

## The Existence of Batu Bolong Temple in Supporting West Batu Layar as A Marine Tourism Village On Lombok Island, Indonesia

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### Abstract

Batu Bolong Temple is a Hindu tourist destination in Batulayar Barat Village, Lombok, Indonesia. Batu Bolong Temple is located in a fairly well-known coastal tourist area on Lombok Island, namely the Senggigi Beach area. The dynamics of the development of Batu Bolong Temple gradually influenced and developed following the conditions of tourism development on Lombok Island. This study aims to examine the existence of Batu Bolong Temple in supporting Batu Layar Barat as a marine tourism village on Lombok Island. This study uses a qualitative method, with interview techniques with several people, tourists, traders, and temple managers, as well as conducting direct observations at the location and literature studies. The study results show that this temple is not only used by Hindus but is also visited by tourists with basic purposes, reasons, and argument factors. The tourist attraction of Batu Bolong Temple is in the form of interesting tourist objects and attractions for tourists to enjoy. The temple manager carries out good management in maintaining the existence of Batu Bolong Temple. Batu Bolong Temple is relevant in supporting Batulayar Barat as a marine tourism village in terms of location, promotion, price, supporting facilities, transportation facilities, infrastructure, and management. Based on the results of the analysis and discussion of the findings, it is confirmed that the existence of Batu Bolong Temple can support the development of Batu Layar as a marine tourism village.

**Keywords:** Batu Bolong Temple; Tourist Area Temples; Hindu Tourist Destinations

### Abstrak

*Pura Batu Bolong merupakan sebuah destinasi wisata Hindu yang terletak di Desa Batulayar Barat, Lombok, Indonesia. Pura Batu Bolong berada di kawasan wisata pantai yang cukup terkenal di Pulau Lombok, yaitu kawasan Pantai Senggigi. Dinamika perkembangan Pura Batu Bolong berangsur-angsur terpengaruh dan berkembang sesuai dengan kondisi perkembangan pariwisata di Pulau Lombok. Penelitian ini bertujuan untuk mengkaji eksistensi Pura Batu Bolong dalam mendukung Batu Layar Barat sebagai desa wisata bahari di Pulau Lombok. Penelitian ini menggunakan metode kualitatif, dengan teknik wawancara dengan sejumlah masyarakat, wisatawan, pedagang, dan pengelola pura, serta melakukan observasi langsung di lokasi dan studi pustaka. Hasil penelitian menunjukkan bahwa pura ini tidak hanya digunakan oleh umat Hindu, namun juga dikunjungi oleh wisatawan dengan tujuan, alasan dan faktor argumen yang mendasar. Daya tarik wisata pura Batu Bolong berupa objek dan atraksi wisata yang menarik untuk dinikmati wisatawan. Pengelola pura melakukan pengelolaan yang baik dalam menjaga keberadaan pura Batu Bolong. Pura Batu Bolong relevan dalam mendukung Batulayar Barat sebagai desa wisata bahari dilihat dari aspek lokasi, promosi, harga, fasilitas pendukung, sarana transportasi, infrastuktur, dan pengelola. Berdasarkan hasil analisis dan pembahasan yang temuannya menguatkan bahwa keberadaan pura Batu Bolong dapat mendukung pengembangan Batu Layar sebagai desa wisata bahari.*

**Kata Kunci:** Pura Batu Bolong; Pura Kawasan Wisata; Destinasi Wisata Hindu

## Introduction

West Nusa Tenggara consists of a group of islands, both small and large, namely Lombok and Sumbawa islands. Lombok Island is one of the central government's flagship project locations for increasing the number of growth centers. One of the ways to strengthen regional growth centers in West Nusa Tenggara is by strengthening natural, cultural, and historical tourism destinations. Tourism destinations are one of the driving forces for local economic development through the service sector, which is a priority with the development of special economic zones. Tourism and the creative economy have contributed to the increase. The Ministry of National Development Planning/National Development Planning Agency (BAPPENAS) explains that the performance of tourism and the creative economy continues to increase yearly. related to central government policy, Mumtaz and Karmilah (2022) explain that the central government has given good authority by allowing each region to advance tourism potential. This policy is contained in Law Number 33 of 2004. With this authority, regional governments can develop the economic level of the community through tourism. The development policy for the Nusa Tenggara region in 2020-2024 is directed at optimizing regional advantages in fisheries, plantations, animal husbandry, mining, and tourism. Development policy to encourage economic transformation by strengthening ecological tourism by developing the meetings, incentives, conventions, and exhibitions industry. Culture-based creative industry, acceleration of maritime-based economic development. Regarding tourism development, Kuswandi (2020) stated that the NTB province was able to achieve successful tourism development through a strategy of identifying tourism potential by establishing and creating a strategic tourism development plan from upstream to downstream which was formulated in stages, in synergy, and involving multiple stakeholders. In relation to tourism, West Lombok Regency as part of NTB Province supports regional tourism potential by establishing tourist villages.

This support is expressed in West Lombok Regent Regulation Number 17 of 2020 dated March 3, 2020 which has established 57 tourist villages. Concerning tourism villages, Musleh et al., (2024) explain that tourist villages are a form of integration between attractions, accommodation, and supporting facilities presented in a structure of community life that is integrated with applicable procedures and traditions. Tourist villages in West Lombok Regency develop several types of tourist villages, including natural tourism villages, cultural tourism villages, industrial tourism villages, and marine tourism villages. One designated tourist village is West Batu Layar village, which is being developed as a marine tourism village. Furthermore Zuhriyan & Rmanda (2023) stated that the development of tourist villages is carried out based on the potential of the rural community itself. It is hoped that the development of tourist villages will be able to encourage community-based economic growth, such as in the craft industry, trade-service industry, and others. Conditions like this are expected to be an attractive factor for tourists to visit tourist villages. About marine tourism Rif'an (2018); Rakuasa et al., (2023); Nawir et al., (2024) state that marine tourism is a type of tourism of special interest by exploiting the potential of the sea and coastal areas either directly or indirectly. Nugrahani (2021) states that marine tourism is a tourist activity that relies on the attractiveness of natural panoramas and coastal and ocean environments with special interest activities in the form of fishing, snorkeling, swimming, diving, sailing, surfing, beach recreation, sunbathing, etc. others, which use coastal areas as their main vehicle. In relation to the coast Akbar and Pratiwi (2023) explain that coastal areas are transitional areas between land and sea, with parts of the sea that are still influenced by land activities such as sedimentation and freshwater currents, and parts of the sea that are influenced by sea activities such as tides, sea breezes, and salinity.

