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## THE PHILOSOPHICAL MEANING OF ANCIENT BALINESE YOGA AND IMPEMENTATION AS TOURISM DESTINATIONS

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### Abstract

*This research aims to analyze the concept of ancient Balinese yoga philosophy and to revitalize it as a tourism destination. Through this research, it is hoped that practitioners, universities, and society can consider ancient Balinese yoga as an alternative tourism destination in Bali. This research uses a qualitative research method. The data collection method includes observation, interviews, documentation, and literature review. The analysis techniques used are data reduction, data presentation, and data verification. The theories supporting this research are communication semiotics theory and practice theory. The findings of this research are threefold: 1) the historical and static development of ancient Balinese yoga, 2) the philosophy of yoga in the Windu Sara Foundation consisting of various philosophical knowledge, and 3) the revitalization of ancient Balinese yoga as an alternative tourism destination can be applied as a form of religious tourism.*

**Keywords:** Ancient Balinese Yoga, Philosophical, Tourism Destination

### I. INTRODUCTION

Yoga is a philosophy that embodies noble values and offers guidance to individuals seeking a more peaceful, harmonious, and fulfilling life. Yoga is not

a recent development in the cultural history of humanity, and it has gradually evolved into a lifestyle for contemporary society. (Lacerda, 2015) contends that most of the yoga practiced today, involving a series of

poses in gyms or yoga studios, was discovered in the last quarter of the 20th century. Although it is considered to be far from the roots of yoga, and it lacks a connection to the original form, there are now various types of yoga practiced globally, including Tantra Yoga, Hatha Yoga, Ashtanga Yoga, Vinyasa Yoga, Iyengar Yoga, Bikram Yoga, Power Yoga, Kundalini Yoga, and others.

The preceding discussion highlights that yoga is not only a way of promoting physical and mental well-being but also a means of attaining a deeper understanding of the self and union with the divine. It has evolved over time, with various styles emerging, including Tantra Yoga, Hatha Yoga, Ashtanga Yoga, Vinyasa Yoga, Iyengar Yoga, Bikram Yoga, Power Yoga, Kundalini Yoga, and others. These styles reflect different approaches to yoga, ranging from a focus on physical postures to a deeper exploration of spirituality, philosophy, and bio-psychology. Moreover, yoga is a practice that is open to individuals of diverse backgrounds, regardless of their religious beliefs, cultural traditions, or personal characteristics. Its orientation comprises three distinct dimensions: inward, outward, and spiritual. Inward orientation encompasses self-reflection, bio-psychology, philosophy, and health, while outward orientation entails synergizing yoga practice with social life to create a healthy and harmonious existence. Lastly, spiritual orientation involves using yoga as a medium to heighten awareness and promote self-realization, which can be achieved by cultivating universal love for all beings (Widya Sena, 2021).

As a form of introspection, yoga is

one of the paths used to learn and understand the essence of knowledge to its roots. This knowledge is holistic, encompassing material philosophy, spiritual philosophy, and social philosophy implicit in yoga philosophy. It is supported by three aspects: (1) yoga literature sources; (2) the development of natural reasoning; and (3) the way to acquire that knowledge. Through these three aspects, the achievement of yoga philosophy will certainly be deeper and more comprehensive. The culture and religious activities of the Balinese community reflect the strong influence of yoga in Balinese life. Various spiritual and cultural practices wrapped in the teachings of the four paths of yoga, namely *karma marga*, *bhakti marga*, *jnana marga*, and *raja marga*, develop flexibly amidst the plural and heterogeneous Balinese society. Bali is dubbed the island of the gods, the island of a thousand temples because it is a magical island with the beauty of its panorama and artistic culture. On the other hand, Bali and tourism cannot be separated, as the two give a comprehensive picture of Bali's face, which has the excellence of natural, artistic, and cultural objects. One of them is ancient Balinese yoga which reflects the original and classical yoga owned by Bali Island.

