



***Melukat* Ritual for Commercialization and Protection Toward Cultural Tourism in Bali**

Anak Agung Ayu Ngurah Sri Rahayu Gorda^(✉), Kadek Januarsa Adi Sudharma, and Ketut Elly Sutrisni

Faculty of Law, Universitas Pendidikan Nasional, Denpasar-Bali, Indonesia
srigorda@undiknas.ac.id

Abstract. Bali is one of the regions in Indonesia that is very well known throughout the world. Intense spirituality, preserved cultural traditions, and high tolerance between religious communities make Bali unique and famous worldwide. High tourist interest in visiting Bali, encouraging the Balinese people to maintain and maintain a unique and original Balinese culture to be exhibited to tourists visiting Bali. Various cultures served to tourists will have an impact on shifting values. Spiritual and sacred values displayed to tourists by being rewarded with a certain amount of money have resulted in the commercialization of Balinese culture. The Bali tourism industry, which offers cultural packages, is naturally considered a business opportunity to gain economic benefits. One of the things offered to tourists is the “*Melukat*” ritual. *Melukat* is one of the rituals to clean and purify oneself to get closer to Ida Sang Hyang Widi Waca or God. The interest of domestic and foreign tourists who are massive to do the *Melukat* ritual affects the potential to make *the Melukat* ritual one of the spiritual tourism packages that can be offered to domestic and foreign tourists when visiting Bali. The research method used was empirical research. The results of this study showed that culture is the main factor in the commercialization of *the Melukat* ritual, in addition to supporting factors such as community creativity, economy, and social media as a means of promotion. Legal instruments related to the preservation and protection of cultural tourism are positive law and local wisdom.

Keywords: Melukat Ritual · Commercialization · Protection · Cultural tourism

1 Background

The considerable tourism potential in various countries encourages countries to develop tour packages to increase tourist visits, which in turn impacts foreign exchange for their country. The tourism industry is very potential, including in Indonesia and Bali, encouraging tourism actors, both government and private parties, to improve their infrastructure and tourism management. Various tour packages are offered for foreign and domestic tourists, such as marine, mountain, culinary, cultural and religious. All tour packages are packaged as attractively as possible to attract tourist visits to Bali. Various cultural, artistic, natural and religious ritual tour packages offered to tourists will impact shifting values. Spiritual and sacred values displayed to tourists, with a reward for a certain amount of money, have resulted in the commercialization of Balinese culture.

© The Author(s) 2023

I. N. P. Budiarta et al. (Eds.): ICBLT 2022, ASSEHR 721, pp. 618–629, 2023.

https://doi.org/10.2991/978-2-494069-93-0_73

Bali is one of the regions in Indonesia that is very well known throughout the world. Bali has an exotic, unique natural charm, cultural customs that are still well preserved, and high tolerance and is excellent for foreign and domestic tourists visiting Bali. Balinese cultural customs are unique and distinctive characteristics. This is in line with Law Number 10 of 2009 concerning Tourism. Article 1, paragraph (5) is intended: "Tourism attraction is anything that has uniqueness, beauty, and value in the form of the diversity of natural, cultural and artificial wealth—humans who become a means or purpose of tourist visits.

Values, harmonization of cultural customs, tolerance, and solidarity are the main characteristics of Bali, which are strongly supported and maintained in peace by the entire population, predominantly Hindu. Intense spirituality, preserved cultural traditions, and high tolerance between religious communities make Bali unique and famous worldwide. The strength of Bali is on two sides: the natural and cultural environment. Balinese culture tends to be dynamic as a complementary pattern of life in the concept of *rwa bhinneda* or the concept of diversity. Etymologically, *rwa-Bhinneka* consists of two words, namely *rwa* and *bhinneda*. *Rwa* means two, and *bhinneda* means different. Thus, *rwa bhinneda* is an action or condition, as well as time, that is always contradictory[1]. Balance in life is a fundamental concept in life in Bali.

