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Tirta Empul Tourist Attraction: Disharmony in Demands of Theological Aspects and Globalization

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Abstract--- The values of universal excellence of the world cultural heritage of Tirta Empul Temple in Manukaya Let Village, Tampaksiring District, Gianyar Regency, Bali Province, are in line with the implementation of Balinese cultural tourism which is based on the *Tri Hita Karana* (three causes of happiness) philosophy. As a tourist attraction, the Tirta Empul Temple area has not been managed properly, as evidenced by the gap between ideal expectations and facts on the ground. Cases of eradication of illegal levies, inequality in the distribution of visitor entrance fees, and complaints from the tour operators related to cleanliness and services are portraits of problems that still have to be addressed by the stakeholders to be able to realize sustainable cultural tourism. By applying the qualitative interpretative method, data were obtained through interviews, observations, and document studies. Hence, the Deconstruction Theory of Jacques Derrida, Management Theory of George Terry, and Reception Theory of Hans Robert Jauss were applied to examine the problems. The results reveal that the disharmony of the synergy that occurs is caused by various factors ranging from philosophical and ideological factors to technological and ecological factors and cannot be separated from political and economic factors that trigger injustice in the distribution of tourism equity. The management of disharmonious synergy has implications for economic life namely income inequality, social implications that have the potential to cause social conflict, cultural implications with the occurrence of cultural site commodification, and

theological implications that marked by the degradation of the sanctity of the temple, as well as implications in the ecological field that lead to environmental degradation. Further research is required for obtaining perspectives on other tourist attractions in the sub-district area.

Keywords---disharmony, synergy, Tirta Empul Temple, tourist attraction.

Introduction

Bali as a well-known tourism destination in foreign countries utilizes culture as the basic capital in tourism development. Wall, a researcher from Canada, stated that Bali has rich natural and cultural resources for tourism. The diverse tropical and topographical climate is an asset for tourism. The natural environment and an attractive human environment are the dominant tourism assets. He stated that the most distinctive feature of Bali is the hospitality of the Balinese and their way of life. He wrote, Bali is unique in that it is “a Hindu Island in a Moslem Sea” (Wall, 1995:58). The relationship between culture and tourism is also recognized by Japanese tourism expert Kagami. He stated that although mass tourism in Bali is developing, the local community does not face serious problems because of the strict customs and traditions (Kagami, 1996).

Cultural heritage and tourism are a dynamic part of development in any country in the world. There is a tendency for tourists to want to visit destinations that have a unique culture and original environment, so tourism is one of the most effective ways to select and strengthen culture. Thus, it means that there must be maximum efforts to preserve the local culture and make it accessible to tourists in a controlled manner.

Discussing about cultural actors, it cannot be separated from the existence of traditional customary villages (*desa adat*). The link between traditional customary villages and tourism has been seen in daily tourism activities, for example, tourists visiting a traditional village, especially during religious ceremonies such as *Odalan* or temple festival. Because Balinese culture is the dominant basic potential, cultural tourism is clearly rooted in the Balinese community, which is actualized in traditional villages. Given the very close relationship between traditional villages and tourism, all traditional customary villages in Bali have the opportunity to benefit from the tourism industry.

One of the regencies in Bali Province whose tourism is growing rapidly is Gianyar Regency. Apart from being in Ubud District, this regency has a number of ancient sites and relics that are used as tourist attractions such as Tirta Empul Temple, Gunung Kawi and Penataran Sasih Pejeng Temple in Tampaksiring District, Goa Gajah Temple and Yeh Pulu Relief in Blahbatuh District, Gunung Kawi Temple and Gunung Raung Temple in Tegallalang District, and Puseh Temple in Batuan Village of Sukawati District. Judging from the management model, the management of ancient sites and relics as tourist attractions is divided into two categories. There is a tourist attraction whose management is carried out by the traditional customary village of the temple owner itself, such as Puseh Batuan Temple, and

there is also the management of which is carried out by the traditional customary village in collaboration with the Gianyar Regional Government.

