

Bukit Sinunggal Temple as a Spiritual Tourist Destination at Tajun Village, Kubutambahan, Buleleng, Bali

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ABSTRACT

Bukit Sinunggal Temple is very well known as a spiritual tourism destination in North Bali. This phenomenon is interesting to study using a social theory framework of thinking and a qualitative research approach. The results of the research show the development of this temple as a spiritual tourism destination because of its historical values and gods of Bukit Sinunggal Temple fulfill various goals of Hindus. This temple is multipurpose for tourists. For example, visitors to this temple aim to carry out ngajar-ajar (a series of Ngaben rituals), pray for the blessing of position, prosperity, success in handling job, and health. All of these activities are related to each other in a holistic manner so the visitors get an optimal satisfaction. This condition is also supported by natural capital of Desa Tajun that can be developed as agro-tourism. This development is also strengthened by an adequate infrastructure, transportation, and hospitality of the people.

Keywords: *Desa adat, Gods, Hospitality, Religious rituals, Spiritual tourism, Temple*

1. INTRODUCTION

Bali is very well known as a tourist destination both domestically and internationally. This is due to the natural capital, but also cultural capital, including temples. The island of Bali has many temples so it is called the Island of the Gods or the Island of a Thousand Temples. Temple or *Pura* as a tourist destination is not only a place of prayer, but also a place to fulfill spiritual needs. As a result, the temple being increasingly visited by Hindus. This temple becomes one destination of spiritual journeys called *Tirtha Yatra*.

The island of Bali has many temples as places for spiritual tourism activities, for example in South Bali, there are Batur temple, Besakih temple, Goa Lawah temple, Lempuyang temple, and so on. Likewise, North Bali is also famous for Pulaki Temple, Melanting Temple, Menjangan Temple. etc. Bukit Sinunggal Temple is also important in Buleleng regency. This temple is visited by many Balinese Hindus both from Buleleng and outside Buleleng. On certain days, for example the *Purnama* (full moon day), and the other Hindus' holy days, Bukit Sinunggal Temple is very

crowded with prayers. In fact, many visitors *mekemit* (stay overnight) at Bukit Sinunggal Temple.

This phenomenon shows that the function of Bukit Sinunggal Temple as a spiritual tourism destination is very important, when compared to other temples, both in southern and northern Bali. There is a tendency that the attraction of Bukit Sinunggal Temple as a spiritual tourist destination is getting stronger. This phenomenon raises the question, why Bukit Sinunggal Temple is developed into a spiritual tourist destination. The answer to this question is very important, not only to increase cognition, but also to have practical benefits, namely as a suggestion to improve the quality of the spiritual tourism destinations of Bukit Sinunggal Temple in order to provide more satisfaction to its visitors.

The theory used to answer this question is social theory, among others, the theory of human philosophy combined with tourism theories. Human philosophy focuses on the idea of the essence of man as an embodied creature or human being a body spirit. This idea implies that the happiness of human life depends on the fulfillment of physical and spiritual needs, soul or

spiritual. Spiritual needs are closely related to religion [1], [2], [3]. This can be in the form of someone feeling mentally satisfied because they are able to fulfill their religious obligations by visiting a place that is able to provide comfort, beauty, silence, and inner calm. Places like this are often associated with mountains, beaches, forests, springs and lakes. In places like this, it has a spiritual value which is marked by the existence of a temple which has a high historical and spiritual value [4], [5].

Fulfilling spiritual need creates the idea of spiritual tourism that must be supported by various factors, such as the affordability aspect, namely transportation facilities and infrastructure. Likewise, the availability of accommodation and souvenir sellers as a symbol that tourists have visited a tourist destination is also important. Placement of a tourist destination in a tour package can facilitate tourist visits. This is because tourists can see various and quality tourist destinations in a relatively short time. Tourists must be in contact with the local community. This condition results in friendly acceptance of the local community which is very important for the development of tourist destinations [6], [7], [8], [9].