Culture is one of the critical assets in the implementation of the tourism services business in Bali. This cultural attraction has made Bali a reputable tourist destination at the national and international levels. Bali, as a significant tourist destination in Indonesia that develops cultural tourism, comes from the noble values of Hinduism because Balinese cultural activities are the main tourist attraction for tourists visiting Bali. Culture as a tourism attraction includes:[2]:

1. Language
2. People's Habits
3. Food and eating habits
4. Music and art
5. The history of a place
6. How it works and technology
7. Religion expressed in the form of stories and something that can be witnessed
8. Architectural forms and characteristics in each tourist destination
9. How to dress
10. Education System

Tourists who visit Bali prefer to enjoy the original, distinctive, traditional culture. This tourist interest motivates the Balinese people to maintain and maintain a unique and original culture so they can be exhibited to tourists visiting Bali.

Bali has the potential for spiritual-based tourism recognized by the world. Tourists who visit Bali begin to enjoy spiritual tourism because they get knowledge, enjoyment, satisfaction and spiritual peace of the body. Spirituality, according to Rogers, is a way of returning to the essential plurality of religious forms, which is the rational basis for infinite diversity in one's path in the world [3]. According to Dana, spiritual tourism is a tourist trip to holy places to implement spiritual activities in the form of prayer, yoga, meditation, meditation, concentration, deconcentrating, and other terms according to

their respective beliefs.[4]. Spiritual tourism is one way to market tourism by linking tourism with religious activities, which aims to increase spirituality and get closer to the Creator.

Increased public interest in carrying out spiritual tourism, which in Balinese Hindu society is known as Tirtayatra (travelling to holy places) to perform ritual prayers, meditate, take tirta (holy water) and often also strung together with a ritual procession of self-cleaning. In *Sarasamuccaya* 279, the virtues of Tirtayatra are described as follows: “sada daridrairapi hi cakyam praptum naradhya, tirthabhigamanam punyam yajnerapi wicisyate”. Meaning: The virtue of tirtayatra is genuinely holy, even purer than “yajna”, or an activity done with a sincere heart and can be done even by poor people.

Today and in the future, there will be more people doing tirtayatra or spiritual tourism, which is felt to be enjoyable to reduce the burden of daily life, which is full of challenges, pressures and competition.[5]. Tourism actors capture the interest of the community and tourists to do spiritual tourism. The Bali tourism industry introduces the local community to tourists as a cultural and spiritual tour package, which is considered a business opportunity to gain economic benefits. One of the tour packages offered to the public, domestic tourists and foreign tourists is the “Melukat” ritual.

Melukat is one of the efforts to clean and purify oneself to get closer to Ida Sang Hyang Widhi Waca or God. In the sacred *Manawa Dharmasastra* Chapter V, verse 109, it is stated as follows: “Adbhir gatrani cuddhyanti manah satyena cuddhyti, cidyatapobhyam buddhi jnanena cuddhyatir”, which means: “The body is cleansed with water, the mind is cleansed with honesty, the spirit is cleansed with knowledge and austerities, the mind is cleansed with wisdom”. Melukat uses water to clean the body physically or periodically. In contrast, for purification, it uses Tirta penglukatan, which has been requested to Ida Sang Hyang Widhi Waca by the leader of the ceremony through prayer, puja and mantram followed by people who are carrying out the Melukat ceremony. The Melukat chain process should not be in haphazard places. Melukat must be done in a temple not far from the mouth of the river to the spring in the temple.

Anyone can do the “Melukat” ritual because it is a ritual to cleanse the mind and soul of spiritual humans. This ceremony has been carried out from generation to generation by Hindus until now. This Melukat ritual has also become one of the most attractive for domestic and foreign tourists as a spiritual tourism trend; regardless of their religion, these tourists want to experience the Melukat ritual to cleanse themselves.

The Melukat phenomenon is becoming increasingly popular as tourism promotions are incessant in the Bali region. Many Indonesian artists who follow the ritual then upload their photos on social media. According to various articles in the print media that the author observed, several artists have participated in the Melukat ritual procession, such as Cinta Laura Kiehl, Aril Tatum, Pevita Pearce, Raline Shah, Jessica Iskandar, Nikita Willy.