The success of managing a tourist attraction cannot be separated from the support of a third party who acts as a supplier of tourists, namely the tour operator. Having an extensive network with business partners in foreign countries, the tour operators do survey, package, market, and organize sightseeing tours to various tourist destinations in Gianyar Regency including Tirta Empul. Thus, in terms of the pattern of cooperation, the management of the Tirta Empul Tourist Attraction which was developed on the basis of the concept of cultural tourism essentially places three stakeholders namely the Manukaya Let Traditional (customary) Village, the Gianyar Regional Government and the Tour Operators.

The management of the Tirta Empul Tourist Attraction seems to have not been done well. This is evidenced from the gap between ideal expectations and the facts on the ground. In November 2018, for example, the Balinese were shocked by the news of the eradication of illegal levies that took place at Tirta Empul which is known as a place for *malukat* (self-purification). There have also been many complaints from the tour operators regarding cleanliness and services at Tirta Empul which is located east of the Indonesian Presidential Palace. Not only that, the unequal distribution of visitor entrance fees between Manukaya Let Village and Gianyar Government is also often questioned by local community leaders. In other words, there is a disharmony of synergy between the traditional village, local government and the tour operators. Related to the social phenomena mentioned above, it is clear that there are many issues that must be addressed by stakeholders in order to realize sustainable cultural tourism. The problems examined in this study include the causes and patterns of the disharmony of synergy between stakeholders, as well as their implications for economic, social, cultural, theological and ecological life. This study uses three main theories namely Deconstruction theory of Jacques Derrida, Management theory of George Terry, and Reception theory of Robert Jauss to analyze the management of Tirta Empul Tourist Attraction in capitalist ideology.

Research Method

This paper is a summary of the results of field research using a critical embracing paradigm approach. The data was collected from November 2018 until the preparation of a dissertation report in March 2022. The writing method includes: the data collection method is carried out by the triangulation method consisting of observation, in-depth interviews and literature study. The observation technique was carried out by observing various activities carried out by the people of the Manukaya Let Traditional Village and officers stationed by the Gianyar Regional Government at Tirta Empul Tourist Attraction, tour guides assigned by the tour operators to escort tourists, and visitors who carried out the *malukat* procession in the Tirta Empul Temple area. The interview technique was carried out on a number of purposively appointed informants, while the document study was carried out by collecting data and information from various written sources such as from textbooks, magazines, journals, digital media, newspapers, and so on. Meanwhile, data analysis was carried out in a synthesis of expert opinions, including Sugiyono (2017:482) who suggested that data analysis is a process of systematically searching

and compiling data obtained from interviews, field notes and documentation, by organizing data into categories, describe into units, synthesize, arrange into patterns, choose which ones are important and which will be studied, and make conclusions so that they are easy to understand. After the data has been collected, it is analyzed using a descriptive-qualitative approach, namely by arranging the data systematically and then drawing general conclusions.

Discussion

Factors Causing Disharmony of Synergy of the Traditional Village, Local Government and Tour Operators

The disharmony of the synergy of the Manukaya Let Traditional Village, the Gianyar Regional Government and the Tour Operators can be interpreted as the patterns of relationships that are built that do not indicate the existence of a harmonious condition. The factors that can be identified as the cause of the disharmony of synergy include the following 11 factors. *First*, the philosophical factor. There are different frameworks of thinking from the three stakeholders in managing the Tirta Empul Tourist Attraction. According to the perspective of the traditional village, Tirta Empul Temple has a basic meaning as a sacred place and not a place to be commercialized. The local government views that the Tirta Empul Temple area is a cultural asset and tourism potential that can be utilized to improve the welfare of the community. For the tour operators, the existence of Tirta Empul Temple with its various unique features is a special tourism product that can be easily "marketed" to tourists. *Second*, the ideological factor, namely the inconsistency between one stakeholder and other stakeholders in interpreting the Tirta Empul temple as a tourist attraction. Referring to the view of the traditional village figure of Manukaya Let, it appears that the underlying ideology is the ideology of *tri hita karana* (three causes of happiness). The ideology adopted by the traditional village provides the basis for the power of cultural ownership, regulates and manages village resources for the welfare of its villagers. However, the local government certainly has a rational reason for interfering in managing the Tirta Empul Temple area as a tourist attraction. The local government in its task of prospering the people needs to utilize the existing resources in its territory. The tour operators show an indication of the tourism ideology being referred to. The Tirta Empul area is more defined as a point of interest related to the tourism business.

