



Strategies for Preserving the Sanctity of Pura Taman Pecampuhan Sala Bangli Amidst the Development of Spiritual Tourism

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Abstract. *This study explores strategies for preserving the sanctity of Pura Taman Pecampuhan Sala Bangli amidst the growing development of spiritual tourism. Pura Taman Pecampuhan Sala is a temple in Bali that holds significant historical and spiritual value. The development of tourism, especially spiritual tourism, presents unique challenges in maintaining the temple's sacredness and authenticity. This research adopts a qualitative approach using case study methods, in-depth interviews, and participatory observation to collect data. The findings reveal several key strategies in preserving the temple's sanctity. First, strengthening the role of customary laws and local traditions in every religious activity at the temple. Second, implementing strict regulations regarding tourist access and behavior, including restricting certain sacred areas. Third, educating and raising awareness among tourists about the importance of maintaining the temple's sanctity and understanding its spiritual values. Fourth, establishing collaboration between the government, temple administrators, and local communities to manage and promote spiritual tourism without compromising the temple's sacredness. Fifth, conducting regular monitoring and evaluation of tourism's impact on the temple's sanctity. The study concludes that these strategies are effective in preserving the sanctity of Pura Taman Pecampuhan Sala amidst the pressures of spiritual tourism. However, ongoing efforts and strong commitment from all stakeholders are essential to ensure that the temple's sacred and spiritual values are sustained and passed on to future generations.*

Keywords: *Bali, Preservation Strategies, Pura Taman Pecampuhan Sala, Sanctity, Spiritual Tourism.*

1. INTRODUCTION

Bali is one of the world's most renowned international tourist destinations. Since the 1970s, tourism has significantly contributed to Bali's economic growth and development. As such, tourism is a vital part of Balinese society and its overall development (Pitana, 2003). Bali's rich and diverse cultural and natural beauty, rooted in Hindu philosophy, attracts tourists from around the globe. The development of tourism in Bali is guided by the concept of Tri Hita Karana, which aims to harmonize human relationships with God, nature, and fellow humans. Through this harmony, it is hoped that people (particularly Balinese residents) can attain prosperity, happiness, and peace.

The term Tirta refers to the holy water in Balinese Hinduism and plays a central role in religious rituals. Holy water symbolizes eternity, purity, and sanctity. It is believed to cleanse, heal, and protect. The term "Tirta religion" was first used by the Dutch orientalist C.C. Berg in 1927, who argued that Balinese Hinduism is centered around water worship.

Animist beliefs in Bali remained strong into the 10th century. According to the Penempahan Inscription, which predates the arrival of the Majapahit in Bali, the animist sect known as Tirta religion (Bali Mula) already existed and thrived during the Warmadewa era. Other sects also developed, such as Ciwa–Siddhanta, Pasupata, and others, as evidenced by cultural heritage sites found in temples along the Pakerisan and Petanu Rivers near Tampaksiring. Terms such as Bodha, Bhairawa, Brahmana, Waisnawa, Rsi, Sora, and Ganeca can still be found inscribed. Statues of Ganesha and Shiva discovered on Panaitan Island are estimated to date back to the first century AD, while the Penempahan inscription is supported by historical findings from scholars such as I Gede Arya Danu Palguna. Additionally, the discovery of seven yupa (stone pillars) in Kutai, East Kalimantan, is dated around 400 AD. A Shiva statue in Bedulu, Gianyar, is considered one of the oldest surviving artifacts in Bali and closely resembles Shiva statues from the Dieng Plateau in Central Java, dated to the 8th century.

The Tirta religion, also known as the sacred religion, is essentially a syncretism of Hindu beliefs—primarily Shaivism, Vaishnavism, and Brahmanism—combined with indigenous Balinese spiritual traditions. Today, it forms the basis of Balinese Hinduism, as practiced by the majority of Balinese people.

According to Sandiaga Uno, four main trends define Indonesian tourism in 2023: first, an increasing focus on mental health and wellness; second, the desire for unique and immersive travel experiences; third, the importance of branding and public perception of Indonesian tourism products; and fourth, the influence of accurate online reviews in shaping travel decisions.

The concept of sustainable development was first introduced at the 1972 Stockholm Conference on the Human Environment. It was later defined by the World Commission on Environment and Development (WCED) in 1987 as a process that meets the needs of the present without compromising the ability of future generations to meet their own needs. In this context, sustainable tourism development ensures that both current and future generations have equal opportunities to enjoy and benefit from natural and cultural resources in a sustainable way.