The high interest of domestic and foreign tourists in the Melukat ritual affects the potential to make the Melukat ritual one of the spiritual tourism packages that can be offered to domestic and foreign tourists when visiting Bali. The potential of this Melukat tourism trend is captured as an opportunity by tourism industry players to attract tourist visits to Bali, which unwittingly impacts the commercialization of cultural and religious rituals in Bali. Based on the background of the study, the aims of this research are to know

What are factors caused Melukat ritual to be commercialized by the tourism industry in Bali and to know What is the Legal Protection for the Commercialization of Melukat Ritual for Cultural Tourism in Bali?

2 Method

Based on the description of the problems described previously, the type of research in this writing includes empirical research, meaning that the law is conceptualized as an empirical phenomenon that can be observed in real life. Sources of data in this study are primary data and secondary data. Primary data was obtained directly from the first source in the field through interviews with informants. Informants include tourists, academics, *Pandita* (Hindu priests), indigenous peoples and economists or tourism actors. Secondary data is obtained from legal materials such as legislation, in this case, Law Number 10 of 2009 concerning Tourism, Bali Provincial Regulations, literature, *melukat*, and publications on the law. Data collection techniques used are documentation study techniques, observation and interview techniques.

3 Discussion

3.1 Factors that Caused Melukat Ritual to Be Commercialized by the Tourism Industry in Bali

Tourism is heavily influenced by culture. One of the motivations for individuals to travel is a desire to witness the way of life and culture of people in various regions of the world, as well as to learn about these civilizations. As a result, the tourism sector understands the importance of culture as a draw factor for travelers. In other words, culture may be the primary element attracting people to visit Bali. Furthermore, supportive factors such as community creativity, economic factors, and increasingly sophisticated social media factors make it easier to promote Balinese cultural tourism, which is viewed as an opportunity for tourists to feel, understand, and appreciate the richness or diversity of its culture. The key reasons and elements enabling the commercialization of melukat rituals are explained below.

Bali has become a multicultural world community as a result of the internationalization process that happens via tourist operations. In Hindu civilization today, there is a strong belief in supernatural powers that effect human existence. Along with that belief, numerous symbols and items are thought to have supernatural abilities that cannot be explained by reasonable explanation. These objects for the community are Skala (visible) forms of various Niskala (invisible) powers, so the object is truly sacred. The behaviour of the Balinese Hindu community towards this sacred object can easily be observed in every ritual activity. Many foreign tourists seek a religious experience practised in religious deepening schools, such as spiritual tourism groups. Bali's global tourism potential cannot be separated from religious rituals and cultural customs. Traditional cultural and religious traditions in Bali are still very strongly maintained, which are arranged in a spiritual ceremony which is a religious culture. Tourism actors are packaged and introduced to the community as a spiritual tourism attraction.

Tourism can cause the local culture to become a commodity that can be commercialized when ritual ceremonies and traditional ceremonies are held to meet tourists' demands, expectations and satisfaction. Cultural tourism is a type of tourism that uses Balinese culture inspired by Hinduism in its development. Balinese culture is part of the national culture that can be said to be the most dominant and is already very well known worldwide. Bali tourism is ranked fourth globally, after Dubai in the United Arab Emirates, London in the UK and Cancun in Mexico [13].

The expression of Balinese culture that is packaged in spiritual tourism is a supporting factor. Culture and religious rituals tend to be modified to suit tourism needs so that they can be offered to tourists. The tour packages followed the tourism concept itself, such as Muljadi's statement, "Tourism is an activity, service and product resulting from the tourism industry that is able to create a travel experience for tourists" [14]. Spiritual tourism is full of economic interests as part of the commercialization of tourism by combining the concept of tourism and travel or spiritual experiences on the one hand, but still contributing to entrepreneurs or managers of spiritual tourism objects.

Spiritual tourism no longer refers to a single spiritual goal but is multi-complex. As stated by Piliang that: "When religious rituals are dragged into these spheres of influence (commodities, consumerism, imagery), they will be trapped in the properties of superficiality. Moreover, artificially, on the contrary, it will further distance itself from its essential meanings and values" [15].

