


**IMPLEMENTATION OF TRI HITA KARANA LOCAL KNOWLEDGE IN ULUWATU
TEMPLE TOURIST ATTRACTION, BALI, INDONESIA**

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ARTICLE INFO	ABSTRACT
<p>Article history:</p> <p>Received 15 August 2023</p> <p>Accepted 13 November 2023</p>	<p>Purpose: This study aimed to analyze the implementation of Tri Hita Karana (THK) local knowledge at Uluwatu Temple Tourist Attraction in Badung Regency which is one of Bali's popular destinations.</p> <p>Theoretical framework: In this study, the theory of cultural tourism is used, especially the one relating to a local knowledge where the local knowledge is an integral part of the local cultural system. In this case, THK consists of three aspects, namely (1) the relationship between humans and God as the Creator, (2) the relationship among humans, and (3) the relationship between humans and the natural environment.</p> <p>Design/Methodology/Approach: The sample population consisted of two hundred respondents, who are selected based on the predetermined criteria. The data obtained are then analyzed using multiple linear regression analysis, classical assumption test, Ttest, Ftest, and the coefficient of determination test (R2).</p> <p>Findings: The results showed that humans-God (parhyangan), humans-other humans (pawongan), and humans-natural environment (palemahan) interactions had a favorable and substantial impact on the development of cultural tourism at Uluwatu Temple Tourist Attraction. The local knowledge keeps the tourism business sustainable at the tourist attraction.</p> <p>Research, Practical & Social implications: This research practically becomes a model for the implementation of cultural tourism business which ideally should not leave aspects of local knowledge in the local community. All tourism stakeholders strive to unite in carrying out cultural tourism that has been aligned with the existence of local knowledge existed in the community.</p> <p>Originality/value: The study uses a quantitative approach to analyze all aspects of THK which leads to findings of integrated theology-sociology-ecology that are in harmony with each other in the tourism business as a research multidisciplinary. The results of this study broadened the appeal of scientific discourse in the field of cultural tourism. The God's entity (aspect of religiosity), as shown through THK and its implementation in business activities with the holy site as capital is important to strengthen understanding of cultural tourism.</p>
<p>Keywords:</p> <p>Tri Hita Karana; Local Knowledge; Temple; Tourist Attraction.</p> <div data-bbox="172 949 480 1189" style="text-align: center;">  </div>	<p>Doi: https://doi.org/10.26668/businessreview/2023.v8i11.4072</p>

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IMPLEMENTAÇÃO DO CONHECIMENTO LOCAL TRI HITA KARANA NA ATRAÇÃO TURÍSTICA DO TEMPLO DE ULUWATU, BALI, INDONÉSIA

RESUMO

Objetivo: Este estudo teve como objetivo analisar a implementação do conhecimento local Tri Hita Karana (THK) na atração turística do Templo de Uluwatu em Badung Regency, que é um dos destinos populares de Bali.

Enquadramento teórico: Neste estudo é utilizada a teoria do turismo cultural, especialmente aquela relativa ao conhecimento local onde o conhecimento local é parte integrante do sistema cultural local. Neste caso, o THK consiste em três aspectos, nomeadamente (1) a relação entre os humanos e Deus como o Criador, (2) a relação entre os humanos e (3) a relação entre os humanos e o ambiente natural.

Desenho/Metodologia/Abordagem: A população amostral foi composta por duzentos respondentes, selecionados com base em critérios pré-determinados. Os dados obtidos são então analisados por meio de análise de regressão linear múltipla, teste de suposição clássica, Ttest, Ftest e teste de coeficiente de determinação (R²).

Resultados: Os resultados mostraram que as interações humanos-Deus (parhyangan), humanos-outros humanos (pawongan) e humanos-ambiente natural (palemahan) tiveram um impacto favorável e substancial no desenvolvimento do turismo cultural na Atração Turística do Templo de Uluwatu. O conhecimento local mantém o negócio turístico sustentável no atrativo turístico.

Implicações de investigação, Práticas e Sociais: Esta investigação torna-se praticamente um modelo para a implementação de negócios de turismo cultural que, idealmente, não deveriam deixar aspectos do conhecimento local na comunidade local. Todos os intervenientes no turismo esforçam-se por se unir na realização de um turismo cultural que esteja alinhado com a existência de conhecimento local existente na comunidade.

