



TOURIST MOTIVATION TO VISIT THE PANCORAN SOLAS TOURISM DESTINATION AT PURA TAMAN MUMBUL, SANGEH TRADITIONAL VILLAGE, ABIANSEMAL DISTRICT, BADUNG REGENCY

Ni Putu Ayu Wikantini¹, Ida Ayu Tary Puspa², Heny Perbowosari³

¹SMKS Sila Werdi Kumara, Email: niputuuayuwikantini@gmail.com

²Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar, Email: tarypuspa@uhnsugriwa.ac.id

³Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar, Email: henysari74@uhnsugriwa.ac.id

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ABSTRACT

The research results obtained state that the motivation of tourists visiting the Pancoran Solas Destination can be explained in terms of tourist characteristics which include socio-demographic and geographical characteristics. And the motivation of tourists to visit includes tourists' perceptions. In tourism development, all activities and businesses must be coordinated to attract tourists, especially by providing all the infrastructure, goods and services and facilities needed for tourist needs. The tourism development component consists of 6A. The implications of tourist visits include the Tri Hita Karana concept..

Keywords : *Motivantion, Traveler, Pancoran Solas*

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I. INTRODUCTION

Spiritual tourism can be considered a new trend in the tourism world, and its popularity continues to grow. This type of tourism is regarded as one of the forms of quality tourism that meets the criteria for sustainability because this segment of nature tourism highly respects local cultural traditions, loves nature and the environment, and most of the tourists come from educated backgrounds. Pancoran Solas, as a cultural tourism destination with various functions and benefits, has built a new paradigm that tourism helps preserve and build synergy with local customs and culture. Therefore, the existence of Pancoran Solas, developed in the Mumbul tourism park area in Sangeh village, becomes an attraction that offers spiritual experiences and educates tourists about its functions and philosophical meanings. This is what makes its existence important to explore in greater depth. Before 2013, Pancoran Solas already existed, and the community had planned to build another tourist attraction, a water park. However, the son of Ida Bagus Nyoman Sena opposed this construction because his father was the one who had previously established Pancoran Solas in the old Tirta Taman Mumbul. Ida Bagus Nyoman Sena's son, Ida Bagus Made Bawa, wanted to make Pancoran Solas sacred.



Essentially, Pancoran Solas is expected to be a spiritual tourism destination for the current generation. However, in reality, the tourists who visit today seem to have shifted their motivations, which has led to a mismatch with the type of visitors expected by the management. Based on brief observations, the visits are not only for spiritual reasons, but local tourists also visit simply to enjoy the beauty and cool atmosphere without engaging in spiritual activities like purification rituals at Pancoran Solas. Given this issue, it is important to conduct a more in-depth study of the motivations of tourists visiting Pancoran Solas as a spiritual tourism destination. The tourism potential at Pancoran Solas is undoubtedly significant as a spirituality-based tourism destination rich in sacred values. However, if this historical asset is not properly managed and utilized, tourists will not understand the true essence of visiting Pancoran Solas. The issues to be addressed in this research are as follows: 1. What are the motivations of tourists visiting the Pancoran Solas tourism destination at Pura Taman Mumbul, Sangeh Traditional Village? 2. What are the implications of tourist visits on the local community?

METHOD

The methods section for research articles may include the design of steps or procedures used in data collection (partner problem inventory) and the procedures for community activities that have been carried out. Formula writing (if applicable) can use equations while referencing the primary source used as a reference. The methods in a literature review article can outline the thought process in conducting the study, the steps in data collection (information gathering), analytical techniques (if applicable), and the criteria or reference standards used to conduct a critical and in-depth study.

II. RESULT AND DISCUSSIONS

In ancient times, Tirta Taman Mumbul was already known as a local tourist attraction, located in Sangeh Village, Abiansemal. In Kawi (an ancient Javanese language), the word 'Mumbul' means 'spout', referring to water that gushes out from within the ground. The existence of Pancoran Solas in Taman Mumbul, Sangeh, has been around for a long time, but it has only recently become widely known. This place, which is used for ritual purification (melukat), has been well arranged with adequate facilities, blending with the natural beauty of its serene surroundings, making it a new religious tourism destination that attracts many visitors. As its name suggests, 'panglukatan' refers to a place for melukat, while 'Pancoran Solas' refers to the eleven fountains in the purification bath, which flow abundantly and are crystal clear, coming from natural springs.