Third, there are different sociological factors between stakeholders where the sociological phenomenon of customary villages as a traditional social system, local government as a formal government social system, and the tour operators as a tourism social system. The sociological system of traditional villages related to sacred values and holiness is more important than cleanliness with the naked eye. Sociologically, the regional government has formally made rules regarding the system of division of roles in the management of the Tirta Empul Tourist Attraction and the percentage of the income. Likewise, the tour operator business is a social system in the tourism sector that has a code of ethics, standardization and service functions to satisfy tourists. *Fourth*, the cultural factor, namely the existence of a culture of speechlessness in the form of a reluctance to conduct open discussions between stakeholders. The traditional village views Tirta Empul Temple as a sacred place that has spiritual and sacred values. Meanwhile, the government

understands Tirta Empul Temple as a tourist attraction with conditions with values in development. Unlike the government, the tour operators see Tirta Empul Temple more from the tourism dimension. The values referred to are the value of service, the value of tourist satisfaction, and the value of the economy.

Fifth, economic factors, namely the inequality of revenue sharing between the traditional village and local government, as well as the absence of socialization related to the increase in entrance ticket fees. The traditional village as the owner of the assets wants a fairer distribution of the income of the tourist retribution than what is currently being obtained. Meanwhile, the regional government for various reasons and considerations has not been able to change the percentage of profit sharing. For the tour operators, the system of imposing an entrance fee at Tirta Empul is considered not in accordance with the norms that apply to tourism businesses such as tourist attractions managed by private business entities. *Sixth*, the juridical factor, where based on the letter of agreement (between Manukaya Let Traditional Village and Gianyar Government), especially regarding the rights and obligations of each party, the traditional village is in a weaker position. On the other hand, the tour operators as supplier of tourists have received less attention from both the traditional village and local government. In other words, the local government's rights dominate in the acquisition of tourist retribution income. Meanwhile, the third stakeholder, the tour operators, which play an important role in supplying tourists, have received less attention from the other two stakeholders. This can be proven by the absence of written documents submitted by the traditional village or local government notifying about changes in ticket rates to Tirta Empul as well as information related to facilities and services.

Seventh, political factors, namely a very strong government hegemony against the traditional village, as seen in the eradication of illegal levies at Tirta Empul in November 2018 which decreased the image of the tourist attraction in the eyes of the tour operators. On the basis of macro considerations and interpretations, it is undeniable that conflicts that occur cannot be separated from the influence of global tourism developments. *Eighth*, the hospitality factor, namely the customary village service that served at Tirta Empul did not meet the tour operators expectations. The local government does not provide training to improve manners competence. They are generally not able to communicate well and do not understand the manners of international relations. The local government and the tour operators are reluctant to provide too much input on the hospitality of the local people on duty in Tirta Empul because they do not want to interfere in the traditional village regulations.