Originalidade/Valor: O estudo utiliza uma abordagem quantitativa para analisar todos os aspectos do THK, o que leva a conclusões de teologia-sociologia-ecologia integradas que estão em harmonia entre si no negócio do turismo como uma pesquisa multidisciplinar. Os resultados deste estudo ampliaram o apelo do discurso científico no campo do turismo cultural. A entidade de Deus (aspecto da religiosidade), demonstrada através da THK e da sua implementação nas atividades empresariais com o local sagrado como capital, é importante para fortalecer a compreensão do turismo cultural.

Palavras-chave: Tri Hita Karana, Conhecimento Local, Templo, Atração Turística.

IMPLEMENTACIÓN DEL CONOCIMIENTO LOCAL TRI HITA KARANA EN LA ATRACCIÓN TURÍSTICA DEL TEMPLO DE ULUWATU, BALI, INDONESIA

RESUMEN

Propósito: Este estudio tuvo como objetivo analizar la implementación del conocimiento local Tri Hita Karana (THK) en la atracción turística del templo de Uluwatu en Badung Regency, que es uno de los destinos populares de Bali.

Marco teórico: En este estudio se utiliza la teoría del turismo cultural, especialmente la relativa al conocimiento local donde el conocimiento local es parte integral del sistema cultural local. En este caso, THK consta de tres aspectos, a saber (1) la relación entre los humanos y Dios como Creador, (2) la relación entre los humanos y (3) la relación entre los humanos y el medio ambiente natural.

Diseño/Metodología/Enfoque: La población de la muestra estuvo compuesta por doscientos encuestados, quienes son seleccionados con base en criterios predeterminados. Luego, los datos obtenidos se analizan mediante análisis de regresión lineal múltiple, prueba de supuestos clásica, prueba T, prueba F y prueba del coeficiente de determinación (R²).

Hallazgos: Los resultados mostraron que las interacciones humanos-Dios (parhyangan), humanos-outros humanos (pawongan) y humanos-entorno natural (palemahan) tuvieron un impacto favorable y sustancial en el desarrollo del turismo cultural en la atracción turística del templo de Uluwatu. El conocimiento local mantiene sustentable el negocio turístico en el atractivo turístico.

Investigación, Implicaciones prácticas y Sociales: Esta investigación prácticamente se convierte en un modelo para la implementación de negocios de turismo cultural que idealmente no debería dejar aspectos del conocimiento local en la comunidad local. Todos los actores turísticos se esfuerzan por unirse en la realización de un turismo cultural que haya estado alineado con la existencia de conocimientos locales que existían en la comunidad.

Originalidad/Valor: El estudio utiliza un enfoque cuantitativo para analizar todos los aspectos de THK, lo que conduce a hallazgos de teología-sociología-ecología integradas que están en armonía entre sí en el negocio del turismo como una investigación multidisciplinaria. Los resultados de este estudio ampliaron el atractivo del discurso científico en el campo del turismo cultural. La entidad de Dios (aspecto de la religiosidad), como se muestra a través de THK y su implementación en actividades comerciales con el lugar sagrado como capital, es importante para fortalecer la comprensión del turismo cultural.

Palabras clave: Tri Hita Karana, Conocimiento Local, Templo, Atracción Turística.

INTRODUCTION

Bali in Indonesia is globally renowned as a prominent international tourist destination. Furthermore, the concept of cultural tourism has been officially and formally implemented in the destination since the early 1970s and continues to be an integral part of its identity. The correlation between Bali and cultural tourism is well-established and has been extensively explored in several studies carried out by scholars including Mantra (1996), Ardika (2003), Ardika (2018), Anom et al. (2017), Mudana (2018), Astuti et al. (2021), Ballard (1999), Picard, (1995), Picard (1996), Picard (1997), Prasiasa et al. (2023).

During the 19th and early 20th centuries, foreigners visiting Bali were captivated by its rich cultural elements, including customs, traditions, arts, culture, hospitality, habits, and way of life (Pitana, 1999). Tourism started to emerge in the area during the 1950s and 1960s with the establishment of the Bali Beach Hotel in Sanur (now Inna Grand Bali Beach) and the construction of I Gusti Ngurah Rai International Airport to support the growing industry. However, tourism truly began to take shape as an industrialized sector in the 1970s. The establishment of hotels, restaurants, travel companies, and various supporting facilities has paved the way for the massive development of Bali's industry, which continues to thrive currently (Mudana, 2000; Mudana et al., 2021).