The Pancoran Solas purification site in Taman Mumbul is believed by the local community to neutralize various negative forces, such as black magic, and cleanse the body of negative influences and bad traits. The eleven fountains at Pancoran Solas in Taman Mumbul represent the strength of God, symbolizing the power of the nine Dewata Nawasanga who guard the nine cardinal directions, starting with the leftmost fountain symbolizing Siwa, Sambu, Sangkara, Rudra, Maheswara, Vishnu, Mahadewa, Brahma, and Iswara. Additionally, two more fountains represent the powers of Dewi Saraswati and Dewi Ganga. The Dewata Nawa Sanga are chosen because they have the philosophy of being the nine deities or manifestations of Ida Sang Hyang Widhi Wasa (God Almighty) who guard and control the nine directions to maintain the harmony of the cosmos and microcosmos within the human body to ensure the stability of human internal organs. Dewi Ganga is chosen as the symbol of fertility, particularly water, and Dewi Saraswati symbolizes knowledge, which is appropriate for students or learners who are struggling in the field of education to seek blessings for knowledge.

There is also a shrine in the purification area known as 'Pelinggih Konco' that houses Ratu Dewi (Goddess Kwan Im) and Ratu Niang Sakti.

Motivation comes from the Latin word 'movere', which means to move or drive. Motivation within oneself is a crucial component because it supports human behavior, acting as a cause, a channel, and a driver of actions (Setiadi, 2003:94). Tourist attractions must possess four key components known as 4A, which consist of Attraction, Accessibility, Amenities, and Ancillary services. The first point, Attraction, refers to things that can draw the interest of tourists visiting a destination. Natural, cultural, and man-made elements are part of this attraction. The second point, Accessibility, refers to the means of reaching a tourist attraction, including transportation by land, sea, and air, as well as telephone and internet networks, which must be available at a tourist destination. The third point, Amenities, refers to accommodation facilities such as homestays, hotels, villas, and more. Lastly, Ancillary services refer to additional services that support tourism activities at a tourist destination, including management institutions and tourist information centers (Bashar & Ahmad, 2010).

Based on research, the Pancoran Solas purification site at Taman Mumbul in Sangeh contains the 4A components:

1. Attraction: Pancoran Solas offers a peaceful and beautiful atmosphere, with a well-maintained natural environment. The main attraction is the purification activity at the 11 fountains.
2. Accessibility: The road leading to Pancoran Solas is wide. Transportation options include motorcycles, cars, and buses. The area has good telephone and internet networks, allowing tourists to easily communicate and access the internet.
3. Amenities: Facilities include clean storage lockers, toilets, and parking areas for visitors.
4. Ancillary services: There is a management institution that helps manage tourism activities, and there is a Tourist Information Center providing information to tourists. Local vendors also offer items related to melukat and food.

From the above explanation, it is clear that Pancoran Solas is a suitable tourist destination, with diverse motivations from tourists as described in the activities above. Most tourists engage in purification (panglukatan) and recreation at Taman Mumbul. As is known, every action has implications, including the tourism industry in Bali, which affects the religious, political, social, cultural, educational, and economic dimensions. Tourism implications are often referred to as impacts, defined as changes over time resulting from external stimuli (Hall and Lew, 2009:54). The Tri Hita Karana concept emphasizes the integrated application of its three elements: Parhyangan (harmony with God), Pawongan (harmony among people), and Palemahan (harmony with nature), all of which must be balanced. As a Hindu concept of harmony, Tri Hita Karana has received worldwide recognition.

According to an interview with the temple priest of Taman Mumbul (2024), 'Tourist visits to Pancoran Solas, especially for spiritual purposes like purification, are often made by people experiencing turmoil or life problems. When people feel they no longer have answers to their problems, they come to Bali's purification sites, including Pancoran Solas, with full faith. Through purification, they believe the "leteh" or dirt in their lives will be cleansed, restoring confidence and acceptance of their situation. However, not all visitors perform purification; some international tourists, despite not being Hindu, visit out of respect for Balinese culture and heritage.'

The impact of tourists visiting for spiritual purposes has positive effects on the community, management, and the tourists themselves. The local community responds positively to visitors who come for purification, feeling that their ancestral heritage is respected. The economic aspect benefits from donations and support for maintaining the temple and village areas, while the cultural aspect preserves local traditions through the continuation of purification rituals. The development of Pancoran Solas as a spiritual destination has had social impacts, fostering greater community participation in tourism, environmental cleanliness, and cultural preservation.

