



RESEARCH ARTICLE

TANAH LOT TOURISM ATTRACTION BASED ON TRI HITA KARANA

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ABSTRACT

Cultural tourism has become the juridical basis of Bali tourism, including giving the spirit of places that become Tourist Attractions (DTW). Tanah Lot Tourism Attraction is one of the tourist sites that prioritizes Hindu religious culture and is managed with the principle of balance as outlined in the *Tri Hita Karana* concept. Tanah Lot Temple which originally functioned as a holy place for Hindu worshipers, but now its function is increasing as an object of cultural tourism. Traditionally, to enter the Tanah Lot temple, people wear Balinese Hindu prayer clothes, but now wearing recreational clothes, it is not a problem to enter the temple. The tourism culture is expected not to damage the culture of the Beraban Traditional Village which is inspired by Hinduism. Therefore, maintaining the existence of Hinduism means maintaining the sustainability of tourism in the Beraban Traditional Village. By believing in this religious meaning, the cultural changes that have been carried out so far have not deviated from the norms and values of Hindu religious teachings. Although the tourism culture seems very prominent to fill the space in the Beraban Traditional Village, religiosity remains firmly rooted in the life of the Indigenous village which is based on *Tri Hita Karana*.

INTRODUCTION

Bali is famous for having a rich variety of diverse cultures that are admired by the world, as well as the natural beauty of Bali which is represented by beaches, volcanoes and expanses of rice fields through its tourism. This leads to the type of cultural tourism built by the Balinese government. This concept leads to the uniqueness of art, culture and customs which are the main attraction. This is regulated in the Bali Provincial Number 2 of 2012 concerning Balinese Cultural Tourism which states that Bali tourism is based on Balinese Culture which is inspired by the teachings of Hinduism and the *Tri Hita Karana* philosophy. Tourism in Bali are summarized in Tourist Attractions, hereinafter abbreviated as DTW. Based on the Regional Regulation of the Province of Bali Number 2 of 2012 concerning Balinese Cultural Tourism, a tourist attraction is anything that has uniqueness, beauty, and value in the form of a diversity of natural, cultural, and man-made wealth that is the target or destination of tourist visits. Therefore, tourist destinations in Bali are focused on three things, namely: first, natural tourism that presents the natural beauty of the island of Bali. The second is cultural tourism, which is rich in the diversity of customs and traditions in each area on the island of Bali. Traditions and culture based on religion, as well as religious ceremonies that are still maintained and preserved to this day are also one of the attracting factors for tourists to visit Bali. The third is artificial tourism which is no less interesting than the natural and cultural beauty that exists in Bali. These three tourist destinations are arranged to revive the Balinese economy, the results of which can be seen from the increase in the level of the community's economy.

Tourism has become an economic driver for the development of Bali and the life of the Balinese people themselves. In this case, cultural tourism is the main tourism model developed in Bali. Cultural tourism is one of the classifications of tourist attractions that is interesting to study. Cultural tourism is a classification of tourism, which provides satisfaction through the uniqueness of customs. Furthermore, Nafila (2013: 1) says that, cultural tourism relies on traditional religious rituals, traditional dances, and local traditions or habits that apply to an area. Based on Nafila's opinion above, it can be said that cultural tourism makes the local community's ideology a major aspect in tourism development. Therefore, it is very reasonable if Goledner (in Nafila, 2013: 1) focuses on cultural tourism as a travel tour to understand and enjoy the lifestyle and thoughts of certain community groups. Bearing in mind, Balinese customs have a lifestyle with a special style, both in the pattern of life, how to grow crops, crafts, traditional systems and so on. On the other hand, the cultural aspect also cooperates with the reality of religious rituals and various characteristics that combine art and religious activities in a balanced way. The lifestyle of the Balinese people, which is inseparable from art inspired by Hinduism in cultural tourism, is getting more advanced when combined with nature tourism. The cultural aspects presented in Balinese tourism will be more complete and interesting, when side by side with exotic dishes and the beauty of natural tourism. A balanced combination of cultural tourism with natural tourism can provide a variety of tourist offerings. This diversity is an added value for Bali tourism, because it prevents tourists from feeling bored when tourist offerings are fixated on one object or dish.

