agus 2020; Sirirat 2019). The perceived positive benefit for the community was evident in many ways, in addition to the financial benefits (Narottama 2016). Frequently, foreigners pay more than local people. As one community leader stated:

> I frequently meet tourists visiting Pulaki temple with traditional Balinese custom and put donation more than we were expecting. They do it for donation. We do not put the price tag for people who want to visit our temple as long as they nor disturb our rituals.

Another respondent mentioned that

> tourists frequently visited Ponjok Batu Temple for purifying rituals. They came with a tour guide and driver. The tour guide had explained the meaning of purifying rituals before the tourists visited Ponjok Batu Temple.

Figure 9 provides some examples of how tourists are involved in spiritual tourism in Bali.

Besides the traditional Bali rituals, Yoga and Meditation are also prominent activities that tourists love to do in Bali. In the north of Bali, there are places that specialise in yoga and meditation, such as Omunity Bali in Sudaji Village, Sunnas Pathya, Gede Prama Meditation Retreat. The owner of Ommunity Bali reported:

> *we have several big groups from all over the world staying in our villages for the spiritual journey. Some tourists have stayed with us in Ommunity Bali and some guests stayed in other local community houses. Tourists love to stay with local people and enjoy the whole spiritual experience in Bali.*

The arrival of foreign guests in the village for spiritual tourism certainly provides additional income to residents because they can rent out homestays and sell souvenirs. However, this study also found a lack of unpreparedness of tourism stakeholders in organising spiritual tourism as a specific type of market. For example, there is no specific information on how foreigners can visit ancient sites for a spiritual journey in the North of Bali. Also, only limited numbers of people can handle spiritual tourists as the history, sacred places, and artefacts are difficult to explain to foreigners. Therefore, training for spiritual tourism guides is vital to provide skills to the guides on how to explain their activities to foreigners.

Conclusion

Hindu temples in Bali have gone through three transformations. The arrival of Hindus in Bali marked the first wave, who brought by Resi Markandeya. The second wave was Mpu Kuturan, who taught about Tri Murti in the 11th century during Prabu Udayana and Mahendradatta. Historical evidence of Mpu Kuturan is Pura Samuan Tiga in Bedulu in Gianyar regency. In the third wave, Dang Hyang Nirartha, became the Priest in the Klungkung kingdom in Bali. He brought the teachings of Shivaism, which resulted in the domination of Shiva Sidantha which we have inherited to this day. The essence of this description is understood from the change of Padna Capah to Padma Trimurti (Padma three) then to Padmasana.

There are strong relationships in the ritual system to cultural continuity from as far back as the megalithic era, Rsi Markandeya, Kuturan, and Danghyang Nirartha. There was a hegemony of Siwasme (Dang Hyang Nirartha) in the religious system in the villages of Ancient Bali. As a manifestation of the unified spiritual system, there is a uniformity to the overall temple structures; the Temples have three courtyards: Utama Mandala, Madya Mandala and Nista Mandala. Each courtyard has its own unique ornaments and functions and there are specific rules for those who want to visit temples in Bali.

The development of cultural tourism packages in North Bali can be designed by understanding the cultural patterns of the mountain-state in North Bali. Based on historical documentation research, Spiritual tourism is classified into three clusters: western, central, and eastern. Utilising cultural patterns related to the Nyegara Gunung ritual is a very strategic tactic in developing cultural tourism in Northern Bali, both in the development of structures and infrastructure that must consider the core culture while being carried out in an integrated and comprehensive manner so that it will produce a synergy of sustainable use in Northern Bali. In conclusion, spiritual tourism positively impacts the local economy and local culture.

Managerial implications of this finding include: (1) narrative stories about spiritual tourism in Bali should be documented - possibly as a book so that local guides can give correct information to tourists; (2) training for local guides specifically for spiritual travel needs to be improved to increase resident's competence in conveying correct information to tourists. Finally, this research suggests that tour operators or travel agents should pay close attention to several aspects of religious tourism in Bali, such as (1) tour packages not interfering with the implementation of the cultural pattern of the Nyegara Gunung concept and Tri Hita Karana philosophy in Bali; (2) cultural tourism development in Bali must follow the sustainable tourism development goals.

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