Ninth, the publicity factor, where the traditional village and local government do not carry out publicity efforts in a planned and regular manner to improve the image of the tourist destination that can make it easier for the tour operators to sell tour packages that include Tirta Empul. Considering that Tirta Empul has been designated as the official tourist attraction, the local government should conduct regular publicity. *Tenth*, technological factors, where the use of information technology and social media is still very small, making it difficult for the tour operators to obtain fast and accurate information. The administrator of the Tirta Empul Tourist Attraction has not taken full advantage of the sophistication of digital technology. Based on the investigation, the administrator of Tirta Empul

does not have any website and social media specific to Tirta Empul. Most of the information about Tirta Empul is written on the tour operators' website at their own expense. *Eleventh*, the ecological factor where the traditional village views Tirta Empul as a great temple that must be preserved along with the ecological elements contained in it. The local government views Tirta Empul as not just a temple but also has tourism potential. Therefore, the local government seeks to carry out development to fulfill tourism facilities and infrastructure. The tour operators see Tirta Empul Temple as a tourist attraction that is able to satisfy tourists and only focuses on the elements of tourist facilities and services provided to tourists and pay less attention to environmental conservation.

Forms of Disharmonization of Synergy of the Traditional Village, Local Government and Tour Operators

As an effort to deconstruct the social practice of managing the Tirta Empul Tourist Attraction which has the potential to cause disharmony, the habitus represented by the three stakeholders is an important factor that contributes to social reproduction, because it is the center for producing and regulating practices that shape social life (Jenkins, 2013). The study of the form of disharmony of synergy of the three stakeholders in the management of the Tirta Empul Tourist Attraction follows the systematic management pattern proposed by George R. Terry (Terry, 1958, in Sukarna, 2011: 10; Rohman, 2017: 9). Terry divides four basic functions of management, namely planning, organizing, actuating, and controlling. *First*, the form of synergism disharmony in planning. The discrepancy in the planning aspect where the traditional village believes that if it is guided by the purpose of life, the management of Tirta Empul Temple as a place of worship clearly aims to fulfill the spiritual aspects, namely *dharma* (righteousness) and *moksha* (freedom of worldly ties). The same assets are managed as tourist attraction aiming to fulfill the physical aspects, namely *artha* (basic needs) and *kama* (enjoyment). The traditional village is in need of *artha* (fund) for the maintenance of sacred places and holding religious ceremonies. Moreover, the Manukaya Let Traditional Village has 17 large temples spread over three traditional *banjars* (sub-village). From the local government's perspective, the management of Tirta Empul Temple as a tourist attraction has targets and goals that are more directed at finding economic sources to finance the development of various fields. The local government does not stop at maximizing revenue from the existing tourist attractions, but is very aggressive in developing new tourist destinations in its area. In addition, it is also to provide business opportunities in the tourism sector to the people in Gianyar Regency. Meanwhile, from the tour operators' perspective, the goal and target are to get more quality tourist attractions to fulfill the wishes of the tourists they handle. With the existence of quality tourist attraction, it is hoped that more tour packages can be marketed, more tourist visits to Bali, and of course more economic benefits will be obtained. The more tourists come to Bali, the greater the opportunity to gain economic benefits and can employ more tourism workers.

Second, the form of disharmony of synergy in organizing. In the management of the Tirta Empul Tourist Attraction there are two institutions involved, namely the Manukaya Let Traditional Village which takes care of everything in the core zone that consists of three areas, namely the outer courtyard (*nista mandala*), the middle courtyard (*madya mandala*), and the inner courtyard (*utama mandala*) by assigning