This combination contributes to the sustainability of natural and cultural tourism. Innovations that can support the integration of natural and cultural tourism need to be improved in order to support the long-term sustainability of culture and nature, including strengthening the economic aspects of cultural and nature tourism itself. The strong socio-cultural foundations, and local-based strategies implemented by Bali tourism actors, have made Bali tourism quite sustainable even though it is being squeezed by the shackles of the current Covid-19 pandemic. This resilience can be seen through the relatively large number of tourist visits to Bali, even though the Covid-19 pandemic is still stretching. As reported by Kompas daily (November 19, 2020, page 1), tourist visits to Bali average 5000 (five thousand) per day. Referring to these conditions, it is very reasonable if Sandiaga Uno (Minister of Tourism and Creative Economy of the Republic of Indonesia) encourages all Indonesian tourism, to make tourism and creative economy business actors in Bali a benchmark in generating tourism and the creative economy, especially in the midst of the Covid-19 pandemic (Harian Suara Newspaper, 28 December 2020, page: 1). The tourist attraction of Tanah Lot also gets an increasing number of visits during the New Normal period. New Normal has been in effect since June 2020 (Kompas Daily Newspaper, May 26, 2020). However, to anticipate the spread of Covid-19, the Tanah Lot Tourist Attraction will begin to open in July 2020 (Tanah Lot DTW Operational Management). From July to December 2020, it was recorded that the number of tourist visits at the Tanah Lot Tourist Attraction reached 147,919 tourists (Tanah Lot DTW Operational Management Data on Tourist and Vehicle Visits in 2020). This condition is also a manifestation of the strength of the cultural foundation that is driven in Tanah Lot tourism in increasing the number of tourist visits in Tanah Lot.

The Bali Provincial Regulation Number 2 of 2012 concerning Balinese Cultural Tourism also explains that the purpose of Balinese cultural tourism is to encourage equal distribution of employment opportunities and provide maximum benefits for the welfare of the wider community. Based on this, Balinese cultural tourism is a conscious effort made by the community and various components of tourism in building a prosperous life. Balinese cultural tourism must also be directed at a positive tourism image that is managed with a quality and professional system for every tourist who comes directly to see the lives of Balinese people, but still maintains a balance between economic goals and social goals. Quality and professional DTW management is expected to be able to provide encouragement to every tourist to establish a strong and balanced relationship with the managed tourism business. This is in accordance with the concept of Balinese cultural tourism which is based on the concept of harmony and balance known as Tri Hita Karana, namely the harmonious and balanced relationship between humans and Ida Sang Hyang Widhi Wasa (God), humans with others, and humans with their natural environment. Based on the various problems that have colored the management of the Tanah Lot DTW, but until now Tanah Lot tourism still exists, leading to the need for an in-depth study of the management of the Tri Hita Karana-based Tourism Attraction of Tanah Lot. This opportunity is also at the same time able to add insight related to finding strategies, patterns, and implications for managing the quality and professional Tanah Lot Tourist Attraction, namely management based on the values of local wisdom Tri Hita Karana. Thus, social conflicts can be minimized, which in the end will return to providing peace both in nature management

(nature tourism), including maintaining religious life (cultural tourism) in Tanah Lot Tourist Attraction. The study of tourism management with the spirit of Tri Hita Karana is one of the important aspects that must be carried out. Specific knowledge and insight on tourism management with the breath of Tri Hita Karana will later be able to provide inspiration and stimulus to various actors and the tourism world to carry out management strategies that prioritize the balance between humans, God and nature. The importance of deepening the management of tourism with the concept of Tri Hita Karana is the main study of this work. In descriptive narrative, this work tries to narrate how the management of Tanah Lot Tourist Attraction Based on Tri Hita Karana.