Bali has shown a steadfast commitment to cultural tourism since the enactment of Regional Regulation Number 3 of 1974 concerning Cultural Tourism, which was later replaced by Regional Regulation Number 3 of 1991. In line with the objective of enhancing the allure of tourism in the area and its local community, Regional Regulation Number 2 of 2012 was issued, replacing Regional Regulation Number 3 of 1991. The recent Regional Regulation Number 2 of 2012 is currently supported by that of Number 5 of 2020 concerning Standards for Implementing Balinese Cultural Tourism, Number 4 of 2020 concerning Strengthening and Promoting Balinese Culture, and Governor Regulation Number 28 of 2020 concerning Tourism Governance. These supporting laws are closely associated with the endeavors of the Regional Government. The Provincial Government has initiated a development program called "Nangun Sad Kerthi Loka Bali," which means "Menjaga kesucian dan keharmonisan alam Bali beserta isinya, untuk mewujudkan kehidupan krama Bali yang sejahtera dan bahagia, sekalaniskala menuju kehidupan krama dan gumi Bali" (Maintaining the sanctity and harmony of

Bali's nature and its contents, to realize a prosperous and happy life of *krama* (community of Bali, earthly-heavenly towards the life of community and land of Bali".

In the framework of Balinese cultural tourism, the transformation of a holy spot into a tourist attraction plays a crucial role in maintaining the equilibrium between physical/material and mental/spiritual aspects. This phenomenon is characterized by a reciprocal exchange within the Balinese tourism system, referred to as "partial equivalent structure" by McKean (1976), wherein a balance is struck between economic and cultural elements (Geriya, 1996; Darmana, 2017; and Azhar, 2018). In this context, the economic activities generated within the vicinity of holy places can be utilized to support the continued spiritual practices at these sacred sites, as well as contribute to the welfare of the local community (Sukaatmadja et al., 2023). The unique and captivating natural and cultural attractions found in these areas create an alluring and exotic experience for tourists.

Uluwatu Temple, located in Bali, is renowned as an excellent spot to witness breathtaking sunset, offering a direct panoramic view of the mesmerizing Indian Ocean. The temple's majestic allure is amplified by its elevated position atop cliffs that soar 250 feet above the ocean waves. This area is surrounded by a lush forest, which serves as a natural habitat for numerous monkeys. The local community reveres these monkeys as guardians of the region's sanctity. For visitors seeking an optimal experience, it is advisable to visit Uluwatu Temple during the early morning hours or before sunset, as these times best showcase its beauty. One of the highlights of the location is the Kecak dance, which is performed every Thursday to Sunday from 18:00 to 19:00 on the adjacent cliff stage. According to Darmawan et al. (2020), the uniqueness of the Kecak dance in Uluwatu Temple Tourist Attraction lies in its performance with a sunset backdrop in Bali.

Based on an interview conducted on 19th November 2022, with I Wayan Wijana, the Tourist Attraction Management Manager, the number of visitors at the location before the Covid-19 pandemic (2020) varies according to season. Uluwatu Temple often witnesses an average of 4,000-5,000, 5,000-6,000, and more than 8,000 tourists during the low, middle, and high seasons, respectively. However, in the current scenario, the daily visitor count has decreased to approximately 3,500 and 4,000 people per day.

Figure 1. The entrance gate to Uluwatu Temple at Uluwatu Temple Tourist Attraction.



Source: Mudana, I. G., Gusman, D., and Ardini, N. W. (2023)

Figure 2. The Uluwatu Temple door at Uluwatu Temple Tourist Attraction is tightly closed for tourists with the words "Do Not Enter-Whorshipping Only".



Source: Mudana, I. G., Gusman, D., and Ardini, N. W. (2023)

Figure 3. Tourists enjoy the sunset and views of the Indian Ocean at Uluwatu Temple Tourism Attraction.



Source: Mudana, I. G., Gusman, D., and Ardini, N. W. (2023)

Figure 4. Tourists capture the sunset at Uluwatu Temple Tourist Attraction.