Ikbal et al. (2021) The General Provisions of Law 27 of 2007 explain that coastal area management is a process of planning, utilization, supervision, and control of coastal resources. Coastal resources are biological resources, non-biological resources, artificial resources, and environmental services. Existence is interpreted as what exists, or existence emphasizes that something exists. In connection with this research, the existence of Batu Bolong Temple in the West Batu Layar Marine Tourism Village area. The existence of the Batu Bolong temple has an impact on West Batu Layar village as a tourist village. Regarding the Batu Bolong temple, Rudiarta et al., (2022) stated that the temple is located on the coast of Senggigi with beautiful views. Meanwhile, Aryaningsih et al. (2021) in their article explain that Batu Bolong Temple is located on a rock that has a tunnel that goes through it, so it is called Batu Bolong.

There is the *Ratu Gede* Temple and a temple complex located on a rock called Pura Batu Bolong. Gunada & Yasa (2021) states that Batu Bolong Temple is a temple on the beach, built on a rock. This temple is a temple that is often visited and used for praying by Hindus on Lombok Island. This temple is a historical heritage that has a vibration of holiness. On holidays, Hindus fill the temple area, and some perform almsgiving at the temple with their families. One of the tourist destinations is the temple. According to Darsana (2022) the temple has the potential to be developed into an alternative form of tourism, namely spiritual tourism. In line with this, Mahadewi et al., (2022) revealed that the historical heritage of the existence of the Temple can potentially become a historical tourism destination. Therefore, this article aims to conduct an in-depth analysis of the tourist attraction of Batu Bolong Temple in West Batu Layar Village. This study explores the aspects that make Batu Bolong Temple attractive to tourists.

In addition, this study highlights the role of temple managers in maintaining and developing the attraction of Hindu tourist destinations as historical temples inherited from Danghyang Nirartha on Lombok Island. In detail, the results of the study reveal the attraction of Batu Bolong Temple in supporting the Batulayar Barat Tourism Village. In the context of the increasing importance of sustainability and diversification of tourism destinations on the island of Lombok, a better understanding of the attraction of Batu Bolong Temple and the role of temple caretakers in maintaining it can provide valuable insights for tourism destination stakeholders, various tourism stakeholders, and academics. This article can also be a basis for developing Hindu tourism destinations in Lombok in particular and in Indonesia in general.

## Method

This research is to reveal the existence of the Batu Bolong temple in supporting the West Batu Layar marine tourism village. This research describes and analyzes phenomena, social activities, attitudes, beliefs, perceptions, and thoughts of people individually and in groups. From this aim, this research will use field research with a qualitative approach. Qualitative research is carried out by researchers to dig deeper into information related to the research topic. Methods are used to discover and understand what is hidden behind phenomena that are sometimes difficult to understand. The informants taken were Batu Bolong temple managers, tourists, traders, and the West Batu Layar community. The focus of this research is exploring information about tourist activities at the Batu Bolong temple, analyzing tourist attractions to support tourism activities, and managing the Batu Bolong temple to support the existence of West Batu Layar as a marine tourism village. Data collection methods are interviews, observation, and documentation.

## Results and Discussion

### 1. Batu Bolong Temple area

Batu Bolong Temple is one of the *Jagad* Temples for Hindus on Lombok Island. Batu Bolong Temple is located on the edge of the beach, so when Hindus pray, they can hear the waves crashing against the rocks of Batu Bolong Temple. The crashing waves and green trees immerse the people in the natural beauty of the Almighty's creation. The spiritual atmosphere of Batu Bolong Temple is added to by the location of the temple facing the Lombok Strait and Mount Agung Bali, a sacred mountain to Hindus. According to the people who pray at this temple, even though the sound of the waves comes and goes, the silence with a religious spirit always calms the soul. Batu Bolong Temple stands on a rock directly bordering the sea, as shown in figure 1.



Figure 1. Temple On a Rock  
(Documentation: Researcher, 2024)

Horizontally, Batu Bolong Temple is divided into three parts, namely *jaba pura* (outer courtyard), *jaba tengah* (middle courtyard), and *jeroan* (inner courtyard), also called *tri mandala*. In connection with the *tri mandala*, Widyastuti et al., (2020); Bhattacharya & Riyanto (2022); Somawati et al., (2024) explain that the *tri mandala* is a regional division concept that divides the temple building into three parts, namely *jaba sisi* or *nista mandala*, which is the outer area of the temple, *jaba tengah* or *madya mandala*, which is a place of community activity to prepare ceremonial activities and make *upakara*; and the innards or *utama mandala*, which is the main area as the main sacred building. The concept of the *tri mandala* is related to the three lokas or three parts of the three universes. The Hindu community's belief and understanding regarding the *tri mandala* structure reflects the balance between *Ida Sang Hyang Widhi*, humans, and the universe so that harmony for all creatures in the universe can be realized. Batu Bolong Temple was built based on the concept of the *tri mandala*, namely *utama mandala*, *madyama mandala* and *kanistama mandala*. *Utama mandala* or main part consists of the main area of Batu Bolong Temple at the end of the temple area. *Madya mandala* is on the left of the stairs entering the temple area, and the temple area is on the hill of Batu Bolong Temple. *Madhyama mandala* or central part of Batu Bolong Temple consists of a *bale penyimpen* and *bale pekemitan*. Meanwhile, *kanistama mandala* is located on the outside of Batu Bolong Temple, consisting of a parking area, *sangkep* room, *bale stakeholder*, toilet, and *pawaregan*.

