

Development of Goa Lawah Temple as a Spiritual Tourism Based on Local Wisdom

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Abstract:

Bali as a Tourist Destination Area, has the potential of tourism in the form of attraction that motivates tourists to come to visit from nature, culture, crafts, culinary, and recreation. In Bali recently there has been a lot of discourse on the development of spiritual tourism. Spiritual tourism is one of the alternative tourism that is being promoted by the government in an effort to move away from mass tourism approaches to approaches where more specialized tourism experiences are offered in a more personal and culturally sensitive way. *Desa Pesinggahan, Kecamatan Dawan, Kabupaten Klungkung*, is one of the villages that has tourism access and Sad Kahyangan Goa Lawah Temple and the Goa Lawah beach area as a place for ceremonies, such as: *nyegara gunung, melasti* and religious activities. Besides that, there are also typical sea food from Pesinggahan. Goa Lawah Temple is famous as a destination for domestic and foreign tourists because it has a unique form of large cave inhabited by thousands of bats. The purpose of this study was to explore the potential of the Goa Lawah Temple area and find out public perceptions of the development of Goa Lawah Temple as a spiritual tourism based on local wisdom. The method of collecting data uses observation, interviews, questionnaires and documentation. The method of analysis is descriptive qualitative which describes in detail the potential of the Goa Lawah Temple area. The potential in the Goa Lawah Temple area is spiritual and cultural tourism, as well as tourism based on local wisdom and nature, while supporting facilities, road access and additional services available in the region are already good. For the perceptions and attitudes of the people in *Desa Pesinggahan* towards the development of the Goa Lawah Temple area to be a spiritual tourism object, it is very appreciative and positive.

Keywords: Potential, Goa Lawah Temple, Spiritual, Local Wisdom

I. Introduction:

The development of tourism is generally directed as a mainstay sector to encourage economic growth, increase regional income, empower the economy of the community, expand employment

and business opportunities, and improve the introduction and marketing of products in order to improve the welfare of the community (Yuesti, Astuti, Kusuma, & Julianti, 2016); Yuesti &

Sumantra, 2017). Tourism development must be a planned development as a whole so that optimal benefits can be obtained for the community (Razak, 2017; Sumantra, & Yuesti, 2018; Yuesti, Julianti, Suryandari, & Astuti, 2018).

The implementation of development in the tourism sector is carried out while upholding religious norms and cultural values as the embodiment of the concept of life in the balance of the relationship between man and God Almighty, the relationship between humans and fellow humans, and the relationship between humans and the environment; upholding human rights, cultural diversity and local wisdom; provide benefits for people's welfare, justice, equality and proportionality; preserve nature and the environment; empower local people. (Kemenbudpar, 2009).

Bali has a lot of tourist attractions that motivate tourists to come to visit from nature, culture, crafts, culinary, and recreation. As a Tourist Destination Area, the tourism potential in Bali Province has a strong enough attraction for tourist visits, both domestic and foreign tourists (Sumantra, Yuesti & Sudiana, 2015; Yuesti, Astuti, Kusuma, & Julianti, 2016). Lately in Bali, the development of spiritual tourism has begun to be widely discussed. Some even predict spiritual tourism will be 'booming' in the next few years (Sumantra, Yuesti, Suryatmaja, & Sudiana, 2016). Spiritual tourism is one of the alternative tourism that is being promoted by the government. The World Travel and Tourism Review states alternative tourism is an attempt to move away from mass tourism approaches to approaches where more specialized tourism experiences are offered in a more personal and culturally sensitive way (Naisbitt, 1994: 136 in Kusuma et al, 2016).

