



Management of Panglukatan Beji Selati as a Spiritual Tourism Attraction in Bunutin Traditional Village, Bangli District

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ABSTRACT

Panglukatan Beji Selati is one of the spiritual tourism attractions located in Bunutin Traditional Village, Bangli District, Bangli Regency. This place is known as a melukat and metamba location that has spiritual value and traditional medicine through the use of red soil. Its existence offers tranquility and spiritual experience in a sacred natural atmosphere. However, the management of this tourist attraction is still not optimal in terms of facilities, promotion, and management participation. The purpose of this study was to determine the potential of Panglukatan Beji Selati and its management and implications as a spiritual tourism attraction. This study uses a qualitative descriptive analysis method with the theory of 6A tourism components, tourism management theory, and tourism impact theory. Data were obtained through observation, interviews, literature studies, and documentation.

The results of the study indicate that Panglukatan Beji Selati has the potential as a spiritual tourism attraction that includes attractions, activities, accessibility, facilities, additional services, and tour packages. Management is carried out independently by the Banjar Adat Selati community, Bunutin Traditional Village, but has not been maximized due to limited human resources and inadequate facilities.

Keywords : Tourism Potential, Spiritual Tourism, Management

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I. INTRODUCTION

Tourism in Indonesia has recently been developing rapidly in line with advancements in technology, information, and transportation. The development of Indonesia's tourism sector continues to this day (Yakup, 2019). Over time, perceptions regarding the impact of tourism development on countries visited by tourists have begun to change. While mass tourism has positive effects on the economic life of the host country and nation, it is also considered to have the potential to cause degradation, even destruction, to both the natural and socio-cultural environments. Tourism can bring various benefits, such as increasing community income, creating job opportunities, and preserving culture. However, it can also generate negative impacts, such as socio-cultural changes, environmental damage, and social conflicts (Febriani, 2019).

Mass tourism is a type of tourism characterized by large-scale travel activities (Kodhyat, 1997:75). It is often regarded as a form of tourism that harms both the natural and socio-cultural environments, despite its economic benefits to the host country (kompasiana.com, 2022). Efforts to mitigate the negative impacts of mass tourism have been made in various ways, one of which is through the development of sustainable special interest tourism.

Special interest tourism can be defined as tourism activities that offer experiences not commonly undertaken by the average tourist. It can also cater to travelers with specific skills or particular interests in certain activities (kumparan.com, 2023). Spiritual tourism is one form of special interest tourism that has been growing in Indonesia, especially in Bali. Spiritual tourism is considered a high-quality and sustainable form of tourism because it highly respects local culture, values nature and the environment, and generally attracts well-educated tourists (Sukaatmaja et al., 2017). Modern life, filled with stress and tiring routines, has driven more tourists to seek experiences that not only provide physical refreshment but also inner peace. Over the past few decades, spiritual tourism has gained popularity among high-quality travelers, both domestic and international, particularly from Europe (Sukaatmaja et al., 2017).

Bali, as a destination with a strong culture rooted in Hinduism, has great potential to develop spiritual tourism. This aligns with Pitana's (2012) statement that Indonesia has enormous potential for developing spiritual tourism due to the presence of numerous suitable destinations, particularly in Bali. According to Sukaatmaja et al. (2017), common forms of spiritual tourism favored by travelers include prayer rituals, yoga, meditation, and melukat (a traditional Balinese purification ritual). These activities not only benefit personal well-being but also strengthen the connection between tourists and the local culture and traditions upheld at spiritual tourism destinations. This phenomenon has encouraged many tourism stakeholders, including traditional villages (*desa adat*), to develop the potential attractions in their surroundings, especially in the field of spiritual tourism.

One activity that has become increasingly prominent in Bali's spiritual tourism is melukat (Ihgma.com, 2024). The growing interest of tourists in melukat has driven many *desa adat* in Bali to develop their potential into spiritual tourism attractions known as *panglukatan*. Several *panglukatan* sites have become popular in Bali, including Pura Tirta Empul, Pura Tirta Sudamala, and Pura Dalem Pingit Sebatu, along with various other locations that have sacred water springs (travel.kompas.com, 2022). Tourists' knowledge can influence how they perceive service quality, thereby strengthening or weakening their decision to visit (Wang *et al.*, 2022).