*Nista Mandala* in Batu Bolong temple consists of men's and women's toilets, a holding area, a kitchen/*bale pewaregan*, a trade area, and a parking area. *Madya mandala* in Batu Bolong temple area: storage/*bale penyimpanan*, *bale pekemitan*, and *pelawangan* temple. *The Utama mandala* of Batu Bolong Temple is at the end (innermost) of the area. Most advanced function. In the main part of this *mandala* there is a yoga building/*bale*

*payogaan* and a place for offering offerings. In *utama mandala* stand the buildings of the *palinggih Bhatara Baruna*, *palinggih Patirthaan*, *palinggih Panglukatan*, *palinggih Bhatara Laut Batu Bolong*, *palinggih Ngerurah*, *Padmasana*, and *palinggih Pelawangan*. In the Batu Bolong temple area, there are Puncak Sari Temple and Plawangan Temple.

Puncak Sari Temple is right next to Batu Bolong Temple, there is a temple located on a hill. This temple is called Gunung Puncak Temple. This temple is on the left side of the area (near the main road). In the temple area, various trees grow, such as banyan trees, bunut, *celagi* (asem), waru, and pule. In this temple there is a *palinggih* building, which consists of 2 *palinggih* on the north side and 2 *palinggih* on the south side. On the north side, there is *Palinggih Bhatara Gunung Agung* and *Palinggih Mount Rinjani*. On the south side, there is *palinggih Ayu Mas Melanting* and *palinggih Ngerurah*. Plawangan Temple is in the middle part of Batu Bolong Temple *mandala*, precisely next to the entrance stairs, and is in a large tree. This temple is used for *nunas sugra* or asking permission to conduct activities at the Batu Bolong temple. This temple is the initial entrance for *matur* (asking permission).

#### **a. Batu Bolong Temple Tourist Attraction**

Tourist attractions, according to Law No. 10 of 2009, are all things that have uniqueness, beauty, and value in the form of a diversity of natural, cultural, and man-made products that are the target or purpose of tourist visits. Tourism destinations have unique tourist attractions and are worthy of tourist visits. So it can be said that a tourist attraction is something that has an attraction to see and enjoy that is worthy of being sold to the tourist market. Regarding tourist attractions Aprilia (2017); Bulan et al. (2021) stated that tourist attractions can be in the form of tourist attractions and tourist attractions. Tourist attractions are tourist attractions that are static and tangible, and tourists do not need preparation to enjoy their uniqueness and beauty. Meanwhile, tourist attractions can be seen and enjoyed through performances and require preparation and even sacrifice to enjoy them. They can be called tourist attractions.

#### **b. Batu Bolong Temple Tourist Attraction**

Batu Bolong Temple tourist attractions include karang bolong, temple architecture, beach, meeting of sea and river water, and panoramic sunset.

##### *1) Karang Bolong*



Figure 2. *Karang Bolong*  
(Documentation: Researcher, 2024)

Batu Bolong Temple stands on the edge of the beach, where there are many coral rocks. The *utama mandala* of the temple is on a rock beneath which there is a coral hole. The existence of *Karang Bolong* is what started the local communities to name this temple Batu Bolong. The coral stands about 4 meters above the beach. When water waves hit the coral, water will splatter. With the establishment of a temple built on a rock, it creates a beautiful and interesting panorama. *Karang Batu Bolong* can be seen in figure 2.

## 2) Temple Architecture

The existence of the Batu Bolong temple directly has traditions that are in contact with the life of the Hindu community on the island of Lombok, which was passed down from their ancestors. The historical-geographical proximity of the Lombok Hindu community still attaches traditional meaning, which is heavily influenced by Hindu culture on the island of Bali. The similarity of traditional meanings with those in Bali can be seen from the arrangement and most sophisticated buildings in this temple. Regarding the closeness of Bali and Lombok, James (2019) stated that we often read tourism guides, as tourists remember, Lombok and Bali are often lumped together, but the explanations talk a lot about Bali. This unification has deep reasons, not only geographical proximity but also the existence of a continuous cultural relationship for centuries.

West Lombok was part of the ancient Balinese kingdom of Karangasem, and many areas in Lombok adhere to Balinese Hinduism. The two islands complement each other well. Fast boats travel back and forth across the Lombok Strait, taking one and a half hours when the sea is calm. Regarding temple architecture, Kadek et al., (2024) stated that the beauty of temple architecture can be seen in the Bentar temple, the Basuki dragon statue, the *palinggih* statue, terraced courtyards, *wastra*, the layout of the temple, and the placement of complementary buildings. Furthermore, Putra and Wardani (2024) explained that temple buildings contain architecture that maintains the concept of balance. The building contains elements of the universe, the concept of *catur lokapala*, the concept of *dewata nawa sanga*. *Dewata Nawa Sangga* is conceptualized as the direction of the wind as a balance. The position and placement of the attributes of each temple are by the cardinal directions.