This certainly adds value to Bali Island with various ancient Balinese yoga practices that can be used not only as a way to improve physical and mental health but also as a new tourism destination attached to Bali Island. Therefore, Balinese tourism not only uses its natural, artistic, and cultural objects as superior tourism destinations but also introduces ancient Balinese yoga as an alternative destination

to the world tourism market. Therefore, having the sufficient knowledge and understanding of the meaning of Yoga Philosophy in the Implementation of Ancient Balinese Yoga Tourism Destination is essential in order to achieve an understanding in daily life and towards a harmonious life. On the other hand, it can increase the interest of the wider community, both domestically and internationally, in seeing Bali as a tourism destination for its ancient Balinese yoga.

## **II. METHOD**

This study focuses on the Meaning of Yoga Philosophy in the Implementation of Ancient Bali Yoga Tourism Destinations employs a qualitative design since the findings are not obtained through statistical procedures or other calculations. This study requires more types of data in the form of a series of words not numbers. This study results in descriptive data in the form of written, spoken words and observable behavior of people. There are two sources of data gathered in this study, namely primary data and secondary data. Primary data is data obtained from library sources, namely ancient Balinese yoga texts while secondary data referred to in this study are various manuscripts, texts, books, supporting literature that discusses the concept of ancient Balinese Yoga. Secondary data is obtained from indirect sources which are usually in the form of documentation data and official archives (Azwar, 2009). Secondary data will complement the presentation of primary data. In addition to official documentation and archives, it can also be in the form of books, journals, magazines, manuscripts and notes related to research. The researchers will delimit the secondary data into manuscripts, magazines, journals, official archives or books that analyze the

Meaning of Yoga Philosophy in the Implementation of Ancient Bali Yoga Tourism Destinations.

## **III. RESULTS AND DISCUSSION**

### **3.1 The Existence of Ancient Balinese Yoga**

Yoga began with the Yoga Sutras of Patanjali in the 4th century AD, which outlined the eight-fold path of yoga. The medieval period saw the emergence of Hatha Yoga and the rise of yoga masters. In the modern era, yoga was popularized as a form of physical exercise and various styles of yoga emerged. Two main streams of yogic practices were developed, Shivaite yogi and Vishnuite yogi. Yoga evolved alongside the growth of Hinduism, which is a philosophical system aimed at enhancing our understanding of our place in the universe. The history of yoga can be classified into four primary eras based on innovation, practice, and progression including the pre-classical, classical, post-classical, and modern periods.

The pre-classical period of yoga dates back over 5,000 years to the Indus-Sarasvati civilization of northern India. This era was characterized by diverse and often discordant practices, with the Brahmins and Rishis undertaking the development and refinement of yoga practices. The Upanishads, a collection of over 200 sacred scriptures, documented their beliefs and practices. Notably, the Bhagavad-Gita, considered to be the most prominent text on yoga, promoted self-sacrifice through self-knowledge, action (karma yoga), and wisdom (jnana yoga). The classical period of yoga marks a significant shift from the pre-classical era. Patanjali, the founder of Raja Yoga, introduced a systematic approach to yoga in his text, the Yoga Sutras. Patanjali's approach to yoga and his emphasis on the importance of self-discipline and self-

realization continue to have a profound impact on modern yoga practice.

Centuries after Patanjali, yoga masters developed a system of practices aimed at revitalizing the body and prolonging life. They rejected the teachings of the ancient Vedas and instead used physical training as the means to attain enlightenment. These practitioners developed Tantra Yoga, which utilized fundamental techniques to purify the body and mind, with the ultimate goal of breaking free from the attachments that bind us to our physical existence. This exploration of the relationship between the physical and spiritual aspects of human existence, along with a focus on body-centered practices, eventually gave rise to the practice known as Hatha Yoga in Western culture.