DISCUSSION

Every Hindu holy place, whether its status as a public temple (kahyangan jagat) to worship Ida Sang Hyang Widhi Wasa or to worship the services of the Holy Dhang Guru (Dhang Kahyangan), territorial temples, swaghina temples, and kawitan temples, all have limitations or more popularly called the region. Boundaries or areas are made with the intention of maintaining the sanctity of the holy place. The implementation is that throughout the area it is not allowed to build settlements and carry out other forms of activities that are categorized as causing pollution (fatigue/damage) to the temple. The range or distance that is designated as a sacred area is regulated based on the provisions of the internal community where the temple (holy place) exists. Boundary signs usually use natural signs that have been agreed upon for generations, such as waterways, roads, rivers, and tree species. However, specifically regarding holy places with the status of public temples, the determination of the distance of the sanctified area must also refer to the provisions of the Regional Government Regulation (Perda) on Spatial Planning and Bhisama of Parisadha Hindu Dharma Indonesia (PHDI) Center. The consequence of regional regulations between the Regional Regulation and the PHDI's Bhisama with the provisions set by the Pangempon community in almost every temple with the status of kahyangan jagat does not occur in synchronization, so there is a chance of causing conflict.

Potential DTW Tanah Lot: Tanah Lot is one of the favorite tourist destinations in Bali and is seen as a major contributor to the regional income of Tabanan Regency. Accordingly, in maintaining and improving performance, the service development process takes place. As it happened that originally in the sacred area of Tanah Lot Temple only consisted of expanses of agricultural land. However, now almost all of them are used as tourist services, such as kiosks, parking, and the management secretariat office. In fact, in 1993-1997 a large five-star hotel (BNR) was built with the position of the building entering the sacred zone in the east which was designated by the Beraban Traditional Village as a coral reef. There were protests by Balinese community leaders/elite in the form of demonstrations against the process of developing tourism services, especially regarding the development of BNR. The contents of the protest remember that Tanah Lot Temple is included in the kahyangan jagat temple. Therefore, in accordance with the provisions of PHDI's Bhisama, a minimum distance of two km from the temple wall is free from settlements. Because the construction of BNR is included in the sacred zone, it should be stopped. The struggle is seen as unsuccessful due to the failure of civil society to establish political relations with the government

(Mudana, 2005). The provisions for the area of the sacred area according to the government and Bhisama of PHDI with the provisions of the Beraban Traditional Village community clearly have different views. The community adheres to the provisions of the tradition which views the area as limited to coral reefs. If it is measured, it is even less than 1 km because the basis for maintaining the sanctity of the area is that it is only not allowed to carry out death ceremonies. In addition, the community also has an interest in supporting tourism programs. When there was a protest among the leaders/elite against the establishment of the BNR, the people of Beraban Village did not participate. This statement is in accordance with the confession of a resident of the land owner in the sacred area of Tanah Lot Temple (Jro Bendesa, interview 2021). Bali tourism is a spiritual and cultural tourism, that's why Bali can be accepted as world tourism. Each district in Bali has a different tourist attraction, each has its own uniqueness, for example, one of them is Tanah Lot tourism which is owned by Tabanan Regency. The identity of Tanah Lot as one of the areas of Tabanan Regency as a tourist destination in Bali, famous in foreign countries, should be proud of. Almost every day, tourists visit to enjoy the beauty of Tanah Lot's charm. Especially during school holidays, domestic tourists who go on vacation to Bali, Tanah Lot tourism is one of the important agendas for them to visit.