## 3) Batu Bolong Beach

Batu Bolong Temple is in the beach area. Local people call it Batu Bolong Beach because of the existence of *Karang Bolong* and temples in this area. Batu Bolong Beach is used by people every day for fishing and netting. On holidays, many tourists visit the beach to swim or enjoy the beach atmosphere. Apart from vacationing, people also use this beach for religious activities. During the Eid al-Fitr holiday, this area is busy with Muslims. They came together to enjoy chicken opor, ketupat, taliwang chicken, and serundeng. Regarding the beach as a tourist attraction, Wibowo et al., (2023) stated that the beach is an element of a tourist attraction because the beach can be used for recreational activities. Tourists can use the beach area for passive activities, namely by enjoying the view and doing active activities, namely jogging, playing beach ball, and so on.

## 4) Sea and River Meeting

On the north side of Batu Bolong Temple, there is a meeting of river water and seawater. Many Hindus use this location to carry out the *melukat* tradition. Hindus believe that the meeting of seawater and river water is considered a sacred area. Regarding sacred areas, Ratni (2020); Wira (2022) states that Hindu people believe that the meeting between the river and the sea is considered sacred. Sacred areas are areas that are considered to have sacredness, such as mountain areas, lakes, the confluence of two rivers (*campuhan*), beaches, seas, and springs.

## 5) Panorama of Sunset and Mount Agung

The Batu Bolong Temple area is known for its beautiful sunset panorama at dusk, the golden red light of the setting sun with purple violets shining on the temple can present an exotic and romantic panorama. From the Batu Bolong Beach area, when the weather is clear, you can see the beauty of Mount Agung Bali. The existence of Mount Agung Bali can be a good background for photography. Many tourists who enjoy photography come to this place. People also use this place for pre-wedding. Their arrival was because

the temple was very beautiful at sunset, the sun merged with nature, and the sea gilded with the color of the sun was very suitable for this activity.

### c. Tourist Attractions at Batu Bolong Temple

As a sacred area, religious activities in the Batu Bolong temple area include the *pujawali* ceremony, the traditional *melukat* ceremony, the *banyu pinaruh* ceremony, and the *nyegara gunung* ceremony.

#### 1) *Pujawali* Ceremony

The *pujawali* ceremony at Batu Bolong Temple is held every *sasih kasa purmaning*. During the *pujawali* event, Hindus are busy taking part in the ceremony. The ceremony is carried out with various sequences of religious ceremonies. Yasa (2020) explains that *pujawali* comes from the Sankrit word Kawi because the two languages have been assimilated and become the language of Hindu holy books. The word *pujawali* comes from the words *puja* and *wali* where the word *puja* means to worship while the word *wali* means return. The *pujawali* ceremony is a *dewa yadnya* ceremony which is part of the *yadnya* ceremony that must be performed by Hindus. *yadnya* ceremonies in hinduism, *dewa yadnya*, *rsi yadnya*, *pitra yadnya*, *manusia yadnya* and *bhuta yadnya*. By performing *yadnya*, Hindus believe that all *karma* can be freed. This is stated in Bhisma Parwa's book as follows:

*apan ikang karma kabeh kaentas krta tekap ning yadnya niyatannya.*

Translation:

All *karma* can be freed by carrying out true *yajna*.

#### 2) *Melukat* Traditional Ceremony

*Melukat* is like a sacred bath, Mekarini (2020); Darsana (2022) explains that the traditional *melukat* ceremony is held as a visit to cleanse oneself using water. Sprinkling water will have an impact on the freshness of the body and calmness of the soul so that you feel fit, speak politely, and act well. *Melukat* can be interpreted as a ritual activity that requires donations and the presence of a religious leader, priest/priest, upon request within a certain time. In the Batu Bolong beach area, anyone can participate in *melukat* without age restrictions. The means for wounding are at least using sticks and *canang*. However, there are also those who carry out *melukat* by carrying a *pejati* offering and led by *pemangku*. *Muspa* facilities use flowers and *kwangen* as usual. The clothes used for wounding are white or yellow cloth. After finishing the wounding, *pemedek* prays at Batu Bolong Temple. Maintaining physical cleanliness can be achieved by using water for bathing, and washing hair with water. Cleaning the body will help in calming the mind. About the use of water as a means of *melukat* for self-purification, Manawa Dharmasastra V.109 states:

*Adbhirgatrani cuddhyanti manah satyenam cuddhyati,  
widyatapobhyam bhutatma budhir jnanena cuddhyati.*

Translation:

The body is cleansed with water, the mind is purified with truth, the human soul with holy learning and asceticism, and intelligence with true knowledge.

Furthermore, Seniwati & Ngurah (2020) explained that water is often referred to as holy water, which is a means of fulfilling all noble desires, or known as *tirta amertaning kamandalu*. This concept caused *yadnya* ceremony processions such as *melasti*, *piodalan*, *pujawali*, *melapas*, and *ngebejiang* whose destination is water, namely the ocean. All activities related to rituals, from birth to death, require water facilities, or what is called *tirta*. Hindus (*pemedek*) after carrying out *melukat* ceremony feel the peace and tranquility requested through prayers delivered through the *pelukata* water. Hindu people believe that *melukat* tradition can increase strength and eliminate negative energy to become positive, so psychologically it creates a feeling of comfort and peace.

### 3) *Banyu Pinaruh* Ceremony

The day after the Saraswati Day celebration, Hindus flock to the water source to carry out *the banyu pinaruh* ceremony. Hindus carry out many ceremonies in groups with their community or families. The *banyu pinaruh* ceremony is held in the morning. The ceremony begins with praying with the facilities that have been brought. In the Batu Bolong beach area, prayer is led by the officials or carried out individually. After praying, Hindus dip themselves into the water. In connection with the Banyu Pinaruh ceremony, Kadek et al., (2021) state that the next day after the Saraswati holiday, the ceremony continues with cleaning oneself at a water source. The basis of *the banyu pinaruh* ceremony is found in the Sundarigama, 15, which explains as follows, On the day of *redite paing*, early in the morning it is called *banyu pinaruh*, when cleansing oneself, go to the bathing places, then purify oneself by sprinkling *kumkuman* water, followed by offering *labaan* to Bhatara at *Sanggar*, *sege prajan* kuning and *jajamu* are all fragrant for everyone. From the source of the *lontar* it is interpreted that after completing *muspa matirthha*, *nunas* and *ngelungsur Laban Saraswati / nasi prajnan* after that the Saraswati ceremony is completed (*lebar*).

