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## HERITAGE TOURISM BASED ON HINDU THEOLOGY AT CANDI TEBING GUNUNG KAWI TAMPAKSIRING VILLAGE GIANYAR REGENCY

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### Abstract

Heritage Tourism constitutes an antithesis with mass tourism which is based on the number of tourist arrivals to Bali, so that the existence of archeology at Gianyar regency has not yet been packaged maximum by tourism stakeholders with aiming to get quality tourists for long stay guests at cultural heritage. This phenomenon is a problem in line with tourism sustainable development based on archeology remains. Heritage tourism based on Hindu Theology at Candi Tebing Gunung Kawi is interestingly to be researched to find out its implications towards the preservation of Candi Gunung Kawi as a holy place to pray ancestors and Ida Sang Hyang Widhi Wasa. Qualitative method is implemented in this research with problem's formulation : (1) What is the existency Candi Tebing Gunung Kawi as heritage tourism at Tampaksiring Village Gianyar Regency, (2) How to manage the heritage tourism at Tampaksiring Gianyar Regency based on Hindu Theology, (3) The Implication of Heritage Tourim towards the living of Hindu Religion development at Tampaksiring village. Teories are applied: (1) Religius Theory, (2) Tourism Management Theory, (3) Symbolic Interactionalisme Theory. Collecting data by. Observation, interview, library study with analysis of Qualitative Descriptive. The Findings of this research are: Religious study has been implemented, Tourism Management Theory (Wahab, 2013) has been matched with archeology criteria, it has been proven metamorphosis of 11th Bali Cultures can be packaged as heritage tourism.

**Keywords:** Heritage Tourism, Tourism Management, Destination of Candi Gunung Kawi

## I. INTRODUCTION

A world class Hindu expert and former 2nd India President Professor Sarvapali Radhakrishnan says “The Vedas is eternal wisdom, and contains the timeless rules of all created existence. The Vedas are of super human origin (apauruseya) and express the mind of God.” (Radhakrishnan, 1999: 495). Based on above paragraph can define if Veda (Hindu Holy Book) consider as timeless knowledge, meaning that any forms of sciences and knowledge sourced from Veda. In line with Radhakrishnan’s opinion whether tourism itself inspired by Veda. According to conservative ways of thinking and history of tourism itself, tourism begins with travelling from home to other place or Tirthayatra means pilgrimage.

Heritage tourism defines as travelling to experience the places, artifacts, and activities that authentically represent the stories and people of the past and present. It includes cultural, historic, and natural resources (National Trust, 2008). It is a kind of alternative tourism for special interest that against mass tourism which tends to capital tourism development. The research has proven heritage tourism is the new trend for those travelers who are seeking the authentic, uniqueness of the culture. The characteristic of traveler will be different with common tourists (Ardika: 2015). The results ‘study of Travel Industry Association and Smithsonian Magazine 2003 indicates tourists are visiting archeology sites, and culture attraction are mostly having a higher education, more incomes, longer stay, spending more compare with common tourists.

The existence of archeology remains Candi Tebing Gunung Kawi or Cliff Temple of an 11th-Century temple and funerary complex has been forgotten by traveler due to modernization and mass tourism. If this an 11th Century Temple and Funerary complex or Candi Tebing Gunung Kawi managed professionally by tourism stakeholders including local government, ts contributes benefits to local economics’ growth, and local government’s income. Heritage tourism is based on archeology remains Candi Tebing

Gunung Kawi at Tampaksiring village Gianyar regency. Indonesian Law No. 11 year of 2010 says heritage tourism will be able to preserve the archeology remains, to improve the knowledge of tourists of past and present life, and to increase the locals’ welfare.

Problems in this qualitative research can be formulated: (1) the existence of an 11th-century temple and funerary complex Candi Tebing Gunung Kawi based on Hindu theology, (2) management of heritage tourism of Candi Tebing Gunung Kawi, and (3) the implication of heritage tourism at Candi Tebing Gunung Kawi towards Hindu religion development.

## II. METHOD

Qualitative method is being applied into this research. The researcher uses a phenomenological approach to examine the problems arise and how of heritage tourism based on Hindu theology impacts towards people’s belief into their supreme God so called Ida Sang Hyang Widhi Wasa. The research takes place at an 11th Century Temple and Funerary complex Candi Tebing Gunung Kawi at Tampaksiring village Gianyar regency. Data was collected through observation procedures, in-depth interviews, and document studies on various aspects related to heritage tourism based on Hindu theology at Candi Tebing Gunung Kawi. The informants were determined purposively based on the position of the informants in the community, namely; the Head of Gianyar Tourism Authority, Chief of Bali state archeology, head of Balai Pelestarian Cagar Budaya (Head of Preservation state of archeological remains), Chief Village of Tampaksiring, head of Gunung Kawi temple, tourists visiting the temple, community leaders, temple priests, and stakeholders who managed the places of interests of Candi Gunung Kawi.