Source: Mudana, I. G., Gusman, D., and Ardini, N. W. (2023)

Uluwatu Temple, along with other prominent temples in Bali, was initially established by Mpu Kuturan in the form of stone structures during the reign of King Sri Masula Masuli in the 11-15th century AD. Subsequently, the construction of these locations was continued by Dang Hyang Nirartha Ardiyasa, (2018); Werdistira, 2020). The architectural feature of the Kurung and Prasada temples within Uluwatu Temple exemplifies the influence of the flourishing Hindu-Buddhist religion that was prevalent in Indonesia during this period (Salain & Mahastuti, 2022). Danghyang Nirartha is believed to have attained Moksha, or simply die without leaving the gross body, transcending the physical realm to unite with Ida Sang Hyang WidhiWasa, the supreme God (Ardiyasa, 2020; Werdistira, 2020; Dewi, 2021).

Uluwatu Temple is also called Pura Luhur Uluwatu, where *pura luhur* translates to ‘a highly glorified temple’. This sacred site attracts a significant number of tourists, both from overseas and within the country. Uluwatu Temple represents the abode of Dewa Rudra and serves as one of the Sad Kahyangan Temples, which act as Bali's spiritual pillar, guarding the six cardinal directions. The other five include Goa Lawah Temple in Klungkung Regency to the southeast (Dewa Maheswara), Batukaru Luhur Temple in Tabanan Regency, Pusering Jagat Temple in Gianyar Regency at the center (Dewa Shiva), Lempuyang Luhur Temple in Karangasem Regency to the east (with the title of Dewa Iswara), and Besakih Temple in Karangasem Regency at the core of all wind directions (with the status of Dewa Sambu). The *piodalan* or ceremony commemorating the day Uluwatu Temple was founded in the southwest (under the mantle of Dewa Rudra) is held on Anggara (Tuesday) Kasih, wuku Medangsia in the Caka calendar. The ceremony typically spans three days and is attended by thousands of Hindus from all over Bali.

The success of Uluwatu Temple Tourist Attraction as a prominent destination can be attributed to its emphasis on cultural tourism activities. Cultural tourism in Bali thrives due to the preservation of Balinese cultural values that have been passed down through generations. One such value is Tri Hita Karana (THK), which embodies the concept of harmony in relationships among God, humans, and nature/environment. Although several studies have been conducted regarding the implementation of THK in the tourism industry in Bali (Solihin & Sumawidari, 2021; Anggana et al., 2022; N. W. B. P. Dewi et al., 2022; Parwati, et al., 2022), there is still a gap in reports focusing on Uluwatu Temple Tourist Attraction. Therefore, this study aims to analyze the implementation of THK in the tourism business at Uluwatu Temple Tourist Attraction.

LITERATURE REVIEW

Cultural tourism was a type of tourism-based activity, where the visitor's essential motivation was to learn, discover, experience, and consume the tangible and intangible cultural attractions/products in a tourist destination (UNWTO - General Assembly, 2017). Furthermore, it plays a supportive role in the growth of the community's economy and helped in preserving cultural elements (Richards, 2001). However, the conceptualization of cultural tourism presented various challenges due to the unique nature of culture in various parts of the world (Mudana et al., 2021). The Organization of Economic Cooperation and Development (OECD) (2009) defined culture in relation to tourism, as something that attracted tourists and differentiated destinations from one another. According to previous studies, it also served as a source of identity and differentiation in the face of globalization.

Previous studies showed that there were significant differences between the objects/attractions of cultural tourism in the West and in the East, as well as between modern and traditional communities. In Western countries, cultural tourism offered different types of products, such as museums, heritage, and modern events. Meanwhile, in Eastern countries, it relied on rich traditions, arts, and culture. Cultural tourism in Eastern regions, including the tourist destination of Bali, mostly covered the elements of symbolic ethnic culture and a part of popular folk culture (Mudana et al., 2021).

Uluwatu Temple Tourist Attraction followed the rules in Regional Regulation No. 2 of 2012 concerning Cultural Tourism as part of the development of Bali with a cultural tourism paradigm. Chapter I, Article 1, Paragraph 14 states "Bali Cultural Tourism is tourism centered on Balinese culture, which is anchored on Hinduism and THK as the major local knowledge,

with tourism serving as a medium for actualization". In this case, tourism and culture could expand synergistically, amicably, and sustainably, bringing income to the community while maintaining cultural and environmental capital.