During the late 1800s and early 1900s, yoga masters began traveling to the West, attracting new practitioners and increasing interest in yoga. This trend was sparked in 1893 when Swami Vivekananda delivered speeches teasing the attendees at the Parliament of Religions in Chicago. In the 1920s and 1930s, Hatha Yoga was heavily promoted in India through the efforts of T. Krishnamacharya, Swami Sivananda, and other yogis who advocated for this type of yoga practice. In ancient Balinese society, a belief system in a higher power or Creator was present, which was referred to as the Ancient Balinese Religion. This religion functioned as a means of regulating human life in relation to the Creator and was demonstrated through various means, including oral traditions and archaeological remains such as ancient Balinese hermitages. The literature review of the development of ancient Balinese yoga and health involves analyzing various forms of evidence, including written and unwritten sources. Oral history, in particular, is considered a valuable source of evidence because it provides a collective memory of events that

have taken place and can fill gaps in information not found in written documents. The use of both written and oral sources enables a more detailed and comprehensive understanding of the events being studied.

The results of an interview with Suka Yasa (2021), an academic and practitioner of Balinese lontar, said that In Bali, yoga is considered a significant practice, and the knowledge of yoga in Bali is distinct from that of yoga in general. Balinese yoga draws from ancient yoga texts in Indonesia and India, which has contributed to the wealth and development of the Balinese yoga tradition. The Balinese yoga tradition focuses not only on asanas but also emphasizes moral, mental, and spiritual aspects. This can be observed in texts such as Sanghyang Kamahayanikan, Arjuna Wiwaha, Dharma Patanjala, and other Hindu literature that follows a Saivaistic style.

The most fundamental human needs are physiological needs, followed by safety, social needs, esteem, and self-actualization (Schiffman dan Kanuk, 2008). These basic needs drive tourists to seek out the practice of ancient Balinese yoga. Tourists are looking for something new and different from the yoga practices they have already experienced. Ancient Balinese Yoga offers this unique experience that cannot be found elsewhere. This distinctiveness is also the hallmark and advantage of Ancient Bali Yoga as a tourist destination, which combines different teachings from various world yoga schools with the existing yoga traditions in the archipelago.

According to Suka Yasa (2021), a cultural studies expert, ancient Balinese yoga can be found in various historical relics dating from the 8th to the 14th centuries. These include various archaeological remains such as inscriptions, ancient Balinese hermitages/yoga places like Mount Kawi, Writing Hill, Pasraman,

Griya, Padukuhan, Pura, Lingga-yoni, and Punden terraces. The historical development of ancient Balinese yoga is dynamic and adaptable to the changing times while still rooted in local Balinese traditions. This indicates that the various ancient Balinese yoga heritage sites were used by the Balinese people to maintain their lives in harmony with God, others, and the environment.

Various literary sources in Bali, including Tattwa, Tutar, Kadyatmikan, Kawiwasan, Kanda, and Usada, contain a wealth of information on yoga and health (Sukayasa, 2021). These texts serve as the foundation for yoga practice and the attainment of liberation, with works such as Bhuna Kosa, Ganapati Tattwa, and Tattwa Jnana providing guidance on the spiritual path. In addition, the Shiva Buddhist Tantra text offers insight into the structure of tantric yoga, which comprises several elements such as mandala, kala, arcana, mudras, mantra, and samadhi. Various tools and practices are used in tantric yoga, including Shiva Upakarana, a set of yoga symbols, and sacred attitudes called mudras, while mantras are used to calm the mind and promote spiritual focus. The ultimate aim of tantric yoga is to reach a state of samadhi, which includes both the sawkalpa (meditation on a specific object) and sunya (meditation on emptiness) phases.

Regarding the system of yoga teachings in Bali, it can be traced back to tantric Siwa (Buddha), dwaita-wisistadwaita-adwaita (dualism, qualified non-dualism, and non-dualism), which encompasses the concept of moving from duality to monism. This concept continues to be dynamic within Balinese society. From a sociological perspective, ancient Balinese yoga is still prevalent and continues to develop within Bali. Numerous Pasramans that practice yoga have emerged, evidencing the high level of interest from

both the domestic community and foreign tourists seeking physical, mental, and spiritual benefits through exploring ancient Balinese yoga.

To alleviate the three sources of suffering, the Tri Sadhana offers three paths to attain its ultimate goal. The first path is Jnanabhyudreka, which involves comprehending all religious principles and the essence of spiritual science and philosophy. The second path is Indrya yoga marga, which enables one to control all senses and emotions and not be bound by worldly pleasures. The third path is Tresna dosaksaya, which entails reducing sin and strengthening love, while eliminating feelings of attachment to merit, including both good and bad outcomes.