### 4) *Nyegara Gunung* Ceremony

*The Nyegara Gunung* ceremony is a series of *Pitra Yajnya* ceremonies. Based on the results of interviews with Hindus who carry out the *nyegara gunung* ceremony, Batu Bolong beach is used as the *segara* location Gunung Agung and Gunung Sari Temple as the location of the mountain temple, so *nyegara gunung* means sea and mountain. The Balinese Hindu community performs the *Nyegara Gunung* ceremony before the *meajar-ajar* ceremony; this was stated by (Mahardika & Agus Nova, 2023) stated that the *meajar-ajar* ceremony was carried out by the Hindu community of Buleleng Regency after the *Nyegara Gunung* ceremony. The *meajar-ajar* ceremony is a form of ceremony to convey the holy spirits of ancestors to carry out the *tirtha yatra* journey on the island of Bali. Furthermore, (Wirata, 2022) stated that the entire series of *pitra yadnya* ceremonies carried out by Hindus on the island of Lombok closed with *meajar-ajar* ceremonies.

## 2. Batu Bolong Temple Management Activities in Supporting West Batu Layar as a Marine Tourism Village

A temple is a place used by Hindus to pray. The temple is used by Hindus to worship the greatness of *Ida Sang Hyang Widhi* in all its manifestations. The temple is a special and holy place. Hindus will continue to maintain their purity. Management of temples as tourist attractions will certainly have various impacts, both positive and negative. This condition requires good management to minimize the negative impacts it causes. Management can be interpreted as a process implemented by an individual or group to achieve certain goals. Management is related to planning, organizing, controlling, placing, directing, motivating, communicating, and making decisions. Management is carried out to coordinate the various resources owned to produce products and services efficiently. Batu Bolong Temple is one of the temples that is used as a tourist attraction located in the Senggigi tourist area. Of course, this has an impact on various aspects of Batu Bolong Temple itself, both positive and negative. Such as the impact on cleanliness, order, security, and the sacredness of Batu Bolong Temple. Budhawati (2022) stated that problems related to sacred areas in Lombok, such as the problem of rubbish in sacred locations, water pollution, and beach erosion. Seeing these conditions, efforts are needed to preserve the sacredness of temples on the island of Lombok. These efforts include socializing the teachings of *Tri Hita Karana* to the community, making regulations related to the commercialization of temple sanctity, and providing sanctions if violations occur as a continuation of the results of *Bhisama* Temple Sanctity issued by PHDI.



The management of Batu Bolong Temple is carried out by the temple administrators and stakeholders. The management starts with the management of the human resources aspect, which consists of the temple management, Batu Bolong temple officials, and community members. Remember that the Batu Bolong temple is located in the famous Senggigi beach tourist area, and many tourists visit it. Batu Bolong temple management continues to improve its management system by implementing rules that are structured in such a way that consistency, peace, and sustainability are maintained. In detail, the problems faced are in terms of order in the temple area and the sanctity of the temple, which is disturbed by the entry of tourists into the prayer area, the politeness of tourists in entering the temple area, and the presence of traders around the temple who cross the boundaries of the selling area. In general, the activities of Batu Bolong Temple management in supporting West Batu Layar as a Marine Tourism Village are preparing human resources, preparing facilities, maintaining cleanliness, and maintaining security.

#### **a. Preparing Human Resources**

Interview with *Pemangku* Gusti Putu Aman at Batu Bolong Temple, who comes from the surrounding *banjar*. However, if in a *banjar* there are no representatives *pemangku* to send, then the selected *pemangku* will be taken from the largest *banjar*, namely the Tanah Embet *banjar*. The number of *pemangku* at Batu Boong Temple is around 7 *pemangku*. The main task of every *pemangku* at Batu Bolong Temple is to look after the temple and lead the prayers when people come to pray. *Pemangku* at Batu Bolong Temple uses a system of alternating guard duty one day per custodian, according to a predetermined schedule. Based on the number of *pemangku* who serve in the temple, namely seven people, the division of duty time will be scheduled per day for one *pemangku*, so in one month each *pemangku* will serve four times. *Pemangku* at Batu Bolong Temple, *Pinandita* Wedastra from *Banjar* Tanah Embet; *Pinandita* Artha from *Banjar* Tanah Embet, *Pinandita* Ida Suparse from *Banjar* West Batu Layar, *Pinandita* Jero Wayan Dalang from *Banjar* Tanah Embet, *Pinandita* Landoh from Kerandangan, *Pinandita* Nengah Sukarme from West Batu Layar and *Pinandita* Wayan Parka from *Banjar* Melase and *Jro Mangku* Keted. Temple management requires people who are very responsible. The management of Batu Bolong Temple has been carried out by highly dedicated and hard workers. With this attitude, the temple can be well maintained and its sanctity maintained. About this action, the Yajurveda XL. 2. book states:

*Kurvan eveha karmàõì úataý samàá. evay tvayi nànyatheto asti na karma lipyate nare.*

Translation:

Someone should be happy to live in this world by working hard for a hundred years. There is no other way for one's salvation. An act of selflessness and impartiality distances the doer from attachment.