30 villagers every day. The local government of Gianyar manages a support zone outside the temple's courtyards (*tri mandala*), also called Stop Over Zone. The facilities and infrastructure built by the regional government in the stop over zone are in the form of entrances and exits for vehicles to and from the stop over, parking lots, art markets, buildings that function as ticket booths, landscaping, monuments in the form of a statue of Lord Brahma, and a building above a pool called *bale kambing* (floating hall), employee toilets and a number of signposts. The local government has also prepared a set of equipment for paying entrance tickets and assigned 29 daily workers who work in shifts. The existence of two institutions that manage one tourist attraction creates confusion for the tour operators that supplies tourists because it seems like they are throwing responsibilities between the traditional village and the local government when there is tourist complaint. In the description of the organizing function, the traditional village, local government, and the tour operators have their own characteristics. For the tour operators or tourists, the administrator of Tirta Empul Tourist Attraction is considered as one unit without distinguishing which part is the responsibility of the traditional village and which part is the responsibility of the local government. Poor service from one party will tarnish the reputation of the other party. If the labor service in the support zone (Stop Over) disappoints visitors, the reputation of the traditional village is at stake. Vice versa, if the service of customary village manners in the core zone does not meet the expectations of visitors, it will have an impact on the image of the Gianyar Regional Government. *Third*, the form of disharmony of synergy in the actuating aspect. In the context of managing the core zone of the Tirta Empul Tourist Attraction, the function of carrying out work is fully carried out by the Manukaya Let Traditional Village Caretakers with the top leader being the *Bandesa Adat*. The customary village people, both the *pengarep* (core family) and the *balu angkep* (support family), carry out their work in accordance with the rules and procedures of implementation that have been determined by the *prajuru* (caretakers) of the traditional village and are announced verbally at the plenary meeting which is held every three months. In terms of recruiting workers to be assigned as *kemit* (guard officers) at Tirta Empul there are no special competency requirements and no previous trainings have been conducted. Although in terms of hospitality, the workers (*kemit*) show a friendly attitude, however, because they do not have sufficient educational background and lack of adequate training from the traditional village caretakers and local government, they do not know the principles of tourism services, coupled with their inability to communicate in foreign languages. Meanwhile, the implementation of the work carried out by the Gianyar Regional Government is fully led by the Head of the Tourism Office. The head of the tourism office gives direction to his deputies including the Deputy for Tourism Destinations, Deputy for Tourism Marketing, Deputy for Tourism Resources, and Deputy for Tourism Industry. The day-to-day operations at Tirta Empul Tourist Destination are the main tasks and functions of the Deputy for Tourism Destinations. The Deputy for Tourism Destinations continues the direction to the section heads. Furthermore, the section heads coordinate a number of staffs and daily workers.

Fourth, the form of disharmony of synergy in controlling aspect. Desynchronization occurs in the field of controlling where there is no top level leader who can supervise the operations of guard officers (*kemit*) in the core zone managed by the traditional village and at the same time in the support zone (stop over) managed by the local

government. The lack of maximum service quality in the core zone and support zone results in the occurrence of complaints from tourists who are escorted by tour guides as a representative of the tour operators. Referring to the results of field observations, it can be said that the supervision carried out by the administrator of Tirta Empul Tourist Attraction in the operational, marketing, financial, human resources and administrative fields is classified as very weak. The occurrence of the eradication of illegal levies cases is evidence of weak supervision in the administrative and financial fields. The occurrence of disagreements between souvenir traders and tour guides is also due to weak supervision in the operational field.

Implications of the Disharmony of Synergy on Economic, Social, Cultural, Theological and Ecological Aspects

In order to obtain a comprehensive picture of the implications of the disharmony of synergy, Reception Theory of Hans Robert Jauss is applied. This theory focuses on the reader of literary works as producers of meaning. When a literary work has been produced by the author, the work is then taken over by the reader (Ratna, 2005:208). This theory is directed at the acceptance, reception, response, and reaction and attitude of the community towards the management of the Tirta Empul Tourist Attraction which involves three stakeholders (Manukaya Let Village, Gianyar Regional Government, and the Tour Operators). *First*, the economic implications. The management of Tirta Empul as a tourist destination has provided economic benefits. Economic benefits are also obtained by the people living around the area of the Manukaya Let's Traditional Village. Cumulatively, the income obtained from the management of Tirta Empul Tourist Attraction is quite large. However, the amount of Tirta Empul Tourist Attraction's income was not followed by equal distribution to stakeholders, particularly the traditional village and local government. This is a crucial point in the management of the Tirta Empul Tourist Attraction. There is an impression that there is an unfair distribution of income between the parties involved in the management of the tourist attraction. Differences in perception in the field of economic income are a source of disharmony conflict in the management of Tirta Empul Tourist Attraction between the traditional village and the local government. This reality is in line with Karl Marx's view which states that conflicts in society often occur because they are triggered by an economic basis. In society, class conflicts arise as a result of differences in access to power. The access in question is capital (fund) facilities that are able to create two classes, namely the bourgeoisie and the proletariat. Economically, the management of Tirta Empul Tourist Attraction which uses a flat system for entrance fee (admission) does not pay attention to the financial 'profit' income that should be obtained by the tour operators. Of course, this is felt to be unfair in terms of the professionalism of tourist attraction management. Whereas as a tourism system, tour operators elements are one of the determining factors in bringing in tourists. Tourism in this case is a figure of global capitalism which in the end requires financial interests. The implication is that all elements involved in the world of tourism try to maneuver, play a role in order to seize material benefits.