The era of globalization or the postmodern era tends to improve the situation or lose its binding power to religion, especially religious ceremonial practices or rituals that experience many deviations. As a result, religion and culture are blurred, meaning that the original religion in the sense that it should not be commercialized as well as which culture should be commercialized because it runs the wheels of the tourism industry, which has an impact on tourist visits to Bali.

Religion and culture, which should be sacred, are packaged so that they can be commercialized. For example, one commercialized spiritual tourism in the tourism culture in Bali is the "Melukat Ritual" (mind and soul cleansing). Melukat ritual aims to eliminate bad influences or cliches that exist in humans. The melukat ritual is carried out by Hindus who believe in the existence of Panca Sradha (Belief in Brahman/God; Atman/Spirit; Karmaphala/Result of deeds; Samsara/Reincarnation; Moksa/Union of Atman with Brahman).

Speaking about spiritual tourism, Ida Bagus Rai Mantra, interviewed at his residence on Tuesday, August 3rd, 2022, said that: Spiritual tourism is the core of tourism being developed in Bali today, based on Balinese culture that breathes Hinduism. Well-developed spiritual tourism will be alternative tourism amid growing tourism in Bali. He further said that melukat spiritual tourism is a personal journey for the individual's mind, which has nothing to do with the teachings adopted. Spiritual tourism in melukat is not a mere form of religion; on the contrary, tourists prefer to speak spiritually because they find harmony in life. That is, melukat can be seen from two perspectives, namely, the perspective of Hindu religion and spiritual activities. The second perspective is that melukat is a spiritual tour that anyone from various religions can take, races, and cultures. According to IB Rai Mantra, the second perspective above is not from the

essence of melukat itself, but rather for a spiritual tour that is offered so that tourists only feel a new pleasant experience while at the same time feeling peace and tranquillity.

Regarding the commercialization of spiritual tourism such as melukat, Prof. Dharma Putra, an academic whom the author asked for his opinion on Monday, August 2nd, 2022, disagrees with the term commercialization. He is more inclined to use the term commodification. According to Prof. Dharma, Commodification is the process by which something with no economic value is given value. The internationalization process has penetrated the area of religion, which is entirely sacred to profane. Changes in people's behaviour who view melukat as commodification of spiritual tourism as an effect of the increasing interest of the community and tourists to join the melukat procession. Meerkat in Bali tourism has developed into a product to gain mental health, peace of mind and peace of mind.

Melukat tourism object is one of the tourist attractions that gets many visits from domestic and foreign tourists. Based on the 2018 BaliPost news release, throughout 2017, the total tourist visits to this spring tourist attraction were 642,669 people. This number consists of 505,529 foreign tourists and 137,140 domestic tourists. This number is a significant increase compared to the previous year, which recorded 524,647 people. Meanwhile, in 2015 a total of 450,120 people visited.

Furthermore, based on news from Nusa Bali.com on November 16th, 2019, it was stated that visits to Tirta Empul Temple reached 772,289 people, consisting of 631,592 foreign visitors, while 135,826 domestic visitors. The existence of a tourist attraction as a place of self-purification (melukat) allows tourists to follow the melukat ritual procession. Table 1 is data for the name of the melukat place in several districts in the province of Bali.

The *melukat* ritual is not a religious ritual that is deliberately created for commercial purposes. However, in its development, the *melukat* ritual underwent modifications that led to commercialization because it was arranged to meet the wishes of both domestic and foreign tourists. The *melukat* ritual in several *melukat* tourism objects is used as a commodity worth selling. From the author's observations on Saturday, 9th of July 2022, at Griya Taman Beji, Campuhan Windu Segara Temple, Tirta Empul, and Tamba Waras Temple, there are various reasons the tourists interviewed (from Indonesia, America, Australia & Europe) to perform the *melukat* ritual. Some people only want to feel the sensation of being hurt, some of them want to get rid of memories due to a broken heart, some people want to get rid of the bad luck of having a broken bone due to an accident, and some only join in because they are interested in promotions through social media, some are want to clean themselves to be kept away from negative energies in order to feel peace, and some foreign tourists directly go to the house of *Ida Pedanda* (Balinese priest) to do the *melukat* ritual with the reason that it is more private and more solemn. Almost all of the interviewed tourists stated that the pain they felt was a new pleasant experience, a unique experience that made them feel calm, healthy and have peace of mind. This proves that water, in the view of Hinduism, is the first and foremost gift in the life of Hindus in Bali as a means of psychic and physical treatment. Therefore, it can be interpreted as water as a means of healing related to the ritual of *melukat*.

