

SPIRITUAL TOURISM DEVELOPMENT STRATEGY AT TARO TOURISM VILLAGE, GIANYAR, BALI

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Submission date: 19-Apr-2023 04:10AM (UTC-0400)

Submission ID: 2069166844

File name: eka.pdf (1.12M)

Word count: 6203

Character count: 35190

ISSN: 0258-2724

DOI : 10.35741/issn.0258-2724.58.1.76

Research article

Social Sciences

SPIRITUAL TOURISM DEVELOPMENT STRATEGY AT TARO TOURISM VILLAGE, GIANYAR, BALI**巴厘島吉安雅塔羅旅遊村的精神旅遊發展戰略**Putu Eka Wirawan^{a*}, I. Nyoman Sunarta^b, I. Putu Anom^b, I. Nyoman Sudiarta^b^a International Institute of Tourism and Business – IndonesiaJl. Kecak No. 12 Denpasar, Bali, Indonesia, wirawanputu@gmail.com^b Faculty of Tourism Udayana, Universitas UdayanaJalan Sri Ratu Mahendratta Jimbaran, Bali, Indonesia, nyoman_sunarta@unud.ac.id, putuanom@unud.ac.id, sudiarta.nyoman@yahoo.co.id

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Received: December 13, 2022 ▪ Reviewed: January 5, 2023

▪ Accepted: February 3, 2023 ▪ Published: February 28, 2023

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Abstract

This study aimed to analyze tourism potential and develop it into a spiritual tourist attraction managed as nature-based tourism; otherwise, the wisdom values of local communities are under threat. The site of this study was Taro Tourism Village, Gianyar Regency, Bali Province, Indonesia. The research method was a descriptive qualitative approach, using data from observation, literature studies, interviews, and focus group discussions, followed by SWOT and AHP analysis. The findings in this study include strategic steps in developing spiritual tourism in research locations, namely: the need to capture local wisdom, the creation of public investment regulations for foreigners, the need for cooperation between tourism stakeholders, the increase in human resources in the tourism sector, and the need for global marketing that involves an international network. This paper is novel because it seeks to contribute to maintaining the sustainability of Bali tourism, which is experiencing an economic downturn due to the COVID-19 pandemic, and maintaining the sustainability of local wisdom amidst the issue of globalization. The novelty also consists of large-scale studies abstracted by authors theoretically that using local wisdom as a spiritual tourist attraction can maintain the continuity's sociocultural life and improve its economy.

Keywords: Development Strategy, Local Wisdom, Spiritual Tourism, Taro Tourism Village

摘要 本研究旨在分析旅遊潛力，並將其發展成為以自然旅遊為基礎的精神旅遊勝地；否則，當地社區的智慧價值就會受到威脅。本研究的地點是印度尼西亞巴厘島吉安雅縣的塔羅旅遊村。研究方法是一種描述性定性方法，使用來自觀察、文獻研究、訪談和焦點小組討論的數據，然後進行優勢、劣勢、機會和威脅和層次分析法分析。這項研究的發現包括在研究地點發展精神旅遊的戰

略步驟，即：需要捕捉當地智慧，為外國人制定公共投資法規，需要旅遊利益相關者之間的合作，增加旅遊人力資源部門，以及涉及國際網絡的全球營銷需求。這篇論文之所以新穎，是因為它旨在為維持因新冠肺炎大流行而經歷經濟衰退的巴厘島旅遊業的可持續性做出貢獻，並在全球化問題中維持當地智慧的可持續性。新穎之處還包括作者從理論上抽象出的大規模研究，即利用地方智慧作為精神旅遊勝地可以保持社會文化生活的連續性並改善其經濟。

关键词：發展戰略，地方智慧，精神旅遊，芋頭旅遊村

I. INTRODUCTION

In progressively complex life problems and an increasingly dynamic business world, tourists need a facility or activity to meet their psychological needs to prevent them from being unhappy and depressed. Consequently, the presence of universal spiritual tourism can be an alternative. Moreover, travel for spiritual purposes has been a popular manifestation of human mobility for centuries. Hence, the link between tourism and spirituality has been around for a long time. Tourist motivation to take spiritual journeys is considered as one of the early forms of tourism emergence, which is constantly growing and becoming an important sector of global tourism [1].