Priyastara, the chairman of the Windu Sara Foundation, asserts that the foundation performs an exemplar of ancient Balinese yoga that has persevered and developed despite the modernization of Balinese society. The foundation, established in the 1990s and granted Decree No. 65/2010, has a long history of practicing ancient Balinese yoga, passed down through generations by the community's elders and rulers, who dedicated themselves to community service through various teachings and practices of ancient Balinese yoga.

### **3.2 The Concept of Ancient Balinese Yoga Philosophy in Bali**

Practice of spiritual experiences in Bali is closely related to the text and context, wherein the practice of Yoga Teachings is deeply ingrained in the habits and learned knowledge of the community and society, and is perpetuated through the ongoing dissemination of Yoga Pasraman forum. To truly gain the essence of reality and achieve self-awareness, the process of observation and investigation must also be balanced by inward investigation through the aid of intuition. Bergson argues that intuition, a spiritual energy that allows one

to consciously conclude and review, is necessary to explore the nature of all reality. The philosophy group at the Windu Sara Foundation comprises various forms of knowledge, including Kanda Pat, the Existence of Mind and Spirit, Purusa and Pradhana, Cetana and Acetana, and Death, reflecting the Windu Sara Foundation's status as one of the oldest and most comprehensive Balinese yoga pasraman, offering teachings that are both diverse and profound.

The Windu Sara Foundation was initiated to protect individuals from negative influences and uses kanuragan science as a means to reduce and eliminate these influences. Kanuragan is related to the Javanese belief in sadulur papat, which pertains to the four siblings. In Balinese culture, the concept of kanda pat represents the relationship between humans and spirits/gods, and it is taught in four different forms: Kanda Pat Bhuta, Kanda Pat Rare, Kanda Pat Sari, and Kanda Pat Dewa. Kanda Pat Bhuta teaches individuals how to protect themselves from small to large dangers and how to harness the power of spirits. The Kanda Pat Human concept assigns distinct names to the placenta, blood, amniotic fluid, and fat, emphasizing the importance of maintaining a healthy relationship with one's Kanda Pat brother for mutual protection and harmony. Finally, the Dewa Yadnya ceremonies embody the Tri Hita Karana teaching of maintaining a relationship with the Creator, which is believed to be a manifestation of the Creator.



Figure 1. External view of the Windu Sara Foundation location at Tampaksiring, Gianyar. The various materials presented usually include material about religion, tattwa, philosophy, kanuragan (yoga and meditation), and cadre formation. Photographed by author

The Windu Sara Foundation, based on ancient Balinese yoga, focuses on internal learning to understand oneself and the universe. According to the foundation's trustee, I Gusti Putu Karep, self-awareness and self-regulation are essential for achieving physical and psychological harmony. The teachings emphasize the regulation of breathing, heart function, and other organs to improve blood circulation and digestion, leading to increased energy levels and a calmer state of mind. The human mind comprises several layers, including the Raw Mind, Subtle Mind, and Causal Mind, which can be developed through physical activity and the practice of Yama and Niyama. The foundation practices asana, tirthayatra, brata fasting, and pranayama to access the innermost realm of the human mind.

The Windu Sara Sadhana Foundation also emphasizes the importance of self-knowledge and internal learning in human growth and development. Through the practice of Balinese yoga and pratyahara techniques, the Foundation aims to enhance physical and psychological harmony, as well as to access the innermost realm of the human mind. The human mind comprises several layers, with the deeper layers, collectively known as the causal mind, being in direct contact with the causal consciousness from which thought has evolved and within which it resides. The natural method of developing the causal mind involves mental cultivation and the practice of asana, tirthayatra, brata fasting, and pranayama. The development of the

mind is a complex process involving both clash and cohesion, which ultimately leads to increased desire for cosmic merging. The Windu Sara Foundation's teachings also focus on the importance of understanding one's own soul and its authenticity in preventing environmental contamination.