Many tourists are interested in feeling the sensation of *melukat*, giving birth to creativity in developing and managing spiritual tourism objects. One example from the

Table 1. Data on Places of Self Purifying Per District in Bali

Place of Self Purifying Location	Name of Regency
Pancocan Solas Pura Pelisan Batur	Bangli
Pura Tirta Sudemala	Bangli
Pura Taman Pencampuhan Sala	Bangli
Manik Tirta Pasiraman	Bangli
Pancoran Solas Gulingkangin	Bangli
Pura Dalam Pingin Sebatu	Gianyar
Pura Telaga Waja	Gianyar
Goa Rang Reng	Gianyar
Tirta Empul	Gianyar
Pura mengening Tampak Siring	Gianyar
Pura Selukat	Gianyar
Pura Tamba Waras	Tabanan
Tebing Pancoran Solas	Tabanan
Pura Sakti	Buleleng
Pura Goa Raja Tajun	Buleleng
Pura Tirta Sudemala	Buleleng
Pura Pajinengan Tabsai	Karangasem
Petirtaan Tanah Uwuk	Klungkung
Pura Dalam Batu Pageh	Badung
Pura Goa Peteng	Badung
Pancoran Solas Tirta Taman Mumbul	Badung
Pura Kareban Langit Sading	Badung
Pura Dalam Pengembak Sanur	Denpasar
Pura Beji Dalam Sakenan	Denpasar
Pasraman Ida Lingsir	Denpasar
Pura Puncak Watu Geni	Denpasar
Pura Luhur Catur Kanda Pat Sari Penginderan Dewata Nawa Sanga	Denpasar
Pura Agung Manik Batu	Denpasar
Pura Taman Beji Penyampuhan	Denpasar
Pura Campuhan Windhu Segara	Denpasar

Source: www.telusbali.com

observations of the *melukat* tourist writers in the Taman Griya Beji waterfall area in Badung district, Campuhan Windu Segara Temple, Tirta Empul Temple, Tamba Waras Tabanan Temple, Taman Pencampuhan Sala Bangli Temple, offers cleaning and purification activities with holy water fountains or water. Waterfalls, which are adequately managed to fulfil a sense of beauty, so that the gardens are neatly arranged, trees and plants are cared for, the waterfall and *pancoran* environment is arranged more attractively by adding ornaments that are more contemporary and kept clean, in order to present a beautiful view, peaceful and relaxed.

The assessment that the author did of the residents of the *melukat* tourism management showed that there was a paradigm shift in knowledge, which led to changes in people's behaviour who viewed holy water (the place of *melukat*) to be developed as a source of income (commodity) as many people increasingly came to do *melukat*. From this paradigm, tourism actors or managers use word-of-mouth marketing distribution and the increasingly massive use of social media such as Instagram and Facebook. The use of social media such as Facebook and Instagram is due to this type of social media having a broad reach throughout the world and can encourage the development of tourists and positively impact tourist attractions. The effect of increasing tourist visits to *melukat* attractions has an impact on the economic sector of the surrounding community. The surrounding community can improve the family's economy by opening food stalls, coffee shops, selling *canang*, *pejati* (offerings), selling *jirigen* water containers, renting cloth for *melukat*, renting changing rooms/toilets, and others which are seen as being able to improve the welfare of the local community as more consumption of tourism business is attracting the wider community.

3.2 Legal Protection Against

Commercialization of Melukat Rituals for Cultural Tourism in Bali

As the owner of a regional or state territorial authority, the government has a vital and strategic role in tourism development, namely as a party that has the authority to issue tourism development and protection policies. Furthermore, one measure of tourism development's success is ensuring the protection and preservation of resources that become tourist attractions. Therefore, regarding tourism development efforts, protecting and preserving the natural and cultural environment, a tourism resource, must be a priority.