Tourism activities paired with an attitude of spirituality will give meaning to life and generate transcendent values for tourists; thus, they tend to seek new awareness and purpose for life and consider their personal experiences authentic [2]. Spiritual relationships in tourism are usually invisible to oneself and others. The phenomenon of a relationship with self, other people, nature, God, and a higher power is the essence of spirituality. The potential for developing wellness tourism during the pandemic is significant because non-mass tourism can avoid direct contact with other tourists. For instance, during the pandemic, special interest tourism, which is small in quantity and considered the easiest to condition, i.e., backpacker tourism, remains to survive in Bali and tends to be supported by local people [3].

In the recent postmodern era, humans are always looking for balance. Therefore, it is unsurprising that many choose a spiritual approach as a source of comfort in the age of advanced technology supported by science and social media [4]. However, stressful urban life, materialism, and rapid technological advancement have made most individuals feel alienated, lonely, stressed, and spiritually empty [5].

Bali is facing considerable challenges with lifestyle changes in the globalization era, including values emerging from modernization.

Consequently, spiritual values such as honesty, good behavior, and morals have almost disappeared. Therefore, Bali must further strengthen its spiritual and ethical dimensions as an international tourism destination. Thus, the development approach of mass tourism must be shifted to quality tourism, alternatively through the development of spiritual tourism [6].

Most foreign tourists who come to Bali are interested in learning and participating in activities that affect Balinese culture or local wisdom. Therefore, it is reasonable that many cultural activities or programs are featured in city tours to familiarize tourists who want to know and learn about the culture before visiting predetermined locations. For example, seeing architectural buildings of temples, palaces, markets, and active tourists participating in the arts of Banjar residents in several of these areas [7].

Conversely, cultural changes in the context of the tourism community may occur due to cultural contacts between countries. Additionally, the cultural change allows homogenization and neoliberalization in all aspects of life, including local cultural values that have been the core of the Balinese [8]. Therefore, in line with various cultural and tourism issues in Bali, which negatively implicate the local wisdom, tourism must be directed at preserving culture by using it as a tourist attraction through tourist villages.

Recently, the development of spiritual tourism in Gianyar Regency as a model for new tourism destinations is still undergoing the planning and development stage, including Goa Gajah, Tebing Tegallinggah Temple, Gunung Kawi Sebatu, Gunung Kawi Tampaksiring, Yeh Pulu, Pura Tirta Empul, and Bukit Jati. However, due to the ongoing pandemic, these planning and development have yet to materialize. Another obstacle is that no legal framework regulates spiritual tourism in Gianyar Regency [9].

This study only focuses on the Taro Tourism Village. However, there are several main problems in these tourist destinations. First is the rising number of tourist destinations that prioritize money. Second, tourists have yet to

receive accommodation services oriented to local wisdom. Third, there is fear from the local community regarding tourism, which is considered only to bring something more harm than good for the sustainability of spiritual values.

II. LITERATURE REVIEW

Several studies have been conducted on the development of spiritual tourism. A study explains that foreign tourists' goal is not to seek luxury but to take a difficult journey to fulfill divine goals or live to get satisfaction with divine spirituality and find identities. The study also suggests the need for a change from a traditional approach to a marketing one that is more competitive and modern and presents an attraction for spirituality, meditation, and yoga tourism [10]. Moreover, a study revealed that enhancing the attractiveness of historical tourism in cultural villages requires adding more spiritual tour packages to enrich tourism products. One of them is incorporating spiritual tourism as the added value from cultural and historical tourism development, which the Sindangbarang Cultural Village has implemented for almost the last decade [11].

Furthermore, another study showed that the potential in the Goa Lawah Temple area is characterized by spiritual tourism. Moreover, people's perceptions and attitudes are appreciative and positive toward the area's development, which has transformed into a spiritual tourist attraction. The study concluded that developing the area to become a spiritual tourism attraction requires support from all components, i.e., the government, tourism actors, and the community [12].