Aside from these well-known sites, there are other lesser-known places, one of which is Panglukatan Beji Selati, located in Desa Adat Bunutin, Bangli District, Bangli Regency. The term Panglukatan Beji Selati comes from three Balinese words: Panglukatan, meaning a Balinese Hindu purification ritual aimed at cleansing oneself physically and spiritually from negative energies; Beji, meaning a sacred bathing place; and Selati, the name of a traditional hamlet (banjar adat) within Desa Adat Bunutin where this panglukatan is located.

This panglukatan has existed for a long time but was only formally managed and opened to the public in 2019. It holds significant potential as a spiritual tourism attraction due to its location in the middle of a river surrounded by lush trees. Moreover, it has a unique feature rarely found in other panglukatan—the metamba ritual using red soil. According to research by Jenar et al. (2023), the use of red soil at Panglukatan Beji Selati is believed to cure skin diseases. Local belief is supported by laboratory tests, which reveal that the red soil contains zinc (Zn), copper (Cu), iron (Fe), and magnesium (Mg), all of which can aid in treating skin conditions. This uniqueness strengthens the site's potential, offering not only spiritual peace through melukat but also health benefits for visitors.

Despite its potential, Panglukatan Beji Selati has yet to be optimally managed by the local community of Desa Adat Bunutin. Field observations revealed several issues: (1) lack of supporting facilities such as adequate toilets, changing rooms, lockers, and waste disposal bins; (2) limited participation of managers in operational activities; (3) restricted access, especially from the main road to the relatively narrow parking area; and (4) insufficient directional signage, both from the main road and within the site. These challenges hinder the optimal management of Panglukatan Beji Selati.

Based on this background, the researcher is interested in conducting a study on the management of Panglukatan Beji Selati as a spiritual tourism attraction in Desa Adat Bunutin, Bangli District, Bangli Regency. The study aims to explore the site's spiritual tourism potential and examine its current management system. Additionally, this research will assess the implications of managing this attraction on various aspects, including the environment, social dynamics, and the local economy..

METHOD

This study employs a qualitative approach with a descriptive research design. The research was conducted at Panglukatan Beji Selati, located in Desa Adat Bunutin, Bangli District, Bangli Regency, selected for its potential as a spiritual tourism attraction and its suboptimal management. The study utilizes two types of data: qualitative and quantitative. The qualitative data consist of findings from observations and interviews, while the quantitative data include population figures, land area data, and tourist visitation numbers (Sugiyono, 2023).

Data were collected through observation, interviews, literature review, and documentation, using research instruments such as interview guides, audio recorders, digital or smartphone cameras, mobile phones, pens, laptops, and field notebooks. Informants were determined using accidental sampling and purposive sampling techniques. Data analysis was conducted through data reduction, data presentation, and conclusion drawing. Data collection was conducted from March to May 2025

This research aims to explore the potential of Panglukatan Beji Selati, analyze its management system, and assess its implications for the environment, socio-cultural aspects, and the local economy. The findings are expected to contribute to the optimal management of

Panglukatan Beji Selati by the community of Desa Adat Bunutin, particularly in Banjar Adat Selati.

II. RESULT AND DISCUSSIONS

Bunutin Traditional Village is one of the 25 traditional villages in Bangli District, located precisely in Bunutin Village, Bangli District, Bangli Regency. Its location is quite strategic—just 5 km from downtown Gianyar, which can be reached in about 15 minutes, and approximately 8.1 km from downtown Bangli, which takes about 18 minutes. Bunutin Traditional Village consists of four *Banjar Adat* (traditional hamlets): Banjar Adat Dadia Puri, Banjar Adat Selati, Banjar Adat Dukuh, and Banjar Adat Bunutin.