#### **b. Preparing Facilities**

Parking lot. Because there are more and more *pemedek* visiting, the parking area outside the temple is not enough to accommodate *pemedek* vehicles, *Krama Pura* administrators created a parking area to the north. This is also intended for *mekemit* drivers who bring their vehicles to make them safer. Funds for creating this parking area received donations from the local government. But once this place was finished and it was like it is now, the government misused the place as a tourist spot where the general public could freely go there to see the beach views. There was a dispute between the temple's manners and the surrounding community, especially the traders who forced their way in during *odalan*. Even though it is prohibited, they still act like that, they also enter through the parking lot and along the road on the beach. Construction of Barrier Embankments. The construction of this barrier embankment is intended to ensure that the

temple area located on the shoreline of Senggigi is not further eroded by the waves. With this embankment barrier, the temple area can be protected from sea air abrasion when the water is installed.

### **c. Maintain Cleanliness**

The increasing number of religious visitors to Batu Bolong Temple causes various problems, especially in terms of order and cleanliness. In terms of the order, many *umat sedharma* carry out various kinds of activities. From a cleanliness aspect, the increasing number of visitors has an impact on increasing the quantity of waste produced, while waste disposal facilities are inadequate. These two things will certainly have a negative impact in terms of the views of other people towards Hindus. Humans must maintain a clean and healthy *Bhuwana Agung*, with a healthy nature then humans can live healthily. Maintaining cleanliness is not only an individual human obligation but also a shared responsibility, for both society and government. Maintaining cleanliness is a human obligation, this is reflected in the Manawa Dharmasastra IV.56 Book stating that:

*Nāpsu mūtram purīsam vā sthīvanam vā samutsrjet, amedhya liptam anya dvā lohitam vā visāni.*

Translation:

He should not urinate or defecate in the rivers, lakes, seas, do not spit, do not speak dirty words, do not throw rubbish, blood, or anything poisonous or poisonous.

Batu Bolong temple etiquette administrators maintain the cleanliness of Batu Bolong Temple by paying workers from outside. Usually, sweepers work in the morning both inside and outside the temple areas, such as in the parking lot and roads around the Batu Bolong temple. The cleaning labor is paid for by the Batu Bolong temple management using a budget from incoming cash. What is hoped is that all pilgrims who pray or people who visit the Batu Bolong temple can work together to maintain the cleanliness of the temple and the surrounding area. Batu Bolong Temple also provides several rubbish bins to maintain the cleanliness and sanctity of the temple, so every corner has been provided so that pilgrims can throw away used *canang* or food waste in the right place and not throw it into the sea, apart from that for daily cleanliness. There are cleaning staff who are paid by *Krama Pura* to clean every day so that Batu Bolong Temple remains clean so that it is comfortable to use for praying.

### **d. Maintain Order and Security**

Like the temples in Lombok, every visitor is required to obey several rules, namely being required to wear a yellow scarf wrapped around the waist, and women who are menstruating are prohibited from coming to this temple and maintaining the cleanliness of the temple. Budhawati (2022) states that the strategy of preserving the sacredness of temples amidst tourism development is to maintain the sanctity of temples, so the management is managed by the *pengempon* or *pengamong*. *Pengempon* is a group of people who are responsible for holy places. *Pengamong* looks after the *pelaba temple*, manages, looks, maintains, and carries out ceremonies at the temple being held.

A quiet, clean, and peaceful place is needed so that the heart can be peaceful in praying. To make this happen, Batu Bolong temple etiquette continues to try to improve the condition of the Batu Bolong temple environment, both in terms of the condition of the temple and the temple area as well as the cleanliness of the temple. The problem that has arisen is that traders sell their wares inside the temple area even though a place has been provided outside. Apart from being unsightly, it can also disturb *umat sedharma* who are praying. Often tourists just wander in without wearing polite clothes and not through the main door but from below (via the beach), which means that information about the prohibition on entering the temple for certain conditions cannot be conveyed.

With various problems above, there are actions taken by Batu Bolong Temple to overcome them, such as, Installing Prohibition Information Banners, Closing the Temple During Ceremonies, Installing CCTV, and Installing Border Ropes. The installation of the prohibition banner was done so that there would be no miscommunication with tourists and to maintain good relations with Hindus. The orderliness carried out by communicating well is reflected in the Manu Smruti II.138 book which states.

*satyam bruyat priyam bruyam na bruyam satyam, Priyam canartam, bruyat esa dharmah sanatanah.*

Translation:

Speak appropriately, don't say harsh words. Even though those words are true, don't speak soft words that are lies.

Installation of prohibitory information banners in the form of vinyl banners. Installation of vinyl banners containing various regulations, prohibitions, and appeals. This banner installation uses two languages, namely Indonesian and English to handle foreign tourists who will enter the temple area. Meanwhile, the temple is closed as a tourist attraction when there are large ceremonies such as *piodalan* which is aimed at maintaining the sacredness of the ceremonies being carried out. Apart from this, this temple is also equipped with Closed Circuit Television or CCTV. CCTV is a surveillance technology that uses cameras to record and monitor situations in certain areas.

The purpose of installing CCTV itself is to increase security and surveillance in an area. Batu Bolong Temple is one of the temples that is willing to provide security facilities in the form of CCTV in corners of its environment. This action serves to increase the sense of security of visitors or Hindus who want to visit and pray at Batu Bolong Temple. Based on the information the author got, it is very rare for items to be lost in the Batu Bolong Temple area. For orderliness, a dividing rope is also installed. The rope divides as a sign and prevents traders from entering the temple area during the ceremony.

#### **e. Repairs-Renovation**

The temple renovation program is carried out in two ways, namely programmed renovation and unprogrammed (incidental) renovation. Programmed renovation is the renovation of the Batu Bolong temple, which is carried out by the management if they see that the condition of the temple is no longer good. This is well programmed by making proposals to obtain funds from government agencies that might be able to help. Meanwhile, non-programmed (incidental) renovations are renovations that are carried out if a situation suddenly occurs that causes the temple or the environment around the temple area to become damaged, such as beach abrasion, which makes the temple area even more eroded so that it requires renovation to make reinforcements so that if abrasion occurs again it will not cause the temple area to be eroded by seawater.