Besides, a study that investigated the sacred area of the Masceti Temple asserts that the temple has the potential for spiritual, cultural, and natural tourism. Supporting facilities such as road access and additional services available in the area are in a good category. However, there are several specific strategies needed for further development. First is finalizing planning for arranging the sacred area of the Masceti Temple and implementing a sustainable performance. Second is arranging places for selling souvenirs, culinary, and parking areas. Third is improving supporting facilities and infrastructure such as toilets, garbage disposal sites, places for yoga, meditation, holy baths, and other Hindu religious dormitory buildings [13].

III. RESEARCH METHODS

This study aimed to analyze tourism potential and develop it into a spiritual tourist attraction.

The method used was a qualitative descriptive approach. In the qualitative study, the data were obtained descriptively through written or spoken words from people and observed behavior [14]. Therefore, qualitative research relied on a holistic natural background more concerned with the process. The descriptive approach was used for researching a group of people, subjects, conditions, systems of thoughts, or current events to make descriptions [15]. The descriptive method involved direct observation, interviews (for the list of informants, see Annex 1), and documentation, supplemented by a cross-check of the final data in the strengths, weaknesses, opportunities, and threats (SWOT) analysis through focus group discussion (FGD) activities involving stakeholders who influenced tourism in Taro Tourism Village. This study also implemented the AHP (Analytical Hierarchy Process) to find the strategy. However, since the characteristics were descriptive, the study employed a qualitative method. The AHP analysis method was deployed to determine the ranking of the SWOT analysis results to find the strategy priority scale.

The reasons for choosing the title and location of this research are as follows: the research location is in the middle of the island of Bali and historically the emergence of Balinese culture was also there; the theme of spiritual tourism was chosen because it was to answer the anger of religious leaders over the threat of loss of local wisdom amid the increasingly limitless global flow of Bali tourism. Figure 1 shows the research steps.

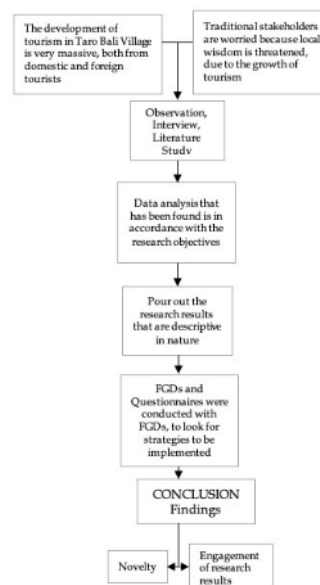


Figure 1. Flowchart of the research steps

IV. RESULTS AND DISCUSSION

A. Tourism Potential in Taro Tourism Village

1) Natural Potential in Taro Tourism Village

Taro Tourism Village is an ancient village. Its existence could be traced back from several written sources and stories passed down from generation to generation. The community believed that the ancientness of Taro Tourism Village is associated with natural fertility and is related to the spiritual journey of a Hindu sage named Maha Rsi Markandeya. He came from India to Java and Bali to spread Hinduism from the Vaishnava practices (Cakra, interview, 2021).

The natural fertility potential of Taro Tourism Village attracted the sage and his Javanese followers to Bali. Toponymic evidence revealed that the areas around the Taro Tourism Village also have a fertile nature. For example, a village called Bresela, which means rice and tuber crops. It is mentioned that it was around that time rice and tuber crops originated, which later became the name of Bresela Village (Cakra, interview, 2021).

The natural potential of the village is preserved exquisitely because its authenticity is maintained. In addition to high rainfall intensity, many cliffs and ravines with typical plants and gigantic trees make the air cool and refreshing. The area around Taro Tourism Village rains almost every day, unlike other areas of Bali. Moreover, Taro emphasizes its unique natural conditions with lush green protected forests and the high mystical ambiance used as a tourist attraction. In 2021, this village won the first place for the best nature tourism in Indonesia (Wardika, interview, 2021).

Moreover, the rapid progress of agriculture in Taro Tourism Village is also inseparable from the traditional agricultural system, the management of rice fields locally known as *subak*. The *subak* system was believed to be an ancestral heritage in managing the natural balance in Taro Tourism Village. The local community agreed that the system was one of the first in Gianyar, Bali, associated with the coming of Maha Rsi Markandeya (Suardana, interview, 2021).