Spillane (2003:13-18) explains that the characteristics of global tourism trends are dominated by the elderly who are known as cultural hounds. The main factors that cause a person to travel related to art, historical places, and archaeological. This tourist is a potential for the development of tourism. They have two main elements, namely money and time. Richard also said the same thing that one of the global trends is the growing awareness of tourists to understand the cultural heritage of the past. It is intended to seek authenticity and identity for the tourists concerned. Efforts to understand the cultural heritage of the past have been praised as an "exemplary case" of successful tourism, not only within the country's own territory, but also across countries (Ardika, 2007: 47). The cultural heritage of the past is considered as cultural capital in the development of cultural tourism. Tourists are always interested in knowing how other people can live in an environment different from their own. Tourists make contact or relationships with local communities and appreciate customs and arts. The presence of foreign tourists in Tanah Lot has started to increase since Bali was made one of the tourist destinations (DTW) in the 1920s which was successful in earning foreign exchange and is now used as one of the main pillars of economic growth, both nationally and regionally. In the same year Bali began to be flooded with Europeans and Americans who wanted to see the cultural products of the Balinese (Hindu) people which were closely related to religious rituals. Balinese people involve almost all art forms in their rituals and customs, giving rise to various cultures, such as dance, gamelan music, traditional drama, sculpture, craft, decoration, and painting that fill their lives. Therefore, it is not surprising that Bali is often regarded as an "art paradise" (McPhee, 1996; in Soedarsono, 1999: 118). The development of Tanah Lot tourist attraction cannot be separated from the community component, tourism players (industry), government, academies, and the press. So that the Balinese people as actors of Balinese culture play an important role in developing tourism in Tanah Lot Tabanan. Balinese culture emphasizes a balance and harmony, which is a potential to be

developed as the basic capital of tourism development. As the results Jro Bendesa (interview June 1, 2021) states:

Talking about the chronology of Tanah Lot, I think its history is the same as that of temple builders in other areas. The emergence of itself, initially tourists only came to Tanah Lot suddenly and tourist accommodation from third parties began to develop. So that after so many years, the village apparatus plans to form a Tanah Lot management format. The emergence of the idea of establishing Tanah Lot as a tourist attraction is due to the increasing number of tourist visits. The rapid number of tourists coming to Tanah Lot is a source of pride for Beraban Pakraman Village in particular and the Tabanan Regency Government, because it is able to improve the community's economy. However, it is unavoidable from various forms of discourse, both in the field of management systems, employment, the development of the number of tourists visiting, as well as the income generated. Almost no one has ever tried to contemplate why Tanah Lot was able to develop as it is today or find out who exactly was the initial milestone that made Tanah Lot famous in the tourism world. Then the initiative to give just a token of appreciation to be remembered by the next generation. Dwyer and Forsyth (1996) argue that there is a very close relationship between tourism and the environment. The environment includes three types of resources, namely (1) natural resources, such as mountains, beaches, wild areas, forests, deserts, seas, lakes, flora and fauna, climate, sunlight, temperature, and so on; (2) man-made resources, such as historical and modern cities, towns and villages, entertainment, a mixture of recreation and sports, monuments, sites, buildings and reliefs, museums, and so on; and (3) human resources concerning the population of a destination, their associations, values, identities, artistic and cultural activities.

Based on the opinion of Dwyer and Forsyth, it is known that the position and shape of the temple in the sacred area of Tanah Lot Temple appears to be a man-made resource or one of the cultural elements. In addition, also includes the sea and the coast. The area is also a natural resource if various cultural activities or practices related to the Tanah Lot temple are taken into account. In the sacred area of Tanah Lot Temple, art events can be held regularly, such as traditional dances such as the Kecak dance. This is combined with the additional intervention of supernatural powers that are magical, metaphysical, and myths about local stories that contain the sacredness and holiness of the Tanah Lot Temple. The sacred area of Tanah Lot Temple is also a human resource because according to the monograph records of Beraban Village, the life support of its residents still prioritizes the agricultural sector. Therefore, before experiencing rapid development as it is now, in the sacred area there were only vast rice fields that complemented the beautiful panorama and the sacred vibration of Tanah Lot Temple. This is one proof that Balinese cultural tourism has a variety of tourism products, both man-made resources, natural resources, and human resources. In addition, there are also natural attractions as well as various tourism facilities and infrastructure and their supporting infrastructure. The main capital of DTW Tanah Lot Temple is a holy place (temple) and its natural beauty. The potential that attracts tourists to come to Tanah Lot because Tanah Lot Temple in the form of an old and sturdy physical building is the main factor as a promoter of the movement of tourists to see firsthand. Tanah Lot Temple has a very high historical value from cultural heritage.