Spiritual tourism, as a rising niche within sustainable tourism, aligns well with the rapid development of Bali's tourism industry. Several regions in Bali—such as Karangasem, Bangli, and Buleleng—have initiated plans to develop spiritual tourism, each offering unique potential. In Bangli, Pura Taman Pecampuhan Sala, located on a cliffside in Banjar Sala, Desa Abuan,

has become a prominent spiritual site with features such as sacred springs (campuhan, pancoran, grojogan, and bulakan) used for ritual cleansing.

While the development of tourism, including spiritual tourism, brings economic benefits, it also poses threats to cultural preservation. Unregulated tourism can lead to overcrowding and inappropriate visitor behavior at temple sites. For instance, some tourists have been reported sitting on sacred shrines, as seen at Pura Teratai Bang. On August 7, 2023, a South Korean tourist, Jina Youn, was found damaging temple property at Goa Raja Temple in the Besakih area. In another incident, a foreign tourist posed nude on a 700-year-old sacred tree in Pura Bunut Putih, violating the temple's sanctity.

Given this background, the present study aims to explore the spiritual potential of Pura Taman Pecampuhan Sala, which is one of the most popular spiritual destinations in Bangli Regency. The research also seeks to analyze the role of the local community in preserving the sanctity of the temple and to assess the impacts and efforts associated with developing a sacred-based spiritual tourism site in Pura Taman Pecampuhan Sala.

2. LITERATURE REVIEW

This study draws inspiration from the work of Ni Putu Sudewi Budhawati (2022), who examined strategies to preserve the sanctity of temples amidst the development of cultural tourism in Lombok. Her article highlights several temples in Lombok, including Pura Mayura, Pura Batu Bolong, Pura Lingsar, Pura Suranadi, and Pura Narmada. These temples face concerns over their integrity and purity due to increasing tourist visits. Budhawati's research applied the theories of social change and religion as a cultural system, using qualitative methods.

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Similarly, a study by Dewa Gede Agung Putra and I Ketut Kasta (2021) discusses the concept of spiritual tourism in Bali and its connection to the sacredness of holy places. They emphasize that spiritual tourism must not only provide recreational experiences but also respect religious and cultural values. Their research explores how spiritual destinations are managed by traditional and religious authorities to maintain sacredness, often by regulating access to certain areas and educating tourists about local customs and spiritual practices.

In the context of temple sanctity and tourism in Bali, several studies underline the importance of community involvement and customary laws (*awig-awig*) as the primary line of defense. Local communities often hold the responsibility for organizing temple festivals, maintaining temple cleanliness, and enforcing behavioral norms. These practices are guided by the philosophy of *Tri Hita Karana*, ensuring a harmonious relationship between humans, nature, and the divine.

Further literature indicates that temple sanctity is vulnerable to commercialization if tourism is not managed sustainably. Temple rituals may become spectacles rather than spiritual experiences if performed solely to entertain tourists. The balance between tourism development and cultural-religious integrity must be carefully managed to avoid desecration of sacred spaces.

From the aforementioned studies, this research adopts a theoretical framework combining the Theory of Sacred Space, Tourism Development Theory, and Theory of Religion as a Cultural System. These frameworks provide the lens through which the dynamics between temple sanctity and spiritual tourism development at Pura Taman Pecampuhan Sala are analyzed.

1. **Theory of Sacred Space:** This theory posits that sacred places are imbued with spiritual meaning and symbolic value. These spaces are marked, protected, and respected by religious communities because they are believed to be inhabited by divine forces. Any disruption or defilement of such spaces can lead to spiritual and cultural dissonance.
2. **Tourism Development Theory:** This theory explores how destinations grow and evolve through the stages of discovery, development, consolidation, stagnation, and possible rejuvenation or decline. The model encourages tourism development that is sustainable and culturally sensitive.
3. **Theory of Religion as a Cultural System (Clifford Geertz):** This theory views religion not only as a set of beliefs and practices but also as a system that gives meaning to life through symbols, rituals, and traditions. Temples, therefore, are not just religious

structures but also cultural landmarks that encode the worldview and identity of a community.

In summary, the literature reviewed emphasizes the need for strategic, participatory, and culturally grounded approaches to preserving the sanctity of temples in the face of increasing tourism. These strategies include community engagement, regulation, education, and respectful tourism development planning. This study builds upon these insights by focusing specifically on Pura Taman Pecampuhan Sala in Bangli, a temple that embodies both spiritual importance and tourism potential.