As an area that is known for having a variety of unique, aesthetic, and authentic cultures, Bali had several local pearls of wisdom, with THK being the most popular (Peterson, 2016; Atmaja et al., 2022; Arjaya et al., 2022; Kertih & Widiani, 2022; Pertiwi et al., 2022). Furthermore, this wisdom theoretically could be referred to as invented tradition, as well as local knowledge and genius. According to Hobsbawm (Hobsbawm & Ranger, 2012), invented tradition was "a set of practices, normally governed by overtly or tacitly accepted rules, which were ritualistic or symbolic in nature. These practices were often aimed at instilling certain values and norms of behavior through repetition, which automatically implied continuity with the past."

THK encompassed three words, namely *tri*, *hita*, and *karana*. *Tri* referred to "three", *hita* indicated "prosperity and happiness", and *karana* translated to "cause" (Aditya & Kusuma, 2019; Adityanandana & Gerber, 2019; Atmaja et al., 2022; Udayana & Dwijendra, 2022; Suhari et al., 2019). THK consisted of three components, including harmonious relationships between humans and God Almighty (*parhyangan*), humans and other humans (*pawongan*), as well as humans and the natural environment (*palemahan*) (Ardika, 2018; Gusti et al., 2018; Kadek et al., 2022; Roth & Sedana 2015; Pitana, 2010; Dewi & Kustina, 2018; and Putu et al., 2022). *Parhyangan*, *pawongan*, and *palemahan* had been inextricably linked and they contributed to prosperity or happiness (Suci et al., 2018; Ginaya et al., 2019; Tahu et al., 2019; Divayana et al., 2020; Sunarto, 2020).

As a cultural value that had become the identity of the Balinese people, THK had been extensively studied by several scholars. Uluwatu Temple Tourist Attraction had also been intensely explored by several reports, but there were no studies on the implementation of THK in the location. Therefore, this study aimed to analyze the implementation of THK aspects, namely humans-God, humans-other humans, and humans-natural environment in Uluwatu Temple Tourist Attraction.

METHODOLOGY

This was a quantitative and associative study carried out on the use of THK in the development of cultural tourism in Uluwatu Temple Tourist Attraction, one of Bali's most popular tourist destinations. Furthermore, data were collected by distributing structured

questionnaires online to respondents using Google Forms, which were immediately answered. The sample population consisted of 200 respondents who responded to all the questionnaires sent.

Compared to Tanah Lot Temple Area and Besakih Temple Area in Bali, Uluwatu Temple Tourist Attraction was selected as the study location because it was the most popular and had the exoticism of a holy place. As a tourist attraction with many visitors, it provided relatively high financial benefits. The management of the area also prioritized the preservation of the physical and natural environment, thereby ensuring long-term sustainability as suggested by Saygin (2023). The presence of the Uluwatu Temple, which held a sacred status, further enhanced the religiosity of the attraction and helped maintain its spiritual aura.

The sample population consisted of domestic tourists at Uluwatu Temple Tourist Attraction. This category of people was they predominantly visited the location during the study period. This could be attributed to the emergence of the Covid-19 pandemic, which led to a significant decline in international tourist arrivals starting in March 2000. Furthermore, it was easier to obtain information from domestic tourists compared to those that were foreign. They also had a better understanding of the humans-God concept, particularly those from Bali. According to Roscoe (in Memon et al., 2020), the ideal sample size was within the range of 30 to 500. The sample size used was at least ten times the number of variables due to the presence of multivariate analysis (e.g., correlation or multiple regression). The number of variable indicators used was 20, with 20×10 equaling 200 respondents.

The participants in this study were selected using the non-probability sampling method. This approach did not give equal possibilities or opportunities for each element or member to be chosen (Sugiyono, 2010; Sugiyono, 2015; Sugiyono, 2016). A questionnaire was used to collect quantitative data and consisted of a Likert scale, which was used to assess attitudes, opinions, and individual or group perceptions of the social phenomena.