The existence of an event or odalan ceremony which takes place twice a year contributes to the attraction of tourists to see religious and cultural processions in Bali, especially in the Beraban Pakraman Village, Kediri District, Tabanan Regency. The attraction of supporters is that the sacred area of Tanah Lot Temple is also used as a place to carry out cultural activities on a large scale, such as kite competitions, even in the west, not far from Tanah Lot Temple, a motocross race is held every year. In addition, it is also used as a place to carry out cultural activities on a large scale, such as performances of dances to awaken the artistic and cultural potential of the community which is now dwindling. Activities like this provide opportunities, both for participants and spectators, from outside Bali to spend their spare time visiting Tanah Lot Temple tours.

Tanah Lot and Tri Hita Karana Base: Conceptually, Tri Hita Karana is the three causes of a harmonious relationship. The concept of Tri Hita Karana in business management can be put forward as a management concept based on the natural environment by focusing on a domain that harmonization will be realized if there is a good relationship between humans and Ida Sang Hyang Widhi Wasa/God, with others and the natural environment. Management of tourism businesses with the concept of Tri Hita Karana is expected to be able to preserve culture and nature while at the same time realizing a balance between economic and social goals. This management concept is the key to the sustainability of the tourism business that combines cultural tourism with nature tourism (Adhika, 2012). Tanah Lot is one of the tourist attractions (DTW) that combines cultural tourism with nature tourism. Tourists, not only can enjoy and feel the festive Hindu ceremonial that occurs consistently in the Tanah Lot Temple environment. The process of enjoying the beauty of cultural tourism is complemented by beautiful natural tourism. Tanah Lot, presents panoramic views of the sea, including the sunset. In fact, the naturally constructed rock in the Tanah Lot Temple area attracts the interest of visitors when traveling. Laksmi (2014: 208) argues that, cultural life (cultural heritage) which is supported by the natural beauty in the Tanah Lot Temple environment, has made the Tanah Lot area a tourist attraction that has been in great demand by tourists even since 1971. A balanced combination of cultural and natural beauty needs to be maintained with a tourism business management system with the Tri Hita Karana concept.

Management of the Tanah Lot Tourist Attraction (DTW) also seeks to pay attention to the religious side of the Tanah Lot Tourist Attraction (DTW). This contribution in the religious field indicates that Tanah Lot's Management of Attraction (DTW) is not only focused on social (Pawongan) and environmental (Palemahan) aspects, but also on religious aspects (Parahyangan). The contribution of the Parahyangan sector can be seen through the maintenance of the physical condition of sacred places in the Tanah Lot Tourist Attraction (DTW), such as Penataran Temple, Pengawang Temple, Pakendungan Temple, Njung Galuh Temple, Batu Bolong Temple, Batu Mejan Temple, and Jero Kandang Temple. However, there is an unbalanced contribution from the Tanah Lot Tourist Attraction (DTW) manager to the holy place which supports and strengthens the religious image of tourism life in Tanah Lot. This is indicated by the accommodation of ceremonial facilities from the manager, which is only focused on one holy place (Tanah Lot Temple). The manager does not help carry out rituals routinely or tentatively at other temples

(other than Tanah Lot Temple), which is in the Tanah Lot Tourist Attraction (DTW) environment. This condition certainly has the potential to give birth to negative views from the community, regarding the imbalance in the contribution and attention of managers to sacred places in the Tanah Lot environment. This requires a review based on a special corridor, which is able to provide stability to the Parahyangan aspect of the Tanah Lot Tourist Attraction (DTW). Thus, the management of Tanah Lot Tourist Attraction (DTW) can help Hindus in total towards the path of Truth (God) as stated in Yajur Veda V.36 (in Titib, 1996: 217) as follows:

“Agne maya supatha raye asman Visvani deva vayunani vidvan Yuyodhy-asmaj-juhuranam eno Bhuyistham te nama uktim vidhema”