Desa Pesinggahan located in *Kecamatan Dawan, Kabupaten Klungkung*, is one of the villages that has access to tourism and there is Sad Kahyangan Goa Lawah Temple and as a village that has a sacred area in the form of Goa Lawah beach as a place for Hindu religious ceremonies in Bali such as: nyegara gunung, melasti and religious activities. This village has a very strategic position

because it is in the coastal and hilly area. The potential of local revenue is mostly sourced from Goa Lawah temple tourism so that this needs to be developed and explored more optimally. Besides that, *Desa Pesinggahan* is also known as a typical seafood culinary, namely *sate ikan, pepes ikan, dan sop ikan*. Goa Lawah area has a uniqueness that is not inferior to other regions. Goa Lawah Temple is well-known as a tourist destination for foreigners and tourists because it has a unique form of a large cave inhabited by thousands of bats and temple areas that are directly opposite Goa Lawah Beach. Based on *Kabupaten Klungkung Spatial Plan*, Goa Lawah Beach in *Desa Pesinggahan, Kecamatan Dawan* is a Tourism Allotment Area, namely Tourist Attraction Area (*KDTW*). The Klungkung-Karangasem border to Goa Lawah Beach is a spiritual and coastal tourist area that has a length of ± 2.1 km. Has physical potential in the form of community economic activities and sloping beach conditions so that it can create a tourist area that has diverse attractions (Dispar Klungkung, 2017).

The problems that exist in these areas are the potential of culture, economy, natural resources, existing human resources that have not been optimally exploited become potential resources that provide benefits as a potential for spiritual tourism. This can be seen from the lack of developing potential in the tourist attraction, where tourists who come to visit are only limited to seeing the uniqueness of Goa Lawah Temple, and conducting religious activities for the Hindu community. The purpose of this study was to explore the potential of the Goa Lawah Temple area and find out public perceptions of the development of Goa Lawah Temple as a spiritual tourism based on local wisdom.

II. Research Methods:

Data collection methods in this study by observation, interviews, questionnaires and documentation. Qualitative descriptive analysis method that describes in detail the potential of Goa Lawah Temple area.

III. Results And Discussion:

Desa Pesinggahan is one of 12 villages in Kecamatan Dawan. The area of *Desa Pesinggahan* is 365 Hectare (3.65Km²) or 9.76% of the district area. The boundaries of *Desa Pesinggahan* are north of *Desa Pikat*, bordering the *Selat Badung* in the south, east of *Desa Antiga*, *Kecamatan Manggis*, *Kabupaten Karangasem* and the west are bordering to *Desa Kusamba* and *Desa Dawan Kelod*. Administratively, *Desa Pesinggahan* consists of 5 *Dinas / Dusun Banjar* namely, *Punduk Dawa*, *Switrayasa*, *Kanginan*, *Sukahati* and *Belatung*.

From the field observations, the existing potential in the Goa Lawah Temple area can be described as follows:

A. Spiritual and Cultural Tourism

Goa Lawah Temple located in *Desa Pesinggahan* is known as Pura Sad Kayangan in Bali. *Desa Pesinggahan* has a sacred area in the form of Goa Lawah Beach which is a place for carrying out religious ceremonies for Hindus in Bali. The existence of Goa Lawah Temple which is very unique because it has a cave inhabited by thousands of bats and faces Goa Lawah Beach (*segara dan gunung*) makes Goa Lawah Temple has a magical and sacred fiber/aura, so many tourists visit worship and meditation.



Source: Researcher's Documentation, 2018

Figure 1. Tourists worship at Goa Lawah Temple

In addition, the Goa Lawah Temple area is also used as a place for religious activities such as *Hari Raya Siwaratri* event, the implementation of *pesraman* and cultural arts activities by schools in the *Kecamatan Dawan*, this is an attraction for tourists visiting.

Goa Lawah Beach area is a sacred area, used as a place for conducting religious ceremonies by Hindus in Bali. Religious processions as a form of local wisdom and culture in Bali such as *melasti*, *nyegara gunung* and other religious ceremonies carried out on the edge of Goa Lawah Beach, this is an attraction for tourists visiting the Goa Lawah Temple.



Source: Researcher's Documentation, 2018

Figure 2. Activities of Religious Activities and Cultural Arts

Goa Lawah Beach area is divided into 3 zones based on *Tri Mandala*. The *Utama Mandala Zone* is an area of temples and beaches that are used for religious activities, limited by a barrier / *penyengker* that is directly opposite the Goa Lawah Temple. *Mandala Madya Zone* is an area to the east and west of *Utama Mandala* is an area for traders and parking. Whereas the *Nista Mandala zone* is the eastern and western region of the *Utama Mandala zone*, for the eastern part (Belatung Beach) is used as a salt farmer area, play area / tourist destination and *Gumi Banten* (green area planted for yadnya purposes) while for the western part is planned to be used as a parking area.

