

TEMPLE ARCHITECTURE AS TOURISM ATTRACTION WITH GREEN DESTINATION CONCEPT AT BADUNG RIVER

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ABSTRACT

The cultural tourism is not satisfactory developed, many cultural heritage buildings have been damaged such the architecture of the temple. Therefore, it is required to change society' perception to preserve culture and tradition. Temple architecture as one of tourism destinations with green destination concept will be an alternative in protecting the exitance of cultural heritage. The purpose of this study is to identify the potential of temple architecture as tourist attraction with green destination concept. The method used in this study was qualitative. The data were collected through documentation, literature study and observation. The result of this study found that the potential Balinese traditional architecture of temples need to be developed as a tourist attraction. The concept of development is green destination. The Balinese traditional architecture of temples also maintained Balinese taksu thereby strengthening cultural tourism. The architecture of temple will have important role in improving quantity and quality of tourists.

Keywords: temple architecture, tourist attraction, green tourism

INTRODUCTION

Tourism in Bali is growing rapidly. It can be seen from the data of the Central Bureau of Statistics of Bali which states that the level of tourist arrivals increased 15.62% which is 5.69 million compare than 2016 which recorded 4.92 million tourists. Refers to Regulation of Bali no 10 of 2015 concerning Regional Tourism RIP of Bali from 2015-2029 that states the target of foreign tourist arrivals in 2020 is 5 million tourists. Based on that, the target of foreign tourist visits has been reached in 2017 by 15 million, in which Bali was the biggest contributor to tourist arrival in Indonesia which reached 40.58%.

Denpasar City is a city that has a number of tourist visits that need to be maximized in rate of growing. According to Tribun-Bali.com (2018) states that the number of tourism visits to Denpasar is lower than Ubud. This is caused by the development of tourism that only focused on Badung and Ubud Regencies. Badung was developed as the center of the hotel area and MICE (*meeting incentive conference exhibition*) while according to Suara.com (2019), Ubud will be designed as a global standard gastronomic destination by the world tourism organization or UNWTO. Badung and Ubud are the most focused in developing tourism in Bali. Therefore, it has new impacts such as imbalance of regional development, traffic jams, changes in land use and excessive exploitation of natural resources.

The Government of Bali has tried to make steady distribution, one of them is to develop city tourism. The potential tourism that will be developed in city is familiarized as cultural tourism. A new strategy is required in developing city tourism in order to run regional economy. One of strategies is developing Green Tourism concept. According to The International Ecotourism Society in Arismayanti (2015), green tourism is an tourism organization that responsible to natural places, which support environment preservation and improve welfare local community. In other hand, destination is an area as geographical area that has attractions, access and amenities. One of city tourism potential with Green Tourism is Architecture of Temple.

Temple architecture is a part to express the unique identity of a community (Putra, et.al.,2017). Temple is a form of tangible cultural heritage which in addition to primary function as a holy place for Balinese for praying, on the other hand temple also as Tourism Destination (Widiarta, 2016). Temple is also one of traditional architecture design based on the concept of *Kosala-Kosali* and *Asta Bumi* and other palms based on Balinese culture. However, in globalization era, traditional architecture is becoming absolute and many old buildings are lost neglected. It is caused by the lack of understanding from community that traditional elements are ancient.

From the explanation above, the purpose of this study can be formulated as follow: to identify the potential of temple architecture as a tourist attraction in order to encourage Green Destination. It is required to change society's perception to preserve its culture and traditions. Traditional architecture is one way that has classic aspects. Culture and tradition will be preserved and sustained through tourism.

METHODS

This research used qualitative method based on the philosophy of post positivism, it is used to examine natural conditions of objects (the opposite of experiment), in which the researcher as a key instrument, technic sampling used was purposive and snowball, technic of data collection was triangulation, and data were analyzed by qualitative, and the result of qualitative were more focused on generalization (Sugiyono, 2012). The data were collected through documentation study, literature study and observation.