Data analysis was carried out through two kinds of triangulation, namely source and method triangulation. Source triangulation is exploring the truth of certain information through various methods and sources of data acquisition. For example, apart from interviews and observations, researchers can use written documents, archives, historical documents, official records, personal notes or writings and

pictures or photos. To obtain the validity of the data or the validity of the data, this research is guided by the criteria for checking the validity of the data. According to Patton (in Moleong, 2007: 330) states that triangulation is a method or technique of checking the validity of data that utilizes something other than the data for checking purposes or as a comparison to the data obtained.

### III. RESULTS AND DISCUSSION

Heritage tourism according Religious theory of Koentjaraningrat (2002), there four criteria that can be used as fundamental concept to analysis the religion in social life of communities namely: religion emotional, belief system of God imagination, Ritual system aims at seeking the relationship humans with God, and religious community. Eventhough Candi Tebing Gunung Kawi opens for tourists especially heritage tourism as matter of fact, the archeological remains still functions as the holy place for Hindu pray. The Candi Gunung Kawi is not a deadly monument but it is living ones. Tourists who are visiting this archeological remains will spend some money for entrance tickets, food & drink, souvenirs are able to increase the belief of local people if Candi Tebing Gunung Kawi bring prosperity and locals will thanks to God who dwelled at Candi Tebing Gunung Kawi Complex.

Wahab (2003) in his theory of Tourism Management postulates so called POAC consisting of : (1) Planning leads the local actively get involved to plan the management that will be applied at tourist destination in Candi Tebing Gunung Kawi. The research show all stakeholders such as : Government of Gianyar regency, Archeology office, people of Banjar Penaka Tampaksiring Village are actively in planning process of how to make a master plan of site management, (2) Organizing shows if the stakeholders have got a clearly standard operational procedure in sense that who is doing what, they know what they do, (3) Actualizing persuades people moving on their obligation and working together as team to preserve , to clean, to protect the Candi Tebing Gunung Kawi as UNESCO World Heritages, (4) Controlling in

this case, all stakeholders do controlling together and to avoid disaster on the Candi Tebing Gunung Kawi. This tourism management theory that uses to analyze the management of the archeology site, there is no obstacles.

Based on planning, Complex of Candi Tebing Gunung Kawi has been divided into : Zone 1 (main), Zone 2 (supporting) and Zone 3 (development). Zone one covers all archeology remains namely: Komplek Candi Lima, Katyagan Amarawati, which is about 310.50 square meters, Kelompok Candi Empat, Wihara II which is about 1.282.29 square meters. Complex of Wihara IV and Melanting Temple which is 1.171.02 square meters, Meditation caves and Main gate is about 117.28 square meters, The Complex of Candi Sepuluh , Wihara III and holy water of Yeh Ambangen is about 1.579,51 square meters. Zone 2 (supporting) uses for tourists' facilities which an area about 5 hectares of land includes Pakerisan river, Pulagan irrigation system, souvenir shops, café. Zone 3 (development) belongs to administrative areas of Tampaksiring village which is about 8 kilometer squares. Tampaksiring is an tourism village that offers homestay, cycling tours, restaurants, car/bus park and so much more.

Interactionism symbolic theory (Terry, 2008) is about interpretation process and definition. Situation or phenomena will be meaningful if being interpreted. The action of people's group depend how they define their selves. This theory refers to interaction among human beings using any symbols, interpretation or understanding each other. The interactional assumptions are: (1) the importance of meaning for human behavior, (2) the importance of self-concept, (3) the relationship between individuals and society. Thus, to be able to understand the meanings used in actions and interactions based on their interactions with situations.

The Implications of the management of heritage tourism at Candi Tebing Gunung Kawi based on Hindu theology can strengthen Sradha Bhakti (belief) towards Supreme God Ida Sang Hyang Widi Wasa, this people enthusiasm can be seen from locals conducting rituals of temple festival every 210 days Piodalan dan every year Pujawali. To strengthen Hindu Economic based

on the concept of Catur Purusa Arta telling the locals if doing something must be on Dharma, Working hard to get some materialism (Artha), to buy something for living (Kama) and meditation for freedom after life (Moksa). It mentions in Arthashastra, people of Tampaksiring village is looking for materialism should be wise, and not allowed to get some money with wrong way. Hindu philosophy of living is not merely saving a lot of materialism but more important things are to serve God, caring each other and keep the environment clean (Adnyana,2008:134).

Thus, it can be concluded that the implications of good management of heritage tourism are: (1) The existence of Candi Tebing Gunung Kawi is still used for holy place for praying, its architecture brings some happiness because of its prettiness, (2) The management of heritage tourism has put short, medium, long planning and be able to get involved all stakeholders in great coordination, (3) heritage tourism can support the preservation of Candi Tebing Gunung Kawi and its holiness.

#### IV. CONCLUSION

This research concludes that heritage tourism management at an 11th century temple and funerary complex or Candi Tebing Gunung Kawi has been able to: (a) give tourist's overview of past and present life of human beings and they have something to learn and respects, (b) heritage tourism is responsible tourism meaning that tourists and local should preserve this archeological remains accordingly so the future generation can witness the human beings' art works from 11th century, (c) Heritage tourism can improve the local economy as the locals can open some souvenir shops in the temple areas, (d) Heritage tourism can boost the religious activities for the supreme GOD, (e) By welcoming tourists to learn the archeological remains will impact towards preservation and to keep clean the environment.

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