Based on data from the Taro Tourism Village Profile, agricultural land used the most considerable portion of 68% of the total village land. Also, 77.30% of the population's livelihoods depended on this sector. Besides, the commodity that was highlighted as a mainstay product was rice. Subsequently, the Taro Tourism Village is related to customs and traditions related to nature worship. For example,

in some rice fields, ritual tools or religious facilities were found in the rice field bunds or the middle of rice plants (Tunjung, interview, 2021).

2) Sociocultural Potential

Taro Tourism Village is an ancient village in Bali that coincided with the arrival of Maha Rsi Markandeya around the 8th century AD. Several temples in Taro Tourism Village confirmed it. The temple related to the appearance of Maha Rsi Markandeya is called the Sabang Daat Temple; meanwhile, the temple associated with the process of religious teaching is the Agung Gunung Raung Temple. Other temples related to the cultural heritage of the ancestors there are Dalem Pingit Temple, Nandini Temple, and Tegal Suci Temple (Telaga, interview, 2021).

In addition to material and tangible cultural heritage, Taro Tourism Village has several non-material cultural heritage that still exist today. Likewise, all of the existing cultural heritage could also be linked to the history of Maha Rsi Markandeya. The spiritual and mystical aura of the Taro Tourism Village is heavy. Even daily life and routines would appear like religious ceremonies compared to other districts in Bali (Cakra, interview, 2021).

One indicator of the strong religious practice and spiritual values in the Gianyar Regency area, especially in Taro Tourism Village, is a large number of statues and shrine craftspersons, resulting in a significant number of SMEs in this sector. Consequently, the local communities of Taro Tourism Village hired many employees from the community outside of the village (Warka, interview, 2021).

Moreover, in the sociocultural aspect, Taro Tourism Village is solid regarding the village's high level of security. According to information from several Taro Tourism Village stakeholders, the village's security was increased due to the simultaneous implementation of customary and national laws. Thus, from an implementation aspect, both were binding on residents and migrants, resulting in mutually reinforced laws for the sake of village security (Madriana, interview, 2021).

3) Accessibility Level

According to data in the Taro Tourism Village profile, information was obtained that Taro Tourism Village has 59.3 km of roads, with details: 12 km of district roads, 16.3 km of village roads, and 31 km of hamlet/*banjar* roads. With 29.3 km of asphalt, 8 km of concrete, and 22 km of dirt roads. The road to Taro Tourism Village was in good condition because it was paved and not bumpy. Hence, driving was very comfortable.

Because public transportation was not directly linked to tourist areas or Taro Tourism Village, the tourist destination manager created a department that mainly handles tourists using local motorcycle taxis as a substitute for public transportation. Taro Transport was an example of local transportation services owned by residents who worked with the management of a tourist village. Apart from that, there was also a business from the local community that collaborated with the management of the tourist village, called the Viar Tour, which provided motorbikes that accommodated two tourists for a romantic ride (Ardika, interview, 2022).

Even though the village is somewhat remote because forests surround it, the Internet is accessible, making it easier for tourists to find locations via Google Maps. Additionally, because the internet network was available, the local village authority used it as a part of tourism promotion. It also made it easier for tourists who wanted to explore the tourism potential in Taro Tourism Village through the village's website (Swabawa, interview, 2022).

4) *Facilities and Infrastructure*

One of the prominent facilities in Taro Tourism Village was the availability of various and unique lodging accommodations, for example, Jero Mangku House Homestay, where tourists could enjoy the menus of local food and beverages or even experience local life. The tourists could cook together because the owner opened himself up to tourists who wanted to learn the local culture. Hence, tourists could gain knowledge about local culture directly. Tourists who prefer something other than local cuisine could also enjoy typical Indonesian food and beverages. Also, a three-star hotel called Moringa Holiday Homestay in Patas hamlet, Taro Tourism Village serves unique menus with the main ingredient of Moringa leaves. The manager said it was philosophically referred to as a lesson that life must be neutral because Moringa leaves can neutralize bad influences. Thus, this concept ²¹ could also be associated with developing this *spiritual tourism based on local wisdom*.