FINDINGS AND DISCUSSIONS

Philosophy of Temples in Bali

The word of temple comes from Sanskrit, that is 'pur' means fortress, tower, palace or city. According to Sandiarsa (1993), the word temple shifted meaning into a holy place. Temple were built as a place for praying, to provide good place for concentration. On another hand, the temple is sacred building of Hindus which used for praying and other activity such as socialization. (Firmansyah, et.al.,2016).

For Balinese people, temple is not a place occupied by God continuously, only intersection. Temple was interpreted as a special place for god at holy days. Based on this concept, the terms of temple are intersection. The building of temple is one of architecture.

Temple Architecture

Based on Vitruvius's theory, architecture is a strength (Pollio, 1874). Architecture is also a living space where people feel happy. Space itself refers to the entire space that occurs because it was created by humans or spaces that occur by themselves or naturally, such as caves, trees, etc (Romondt, 1951). Gutman (1997) also said that architecture is a production environment that not only bridges humans and the environment, but also as a vehicle for cultural expression to regulate physical, psychological life. Architecture is also a synthetic discipline and always includes three things namely technology, function and aesthetics in each design (Tandali & Egam, 2011). So it can be concluded that temple architecture is an art based on the concept of local wisdom that includes three aspects of function, form and meaning in its design as a sacred place.

Temples generally has cultural and historical values inherited from ancestors. In its construction there are relics of objects or sacred places, or sacred symbols associated with a series of worship of God. Temples are generally place for keeping objects for hundred years such as architectural statues, phallus, inscriptions, purana and etc. It is also emphasized by I Gusti Ngurah Sudiana at web kemdikbud.go.id (7/9/2017) that temples buildings are cultural heritage buildings which need to be preserved because they have important values for history, science, education, religion or culture through the process of stipulation (Law of the Republic of Indonesia No. 11, 2010)

Temples as Tourist Attractions

The temple of Luhur Candi Narmada Tanah Kilap at Badung River the function is not only as a holy place but also as tourism attraction. This is underlined by Denpasar City Regulation No.12, 2015 concerning Management of Cultural Heritage which states that the city Government and everyone can utilize the Cultural Heritage for religious, social, educational, scientific, technological, cultural and tourism interests. Based on Law No. 12 Year 2015, temple is a part of cultural preservation. From those understanding cultural heritage that is need to be preserved because it has important values for history, science, education, religion or cultural through the process of determination. The temple has a unique architecture that can be used as an attraction for tourist. According to RIPPARKAB, the architecture of temple is chosen as tourist destination because of Bali Tourism development policy refers to the concept of Bali Cultural Tourism. It is also stated on Bultindewata online (2018), 65% percent of foreign tourist visited Bali because of Balinese culture.

Architecture and tourism are actually components that cannot be separated. Stated on Republic.co.id (2017), Mari Elka Pangestu said that architecture and tourism are not directly related but they provide value for tourism. In online magazine pikiranrakyat.com (2014), Mari Elka Pangestu also said the high interest of archipelago architecture can be seen from the invitation from Curator of Venica Architecture Bienalle from Netherlands Rem Koolhaas. It showed that the traditional architecture of Indonesia is attractive for world community.

Balinese traditional architecture is a concept of local genius. According to Bali travel news (30/1/2017) stated that Balinese architecture is mirror of Culture and *Taksu* of Tourism. In Metronbali.com (22/9/2013) also supported the statement that Balinese traditional architecture maintain cultural tourism. For foreign tourist, it is very attractive. Therefore, Minister of Tourism Arief Yahya confirmed that local architecture must be developed to invite foreign tourist to vist Indonesia (Balitravelnews.com, 2016).

Traditional architecture is a concept based on the development of green tourism. Green tourism is a term used for sustainable tourism in which includes sustainable of environment, economy, and socio culture (Azam &Sarker, 2011). Meanwhile, according to UNWTO green tourism is travel to destinations with sustainable environment in which flora, fauna, cultural heritage is the main attraction with minimal impact for environment. One example of developing green tourism is green architecture.