Second, the implications of the social field. In the conflict model applies social relations between groups in (in-group) and groups outside (out-group). Sociologically, the reasoning of the social conflict is in accordance with the

description given by the stakeholders in the disharmony of the management of the Tirta Empul Tourist Attraction. In fact, the management of the Tirta Empul Tourist Attraction is based on a cooperation script that was agreed upon by the traditional village and the local government. These two social groups have the same interests and goals in the context of building the Tirta Empul Temple complex as a tourist destination to collaborate with the tour operators as a tourism industry system. There should be a good relationship between the management of tourist attraction and the tour operators. Consensus in the field of determining the price of entrance tickets marks the partnership relationship that exists between the traditional village, local government and the tour operators. A study of social conflicts in the tourism arena that occurred in Bali according to the results of a study by Girinata (2016) piously revealed that, "Globalization with capitalist ideology has a very large influence on tourism development. The government's policy in tourism development actually creates hegemony for villages in Bali. The impact that arises is the emergence of various problems that lead to social conflicts both between villages and supra-villages". In other words, tourism as a figure of global capitalism is a form of capital contestation which in the end always leaves marginalization and control over those who lack of capital. From the statements of a number of Manukaya Let community leaders, it can be constructed that the management of the Tirta Empul Tourist Attraction shows the direction of a partnership that is disharmonious and synergistic, which is full of vertical and horizontal contestations. The struggle for access to power occurs between community groups and the government. Even this difference of opinion not only harbors a latent conflict, but appears as a manifest conflict. Manifest conflicts emerged with the arrest operation against ticket officers from the Manukaya Let Traditional Village in 2018. This conflict clearly seems to be dragging disputes between interest groups that tend to have economic, political and power nuances.

Third, the implications of the cultural field. From a cultural perspective, Tirta Empul Temple is a cultural heritage that is a living monument, meaning a 'living building' complex because it is still used as a place for worship ceremonies by the community. Therefore, Tirta Empul Temple is a purified and sacred area. There are two interesting reasons stated by the people of the Manukaya Let Traditional Village regarding the use of Tirta Empul Temple. *First*, they claim to be a society that is open or not closed to people who want to see, visit, or *malukat* purification at the Tirta Empul Temple Holy Baths. *Second*, people or tourists who visit are not charged with forcible funds but are collected voluntarily (donations) which are used for ceremonial activities. This means that the community provides opportunities for visitors to participate in the *Medana Punia* or *Yadnya* (offer donation) for Tirta Empul Temple. Of course, the two arguments put forward by the community in order to use Tirta Empul Temple as a tourist attraction can be said to be ideal and rational ideas. However, whatever the reasons expressed, when the temple has entered the realm of tourism, the process of cultural commodification cannot be avoided. Commodification is understood as the process of transforming goods and services, including ideas and things that are not normally considered goods of economic value, into commodities that are traded. Slowly but surely, Tirta Empul Temple has entered the realm of cultural commodification, which is a process of becoming like a commodity that can be traded to consumers (tourists).