I Nengah Mangkir (Pancoran Solas Destination Manager) explained in an interview on 27/02/2024 that: 'The Pancoran Solas destination at Pura Taman Mumbul has positively impacted the community, increasing income, encouraging participation in tourism, raising environmental awareness, and preserving art and cultural potential. However, there is still room for improvement to further develop the destination and compete with similar destinations.'

This shows that Pancoran Solas contributes to the local economy, with local residents prioritized for employment. This motivates the community to contribute to the development of Pancoran Solas, with the hope that the destination's continued development will enhance its competitiveness.

Regarding the relationship between humans and the natural environment, it should be based on the awareness that all nature comes from God and is sustained by God, as stated in Atharva Veda X.8.29: "Purnat purnam udacati purnanena vasisyate." Harmony and cooperation will create true peace in society, reflecting the sacred teachings of the Vedas. If this concept is fully applied, the result will be "Anandam and Santih"—happiness and peace. Hinduism teaches that diversity beautifies life, and this diversity must be preserved and strengthened for a beautiful and harmonious existence.

I Gusti Ngurah Putu Buda further explained in an interview that: 'Pancoran Solas is believed by the local community to be a natural creation that provides water to the surrounding people. However, if this natural site is left unmanaged, it could become neglected and even dangerous. This is the case with Pancoran Solas at Pura Taman Mumbul, a sacred site for Hindus in Sangeh Village, which could be affected if not properly maintained. Therefore, the management and local community regularly carry out cleaning activities, or "ngayah merersik," at the temple area to maintain cleanliness and comfort for tourists and locals. This effort is supported by rules for tourists to maintain cleanliness, with warning signs and adequate trash bins.'

The local community at Pancoran Solas participates in environmental cleanliness efforts (community service) to maintain and preserve the environment because a clean and comfortable village is crucial for managing the destination. They understand that preserving the environment attracts tourists. Community service activities for cleaning and maintaining the sacred temple and Pancoran area are carried out on certain days to keep the site clean, following the Hindu concept of Palemahan. Providing maximum service in terms of cleanliness is a responsibility of the management to ensure the continued existence of Pancoran Solas at Pura Taman Mumbul

III. CONCLUSIONS

The motivation of tourists visiting the Pancoran Solas Destination at Pura Taman Mumbul is mostly initially for spiritual tourism, specifically to perform Panglukatan (a purification ritual using water fountains believed to have sacred energy). However, over time, and with the development of the tourism industry, Pancoran Solas is no longer just a destination for spiritual

tourism. Some visitors come simply to enjoy the natural beauty, such as sitting with family or individually observing the fish pond, which has become an additional tourist attraction.

The impact of tourist visits to Pancoran Solas on the local community is a vital topic of discussion, as the local population feels the effects most directly. In this study, the implications of tourist visits for the local community are divided into three areas, adapted from the Hindu concept in Bali known as Tri Hita Karana. These three areas are Parhyangan, Pawongan, and Palemahan, and they also cover various dimensions such as religion, society, economy, politics, environment, and more.

In the Parhyangan aspect, tourist visits for Panglukatan have a positive impact on the local community because the visitors honor the ancestral beliefs of the local people. The local population, who already believe in the sanctity of Pancoran Solas, feel even more assured due to the external visitors. This strengthens the harmonious relationship between humans and God, motivating the local community to protect the Pancoran Solas Destination with even more devotion.

In the Pawongan aspect, which aligns with social, economic, and political dimensions, tourist visits serve as a cornerstone for creating harmony between people. The friendliness of the local community plays a key role in the success of Pancoran Solas, providing comfort and security for visiting tourists. Additionally, the economic growth for local residents enhances social harmony. This also ties into the political dimension, such as the recruitment of local community members as managers of the Pancoran Solas Destination.

The final aspect is Palemahan, which represents the harmony between humans and nature. The impact of tourist visits has encouraged the local community to take care of the environment around Pancoran Solas to maintain its appeal and ensure visitor comfort. Practices such as *ngayah mereresik* or cleaning the temple area through community work are ways the local residents and managers maintain environmental harmony. Moreover, providing trash bins and warning signs about the importance of cleanliness for visiting tourists is key to implementing the concept of Palemahan.

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