“O Agni, You know all our actions, You are the All-Knowing. Guide us to the right path of safety and good fortune. Wash away our sins that arouse hatred. Over and over again we offer worship, towards You” Contribution in the field of Pawongan (community) from the management of the Tanah Lot Tourist Attraction is seen through the involvement of local residents as part of the manager, but it has not fulfilled the principle of equitable justice. This can be proven by the existence of conflicts regarding management rights, which occur between the management, the Tabanan Regency Government, and the local customary community. In the management of the Tanah Lot Tourist Attraction, there was a problem, one of which was the occurrence of a conflict in the Beraban Traditional Village which disputed the management agreement of the Tanah Lot Tourist Attraction which was deemed detrimental or gave the impression of injustice to the Beraban Traditional Village. The agreement letter regarding the management of the Tanah Lot Tourist Attraction, only recognizes the Beraban Traditional Village as a participating party, and does not have the authority to manage it. This led to the eruption of the Beraban Indigenous People's Aspiration Forum (Forad), to seek clarity on the facts about the agreement made by the leadership of the Beraban Indigenous Village with the Tabanan Regency Government.

Thus, Forad sued the Bendesa Adat Beraban (dr. Wayan Arwata) to the Tabanan District Court. This is because the Bendesa Adat Beraban is considered to have violated the awig-awig related to the Cooperation Agreement on the Management of Tanah Lot. However, all parties and elements involved basically always hope for a peaceful path to resolve the issue (Bali Post, July 25, 2012, page: 1). Directly, this social conflict erupted all parties involved in the management of Tanah Lot Tourist Attractions (DTW), to formulate appropriate actions to restore harmony on the Pawongan side of Tanah Lot Tourist Attractions (DTW). Thus, it is able to provide the principle of equality of social life as emphasized in the Rigveda V.60.5 as follows:

“Ajhesthaso akanisthasa ete, sam Bhrataro vavrdhuh saubhagaya”

“The Maruts, behaving like brothers and sisters and they hate those who distinguish between high and low, lead you to prosperity (Sayanacharya, 2016: 284)” The contribution of the management of Tourist Attractions (DTW) to the environment (Palemahan), can be seen through the arrangement of the physical environment around the clean and beautiful temple. Environmental cleanliness is seen as a vital aspect, which provides a comfortable travel for tourists.

This condition encourages the management to pay close attention to the condition of environmental cleanliness in the Tanah Lot Tourist Attraction (DTW) area. However, the manager of the Tanah Lot Tourist Attraction (DTW) pays less attention to environmental aspects (Palemahan), especially in terms of tourism supporting buildings. Many tourism supporting buildings are constructed in a very close position (less than 1 Km) from the temple. So this condition is not in accordance with Bhisama Sabha Pandita PHDI Number 11/Kep/I/PHDIP/1994 concerning Bhisama of Purity Temples, which confirms that the area of holiness (Kekeran) for Pura Dang Khayangan is Apeneleng Alit (at least 2 Km) from the temple. This problem has the potential to reduce the sanctity of the sacred area in the Tanah Lot Tourist Attraction (DTW). It is undeniable, this is a mandatory requirement for managers to create a life for Tanah Lot tourism that maintains the condition of the earth, the environment or Palemahan itself. So that the life of Tanah Lot tourism is created, which is in line with the guidance of Maitrayani Sambhita II.8.14 (in Titib, 1996: 680) as follows:

“Parthivim drmhya parthima ma himsih”

“Always strengthen and nourish the earth. Don't pollute it.”

When Tanah Lot is organized into an area that is able to attract tourists, the process of change continues to occur marked by the dynamics of the life of the Hindu community in the Beraban Traditional Village. Various forms of commodification in providing the needs of tourists continue. Various efforts to create something of high selling value for tourists continue to emerge for the sake of economic gain. There is a process of packaging and selling cultural objects and various people's lifestyles, all of which are motivated by economic needs. However, behind the increasingly advanced changes, various problems arise. The development of Tanah Lot tourism also has implications for significant changes in the pattern of social life of the people of Pakraman Beraban Village. This is marked by the conversion of productive agricultural land from agriculture to the tourism industry. The profession of farmers has been abandoned because it is seen as requiring high costs that are not commensurate with the results of their production. Based on practical, pragmatic, and speculative considerations, land owners sell productive land because they are seen as being able to earn a lot of money without the need to work hard. This shows a shift in the mindset of the community which is the impact of the development of Tanah Lot tourism. This shift will be even further if the management of Tanah Lot DTW only emphasizes the aspect of economic benefits. It takes a management concept that is able to balance aspects of cultural sustainability, nature conservation, social and economic stability.