If according to the management's estimates, the renovation program will cost more than five hundred thousand rupiah, a meeting needs to be held between the management, *pemangku*, and the *welaka* forum to make joint decisions. Meanwhile, if the renovation program costs five hundred thousand or less, then the decision can only be taken by the Batu Bolong temple management. Batu Bolong temple funds were obtained from various sources. Among them are the *sesari* obtained from *pemedek* donations, from *punia* funds or direct donations from *pemedek*, and also from donations given by the government. The management manages these funds partly for the maintenance of the Batu Bolong temple, such as being used to buy offerings, renovating the temple and places in the temple area, such as *pekemitan* hall, barriers to protect the temple area from seawater abrasion, paying for cleaning workers who are tasked with cleaning the temple, used to make administration of the temple management structure, and purchasing temple cleaning equipment.

### **3. The Relevance of Batu Bolong Temple in Supporting West Batu Layar as Marine Tourism Village**

Tourism is currently one of the important sectors in regional development. Lombok Island has various types of interesting tourism objects and has widespread potential. Tourism contributes huge income to the government, especially regional governments, which are tourist destinations targeted by domestic and foreign tourists. The relevance of Batu Bolong Temple in supporting West Batu Layar as a Marine Tourism Village is as follows, it is located in the Senggigi tourism area, there is a promotion on social media or tour packages, there is no entry fee, there are facilities and infrastructure to get to Batu Bolong Temple, there are facilities and infrastructure to get to Batu Bolong Temple. Batu Bolong Temple and has a manager.

#### **a. The Temple in Senggigi Tourism Area**

Batu Bolong Temple is in West Batu Layar Village. West Batu Layar is located in the famous tourist area of Senggigi Beach. Senggigi Beach is well known to foreign tourists. For a long time, this area has been visited by foreign tourists. Permadi et al., (2024) stated that the development of the Senggigi tourist destination is a priority tourist destination for the West Nusa Tenggara government. These priorities are expressed in Regional Regulation No. 9 dated August 15, 1989, by establishing 9 regions on the island of Lombok and 6 regions on the island of Sumbawa. This development has made the Senggigi area famous and has good tourism facilities. In this area, there are many hotels, restaurants, and other entertainment venues. Related to the Senggigi area (Ahmad Fitra Baiti Rahman et al., (2023); Muharis et al., (2024); Alam and Permadi (2024) Senggigi is an area as a tourist destination on the island of Lombok. This area on the west side is directly adjacent to an attractive beach. Supporting facilities are complete, such as hotels, restaurants, and other supporting facilities. Recreational facilities are very supportive of enjoying the beauty and uniqueness of tourist attractions. Senggigi is busy with tourists during the holidays, both domestic and foreign tourists.

#### **b. There Are Promotions on Social Media or Tour Packages**

The Batu Bolong temple area is promoted in electronic media. Many positive reports are uploaded on the website. Tour packages also offer this destination. Many tourist posts are also uploaded to their social media. By spreading positive news about this area, it is easy for potential tourists to find out about this destination and choose to visit. Utomo (2023); Rahima et al., (2023) Promotion is communication in conveying messages with good design to attract awareness and interest, ending with the purchase of the product being offered. Promotion can be done using tools (mass media) that are used to influence purchasing decisions. Efficient tourism promotion using digital technology because it requires relatively low costs with great benefits. With posts and promotions, potential tourists from outside the region or outside the island and even abroad can find out about the existence of Batu Bolong Temple through tourism promotions.

#### **c. Tourist Entrance Tickets Are Not Expensive**

*Jaba* Batu Bolong temple has an open room, which we usually call the counter. The counter at Batu Bolong Temple is a place for visitors (especially local and foreign tourists) to borrow scarves before entering the temple area. At *the Jaba* temple counter, there is a generous donation box (donation box) for tourists. However, international tourists are asked to pay a replacement scarf of twenty thousand rupiah. Regarding the alms, Darmawan (2022) explains that in the Parasara Dharmasastra book, it is stated that the activity of atonement in Hinduism is divided according to era. In *Satyayuga*, it is done and tapa, the *Tretayuga* era with self-knowledge (*jnana*), the *Dvaparayuga* era with religious sacrifice ceremonies (*yajna*), and the *Kaliyuga* era by doing charity (*danam*). It is currently believed to be the *Kaliyuga* era, so this condition emphasizes that almsgiving

or giving donations is good behavior in the *Kali* era. In this place, there are temple officers and guides available to receive foreign guests to explain the existence of the temple. So, to enter the Batu Bolong temple, tourists do not have to pay an entrance ticket but only provide the punia funds provided by the place as a substitute for borrowing senteng cloth. The place to borrow shawls can be seen in the picture. Regarding entrance fees Meliantari and Apriani (2023); Safari and Riyanti (2023) state that entrance tickets influence tourists to come to a destination. With relatively cheap and affordable entrance tickets, tourists will easily choose the location to visit.



Figure 3. Places To Borrow Scarves and Tourists Using Scarves  
(Documentation: Researcher, 2024)

#### **d. There Are Facilities and Infrastructure to go to Batu Bolong Temple**

Batu Bolong Temple is easy to reach for tourists. The arrival of tourists who come to the island of Lombok via the airport or port can easily reach this location. There are public transportation facilities that serve the purpose of this location. Infrastructure for getting to destinations, such as road access and road signs, is well available. It should be noted that good road access alone is not enough without being accompanied by the availability of transportation facilities and transportation services such as taxis, online transportation, motorcycle taxis, and airport transportation through this area.