The national legal instrument related to the existence of cultural preservation of indigenous peoples as an economic resource is Law no. 10 of 2009 concerning Tourism. The context of tourism in Indonesia in general and Bali, in particular, cannot be separated from culture, as stated in the Tourism Law article 1 paragraph (5): "Tourist attraction is anything that has uniqueness, beauty, and value in the form of diversity of natural wealth, culture, and man-made products that are the target or purpose of tourist visits". Furthermore, Article 5 states that tourism is carried out with the following principles: (a) upholding religious norms and cultural values as an embodiment of the concept of life in a balanced relationship between humans and God Almighty, the relationship between humans and fellow humans, and the relationship between humans and the environment.; (b) upholding human rights, cultural diversity, and local wisdom; (c) provide benefits for

people's welfare, justice, equality, and proportionality; (d) Maintaining the preservation of nature and the environment.

The development or development of culture in several regions in Indonesia is necessary because each region has geographical conditions, characteristics, and very diverse cultures. Bali is one where the culture that stands out is the pattern of people's daily life up to the traditional activities, including places of worship or prayer such as temples. This is following the contents of Article 6 of the Tourism Law, which reads as follows: "Tourism development is implemented based on the principles as referred to in Article 2, which is realized through the implementation of tourism development plans by taking into account the diversity, uniqueness and uniqueness of culture and nature, as well as human needs for tourism."

Furthermore, referring to the Bali Regional Regulation No. 2 of 2012 concerning Balinese Cultural Tourism, article 1 paragraph (12) is: "The whole idea, behaviour and work of humans and/or groups of humans, both physical and non-physical, obtained through the process of learning and adapting to their environment". Bali Cultural Tourism Development. Furthermore, Article 6 of the Bali Cultural Tourism Regional Regulation includes: (a) Tourism business; (b) Tourism Destinations; (c) Marketing; and (d) tourism institutions. The four pillars regulated in article 6 tend to give more space to tourism entrepreneurs, not the traditional Balinese community. It is impossible to develop a tourism business if the area does not have something unique, such as the culture of the indigenous peoples.

Referring to the description of the two articles above, the development of Balinese cultural tourism by utilizing waterfalls and showers as spiritual tourism objects that have beauty, uniqueness, magical elements and contain religious meaning is expected to be maintained and protected so as not to cause negative impacts on religious teachings that are believed to be by Hindus.

Protection of Balinese cultural tourism does not only refer to Indonesian legal regulations, but protection of Balinese cultural tourism can also refer to local regulations or the use of local wisdom. This is in line with the opinion of the former Desa Adat Panjer, Prof. Budiana, on Wednesday, July 27th 2022, stated: "In order to be able to maintain the sustainability of Hindus from the negative impacts of the development of cultural tourism in Bali, tourists who visit this spiritual tourism object are given guidance and support. Furthermore, signs prohibit entering certain areas, so the holy place's sacredness is maintained. Thus, tourists do not behave defiantly or violate the norms and values of Hindu religious teachings while in spiritual tourism objects and when carrying out ritual processions. *melukat*".

Furthermore, Prof. Budiana stated the author that: "Managers of spiritual tourism objects, tourists and the surrounding community, must have ethics to respect, maintain and appreciate the culture of the Balinese people. By understanding the ethics and meaning of Hindu religious teachings, the interests between tourism development and the use of spiritual tourism objects can work in harmony, following the philosophy of *Tri Hita Karana* (three Balinese principles of causes of happiness). *Tri Hita Karana* is a Balinese philosophy of life that contains elements that build a balanced and harmonious relationship between humans and God, human-to-human relationships, and human-to-environmental relationships that are sources of prosperity, peace, and happiness for

human life. The concept of *Tri Hita Karana* presented by the resource person has the same meaning as stated in Article 5 of the Tourism Law.