Figure 2. Documentation of carrying out tirtha yatra and melukat activities at Tampak Siring Temple with the supervisors and administrators of the Windu Sara Foundation and students from France.

Furthermore, The term Purusa refers to the ultimate witness that is present in every form and individual, and is considered as the fundamental building block of all aspects of nature. All creations possess consciousness due to the influence of Pradhana, which imparts the quality of inanimate objects lacking consciousness. Purusa is a subtle being that exists as a material cause or entity, and also as a witness to all states and conditions. Pradhana is the entity that governs or controls natural phenomena, and is the principle of Purusa, providing quality energy to the Atman or Soul Consciousness, enabling it to perceive its own existence. The atman serves as a witness to its own existence and is only aware of that existence when it is endowed with the quality to manifest as "I am." Pradhana imparts qualities to Purusa, thereby allowing it to assume diverse

forms.

Similarly, in the creation of the universe, pradhana empowers purusa to shape the substance of the universe in accordance with its volition. The greater the influence of pradhana, the more apparent purusa will be, whereas the lesser the influence of pradhana, the subtler purusa will become. The relationship between purusa and pradhana is inseparable, like the two sides of a piece of paper. One cannot exist without the other, and if one is damaged, the other is also affected. In the context of the Cosmic person, purusa and pradhana are interdependent and constitute a unit. I Gusti Putu Karep, the Trustee of the Windu Sara Foundation, elaborated on the concepts of atma pradhana and atma purusa. Atma pradhana refers to the supreme power within oneself, which in Bali is known as "Ong Idep Aku Sarining Bayu Anoman Duk Tan Hana Paran-Paran." This power is present before the creation of anything, and everything in the universe moves according to its natural order. Mantras and pujas are a collection of words and language that have deep significance. Atma pradhana is the one who casts the mantra, and has the ability to awaken or sleep, and bring about both conscious and unconscious aspects of the self.

The concept of atma purusa and atma pradhana is an integral part of the philosophy discussed by I Gusti Putu Karep as the Trustee of the Windu Sara Foundation. Atma purusa is an eternal force that enables all functions in the mini realm, including the organs of the human body. It is not subject to sensory or worldly attachment, and is considered holy and nirguna. On the other hand, atma pradhana is a supernatural power that can take on any form, and is responsible for the various activities of life. This philosophy forms the basis of knowledge at the Windu Sara Foundation.



The understanding of one's awakening and sleeping patterns is essential in comprehending the essence of life. Cetana represents consciousness, while acetana represents the unconsciousness. In the human heart lies a vacuum where Sang Hyang Atma exists. When Sang Hyang Atma is in Pati, acetana occurs and resulting in a state of deep sleep. Conversely, when acetana enters the bloodstream, it is referred to as cetana, and is no longer in a vacuum. In Shiva Tattwa, the concept of dwaita is applied to God, who is known as cetana and acetana. The three types of cetana, namely Parama Shiva Tattwa, Sada Shiva Tattwa, and Siwatma Tattwa, are known as cetana telu. The concepts of Cetana and Acetana are fundamental to the creation of everything that exists, and are considered cosmic principles with contradictory natures.

The Windu Sara Foundation posits that the concept of Bhataara is a function of the 13 elements found in the universe. Bhataara Kala, an aspect of energy, consists of Kala Sunia, Sang Kala Dasa Bumi, and Sang Hyang Adi Kala. In this foundation, Bhataara Shiva is considered the highest causal entity in all worship. Tattwa jnana teachings begin by explaining the two universal elements that exist in the universe, namely Cetana and Acetana. Etymologically, Cetana comes from the Sanskrit root word "Cetas," which means soul, consciousness, and personality. Cetana is associated with the soul, consciousness, and the highest personality that is eternal, pure, and the source of the soul or consciousness of the universe and all beings.