Conclusion

The development of tourism has made the paddy fields in the Beraban Pakraman Village, especially those around the sacred area of Tanah Lot Temple, very attractive to the market. Land prices are increasingly in line with the development of tourism. Lands in the form of cliffs that were previously considered unproductive are now being targeted by the market. Rice fields that are in an offshore position that are considered unproductive to produce crops, now actually have a very high selling value, which the market uses for the development of tourism facilities.

So with the provisions for maintaining the sacred area according to Bhisama which is two kilometers from Tanah Lot Temple, it must be adhered to and free from development. Meanwhile, the Beraban traditional village community itself has a sacred area guideline that has been inherited traditionally, which is called Karang Kekeran / Alas Kekeran. With the issuance of the regional regulation and the issuance of the Bhisama that regulates the sacred area, finally there are two versions of the procedures for maintaining the sacred area of the Tanah Lot Temple. Bhisama's version shows that as far as the area that is in accordance with the provisions of Bhisama must be free from any form of development. Meanwhile, according to the sacred area of the Beraban village community, development is possible, as long as the building's designation is clear, according to the awig-awig, it does not tarnish the sanctity of the Tanah Lot Temple. Along with the rapid development of tourism, it seems that the market is in dire need of land for tourism development. This is because the land or space in the sacred area of Tanah Lot Temple can be commodified to be very valuable. In fact, it is possible that not only the market for tourism purposes requires land, but also the property market is increasingly seeking land for settlements. This is seen as being able to prosper the community directly or indirectly, both individually and collectively as a Pakraman village community through business diversification, livelihoods, and job opportunities. So it is possible that there will always be commodification of space in the sacred area of Tanah Lot Temple.

In the future, it is very likely that the transfer of productive land will spread more widely to the neighboring area of the Beraban traditional village, thus threatening the survival of the regional identity of Tabanan Regency as a rice barn area. For this reason, the government must be careful and consistent in applying the rules regarding land boundaries that are set in status so that they are free from development, lest the rules on development spatial planning only become a paper tiger just because the power holders themselves feel interested in that matter. The concept of Tri Hita Karana which is well established in society is very appropriate to be used to anticipate global forces. Global power greatly influences the concept of Tri Hita Karana, it can be proven from the conversion of land functions and the increasingly rapid economic movement in the sacred area of Tanah Lot Temple, of course this if the ideology of Tri Hita Karana is not strengthened it will have a negative impact on the sacred land area. This finding can be used as a benchmark to strengthen the Tri Hita Karana ideology in developing the DTW of the Tanah Lot temple. In the past, Tanah Lot Temple was used as a quiet place to pray, but now it is different that Tanah Lot Temple is actually used to find crowds to carry out various activities. Tanah Lot now finds it difficult to separate the sacred from the profane. Not much different from the ideas about globalization that if the market ideology is strong, then in the end anything can be sold. If it has been sold, then matters involving sacred and profane become difficult to distinguish. In the past, it was confirmed that people going to Tanah Lot Temple would pray, but now it is difficult to distinguish between praying and recreation. In fact, in social communication there seems to be a shift in terms. Previously, people used the term to invite their family or friends to Tanah Lot to pray, but now, it is often heard that communication becomes through visiting Tanah Lot while praying. Thus, market ideology is related to the shift from use value to symbolic value. DTW Tanah Lot Temple with the sacred area around it is a mingling space, a place for

contestation on all things mixed up, such as between markets and rituals, assimilation between visitors from various regions, assimilation between people praying and recreation. All that unites them is economic interest.

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