This study employed multiple linear regression analysis to examine the impact of THK (independent variable), which consisted of humans-God (X1), humans-other humans (X2), and humans-natural environment (X3), on Uluwatu Temple Tourist Attraction (Y) (dependent variable). Traditional assumption testing was carried out before applying the route analysis model to guarantee that the calculation results were appropriately interpreted. Furthermore, this enabled the computation process to proceed as intended, yielding legitimate and dependable outcomes. The test was performed to determine whether the variables studied had a high level of feasibility to explain the phenomena analyzed using the F test. This study was carried out

using ANOVA, which compared the Mean Square regression and the Mean Square residual to produce the F count. The t-test was used to determine the significance of the effect of the independent variables on the dependent variable, either partially or individually. The coefficient of determination assessed the level to which the model could explain variations in the dependent variable. In the study, $0 < R^2 < 1$ was used as the coefficient of determination. The regression model was considered as superior if the coefficient of determination (R^2) was close to 1 since the independent variables could explain the dependent variable. The adjusted R^2 was used to determine the optimal regression model because the original value produced a bias that could increase R^2 in the presence of extra independent variables.

The hypotheses formulated in this study are related to the problem statement and conceptual framework. The hypotheses include: 1) Humans-God has a positive and significant impact on Uluwatu Temple Tourist Attraction (H1), 2) Humans-other humans has a positive and significant impact on Uluwatu Temple Tourist Attraction (H2), and 3) Humans-natural environment has a positive and significant impact on the Uluwatu Temple Tourist Attraction (H3).

RESULTS AND DISCUSSION

The demographic characteristics of the respondents were collected in this study, including gender, age, last education, and status. The majority of the participants were males, aged 21–30 years, and had > 5 visits to the attraction location, with Senior High School being the last education level, as shown in Table 1. The sample population consisted of 52.5% males and 47.5% females. Furthermore, the majority of the respondents were aged 21–30 years, accounting for 49% of the total population, followed by <20 (25%), 31–40 years (13.5%), 41–50 years (7.5%), and >51 years (5%).

Table 1. Characteristics of Respondents

No.	Variable	Classification	Number (People)	Percentage (%)
1	Gender	Male	105	52,5
		Female	95	47,5
	Total	200	100	
2	Age	< 20 years old	50	25
		21-30 years old	98	49
		31-40 years old	27	13,5
		41-50 years old	15	7,5
		>51 years old	10	5
Total	200	100		
3		Senior High School/Equivalent	70	35

	Highest education	Diploma	28	14
		Bachelor	58	29
		Postgraduate	44	22
	Total		200	100
4	Number of visits	< 5 times	70	35
		>5 times	130	65
	Total		200	100

Source: Prepared by Authors (2023)

The majority of respondents (35%) had a high school education, followed by a bachelor's degree (29%), a postgraduate degree (22%), and a diploma (14%). The results showed that 65% (130 participants) of the respondents visited the attraction >5 times, while 35% (70) visited the location < 5 times. The validity test was performed by comparing the calculated r-value with the r-table value for the freedom degree $d(f) = n - 2$, with an alpha of 0.05. If the r-count exceeded the r-table, and the r-value was positive, the item or question was considered valid.

The reliability test showed the outcome of the analysis, specifically focusing on the corrected total item correlation.

Table 2. Instrument Validity Test Results

No.	Variable	Statement element	Number of correlation elements	Notes
1	Humans-God	X1.1	0.865	Valid
		X1.2	0.689	Valid
		X1.3	0.743	Valid
2	Humans-other humans	X2.1	0.689	Valid
		X2.2	0.784	Valid
		X2.3	0.674	Valid
3	Humans-natural environment	X3.1	0.743	Valid
		X3.2	0.864	Valid
		X3.3	0.834	Valid
		X3.4	0.858	Valid
4	Uluwatu Temple Tourist Attraction	Y1	0.712	Valid
		Y2	0.634	Valid
		Y3	0.858	Valid

Source: Prepared by Authors (2023)

Table 2 shows the results of the validity test, where a total score above 0.05 was obtained for each variable. The highest correlation of 0.865 was observed between the humans-other humans variable and its corresponding indication item (X1.1). Meanwhile, the lowest of 0.674 was recorded between humans-other humans variable and indicator items (X2.3). The validity test results for all indicators were deemed valid and could be used for further investigation.

The reliability test was used to the ability of a measurement to produce consistent findings upon repetition. A variable was considered trustworthy when the $r_{\text{alpha}} > r_{\text{table}}$, while an instrument was dependable if the correlation value (r) or Cronbach's Alpha was 0.6.