The concept of Acetana is derived from the Sanskrit term "acetanya" with the prefix "A" indicating negation, implying a lack of soul, consciousness, and personality. Acetana is considered an impermanent element without consciousness or soul, perpetually in a state

of ignorance or "awidya," and serves as the material source of the universe and all living creatures. On the other hand, Cetana is the element of the soul or consciousness, the eternal and pure source that acts as the seed or origin of the universe and all living beings. These two elements are considered subtle and are considered the source of all that exists in the universe. The interaction of Cetana and Acetana is considered the cause of creation, leading to the decline of Shiva's consciousness (Hyang Widhi) and the emergence of deities, humans, animals, plants, and everything in the universe, including the earth (Darmawan, I. P. A., & Krishna, 2020).

The concept of life after death and the laws of action and reaction are of great interest to many. The physical world operates on the law of every action having an equal and opposite reaction, while the mind experiences pleasure or pain based on actions performed. This is known as the law of karma and creates mental impressions known as samskaras. If an individual dies with no new samskaras, their mind merges into cosmic consciousness. However, as every action creates an impression, most individuals have many potential reactions, leading to reincarnation. Life is a parallelism between mind and body, and a change in the physical body causes the self to experience death. Death can be caused by physical, psychic, and spiritual factors. Individuals who achieve a high level of spiritual practice may experience spiritual death and merge into cosmic consciousness. The "Atman," or witnessing awareness, is imperishable and key to understanding life, death, and rebirth. At death, vital energy leaves the body, and the mind enters a state of "long sleep," but samskaras remain. The mind's wavelength determines the body it will be reborn into, allowing potential reactions from past lives to be experienced.

The duration of the period between death and rebirth is highly variable and



dependent upon the presence of a suitable physical body with a matching vibrational frequency to that of the inactive mind and spirit. In Tibetan Buddhism, when a Lama dies, his disciples search for his reincarnation in the form of a newborn child. A suitable candidate is identified based on the presence of *samskaras* similar to those of the deceased Lama. The children are tested by being presented with various items, some of which belonged to the previous Lama. If the child can identify these items, it is considered an indication of possible embodiment.

I Gusti Putu Karep describes death as a "long sleep of the causal mind," during which there is an absence of sensation due to the loss of organs and nerves. Furthermore, Karep asserts that these "bodily" minds lack motor organs and are therefore unable to harm humans. In regards to the concepts of heaven and hell, heaven represents the experience of the self in this life as a result of past good actions, while hell represents the experience of the self as a result of past bad actions. Ultimately, the goal of the cycle of life and rebirth is for the unit consciousness to transcend this cycle and unite with the unqualified Cosmic Consciousness.

The Windu Sara Foundation espouses the importance of learning how to die properly and correctly. The goal of this instruction is to avoid incorrect or faulty behavior, which can result in an unexpected or undesired death, such as in the case of a natural disaster or road accident. The Foundation identifies several types of incorrect death, including "falling dead" (aged fox), "dead ketekuk" (*kastha bhaya*), and "mati sarapan" (death by tiger, crocodile, or other animals). The process of intentionally taking one's own life, such as by drinking poison or hanging oneself, is also considered a form of incorrect or faulty death.

Learning to die properly according to

the Windu Sara Foundation involves not only the physical aspects of death, but also the internal journey of the self. However, success in this practice is not guaranteed, as it requires discipline (*sadhana*) and the habit of regular practice (*abhyasa*). According to I Gusti Putu Karep, the Trustee of the Windu Sara Foundation, the correct death involves two key elements: first, the regular practice of exercises to cleanse the spirit in the body, and second, a deep understanding of the self (*atma*), which includes both the tangible aspect (*atma pradana*) and the intangible aspect (*atma purusa*). Thus, repeated self-journey is a spiritual process that is practiced at the Windu Sara Foundation.

### **3.3 Revitalization of Ancient Balinese Yoga as Tourism Destination**

The development of tourism in Bali involves a preservation of culture as a foundation for supporting tourism, grounded in the societal norms of a culture deeply imbued with Hinduism. With an increase in both the quantity and quality of tourism activities, it is expected that there will be a rise in the number of tourist visits to Bali compared to previous years. The phenomenon of yoga and spiritual activities has seen an increase in Southeast Asia, including Indonesia. This trend is observable in the rising number of global tourism visits to Southeast Asia and the Eastern world. Bali, in particular, is a popular destination for foreign tourists to visit, owing to its allure as The Paradise, The Morning Of The World (*Jawaharal Nehru*), The Island of Gods, and other such names that speak to its unique cultural and religious traditions.