3. METHOD

A qualitative research approach was employed in this study. According to Lexy J. Moleong (2005:6), the qualitative method aims to gain a deeper understanding of phenomena experienced by research subjects, including behaviors, perceptions, motivations, and actions, as a whole and from a naturalistic and linguistic perspective. Furthermore, Sugiyono (2009:15) defines qualitative research as an inquiry rooted in post-positivism, which is utilized by researchers to explore targeted samples of data drawn from various sources.

This study applied a triangulation method (a combination of techniques) for data collection, with data analysis conducted through inductive or qualitative approaches. The findings obtained are not intended to be generalized, but rather to provide rich and contextual insights into the specific case under study.

The research was conducted at Pura Taman Pecampuhan Sala, located in Banjar Sala, Abuan Village, Bangli Regency. This location was selected due to its abundant potential and the preservation of its authenticity. Additionally, the temple holds distinctive characteristics and religious significance that enhance its appeal as a site for spiritual tourism.

To collect data, the researcher utilized three primary techniques:

1. Observation, to directly record ongoing rituals and tourism-related activities.
2. Interviews, with key informants such as temple priests (pemangku), community leaders, tourism stakeholders, and visitors.
3. Documentation, to gather visual and written records supporting the findings.

4. RESULT AND DISCUSSION

The Potential of Pura Taman Pecampuhan Sala, Bangli

Pura Taman Pecampuhan Sala is the name of a melukat (purification ritual) site in Bali, located beneath a beji (holy spring). The word “Pecampuhan” refers to the confluence of two

rivers, while “Sala” is the name of the temple site. This temple is situated in Banjar Sala, Abuan Village, Susut District, Bangli Regency. It lies approximately 4.5 kilometers west of Bangli, about 40 kilometers from Denpasar, and 7.5 kilometers from Pancoran Tirta Sudamala, another well-known melukat location in the region.

Pura Taman Pecampuhan Sala, one of the purification destinations in Bangli, is thoughtfully designed and well-managed by the local community, which contributes to its appeal and comfort for visitors. The water is crystal clear, and the surrounding environment is lush, cool, and serene, creating a tranquil atmosphere ideal for spiritual activities and relaxation.



Figure 1. Pura Taman Pecampuhan Sala

Primary data, documented by the researcher (2023)

To reach the location, visitors must walk approximately 200 meters downhill from the parking area via a staircase. The local residents are very friendly; if you feel lost, simply ask for directions to Banjar Sala, and most people will be able to guide you. Once you arrive, there are signs available, or you may use the location map provided by Google Maps. The purification site in Bangli is located just below Pura Taman, where there are nine pancoran (holy water spouts) divided into two separate sections. The upper section consists of seven spouts, each about 3 meters in height, and includes a water reservoir approximately 1 meter deep. The other two spouts are located further down, near the riverbank. In addition to the sacred water flowing from the nine pancoran, another purification spot is located in the river, which is the confluence of two river streams (campuhan): one originating from Gianyar Regency and the other from Bangli Regency. These rivers merge into one, hence the name campuhan or mixture.

According to Jero Bendesa Sala, the two streams are known as Grojogan Pesiraman Tan Hana (left stream) and Grojogan Pesiraman Dedari (right stream). Another holy spout is also found along the left stream. The water in both streams is crystal clear, adding to the sense

of peace and spiritual refreshment for visitors undergoing the purification ritual (melukat). Pura Taman Pecampuhan Sala is believed to hold spiritual powers and benefits, such as:

- 1) Tirta Pule: for healing,
- 2) Tirta Pandan: for protection against negative energy,
- 3) Tirta Bungbung: for economic prosperity, and
- 4) Tirta Tulak Wali: for family harmony and strengthening marital relationships.

(This information is based on an interview with Bapak Ngidep, a pecalang and local guide, conducted on Sunday, October 29, 2023.)

Sequence of the Melukat Ritual at Pura Taman Pecampuhan, Desa Adat Sala:

1. Mepiuning at Ide Dewi Saraswati
2. Linggih Ancangan Kiwa
3. Linggih Ancangan Tengah
4. Linggih Sang Hyang Baruna
5. Grojogan Pesiraman Dedari
6. Pancoran Tirta Prapen
7. Muspa at Watu Lingga
8. Muspa at Lingga Bawa Murti
9. Mesiram at Pancoran Tirta Pule
10. Mesiram at Grojogan Pesiraman Tan Hana
11. Melukat at Tirta Bolakan
12. Melukat at Pancoran Tirta Taman 13–15. Melukat at Pancoran Tirta Bungbung
(repeated three times)
13. Melukat at Pancoran Tirta Pandan
14. Melukat at Pancoran Tirta Tulak Wali 18–19. Melukat at Pancoran Tirta Utama
(repeated twice)
15. Nunas Wangsuh Pada
16. Muspa at the Inner Temple (Jeroan Pura Taman)

Visitors are advised to read the melukat procedure displayed on the banner placed before the entrance to Taman Beji to ensure proper ritual conduct.