In line with Prof. Budiana's opinion, Pandita (Balinese priest) Ida Mpu Acharyananda explained to the author on Sunday, July 31st, 2022, stated: "Spiritual tourism, which is increasingly in demand by tourists, is the effect of the commercialization of culture, religious rituals and others. He further said that the high interest of tourists who want to do the *melukat* ritual has indirectly resulted in the contamination of sacred places or what Balinese Hindus call *letter* or *centre*. Pollution of holy places can occur because of the involvement of tourists when entering the sanctified areas, whose behaviour cannot be carefully monitored, which in the end is considered to cause fatigue. If this happens, according to him, the steps that Hindus can take are by performing a purification ritual following the instructions in the teachings of Hinduism. Ida Pandita said that in the implementation of Hindu cultural tourism when visiting the temple area (places of worship), it is mandatory to follow the *awig-awig* (rules) made by the manager of the local traditional temple or village or tourism manager, such as: wearing traditional clothes, dressing modestly when entering the area. Temples as a form of respect and devotion to *Ida Sang Hyang Widhi Wasa*; for women who menstruate are prohibited from entering the temple area in order to maintain the sanctity of the temple area; maintain the cleanliness of the water by not littering the offerings; tourists who enter the sacred area are prohibited from climbing the *Palinggih* (where *Ida Sang Hyang Widhi Wasa* resides).

The informants' opinions above align with the Bali Regional Regulation No. 2 of 2012 concerning Balinese Cultural Tourism and Bali Regional Regulation No. 5 of 2020 concerning Standards for implementing Balinese Cultural Tourism. Article 1 paragraph (14) of the Bali Regional Regulation No. 2 of 2012 states: "Bali cultural tourism is Balinese tourism based on Balinese culture which is inspired by the teachings of Hinduism and the *Tri Hita Karana* philosophy as the main potential by using tourism as a vehicle for its actualization so that a dynamic reciprocal relationship between tourism and culture is realized. Therefore, make them develop synergistically, harmoniously, and sustainably to provide welfare to the community and cultural and environmental sustainability".

Moreover, Article 3 paragraph (2) of the Bali Regional Regulation No. 5 of 2020 states: "The standard setting for the implementation of Balinese cultural tourism is aimed at preserving the natural environment and Balinese culture which is imbued with the *Tri Hita Karana* philosophy based on the values of local wisdom of *Sad Kerthi* and improving the quality of the implementation of Bali tourism."

Managers of spiritual tourism objects can implement the *Tri Hita Karana* philosophy in spiritual tourism. The application in *Parahyangan*, where the human relationship with God, means the tourists must follow the stages of *melukat*, which is usually guided by a priest, following the *awig-awig* (rules) made to maintain the sacredness of the holy place. Cultural tourism in *Pawongan* is a relationship between humans and humans so that they respect, be friendly, and polite in providing exemplary service to the community and tourists who come to do *melukat*. The visitors who do the procession are intended to feel comfortable when following all the *melukat* processions and when visiting the place. Spiritual tourism in *Palemahan*, an environment that has provided a source of

livelihood for humans, must be kept clean, neatly arranged, and preserved. In the end, a beautiful environment will create a sense of calm and comfort for visitors.

Sad Kerthi is the wisdom of local Balinese culture, which is used as a way of life among the Balinese people to preserve, protect and maintain their culture and nature. In the context of tourism, *sad kerthi* can be interpreted as sustainability because its elements must be purified, preserved and protected during the rapid growth of cultural tourism in Bali. The context of *Sad kerthi* can be defined as the six preservation or continuation of: forest preservation (*wana kerthi*); lake conservation (*Danu kerthi*); marine conservation (*Segara kerthi*); preservation of the universe (*Jagat kerthi*) which is used as an object and tourist attraction in Bali; preservation of the quality of human resources (*Jana kerthi*); and purification of the human soul (*Atma kerthi*).

Tourism will not destroy Balinese culture. However, on the contrary, tourism will strengthen the culture itself. Bali has no desire to commercialize customs, culture or religion, but maintaining its sustainability requires materials to maintain the constancy of Balinese traditions. Likewise, spiritual tourism will be easily trapped in the arena of the game for mere material gain if it only refers to the needs of the tourism market. On the other hand, spiritual tourism attempts to bridge the needs of dry tourists or lack spirituality in their area and culture. It is facilitated by spiritual tourism products that are offered and exist in Bali. This means that tourists benefit from a ritual carried out, and Bali benefits from its ro.