The Balinese Government launched cultural tourism in 1991 with the promulgation of the Provincial Regulation of the First Level Region of Bali Number 3 of 1991, concerning Cultural Tourism. This effort was later updated with the issuance of

Regional Regulation No. 2, which pertains to Bali Cultural Tourism. This regulation details tourism in Bali that is based on Balinese culture and is imbued with the teachings of Hinduism and the philosophy of Tri Hita Karana. The latter is a Balinese philosophy of life that comprises three elements that seek to establish a balance and harmonious relationship between humans and God, humans and other humans, and humans and their environment, with the aim of fostering prosperity, peace, and happiness for human life. Chapter IV article 8 of Regional Regulation No. 2 of 2012 outlines tourism businesses, specifically spiritual tourism that caters to yoga and spiritual tourism destinations. In keeping with (Dearing, E., Kreider, H., Simpkins, S., & Weiss, 2006) an ashram is a yoga sanctuary that often serves as a guru's residence, and became a place of learning for students of yoga and Hinduism. In Balinese society, yoga venues such as studios, ashrams, yoga studios, bale yoga, yoga barns, and pasraman have emerged as popular yoga destinations.

The emergence of the concepts of spiritual tourism and yoga is closely linked to the New Age Movement. Despite the traditional dichotomy between secular and spiritual spheres, this movement represents a fusion of Western rationalism with Eastern mystical-spiritualism, manifesting a widespread rejection of conventional religions perceived as limiting individual freedoms. This movement has experienced rapid evolution and is known as the "age of spiritual literacy." The movement includes various expressions, such as cults, sects, new thought, new religious movements, the human potentials movement, the holistic health movement, and the New Age Movement, all of which share a common aim of fulfilling a spiritual desire. This spiritual desire reflects the free-flowing nature of the movement, which considers the universal force as the source of all

things, with humans being a small force in comparison. According to (Radhakrisnan, n.d.) spiritual experience begins with the assumption that the world is imperfect and human nature is flawed. However, humans can use their imperfections as a means of growth rather than a hindrance, as self-awareness of limitations can lead to experiences of infinite self-existence and beauty.

(Holladay, Patrick J and Lauren M. Ponder, n.d.) research delves into the reality of tourism and acculturation in learning yoga, specifically exploring the archetypes of yoga, travel, spiritual relationships, and institutions in self-identification. The study aims to determine whether the integration of self-identification with spirituality through yoga tourism can affect personal dynamics through mutual positive reinforcement. Ultimately, the heuristic of this phenomenon centers on the multifaceted nature of the yogic traveler, who overcomes the boundaries of self and non-self by linking self-identification to spiritual realms through the practice of yoga and travel.

Yoga serves as a means of connecting, associating, or uniting the individual soul with the Supreme One, Absolute, and Infinite (Pramahans, 2011). In essence, yoga is a process of controlling the objectified mind and the natural tendencies of the mind, regulating all thoughts and anxieties, and unifying unit consciousness (self) with cosmic consciousness (God). Yoga is a practice that emphasizes the awareness of the human soul's close relationship with the source of reality (Hyang Maha). It can be compared to a drop of water uniting with the water in the ocean, reflecting the concept of Atman Brahman Aikyam. (Mardika, 2022) asserts that yoga embodies sobriety, serenity, and skillful behavior, and encompasses all-inclusive and universal applications that lead to the development and growth of the

whole body, mind, and soul. Essentially, yoga is a way or a mode of life that is not separate from life or withdrawn from daily activities, but rather a process of performing activities with the right spirit of life. Yoga involves the cultivation of a new understanding of how to live at home and in society, not as an escape from home and human life habits, but as a means of forming an attitude towards life that is spiritual. The learning of yoga commences with an oral knowledge system called Upanisad or Guru Parampara, which is a learning system carried out by teachers and students who sit together to facilitate a more extended period of learning.