Table 3. Instrument Reliability Test Results

Variable	Cronbach's Alpha	Notes
Humans-God (X1)	.759	Reliable
Humans-other humans (X2)	.872	Reliable
Humans-natural environment (X3)	.662	Reliable
Uluwatu Temple Tourist Attraction (Y)	.772	Reliable

Source: Prepared by Authors (2023)

The results showed that all the instruments in Table 3 were trustworthy. Based on the reliability test findings, the Cronbach's Alpha value for each instrument was greater than 0.6, indicating that it could be utilized for this study.

Table 4 provided a categorization of the variable instrument used to assess Uluwatu Temple Tourist Attraction. Furthermore, the criteria for the variable were considered good. The highest average score of the respondents' answers was found in Y.3 (3.67), while the lowest was obtained in Y.2 (3.29). The average score in this study was 3.64, indicating that Uluwatu Temple Tourist Attraction was still good.

Table 4. Multiple Regression Analysis Results

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics		
	B	Std. Error	Beta			Tolerance	VIF	
1	(Constant)	3.215	.257					
	Humans-God	.019	.046	.029	3.403	.008	.997	1.003
	Humans-other humans	.001	.044	.002	3.027	.034	.788	1.012
	Humans-natural environment	.034	.041	.059	13.820	.000	.788	1.012

a. Dependent Variable: Uluwatu Temple Tourist Attraction

Source: Prepared by Authors (2023)

Table 4 in the standard form indicated the regression equation to be as follows: $Y = -.029 X1 + -.002 X2 + .059 X3... (1)$.

Based on the Kolmogorov-Smirnov test, the data were considered to be normally distributed if Sig (2-tailed) was greater than 0.05 (= 5%). Furthermore, Table 5 showed that the

test results showed normal distribution. The findings revealed a Kolmogorov-Smirnov value of 1.034 and an Asymp.Sig value (2-tailed) of 0.078, which were both greater than the alpha value of 0.05 (= 5%).

Table 5. Normality Test Results

	Unstandardized Residual
N	200
Kolmogorov-Smirnov Z	1.034
Asymp.Sig. (2-tailed)	0.078

Source: Prepared by Authors (2023)

Table 6. Heteroscedasticity Test Results

Variabel	t	Sig.
(Constant)	2.12	.578
Humans-God (X1)	0.403	.708
Humans-other humans (X2)	0.027	.834
Humans-natural environment (X3)	0.820	.012

Source: Prepared by Authors (2023)

The model in Table 6 was shown to be free of heteroscedasticity symptoms. This was shown by the test results, showing that the value of the Sig. Humans-God variable was 0.

In the regression model in Table 7, there was no multicollinearity between the independent variables. This was indicated by the test findings, showing that all independent variables had tolerance values greater than 0.10 (10%) and equivalent to 0.879. Table 7 also displays the results of calculating all variables with a VIF value less than 10, namely 1.288.

Table 7. Multicollinearity Test Results

Variable	Tolerance	VIF
Humans-God (X1)	0.821	1.288
Humans-other humans (X2)	0.773	1.288
Humans-natural environment (X3)	0.879	1.288

Source: Prepared by Authors (2023)

The F test was used to examine the effect of the independent variable on the dependent variable shown in Table 8. Furthermore, statistical computations showed that the computed F value was 102.271, with a significance level of $0.000 < 0.05$. The results showed that Humans-God, humans-other humans, and humans-natural environment had an impact on Uluwatu Temple Tourist Attraction.

Table 8. Multiple Regression Analysis (F Test) Results

ANOVA ^b						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	159.591	3	87.124	102.271	.000 ^a
	Residual	122.364	196	.726		
	Total	278.955	199			
a. Predictors: (Constant), <i>humans-natural environment</i> , <i>humans-God</i> , <i>humans-other humans</i>						
b. Dependent variable: Uluwatu Temple Tourist Attraction						

Source: Prepared by Authors (2023)

Table 9. Results of the t-test (partial test)

Coefficients ^a					
Model		t	Sig.	Collinearity Statistics	
				Tolerance	VIF
1	(Constant)	.476	.769		
	Humans-God	2.403	.004	.929	1.029
	Humans-other humans	2.027	.023	.802	1.002
	Humans-natural environment	16.820	.000	.858	1.058
a. Dependent variable: Uluwatu Temple Tourist Attraction					