Green architecture mostly taken from traditional architecture. Green means sustainable, earth friendly, high performance building. Green architecture can be seen from economical traditional society behavior, no-consumptive of natural resources, and minimal of technology used and equipment that affect global warming. Traditional architecture came first before green architecture that is a sublimation of traditional architecture.

Traditional architecture of temple building can be an alternative in developing green tourism. Related to this, Denpasar city has variety of tourism potential such as natural attraction, culture and artificial. Therefore, the architecture of temple can affect the quantity and quality of tourist. And still the existence of temple which is used as tourist attraction protected. This is accordance with RIPPARKAB tourism development stated that the government responsible for maintaining, developing, and preserving tourist destination, hence the next generation can enjoy it.

The potential of traditional Balinese architecture of temple can be defined into three components those are based on function, shape and meaning of the temple. Balinese traditional architecture can be interpreted as a space for Balinese people who has developed from generation to next generation with all rules inherited from the ancient until certain period with some characteristics that revealed on *Lontar Asta Kosala-Kosali, Asta Patali, Asta Bumi* and others. For further explanation can be seen as follows:

a. Temple Functions

In the past, the temple was defined as a city or fortress but nowadays it has changed to a holy place. The shrine itself used to be called heaven or *Hyang*. In the development, the temple functioned as a sacred place to worship God Almighty and *Bhatara or Dewa*

pitara, the ancestral holy spirit. However, there are still found the word Pura used for name cities such as *Mangupura*, *Semarapura*, and *Amlapura*. Hindu culture believes that the mountain as the realm of spirits and gods. So that the temple can indirectly function as a place of worship for the Gods manifestation of God Almighty and for worship of spirits an ancestor called *Bhatara*. It is also based on Hindu culture that believed that the ritual process of the ancestral holy spirit could reach the same place and was worshiped together in a place of worship with a god called *Atmasiddhadewata*. *Atmasiddhadewata* can be interpreted as the unity of atman with Brahman. Brahman here is interpreted as the Supreme God.

The function of Temple based on characteristics can be grouped into various types such as social bonding, political, economic, birth line. Social bonding, among others are based on the territorial ties, ties of recognition for merit of a holy teacher, political ties in the past in order to unite the people and their territory. Economic ties are based on the jobs such as framer, fisherman, trader and etc. Lineage ties are based on birth lines with further development.

In globalization era, the temple functioned by the community as a living monument. The temple as a living monument indirectly causes environmental conservation. The spiritual life of society, the value of sacredness, religion, and magic cause people afraid to damage the environment. The need for a variety of natural materials for ritual ceremonies motivates the community to cultivate a diversity of vegetation and fauna.

Its various potentials, the temple can be utilized as one of the very interesting tourist attractions to visit. Social, educational, and recreational functions are functions of temples as tourist attractions. Social function is a harmonious relationship that occurs between the community and tourists through socio-cultural activities / activities. The educational function is an activity to recognize the history of ancestral cultural heritage. Recreational function is a tourism development activity that makes the temple a tourist attraction.

b. The Shape of the Temple

The potential tourism of temples can be seen from the unique structure or layout of the temple itself. A temple divided into three parts, namely: *jaba pisan* (outer page), *middle jaba* (middle page) and *innards* (inner page). There is also a temple consisting of two parts, namely: *jaba pisan* (outer page) and *innards* (inner page). There is also a temple consists of seven pages named Besakih Temple. The division of this temple based on macrocosm (*bhuwana agung*). Those three parts symbolizes 'triloka' namely bhurloka, bhuwahloka and swahloka. The division of two parts indicate upper realm (urdaa) and the lower realm (adhaa) namely akasa and pertiwi. While the division of temples on 7 parts symbolizes 'saptaloka' which is seven layers or levels of the natural world consists of Bhurloka, Bhuwahloka, Swahloka, Mahaloka, Janaloka, Tapaloka and Satyaloka. Lastly, temple consists of one part symbolize of 'ekhabuwana', a singleplace between the lower realm and upper realm.