The history of Bunutin Village dates back to around 1580 AD. It is said that in ancient times, there was a very fertile area called *Alas Bun* (Bun Forest) located south of the kingdom's territory. Seeing the fertile land's potential, the kingdom ordered its people to clear *Alas Bun* for agriculture. Due to its high fertility and suitability for farming, many people from Dalem Gelgel decided to settle in *Alas Bun*. At that time, the area was led directly by I Dewa Agung Mas Wilis, son of the King of Blangbangan, who had long been adopted by the Gelgel kingdom.

Under his leadership, the village's economy improved significantly. All his instructions were obeyed by the people. In every meeting, the words of I Dewa Agung Mas Wilis were always followed by the community, which in Balinese is referred to as *bawos* (bun) and *inutin* (followed). Over time, the area came to be called *Bun-Inutin* and eventually became known as Bunutin.

Panglukatan Beji Selati has existed for a long time but was only opened to the public in 2019. Its development began with the community of Banjar Adat Selati wanting to sanctify an *arca pralingga* (sacred statue) in the form of an unfinished *barong*, which had long gone without ceremonial consecration. After the *nunasang* ceremony at Pura Dalem Pingit in Banjar Adat Selati, the community was instructed to sanctify the *arca pralingga* into the form of a *barong ket* with black hair. The people used *ijuk* (palm fiber) for the barong's hair, which they cleansed using holy spring water.

The villagers then carried the *ijuk* to the sacred spring at Beji Selati. Since then, the community felt the desire to arrange the place into a *panglukatan* (spiritual cleansing site), now known as Panglukatan Beji Selati. Six months later, on *Banyu Pinaruh* day in 2019, the community gathered to cleanse themselves (*melukat*) at Beji Selati while also bringing cleaning tools to arrange the area into a proper *panglukatan*. From that day, Panglukatan Beji Selati was opened to the public and developed as a spiritual tourism attraction in Bunutin Traditional Village.

2.1. Potential of Panglukatan Beji Selati

This study applies Buhalis' (2000) 6A framework of tourism components to analyze the potential of Panglukatan Beji Selati. These components are Attraction, Accessibility, Amenities, Ancillary Services, Activities, and Available Packages. The analysis results are as follows:

a. Attraction

An attraction refers to anything that can draw tourists to a destination, which may come from natural resources with distinctive physical features and scenic beauty, as well as the local community's cultural heritage and traditions (Prayoga, 2024). Attractions at Panglukatan Beji Selati include:

1. **Natural attractions** – the presence of a waterfall, clear river water, lush surroundings, and cool air.
2. **Man-made attractions** – carved barong statues on the cliff walls of the *panglukatan*.
3. **Spiritual attractions** – the Beji Temple and sacred spring used by visitors for *melukat*.
4. **Cultural attractions** – currently, there are no cultural performances or events held at the site.

b. Accessibility

Accessibility is the ease with which tourists can reach a destination (Mill, 2000). Panglukatan Beji Selati is located 55 minutes from central Ubud and can be easily found via Google Maps. Road access to the parking area is in good condition, but it is relatively narrow, making it difficult for two cars or large vehicles to pass each other. Access from the parking area to the *panglukatan* consists of well-maintained steps with metal railings. However, signage to the site is still minimal—only two name boards are currently in place.

c. Amenities

Amenities are supporting facilities needed by tourists, such as accommodation, food and beverage outlets, entertainment venues, shopping areas, and other services (Cooper et al., 2000). At Panglukatan Beji Selati, facilities remain incomplete. Available amenities include a parking lot, a donation box, a gazebo in the parking area (poorly maintained), four changing cubicles (less than ideal condition), and one trash bin. Previously, the site had more complete facilities, such as toilets, lockers, and rest areas (*bale pesandekan*), but these were destroyed by a flood in 2023.

d. Activities

Activities provide memorable experiences for tourists and are often unique to each destination. Panglukatan Beji Selati offers:

- *Melukat* (spiritual cleansing ritual)



Figure 1. Melukat

Source: Research, 2025

The melukat ritual has become the main attraction that draws visits from both domestic and international tourists. In an interview conducted on April 10, 2025, a French tourist

named Marine (21) shared her first impression after taking part in the melukat procession:

“Nice Place, and i like this place because still very natural. I feel so fresh when I wash my face, my body, and this is my first time to do this. I hope this place could be better in again the future”

- *Metamba* using red clay, believed to heal skin diseases. Research by Jenar et al. (2023) shows that the red clay here contains zinc (Zn), copper (Cu), iron (Fe), and magnesium (Mg), which can help treat skin problems. This combination of spiritual ritual, natural beauty, and healing tradition sets Beji Selati apart from other *panglukatan* sites.

e. Ancillary Services

Ancillary services refer to support provided by organizations, local governments, or other bodies for tourism activities (Cooper et al., 2000). While Panglukatan Beji Selati is recognized as a spiritual attraction in Bangli Regency, it has not yet received direct support from the Bangli Tourism Office. Support so far comes from Bunutin Village Government and Bunutin Traditional Village. Daily operations are not yet fully optimized due to limited active participation from the management team.

f. Available Packages

Available packages are pre-designed tourism products combining several attractions and services into a single itinerary (Suwantoro, 2004). Currently, Panglukatan Beji Selati has no official tour packages due to limited resources and underdeveloped management. However, there is potential for collaboration with tourism operators, such as *Chez Awik Cooking Class*, which occasionally includes a *melukat* session at Beji Selati at the end of its cooking programs. This partnership opportunity remains untapped due to a lack of human resources and active managerial engagement.

2.2. Management of Panglukatan Beji Selati as a Spiritual Tourism Attraction

Management is a process that oversees all aspects related to the implementation of policies and the achievement of goals. In general, management involves efforts to transform something into a better and more valuable state than before. Nugroho (2003:119) explains that management is a term used in the field of administrative science.

Panglukatan Beji Selati is managed independently by the local community of Banjar Adat Selati, Bunutin Traditional Village. However, in practice, its management still faces a number of challenges. To examine in greater depth how Panglukatan Beji Selati is managed, this study adopts the management theory proposed by Wahab (2003:21), which consists of **planning, organizing, actuating, controlling**, and **motivation**. The application of this theory to the management of Panglukatan Beji Selati can be described as follows:

a. Planning

Planning is the initial stage of management, aiming to formulate objectives and strategic steps to achieve those goals. According to Wahab (2003:21), planning involves identifying needs, analyzing potential obstacles, and drafting an action plan so that activities can be carried out effectively and efficiently.

For Panglukatan Beji Selati, the existing plan focuses on reorganizing supporting facilities such as toilets, lockers, changing rooms, *bale pesandekan* (rest pavilions), and other amenities, with coordination involving Bunutin Traditional Village and Bunutin Village authorities. This is necessary because the site is located in the middle of a river, making it prone to flooding, and therefore requires careful planning for infrastructure improvement. Unfortunately, these plans remain at the verbal stage and have not yet been translated into concrete action, meaning no significant implementation has taken place to date.

b. Organizing

Organizing refers to arranging human resources within a structured work system to achieve organizational goals effectively and efficiently. According to Wahab (2003:21), organizing includes grouping, assigning, and coordinating individuals according to their skills, expertise, and responsibilities so that tasks can be carried out optimally.

Panglukatan Beji Selati is managed on a voluntary basis by the Banjar Adat Selati community. The organizational structure consists of an advisor, a person in charge, a chairperson, a secretary, a treasurer, and members—comprising 36 *krama pengarep* (senior members) from 133 traditional households.

The organization is still very simple, and personnel assignments are not based on formal educational qualifications. Instead, appointments and task allocations are made through community consensus, considering each individual's role and influence during the initial development of Beji Selati as a *panglukatan*.

Although a management structure is in place, in practice, roles and responsibilities are not being carried out as intended. Since the COVID-19 pandemic, visitor numbers have fluctuated, causing the management team to become inactive in daily operations. As of now, management duties are largely entrusted to the *Pemangku* (priest) of Beji Selati, who single-handedly supervises and serves visitors.

c. Actuating

Actuating is the stage of management that directs and motivates all members of the organization to perform their duties and responsibilities optimally. According to Wahab (2003:21), actuating includes activating human resources, establishing effective communication, and creating a conducive working atmosphere so that organizational goals can be achieved in line with the plan.