B. Formulation of Spiritual Tourism Development Strategy in Taro Tourism Village

After identifying tourism potential related to *the development of spiritual tourism* based on *local wisdom*, the study was then continued by searching for several indicators, including SWOT through the FGD forum held on February 5, 2022. As a result, several strategies were obtained to find solutions from internal factors, including

strengths, and external factors, including opportunities.

To achieve an organizational goal, each policyholder would go through a process to determine plans ²⁹ for the company by making plans for both *short-term, medium-term, or long-term stages*. Then, based on the SWOT matrix analysis, an alternative strategy was taken, including four aspects: ²³ SO strategy (Strength Opportunity Strategy) to take advantage of the *opportunities* available in the external environment; The WO strategy (Weakness Opportunity Strategy) ³² improved internal weaknesses by taking advantage of *opportunities* from the external environment; The ST strategy (Strength Threat Strategy) ¹⁵ as a strategy used to avoid, at least minimize the *impact of external threats*; and the WT Strategy (Weakness Threats Strategy), was a strategy aimed at *reducing internal weaknesses and avoiding external threats*.

Generally, SWOT data analysis through observation and interviews were reinforced by joint FGD activities with tourism stakeholders in Taro Tourism Village. Several strategies could be found which can be implemented to support the creation of Local Wisdom-Based Spiritual Tourism Development in Taro Tourism Village as follows:

1) *Strength Opportunity Strategy*

This strategy maps the *potential of cultural heritage or local wisdom* that can become a *spiritual tourism attraction*. This strategy increases human resources in the tourism sector. This strategy aims to make regulations related to investments for foreigners and their usage. The global marketing strategy involves national networks. This strategy aims for cooperation between tourism stakeholders within the village and the relevant government.

2) *Weakness Opportunity Strategy*

This strategy makes the concept of performing arts attractions a tourist attraction. Road expansion strategy for tourists outside Taro Tourism Village, have the potential to enter the place. The strategy strengthens customary village regulations regarding land use in Taro Tourism Village. This strategy creates art shop outlets that sell various local art items from the Taro Tourism Village. This strategy increases human resources in the tourism sector.

3) *Strength Threat Strategy*

This strategy instills the historical values of Taro Tourism Village for the younger generation and strengthens local culture in daily activity. Outreach strategy is aimed to homestay managers regarding local culture and traditions. The strategy for strengthening international events is

focused on enhancing the natural and environmental cultural heritage. A skilled workforce strategy aims for training of local communities.

4) *Weakness Threats Strategy*

This strategy socializes the importance of local culture to the younger generation. The strategy for making investment regulations is focused on road development for limiting sacred place restrictions. This strategy strengthens customary laws regarding governing land use and aims to increase human resource tourism with religious morality.

After finding four strategies from the SWOT analysis, only one focus strategy would be chosen that used strength to seize opportunities, often called the Strength Opportunity Strategy. Finally, some of the resulting strategies would be returned to the experts through FGDs and closed questionnaires to find priority strategies whose results would be analyzed using the AHP analysis tool. Thus, the SWOT analysis results would be refined again by emphasizing one priority strategy according to the results of the AHP analysis.

C. Priority Strategy for Developing Spiritual Tourism Based on Local Wisdom

Based on the SWOT analysis, five strategic alternatives were determined from the Strength Opportunity-Strategy matrix as strategies that will be prioritized using the Analytic Hierarchy Process technique. Considering there were limitations in implementing a spiritual tourism development strategy in Taro Village, it was essential to determine priority strategies that could be implemented effectively, efficiently, and not spontaneously. The stages in the Analytic Hierarchy Process started from the decomposition stage. Decomposition describes a problem in a hierarchical decision-making process where each hierarchy element is interconnected [16].

Referring to the strategies found from the SWOT analysis, notably the Strength Opportunity Strategy, and then filling out questionnaires by stakeholders who were members of the tourism Pentahelix in Taro Tourism Village, it was found that the ranking of the strategy sequence should take precedence. Therefore, after the Strength Opportunity Strategy hierarchy was founded, it was followed by ranking the strategy using a criterion approach in the concept of spiritual tourism through the AHP analysis approach. Consequently, the final result was a priority for implementing the strategy. The hierarchical structure in this study

is illustrated in Figure 2.