Fourth, the implications of the field of theology. The development of tourism in Bali, including the management of the Tirta Empul Tourist Attraction, had caused conflict ripples among the people of the Manukaya Let Traditional Village. The views expressed by the local community leaders can be constructed that it has been realized that there is contamination of the sacredness of the temple due to tourist visits, but a mechanism for neutralizing the sanctity of the temple through ritual ceremonies (*yadnya*) has been carried out. Referring to the statements expressed by a number of local communities, a framework of thought can be built that the Tirta Empul Temple tourism impact has been realized as a result of tourist visits to sacred areas, only that economic issue become the commander in making their choices. Even though the dilemma appears to be true between preserving the sacred and economic interests as the end of cultural commodification, the argument to maintain the sanctity of the temple area using a *yadnya* (ritual ceremony) approach can be accepted rationally and socio-religiously. The descriptions given by a number of tour guides and residents who often visit the place indicate a paradigm shift regarding the sanctity of the Tirta Empul Temple complex. The construction of tourist facilities such as changing rooms, toilets and lockers in the area of the sacred temple area is considered a form of commodification which is contrary to the concept of *tri mandala* (three temple courtyards). Cultural commodification has an impact on decreasing the sanctity of temples, due to changes in the function of the area from sacred areas to profane tourist facilities. Therefore, the meaning of the word theological implication becomes an important basis in this discussion to find out the final consequences of the impact or consequences of the commodification of the sacred area of Tirta Empul Temple which certainly has an impact on the people of the Manukaya Let Traditional Village, both in individual and collective status. If traced from the beginning of the existence of Tirta Empul Temple as a holy place to the situation where it is visited by many tourists, it is clear that the implications of tourism development in the holy area of Tirta Empul Temple are mainly on the theological aspect, namely the magical religious aspect of the temple.

Fifth, the implications of the field of ecology. In the Manukaya Let Traditional Village, there are 17 *Kahyangan* (public) Temples including Tirta Empul Temple. So great is the responsibility of the community to carry out religious rituals carried out sincerely. Through this religious activity, it is indirectly a form of preserving cultural traditions, maintaining their sanctity and sacredness, including the preservation of the natural environment. The real reality, cannot be said to meet the development of environmentally sustainable tourism. Because, when the sacred area has undergone cultural commodification into a tourist attraction, there will be a contestation between the *tri hita karana* (three causes of happiness) ideology and the market ideology which is conditional with economic-material values, from a spiritual center to a business center. This is where the ecological impact on the preservation of the natural environment due to tourism activities becomes a crucial point. It seems that awareness of the importance of preserving the natural environment of a tourist attraction is one of the criteria chosen by the tour operators in determining tourist visits. However, the tour operators do not feel responsible for the sustainability of a tourist attraction. The results of the field research illustrate that the construction and development of the Tirta Empul Temple complex into a tourist attraction has led to the conversion of green lands into tourist facility buildings. This development of course has the effect of

decreasing the quality and quantity of green areas and the loss of ecosystems of living things, biodiversity (flora and fauna) that exist in the environment.

Conclusion

- 1) The disharmony of synergies that occur between stakeholders is caused by various factors ranging from philosophical and ideological factors to technological and ecological factors and cannot be separated from political and economic factors that trigger injustice in the distribution of tourism cakes (benefits).
- 2) The form of disharmony of synergy in the tourist attraction management system from planning, organizing, actuating to controlling involving three stakeholders (the customary village, local government, the tour operators) has ideal expectations in the capacity of the tourism service industry.
- 3) The implications of the disharmony of the synergy of stakeholders in the management of the Tirta Empul Tourist Attraction include economic implications, namely income inequality, social implications that have the potential to cause social conflict, cultural implications with the occurrence of cultural commodification, and theological implications marked by a shift in the community paradigm regarding the sanctity of Tirta Empul Temple, as well as implications in the field of ecology that can lead to a decrease in environmental quality.

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