In practice, actuating at Panglukatan Beji Selati faces challenges, particularly due to the lack of active participation from management members. As a result, tourism activities at the site often run without supervision or guidance from the management. So far, only the *Pemangku* has consistently been present to guard the site and serve visitors, meaning that implementation has not aligned with planning and remains suboptimal.

d. Controlling

Controlling is the management function aimed at ensuring that all organizational activities proceed according to established plans. It involves monitoring, evaluation, measurement of outcomes, and corrective actions for any deviations.

In the case of Panglukatan Beji Selati, controlling plays a crucial role in ensuring the sustainability of activities and maintaining management accountability. After the actuating process, controlling serves as an evaluation phase to assess whether the activities align with the intended spiritual tourism development plan.

However, monitoring at Panglukatan Beji Selati remains limited. The main challenge is the low level of active participation among the management team. Currently, monitoring is only conducted informally through monthly income reports from visitor donations (*sesari*), which are submitted by the *Jro Mangku* during the *pasangkepan* (village meeting) on *Buda Wage* days.

e. Motivation

Motivation refers to the internal and external drives that encourage an individual or group to act in order to achieve specific objectives. In management, motivation is vital in mobilizing individuals to actively participate in organizational management and decision-making.

In the case of Panglukatan Beji Selati, motivation has been the initial driving factor behind community efforts to manage the site as a spiritual tourism attraction. This motivation is not limited to material considerations but also includes social, cultural, and spiritual factors that inspire community involvement.

So far, efforts to foster motivation have been carried out through traditional, participatory approaches in a family-oriented *pasangkepan* forum. However, there is still no structured motivational strategy—such as the provision of incentives, training, or clear role distribution—that could strengthen community enthusiasm for active and sustained involvement in managing the site.

The implications of managing Panglukatan Beji Selati as a spiritual tourism attraction are diverse. Its management as a spiritual tourism site has resulted in the community directly experiencing predominantly positive impacts, while no significant negative impacts have been perceived so far. From an environmental perspective, the Panglukatan Beji Selati area, which was previously dense and unorganized, has now undergone improvements, giving a cleaner and more well-maintained impression. From a socio-cultural perspective, the community has become more open and has broader opportunities for interaction with visitors, both local and international, thereby strengthening social dynamics and fostering tolerance among residents. Meanwhile, from an economic perspective, the presence of this tourism attraction has made a tangible contribution to increasing community income, both through contributions to the Banjar Adat fund and the establishment of small businesses such as food stalls located near the Panglukatan Beji Selati parking area.

III. CONCLUSIONS

Panglukatan Beji Selati has strong potential to be developed as a spiritual tourism attraction in Bangli Regency. Its uniqueness lies in the sacred melukat ritual and the distinctive metamba ritual using red clay believed to have healing properties, complemented by natural beauty such as a waterfall and serene surroundings. The site is easily accessible, but its potential is not fully utilized due to limited supporting facilities like toilets, changing rooms, waste bins, and clear signage.

Currently, management is handled by Banjar Adat Selati of Bunutin Traditional Village, but operations remain unorganized. There is no formal work plan, clear task division, or

permanent staff aside from the Pemangku. Tourism activities often run without adequate guidance or regular supervision, while community involvement is low due to a lack of training or incentives. As a result, the site's significant potential has yet to be maximized for sustainable and competitive spiritual tourism..

Overall, the community has experienced mostly positive outcomes, with little to no noticeable negative effects so far. Environmentally, the site, once dense and unmanaged, has been reorganized, creating a cleaner and more orderly appearance. Socio-culturally, local residents have become more open and gained wider opportunities to interact with visitors from both within and outside the region, thereby strengthening social dynamics and fostering tolerance. Economically, the attraction has contributed significantly to community income, both through contributions to the Banjar Adat fund and the growth of small businesses such as food stalls near the parking area of Panglukatan Beji Selati

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