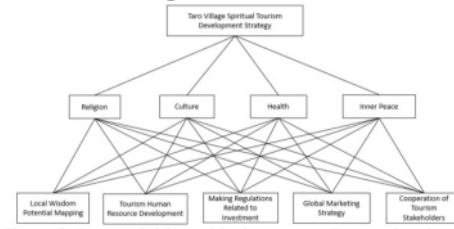


Figure 2. Research hierarchical structure (Research primary data, 2022)

To simplify the discussion, all elements were explained into hierarchical groups. The description of each hierarchical group is presented in Table 1.

1) *Hierarchy 1: Research Objectives*

The first hierarchy contains goals, called problem, sought for solutions through the AHP model. The problem to be solved in this study was to formulate a priority strategy applicable to spiritual tourism in the Taro Tourism Village.

2) *Hierarchy 2: Criteria*

The second hierarchy in this study was the criteria that stakeholders considered in determining priority strategies. Tourist motivation (motives) for a spiritual tour determined these criteria. The background could influence people to have a spiritual tour according to a previous study [17]. Table 1 describes the criteria.

Table 1. Research hierarchy criteria [17], [18]

Criteria	Explanation	Source
Religion	Spiritual tourism could create a sense of belonging to a particular religious group, especially those with religious views that supported or enjoyed pilgrimage activities	[18]
Culture	Cultural factors of spiritual tourism could be knowing and understanding other cultures, such as people's habits, buildings, music, dance, and others, that spiritual values arise in understanding the culture obtained	[17]
Health	Health tourism was included in the spiritual tourism component because there were activities where spring water sources were considered healing properties. Subsequently, they practiced meditation or yoga for the peace of mind and body.	[17]
Inner Peace	Spiritual tourism could provide psychological stability and calm by maintaining a continuity of hope, especially for those who experience depression or hopelessness due to the pressures of life.	[18]

3) *Hierarchy 3: Alternative*

The third hierarchy was an alternative strategy

to determine the first hierarchy (research objectives). Furthermore, personal considerations and the understanding of each stakeholder influenced the determination of alternative strategies. The alternative strategies are as follows:

- Strategy for mapping the potential of local wisdom;
- Strategy for increasing human resources in tourism;
- Strategy for making regulations related to investment;
- Global marketing strategy;
- Cooperation strategy between tourism stakeholders.

Stakeholders performed the pairwise comparison stage using a questionnaire to collect weighting value data. The stages of the Analytical Hierarchy Process are described in the following discussion.

D. Priority Criteria to Be Considered in Determining the Strategy

The initial stage in the Analytical Hierarchy Process (AHP) method was to perform pairwise comparisons by giving a weighting based on the importance of each criterion. Consequently, the results of this comparison are explained in Figure 3.

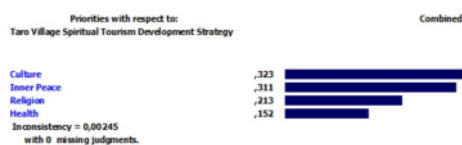


Figure 3. Priority criteria to be considered in determining strategy (Data analysis results, 2022)

Based on Figure 1, the eigenvector values or order of priority criteria for the research objective, i.e., determining the spiritual tourism planning strategy for Taro Tourism Village, obtained the main criteria priority with the highest eigenvector value, i.e., cultural criteria of 0.323 followed by criteria of inner peace of 0.311, the religion of 0.213, and health of 0.071. The Consistency Ratio value on the criterion weighting was 0.02. This value stated that the level of consistency of the results of pairwise comparisons between criteria was acceptable and considered consistent because it met the requirements for the Consistency Ratio value, which was lesser than or equal to 0.1 [16].

This denoted that the priority strategy must be oriented toward improving the cultural aspects of the Taro Tourism Village. It was based on several facts that most tourists' orientation who visited the place were to enjoy the unique culture in the

area of Sabang Daat Temple, Gunung Raung Temple, and Nandini Temple, which are historically, architecturally, and philosophically unique and not exist anywhere else in Gianyar or even in Bali. Thus, efforts to save and preserve the cultural heritage in the village of Taro Tourism Village must immediately be designated as a cultural heritage, both material and non-material.