The Role of the Local Community in Preserving the Sacredness of Pura Taman Pecampuhan Sala, Bangli

Before discussing the role of the local community in preserving the sanctity of the temple, it is important to first understand the meaning of sacralization. The word "sacred" refers to something that holds spiritual or holy value. The term "sacral" derives from the Dutch word

sakraal and the English word sacred (Yudabakti et al., 2007:34). The suffix “-ization” indicates a process. Therefore, sacralization refers to a longstanding tradition within Balinese society that involves rituals to reawaken and request spiritual energy from objects to be sanctified. According to Hindu beliefs and the Balinese worldview, sacralization is a ceremonial process that aims to revitalize spiritual power in sacred objects. Balinese people believe that everything created by Ida Sang Hyang Widhi Wasa (the Supreme God) has a soul (Swarsi, 2008:42).



Figure 2. Interview with Key Informant

Source: Personal Documentation (2023)

Based on an interview with Jero Bendesa of Banjar Sala, it was explained that the Adat (customary) Village of Sala holds full responsibility for managing Pura Taman Pecampuhan Sala. The design and architecture of the temple complex are determined by the customary village, and the local community collaborated in developing accessibility to the site, which was opened to the public in 2015. The initial development of the temple area was partially funded by the Bangli local government. Recently, the Regent of Badung Regency has also offered assistance for the arrangement of Pura Kahyangan Tiga and Pura Taman Pecampuhan Sala.

Given the local community's expertise in planning, management, promotion, and sustainable destination governance, this site is managed by the customary village rather than the local government. Visitors—both domestic and international, regardless of religious background—are not charged an entrance fee. Parking fees are set at IDR 5,000 for cars and IDR 2,000 for motorcycles. Visitors who bring offerings such as canang or pejati are not expected to give additional monetary offerings (punia), as it is considered part of the ritual. However, foreign tourists are encouraged to use the medana punia (voluntary donation boxes) when accompanied by guides or visiting independently.

Donations from visitors are monitored and reported to the customary village every three days via a designated WhatsApp group. The revenue is distributed with 60% allocated to the customary village for temple ceremonies at Pura Kahyangan Tiga (Pura Puseh, Pura Dalem, and Pura Bale Agung), while the remaining 40% is distributed to management stakeholders:

10% to temple priests (pemangku), 10% to the youth organization (seka truna), 5% to guides (pengayah), 5% to traditional security (pecalang), and 10% for site maintenance.

According to the Lontar Kramapura manuscript, certain groups are prohibited from entering the sacred area of the temple. These include menstruating women, women wearing excessive makeup or decorative clothing, and individuals who pretend to offer rituals while actually being in a state of impurity. If such individuals violate the prohibition, temple administrators have the right to impose a fine of 179 kepeng (traditional coins) and conduct a purification ceremony of the temple.

The Impact of the Sacredness Preservation Strategy of Pura Taman Pecampuhan Sala Bangli on the Local Community

According to the Lontar Kramapura manuscript, the strategy to maintain the sacredness of Pura Taman Pecampuhan Sala Bangli influences the order of life, including the environment and the community surrounding the temple. To preserve the sanctity of this sacred area, the management implements the Balinese philosophy of Tri Hita Karana, which emphasizes harmonious relationships between three main elements: the Creator (Parhyangan), fellow humans (Pawongan), and nature (Palemahan).

5. CONCLUSION

This study shows that the potential of Pura Tirta Taman Pecampuhan Sala Bangli is distinct from other spiritual tourism sites. The potential consists of melukat (spiritual cleansing) locations made up of nine water spouts divided into two separate areas. The upper area has seven spouts, each about three meters tall. The lower area near the riverbank has two spouts, each approximately one meter high. Besides the sacred water flowing from these nine spouts, there is an additional cleansing site in the river where two rivers (campuhan)—one from Gianyar Regency and the other from Bangli Regency—meet and merge. The campuhan river is the source of sacred water.

Managed by the customary village, the local community plays a vital role in the planning, management, and arrangement of the temple. They maintain the temple's sacredness through respectful attitudes and behaviors, ceremonies such as mecaru, and by providing information and educating both local and foreign visitors about the rules of conduct within the sacred area. Further research is encouraged to explore strategies for maintaining the temple's sanctity in accordance with local customary regulations.

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