In addition, the uniqueness of the temple can be seen from the architectural buildings that created from each courtyard of the temple. In front of yard there are buildings such as a hall where the *kulkul* (traditional equipment) is hung, a place such an auditorium for performing arts, balinese kitchen and granary. The third parts is called inner pages including the most sacred pages containing buildings for God Almighty and the manifestation gods in between the innards and the middle part, they are usually separated by a brackets, before reaching the inner courtyard (viscera) through the bracket, they must first enter the temple briefly, the first entrance from the outer courtyard to the central courtyard. This gate temple is a symbol of the breakup of the *Kailasa* mountain where Shiva was worshiped.

On the left and right side of the entrance temple there are usually *Dwarapala* statues (statues of the doorman), a statue of giant as the guardian of the leading temple. The entrance to the inner yard (viscera) is called *Grand Kori*. It is always closed and only opened when there is a ceremony at the temple. The community does not use the Grand Kori as a way for entering the innards, but usually uses a small road which is usually called "bebetelan", located on the left or right of the Grand Kori. At the front of the Grand Kori,

there is also a statue of *Dwarapala* which is usually patterned with a statue of the gods. Above the grand kori entrance there is a giant headdress, which in Balinese temples is called *Bhoma*. *Bhoma* is the son of the god Vishnu with his mother goddess Pativi who is trying to defeat heaven. Eventually *Bhoma* was killed by the god Vishnu himself. His head was carved into the grand kori. According to Hindu stories, the placement of the head of *Bhoma* on the grand kori is intended so that people who intend to enter the temple evil, blocked or neutralized. While those who are pure in heart will enter His grace.

Another potential can be seen from the horizontal and vertical division of the temple. The division of the temple page which is generally divided into three parts is a horizontal division, while the division in *palinggih-palinggih* is a vertical division. This horizontal division symbolizes "precept" (the material elements of the universe) while the vertical division is symbolic "purusa" (the mental / spiritual element of the universe). The unification of the conception with purusa in the structure of the temple is symbolic of "Super Natural Power". That is what causes people to feel the spiritual vibrations.

c. Meaning of Temple

Temple is believed to be a spiritual building, not a dead object, it is always a ritual. One of the rituals that Bali has is to "guide or perform the Ida Bhatara which means asking the gods to come down to earth, and the ceremony to bring him back to paradise.

With the existence of these ritual activities, the temple is considered to be a replica of heaven. The temple as a place of worship of heaven can be seen from the shape or structure of reliefs, pictures and ornaments. In sacred buildings, reliefs or decorations depict heavenly beings, such as statues of the gods, spacecraft, heavenly trees (weapons, etc.), as well as sacred creatures such as *widyadhara-widyadhari* and *kinara-kinari*, and etc. Heaven is depicted at the top of Mahameru mountain, therefore the image of the temple is a replica of Mahameru mountain.

The potential above supports religious tourism activities. Religious tourism itself is a tour that is associated with religious activities, history, customs and beliefs of the people. One of the developing religious tourism in Bali is Tirta Yatra. Tirta Yatra is a journey made to visit holy sites, historic sites, and sacred places in order to strengthen faith and truth in their beliefs.

The meaning of the temple is so deep, storing various kinds of uniqueness of its spiritual value. The temple has a historical story about its existence. Not just any location can be used as a place to build temples. In the Balinese tradition, land that is suitable for use is land that smells good and does not smell bad. Whereas the ideal places to build temples are very beautiful places with vibrations of holiness radiating at these ideal locations. Thus temples are very interesting to visit as one of the tourist attractions.

CONCLUSION

As one of the cultural heritages, the temple is a cultural heritage that needs to be preserved because it has important values for history, science, education, religion and culture. Beside from being a holy place, the temple is used as a tourist destination. Traditional Balinese architecture in the temple building has the potential to be developed as a tourist attraction. The concept of development is based on the development of green tourism or green destination concept. The traditional Balinese architecture of the temple buildings facilitated to maintain the Balinese *taksu* thereby strengthening cultural tourism. Indeed, temple architecture will play an important role in increasing the quantity and quality of tourists.

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