As for other criteria that could be used as a reference for tourists visiting Taro Tourism Village, if a tourist attraction was differentiated in the form of spiritual tourism, it was due to the factor of inner peace through meditation activities at Sabang Daat Temple, the desire for religious life, and to improve health through yoga. Thus, tourism managers in Taro Tourism Village must consider creating tourist attractions based on experts' input.

E. A Strategic Priority for Each Criterion

1) A Strategic Priority for Each Criterion

The priority of the strategy was observed from the criteria for religion. Strategic priority based on religious criteria showed that the strategy of mapping the potential of local wisdom was the main strategic priority with a Consistency Ratio (CR) = 0.02 (CR < 0.1). This showed that the comparison of preferences was consistent. The results of the AHP analysis based on religious criteria can be seen in Figure 4.



Figure 4. Strategic priorities viewed from religious criteria (Data analysis results, 2022)

2) Strategic Priorities Seen from Cultural Criteria

The priority of the strategy based on cultural criteria suggested that the strategy for making regulations related to investment was the main strategic priority with a value of Consistency Ratio (CR) = 0.01 (CR < 0.1). This implied that the comparison of preferences was consistent. The results of the AHP analysis based on cultural criteria are depicted in Figure 5.



Figure 5. Strategic priorities viewed from cultural criteria (Data analysis results, 2022)

3) *Strategic Priority Seen from Health Criteria*

The priority of the strategy based on health criteria showed that the local wisdom potential mapping strategy was the main strategic priority with a Consistency Ratio (CR) = 0.01 (CR < 0.1). This implied that the comparison of preferences was consistent. The results of the AHP analysis based on health criteria are presented in Figure 6.



Figure 6. Strategic priorities viewed from health criteria (Data analysis results, 2022)

4) *Strategy Priority Seen from the Criteria for Inner Peace*

Strategic priority based on inner peace criteria shows that the tourism stakeholder cooperation strategy is the principal strategic priority with a Consistency Ratio (CR) = 0.00851 (CR < 0.1). This revealed that the comparison of preferences was consistent. The results of the AHP analysis were based on the criteria for the inner peace depicted in Figure 7.



Figure 7. Strategic priorities viewed from inner calm criteria (Results of data analysis, 2022)

5) *Results of Determining Strategic Priorities*

Referring to all the stages of the Analytic Hierarchy Process that had been carried out, the results obtained regarding the purpose of this study determined the priority of the Taro Tourism Village spiritual tourism development strategy. The results of the Analytic Hierarchy Process are explained in Figure 8.



Figure 8. Results of determining strategic priorities (Results of data analysis, 2022)

Based on Figure 6, the priority strategies with the highest eigenvector values were obtained, i.e., the strategy of mapping the potential for local wisdom of 0.262, then the strategy of making regulations related to investment of 0.221, the strategy of cooperation with tourism stakeholders

by 0.199, the strategy of increasing human resources in tourism by 0.162, and the strategy global marketing of 0.156. The Consistency Ratio value in that the overall pairwise comparison was 0.01. This value revealed that the overall pairwise comparison assessment of the process carried out was acceptable and considered consistent because it met the requirements for the Consistency Ratio value, which was lesser than or equal to 0.1 [16].

The criteria were sorted from the highest to the lowest, i.e., the criteria for culture, peace of mind, religion, and health. It can be concluded that the experts considered cultural aspects the primary consideration among other criteria in determining priority strategies. This was due to the historically ancient existence of the Taro Tourism Village. Further, evidence supported it, including the presence of three temples, i.e., Sabang Daat Temple, Gunung Raung Temple, and Nandini Temple. These temples have distinctive historical and philosophical values that uniquely existed only in the Taro Tourism Village. The Sabang Daat Temple is associated with the early arrival of Hinduism in Bali brought by an Indian sage named Maha Rsi Markandeya, who previously lived and meditated on Mount Raung in East Java, which is also the center of Hinduism today. Nandini Temple is associated with the figure of a divine vehicle of Lord Shiva in the form of sacred white oxen, which can only be found in Taro Tourism Village.