B. Tourism Based on Local and Natural Wisdom:

Besides being known for the existence of Sad Khayangan Pura Goa Lawah and Goa Lawah Beach, *Desa Pesinggahan* has other tourism potential that can support from major tourism activities. Based on observations, other potentials found in the Goa Lawah Temple area of *Desa Pesinggahan* include Belatung Beach with local wisdom in the form of traditional salt farmer activities carried out by the village community, this attracts tourists who come to Goa Lawah Temple

to stop by to witness the activities of salt farmers. The typical culinary tour of Pesinggahan, the Goa Lawah beach destination as a place of yoga and sightseeing enjoy sunrise, cano activities on Goa Lawah beach.



Source: Research Documentation 2018

Figure 3. Traditional Salt Farmers' Attractions and Typical Culinary Attractions

C. Supporting Facilities, Road Access and Additional Services

The tourism support facilities in Goa Lawah Temple are the tourist destinations and landmarks of Goa Lawah Beach, public toilets, temporary trash shelters (TPST), parking lots, food stalls and traditional shops owned by local residents.

Access to the tourist attraction Goa Lawah Temple is generally in good condition, easily reached by vehicle. Pavement of the main road uses hotmic asphalt.

Whereas for additional services provided by the Regional Government in Regional Tourist Destinations, both for tourists and for tourism actors such as telecommunications networks, street lighting, health facilities, electricity networks, clean water networks and village security posts in general have been thoroughly serviced and in good condition.



Source: Research Documentation 2018

Figure 4. Tourism Support Facilities in Goa Lawah Temple Area

D. Community Perception and Attitude

The development of the Goa Lawah Temple area as a spiritual tourism object cannot be separated

from the daily activities of the community, as well as the positive support and participation of the community. So far, the community has given a positive appreciation for the development of the Goa Lawah Temple area. Development as a spiritual tourism object is inseparable from the existing potential, both natural resource potential, cultural potential and human resource potential. This support and participation shows the perception and attitude of being an important element or indicator because the development of the Goa Lawah Temple area will be carried out by the community there.

To determine the perceptions and attitudes of the community towards the development of the Goa Lawah Temple area as a spiritual tourism object, questionnaires were distributed to 35 respondents. Respondents' answers showed that as many as 22 respondents or 62.86% stated very positively if Goa Lawah Temple was developed as a spiritual tourism object, 10 respondents or 28.57% stated positive and 3 respondents or 8.57% stated moderate. From these results it was found that public perceptions were in a very positive category if Goa Lawah Temple was developed as a spiritual tourism object.

Table 1. Perception and Attitude of Desa Pesinggahan Community towards the Development of Goa Lawah Temple

No	Community Perception and Attitude If Goa Lawah Temple is Developed to Become a Spiritual Tourism Object	Total	Presentation (%)
	Very Negative	0	0
	Negative	0	0
	Medium	3	8,57
	Positive	10	28,57
	Very Positive	22	62,86
	Total	35	100

Source: Primary Data, 2018

Based on respondents' answers regarding perceptions and attitudes of the community towards the development of Goa Lawah Temple Area as a spiritual tourism object, if grouped there

are two reasons stated by respondents for their attitude when Goa Lawah Temple was developed into a spiritual tourism object namely: The assumption that the development of the Goa Lawah Temple area can improve people's welfare and can accelerate the growth of the community economy. b. Providing benefits for improving religious values and providing peace of mind.

IV. Conclusion:

From the discussion above, it can be concluded that the potential that exists in the Goa Lawah Temple area is spiritual and cultural tourism, as well as tourism based on local wisdom and nature, while supporting facilities, road access and additional services available in the region are already good. For the perceptions and attitudes of the people in *Desa Pesinggahan* towards the development of the Goa Lawah Temple area to be a spiritual tourism object, it is very appreciative and positive.

The development of the Goa Lawah Temple area became a spiritual tourist attraction requiring support from all components both from the government, the business world / tourism actors, and the community. For the Goa Lawah Temple area that was developed so that its sanctity can be maintained so that the tourist object can develop continuously.

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