#### **e. Has Supporting Facilities**

There are supporting facilities for each temple, as well as for the Batu Bolong temple; almost all the facilities provided by the Batu Bolong temple are complete. These supporting facilities include bathrooms, banquet halls, kitchens, taps, lights, banten bales, rubbish bins, and parking lots. There are quite a lot of bathrooms or toilets at Batu Bolong Temple. There are approximately 6 toilets that can be used by pilgrims who go to Batu Bolong Temple to pray, or those who come are tourists, so pilgrims who come there don't need to worry about looking for them. Toilet because the water runs smoothly and the toilet is quite clean and suitable for use. *Bale pesamuan* means bale for guests. In this *bale*, the *pemedek* who are tanking can use this bale as a place to rest and for family gatherings. For the *pemedek* who come, they can use this bale as a place to *mekemit*, so they don't need to look for a place on the beach because the place is wide and also clean.



Figure 4. MSME Trader Area in *Jaba* Batu Bolong Temple  
(Documentation: Researcher, 2024)

A kitchen is available in this temple. The kitchen is intended for pilgrims who will *mekemit* at the Batu Bolong temple. There is no need to use a *pesamuan bale* to make a fireplace so you can better maintain the cleanliness of the temple. With the presence of this kitchen/warehouse, you can cook according to the space provided by the Batu Bolong temple manners. This temple is also equipped with facilities such as water taps, which can be used at any time, but it would be good to save water so that it can continue to be used. In every corner, there are monkeys filled with Batu Bolong Temple manners so that pilgrims don't have trouble getting water. Apart from water, in this area, there is also electricity, which is equipped with properly installed lighting.

A large parking area is also provided so that vehicles can be placed in the space provided so that they do not interfere with traffic on the highway and do not cause traffic jams. The parking lot can be used for buses, minibuses, private cars, and motorcycles. The parking area is spacious and comfortable and is guarded by a parking attendant. Batu Bolong Temple provides 2 parking lots, a parking lot outside the upper temple and a parking lot inside the lower temple. The parking lot outside the temple on weekdays is managed by the parking attendant. itself, it's different when there is *rainan* or holidays (*Kliwon, Purnama, Galungan, Kuningan, Saraswati*, and other holidays) assisted by *pecalang* in the area. Visitors to Batu Bolong Temple are charged a parking fee of Rp. 2,000.00/motorbike and Rp. 3,000.00/car. The parking manager/parking attendant has also been connected to the West Lombok Transportation Service and can now also use Qris to charge parking fees to visitors if it is cashless. The Qris Pura Batu Bolong application can be seen in the picture. Every month the parking attendant must deposit the results of the parking management to the West Lombok Transportation Service. Lighting lamps are available at Batu Bolong temple, so it won't be dark at night. *Krama Pura* Batu Bolong has provided electricity that can be used in every corner of the temple. However, the problem here is that the lights are often lost, so the temple officials and guards agree to remove the balloons when they are finished using them. The price for one light balloon is not much, but every day it's not only a loss of money but also a loss of time to repair it, so the solution given is to remove the balloon after use.

#### **f. Has A Manager**

Batu Bolong Temple has management to support tourism development in the West Batu Layar area. At Batu Bolong temple there are officials and guide officers to facilitate tourism activities. The Batu Bolong Temple etiquette management is an organization that operates as an intermediary between the Batu Bolong temple officials and the *Welaka* forum. The Batu Bolong Temple etiquette management is tasked with preparing everything necessary to welcome the Batu Bolong Temple *piodalan*, starting

from holding meetings before the big day, helping to prepare the ceremonies, the temple rituals, and so on. This organization also prepares officers to guard the entrance, so that no tourists enter carelessly, such as preparing senteng to enter the temple for those who do not use prayer cloths. forum within the Batu Bolong temple organization which consists of parties tasked with maintaining security during *Pujawali* activities at Batu Bolong Temple. The *Welaka* Forum has only been formed for two years by the temple management because they remember that temple security is increasingly unfavorable. Moreover, the environment around Batu Bolong Temple has been designated by the local government as a tourist attraction open to the public. The *Welaka* Forum consists of all *banjar* administrators in West Batu Layar District. This forum was formed because we remember that the pilgrims who carry out prayers at Batu Bolong Temple bring vehicles so they need to be kept safe so that the pilgrims who carry out prayers feel calm.

## Conclusion

The existence of the Batu Bolong temple in the tourism area is experiencing changes in conditions. Batu Bolong Temple, which was previously only used as a place for rituals, has gradually turned into a place for entertainment as a result of its beauty. The dynamics of temple development are inevitably affected and develop (if not change) by tourism developments. The tourist attraction of Batu Bolong Temple is in the form of tourist attractions and tourist attractions. Batu Bolong Temple tourist attractions include: *Karang Bolong*, Temple Architecture, Beach, Meeting of sea and river waters, and Sunset Panorama. Batu Bolong Temple Tourist Attractions: *Pujawali* ceremony, *melukat* tradition, *banyu pinaruh*, and *nyegara gunung* ceremony. Batu Bolong Temple management activities in supporting West Batu Layar as a Marine Tourism Village, preparing human resources, preparing facilities, maintaining cleanliness, and maintaining order and security. The relevance of Batu Bolong temple in supporting West Batu Layar as a marine tourism village, the location is in the Senggigi tourism area, there is a promotion on social media and tour packages, there is no entrance fee, there are supporting facilities, there are facilities and infrastructure to get to Batu Bolong Temple, and it has a manager. Based on the research results, it can be suggested that developing tourism at Batu Bolong temple requires coordination and cooperation of all tourism stakeholders. Synergize the interests of tourists and Hindus by making clear rules about which locations are permitted for tourists, so as not to disturb people who use the temple as a place to carry out religious activities. In addition to this, managers, the community, and visitors must continue to maintain a beautiful environment, process waste properly, and organize MSME locations.

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