Furthermore, for Taro Tourism Village to become a spiritual tourism attraction based on local wisdom – a strategy for making regulations related to investment for foreigners and their usage is significant. Consequently, the cultural and moral degradation of the local community could be prevented. Then, there is a cooperation strategy between tourism stakeholders in the village and with the relevant government. Therefore, cooperation with local governments in tourism and culture can be intensified. Besides, the strategy for increasing human resources in managing tourist objects and attractions and accommodation and their guidance was significant. Ultimately, a global marketing strategy involves national and international networks in global tourism.

V. CONCLUSION

As an ancient village that relies heavily on its natural fertility, Taro Tourism Village has become one of the leading tourist villages in Indonesia and is categorized as a developing village. At the national level, it won the first place in the 2021 tourism village award

competition for natural tourism nomination. In early 2022, the village also received certification as a sustainable tourism village. This support helped the village develop sustainability, i.e., using local wisdom to become a tourist attraction, such as tourism activities at Sabang Daat Temple, Mount Raung Temple, and Nandini Temple. At the Sabang Daat Temple, tourists experienced spiritual activities by praying and meditating (*Parahyangan*). At Gunung Raung Temple, tourists are invited to interact with humans through religious discussions, preachers, and night-long meditation (*Pawongan*). Temple is conceptualized as a human-nature relationship (*Palemahan*) where the tourists can experience feeding Taro Tourism Village's sacred white oxen while enjoying the scenery.

To boost these three tourism potentials to become spiritual tourism, five strategic steps are needed involving tourism stakeholders in Taro Village and the Gianyar Regency government. The strategies of developing local practices and wisdom to become a spiritual tourism attraction can be taken through several steps. First, the strategy starts with mapping the cultural heritage or local wisdom in the Taro Tourism Village. Second, a strategy related to the regulations-making on investment is required; thus, social, cultural, and natural degradation can be prevented. Third, it is the cooperation strategy between tourism stakeholders and the relevant government. Fourth, it is a strategy to increase human resources in the tourism sector. Fifth, it is a global marketing strategy involving national and international networks.

VI. LIMITATIONS OF THE STUDY

The limitation of this research lies in the application of research findings in general because local wisdom in other areas may not necessarily be applied to become a tourist attraction. It is also related to the level of understanding of religious leaders in certain communities, related to whether a place of worship is allowed to be used as a multicultural tour.

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ANNEX 1. LIST OF THE INFORMANTS

1. Gede Ketut Telaga, Jero Mangku Gede, Taro Tourism Village, Tegallalang, Gianyar, Bali. The interview was held on Friday, 24 September, 2021;

2. I. Made Madriana, Chair of the Foundation and Manager of Lembuh Putih, Taro Tourism Village, Tegallalang, Gianyar, Bali. Interviews were held on Thursday, 19 August 2021, and on Saturday, 22 January 2022;

3. I. Nyoman Tunjung, Head of Taro Kaja

Village, Taro Tegallalang Village, Gianyar Bali. Interviews were held on Thursday, August 19, 2021, on Friday, September 24, 2021, and October 6, 2021;

4. I. Wayan Balok Suardana, the Moringa Holiday homestay and cafe owner, Taro Tourism Village, Tegallalang, Gianyar, Bali. Interviews were held on Thursday, 19 August 2021, Friday, 24 September 2021, and Saturday, 22 January 2022;

5. I. Wayan Gede Ardika, Head of the Pokdarwis of Taro Tourism Village, Tegallalang, Gianyar, Bali. Interviews were held on Thursday, August 19, 2021, on Friday, September 24, 2021, on October 6, 2021, and Saturday, January 22, 2022;

6. I. Wayan Warka, Head of Taro Tourism Village, Tegallalang, Gianyar, Bali. Interviews were held on Thursday, August 19, 2021, and Saturday, January 22, 2022;

7. Ketut Swabawa, CHA, Taro Tourism Village Facilitator/DPP EXPERT. The interview was held on Saturday, February 05, 2022;

8. Made Cakra, spiritual expert community activist from Tegallalang, Gianyar, Bali. The interview was held on Friday, September 24, 2021.

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