Source: Prepared by Authors (2023)

SPSS testing revealed a value of $t = 2.403$ with a significance level of 0.004 for variable X1 (Humans-God). The significant value was less than 5% when the 0.05 limit was used, indicating that H_0 was rejected, while H_a and the initial hypothesis were accepted. The results for variable X2 (Humans-other humans) were obtained using SPSS with a value of $t = 2.027$ and a significance level of 0.023. By using the significance limit of 0.05 and a significance value of less than 5%, the results showed that H_0 was rejected. Meanwhile, H_a and the second hypothesis were accepted. Based on the SPSS analysis, a value of $t = 16.820$ with a significance level of 0.000 was obtained for the variable X3 (Humans-natural environment). The significant value was less than 5% when employing a significance criterion of 0.05, indicating that H_0 was rejected, while H_a and the third hypothesis were accepted.

Table 9 shows that the three regression coefficients were positive and significant based on the multiple linear regression and t-test results. According to the regression model, the humans-God variable (X1) had a positive and significant effect on Uluwatu Temple Tourist Attraction (Y) with a regression value of 0.029 and a t-value = 2.403 at a 0.004 significance level. Humans-other humans variable (X2) also had a positive and significant effect with a regression value of 0.002 and t count = 2.027 at a 0.023 significance level. Furthermore, the

human-natural environment variable (X3) had a positive and significant effect with a regression value of 0.059 and t-value = 16.820 at a 0.000 significance level.

Table 10. Coefficient of Determination (R²) Results

Model Summary ^b										
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics					Durbin-Watson
					Sig. F Change	R Square Change	F Change	df1	df2	Sig. F Change
1	.856(a)	.734	.756	.956	.789	108.271	3	196	0.000	1.653
a. Predictors: (Constant), humans-natural environment, humans-God, humans-other humans,										
b. Dependent variable: Uluwatu Temple Tourist Attraction										

Source: Prepared by Authors (2023)

Calculations using the SPSS version 22 program yielded a coefficient of determination (R²) of 0.734. This indicated that human-God, human-other humans, and human-natural environment variables explained 73.4% of Uluwatu Temple Tourist Attraction, while the remaining 26.6% was influenced by variables outside this study. The results showed that the humans-God aspect had a favorable and statistically significant effect on Uluwatu Temple Tourist Attraction. The implemented humans-God could boost domestic tourist visits to the location. This indicated that the higher its implementation, the higher the visits. Furthermore, the findings revealed that human-other human interactions had a good and significant effect on Uluwatu Temple Tourist Attraction. The implemented human-other aspect could increase the number of regional visits. Similar findings were also obtained for the human-environment aspect in this study.

CONCLUSION

Uluwatu Temple Tourist Attraction was inextricably linked to THK local knowledge, encompassing humans-God (*parhyangan*), humans-other humans (*pawongan*), and humans-natural environment (*palemahan*), which had recently been recognized as a key cultural value among Balinese Hindus. THK had a positive and significant impact on the development of this location. The tourist attraction had succeeded in upholding the local knowledge, as mandated by Bali Regional Regulation Number 2 of 2012 concerning Balinese Cultural Tourism, stating that cultural tourism was based on culture imbued with Hindu teachings and THK local knowledge.

THK was extremely valuable to the long-term viability of Uluwatu Temple Tourist Attraction. There was a possibility that the visitors to this area, including domestic tourists,

were not aware of the existence of Bali Regional Regulation Number 2 of 2012 concerning Cultural Tourism. However, they could appreciate the three features of the local knowledge in practice. The results showed that implementing humans-God, humans-other humans, and human-natural environment interactions had a beneficial and significant impact on Uluwatu Temple Tourist Attraction. This was due to the economic aspect of cultural tourism that had flourished in the area. The revenue generated not only supported the preservation of the temple but also sustained the financing of its religious ceremonies. It also contributed to the economic well-being of the local community, including the village and surrounding areas. These benefits were experienced directly by individuals who were involved, such as employees, Kecak dancers, and traders.

The results of this study broadened the appeal of scientific discourse in the field of cultural tourism. This was because local knowledge, specifically those related to God's entity (aspect of religiosity), as shown through THK and its implementation in business activities with the holy site as capital was important to strengthen understanding of cultural tourism.

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