In addition to yoga, religious tourism can also be practiced in Bali. Religious tourism offers a new hope for the tourism industry and, simultaneously, an avenue to revive religious values amidst the strong influence of materialism and declining humanistic values. The aim of religious tourism is to gain religious experiences, which in turn would enhance a sense of inner peace, gratitude, and human quality. Yoga, as a physical and spiritual activity, has significant benefits for human life and holds great potential to be developed in the tourism industry sustainably (Suyanta, 2017). In Bali, numerous places are specifically designated for practicing yoga, such as villas, hotels, homestays, and studios that offer yoga training services.

Revitalization can be defined as a process, method, or action taken to revive something that was not previously used or used properly. It is a method used to make something that is crucial become more empowered and increase its vitality value. According to Robert L. Laud, there are four types of change processes in revitalization, including adaptation, revitalization, transformation, and turnarounds. Similarly, Ashby reveals that the revitalization process includes changes implemented in Quantum-Leap, which involves a big leap that goes

straight to the target from the initial conditions that were carried out. According to Sapta Hendra Wicaksana, several factors must be considered in carrying out revitalization, such as service time, simplification and consistency of procedures, availability of facilities, and availability of supporting technology that needs to be repaired.

The concerns addressed are "Service time," "Simplification and consistency of procedures," "Availability of facilities," and "Availability of supporting technology." Service time refers to the time required for public service, including technical and administrative requirements. Simplification and consistency of procedures involve preparing complete and easy-to-understand SOPs. Availability of facilities pertains to the availability of infrastructure such as halls, Lontar, yoga equipment, etc. Availability of supporting technology refers to technology like CCTV, cameras, and laptops for online learning. The revitalization of ancient Balinese yoga, especially at the Windu Sara Foundation as a religious tourism destination, involves strengthening the availability of human resources, yoga facilities and infrastructure, and supporting technology. This, in turn, enables the foundation to formulate various SOPs and a yoga curriculum that can ensure the effective implementation and training of yoga, while aligning with the needs and advancements of the times.

#### IV. CONCLUSION

Drawing from the above analysis, several conclusions can be drawn as follows:

From a historical-statistical perspective, the development of ancient Balinese yoga can be traced back to various historical relics dating back from the 8th to the 14th centuries. Presently, traces of ancient Balinese yoga can still be found in several archaeological sites, including inscriptions,

Balinese hermitages, and yoga places such as Gunung Kawi, Writing Hill, Pasraman, Griya, Padukuhan, Temple, Lingga-yoni, and Punden terraces. Secondly, from a historical-dynamic standpoint, ancient Balinese yoga has evolved and adapted to the changing needs and developments of time, while remaining rooted in Balinese local wisdom. This indicates that historically, the existence of various ancient Balinese yoga heritages served as a medium and means for the Balinese people to maintain harmony in their lives, with God, others, and the environment. Additionally, various yoga and health literatures can be found in Balinese literatures such as Tattwa, Tuttur, Kadyatmikan, Kawiwesana, Kanda, and Usada, which serve as the foundation of yoga practice towards liberation, such as Bhuana Kosa, Ganapati Tattwa, Tattwa Jnana, among others. These literatures are referred to as yoga literature or *nyastra* about yoga. Furthermore, other yoga texts such as the Shiva Buddhist Tantra discuss the structure of tantric yoga, which consists of Mandala, Kala (time), Arcana (using yoga symbols/tools), Mudras (sacred attitudes), Mantra (as a link and calming the mind), such as *arga patra*, *stuti stawa*, *kuta mantra*, and *Samadhi*.

The Windu Sara Foundation espouses a philosophy based on various forms of knowledge, including Kanda Pat, the Existence of Mind and Spirit, Purusa and Pradhana, Cetana and Acetana, and Death. The revitalization of ancient Balinese yoga as a tourism destination offers an opportunity to promote religious tourism, which represents a new prospect in the tourism industry and a means of reviving religious values in society in light of the pervasiveness of materialism, modernization, and the decline of humanistic principles. Religious tourism is aimed at fostering spiritual experiences that are expected to enhance inner peace, a profound sense of gratitude, and to elevate

human quality, thereby contributing to the growth of humane and religious individuals.

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