4 Conclusion

Bali has a well-known spiritual tourist potential. Tourism is heavily influenced by culture. One of the reasons individuals wish to travel is to observe other people's cultures and ways of life, as well as to learn about these civilizations. The tourism sector understands the importance of culture as a draw factor for travelers. In other words, culture may be the primary element attracting tourists to Bali. Furthermore, supportive factors such as community creativity, economic factors, and increasingly sophisticated social media factors make it easier to promote Balinese cultural tourism, which is seen as an opportunity for tourists to feel, understand, and appreciate the richness or diversity of its culture. The primary reasons and elements promoting the commercialization of the melukat ritual are described below.

The government as the owner of the regional or state territorial authority has a very important and strategic role in tourism development, namely as the party that has the authority to issue policies related to tourism development and protection. Legal instruments related to the preservation and protection of community culture include: Law Number 10 of 2009 concerning: Tourism; Regional Regulation of the Province of Bali Number 2 of 2012 concerning: Balinese Cultural Tourism; Bali Provincial Regulation Number 5 of 2020 concerning: Standards for the Implementation of Balinese Cultural Tourism; and Philosophy of *Tri Hita Karana*.

References

1. Paduarsana. 2013, "Mencari Makna Rwa Bhinneda." Retrieved August 4, 2022 (<https://paduarsana.com/2013/04/27/mencari-makna-rwa-bhinneda/>).

2. Oka A Yoeti. “Dampak Pengembangan Pariwisata Sebagai Suatu Industri Terhadap Sosial Dan Budaya.” *Jurnal Penelitian Dan Karya Ilmiah* No.7, P3M, 1999
3. Cate Rogers, “Secular Spiritual Tourism Part B.” ,2007
4. I. W. Dana., *Wisata Spiritual Di Bali Dan Prospeknya*. Vol. III, 2008, Denpasar: Koperasi Tarukan Media Dharma: Bali Travel News Edisi Indonesia.
5. IB. Dharmika, *Peradaban Air* Denpasar: Sakha Press, 2017
6. Yoeti. A. Oka, *Komersialisasi Seni Budaya Dalam Pariwisata*, Bandung: Angkasa, 1994.
7. Bali. Tribunnews.com. 2021, “Makna Melukat Bagi Umat Hindu Bali.”, Retrieved August 5, 2022 (www.telusurbali.com).
8. I. Gusti Ngurah Nala, *Usada Bali*, Denpasar: Upada Sastra, 1991
9. Yasraf Amir Pilliang, “Post-Realitas, Realitas Kebudayaan Dalam Era Post Metafisika.”, Yogyakarta: Jalasutra, 2010, p. 217
10. Michel Picard, “Bali: Pariwisata Budaya Dan Budaya Pariwisata (Terj).”, Jakarta: Kepustakaan Populer Gramedia, 2006, pp. 167–170.
11. Philipus M. Hadjon, *Perlindungan Hukum Bagi Rakyat Indonesia*. Edisi Khusus. Surabaya: Percetakan M Print, 2007, p. 2
12. Budi Agus Riswadi, *Aspek Hukum Intenet Banking*, Yogyakarta: PT Raja Grafindo Persada, 2005.
13. Kompas.com. 2022, “Bali Destinasi Terpopuler Asia Dan Keempat Dunia Versi TripAdvisor.” Retrieved August 6, 2022 (<https://travel.kompas.com/read/2022/01/24/101300627/bali-destinasi-terpopuler-asia-dan-keempat-dunia-versi-tripadvisor?page=all>).
14. A. Muljadi, *Kepariwisataaan Dan Perjalanan*. Jakarta: PT Raja Grafindo Persada, 2009, p 7
15. Yasraf Amir Piliang, *Dunia Yang Dilipat Tamasya Melampaui Batas-Batas Kebudayaan*. edited by Jalasutra. Bandung, 2004, p. 36

Open Access This chapter is licensed under the terms of the Creative Commons Attribution-NonCommercial 4.0 International License (<http://creativecommons.org/licenses/by-nc/4.0/>), which permits any noncommercial use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license and indicate if changes were made.

The images or other third party material in this chapter are included in the chapter’s Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the chapter’s Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder.