2. METHOD

The research approach used to examine this problem is a qualitative approach. The research locations are Bukit Sinunggal Temple and *Desa Adat* Tajun as temple owners. The research informants were appointed in a purposive manner, including *Bendesa* or the head of *desa adat* Tajun, the Secretary of *desa dinas* Tajun, the manager of the Tajun Village-Owned Enterprise (BUMDESA), villagers of *desa adat* Tajun and so on. Informants were interviewed using in-depth interview techniques. Other data collection techniques are observation of Bukit Sinunggal temple area, community life, the natural conditions, and so on. The use of documents is also important, for example the copy and translation of the Eka Giri Mandala Inscription owned by the *Bendesa Desa Adat* Tajun, and the Brief History of the Bukit Sinunggal Temple which is kept in the Head office of Tajun Village. These various data collection techniques can be used interchangeably in the context of data triangulation.

The data obtained from various sources is processed following the data processing model according to [10]. The steps are conceptualization, the result of conceptualization, verification, and objectivation. The data is used as the basis for creating a narrative accompanied by meaning in order to answer research problems holistically.

3. RESULT AND DISCUSSION

Bukit Sinunggal Temple is located in *desa adat* Tajun, Kubutambahan, Buleleng, Bali. This temple is very easy to reach via the highway to the city of Singaraja-Bangli via Kintamani. The path is very good. This temple is located on a hill, namely Sinunggal Hill. Visitors have to pass through a stepped road. There are several sacred buildings or *pelinggih* at Bukit Sinunggal Temple complex, such as *Meru Bertumpang Tujuh* to worship Queen of Manik Astagina. In this *meru* there are statues of Ganesha and Ida Sanghyang Pasupati, there are also *pelinggih* Ratu Ayu Melanting and Gede Dalem Ped, Ratu Lempuyang, Besakih, Danu Batur, Andakasa, Batukaru, Manik Gumawang, Ratu Puncak Mangu, and a statue leading to Segara Majapahit [11].

This temple is an ancient temple, because it existed in the 10th century AD, during the reign of King Kesari Warmadewa. Bukit Sinunggal Temple was previously maintained by Air Tabar Village as part of Indra Pura Village or currently named Dapehaa Village or Depaa. Air Tabar Village transformed into Tajun Village [12]. Bukit Sinunggal Temple originally belonged to Indra Pura Village, so it was also called Pura Pucak Indra Pura [13]. This temple is important for some villages. There are 11 villages that have religious ties with Puncak Sinunggal Temple, namely the Villages of Tajun, Bayad, Tunjung, Dapehaa, Mengening, Kelampok, Tangkid, Tamblang, Bangkah. Pacung, and Sembiran. These villages must participate in rituals at Bukit Sinunggal Temple, especially the Piodalan Ritual.

The development of Bali as a tourist destination, as well as Buleleng, both for domestic and foreign tourists, has resulted in Bukit Sinunggal Temple also one of spiritual tourism destinations. This temple is quite famous in Buleleng. The background of this temple which can develop as a spiritual destination is as follows.

3.1 Bukit Sinunggal Temple as Place of Ngajar-ajar

The Ngaben ceremony which continues with *mamukur* is often added with other rituals, namely *ngajar-ajar*. This ceremony aims to thank all those who helped organize the ritual both humans and gods, especially Lord Shiva and God of the Sea. These two gods are credited with providing mountain and sea products for ritual equipment. That is why *ngajar-ajar* is also called the *Nyegara Gunung* ritual [14]. These series of rituals help human's spirit to become *Dewa Pitara* or *Dewa Hyang*. This spirit is worshiped in the Family Temple. According to the local Balinese concept, this spirit is automatically believed to have entered heaven [15].

The use of Bukit Sinunggal Temple for *ngajar-ajar* ritual is related to the fact that the mountain is a place of worship for Lord Shiva in *Palinggih* Pasupati (another name for Shiva). This thought is also related to prehistoric beliefs about mountains as sacred places to worship ancestors. This pattern is also related to another deity worshiped at this temple, namely Dewa Indra as the name implies, namely Puncak Indra Pura Temple. Dewa Indra could be synonymous with the name of Ratu Bhatara Lingsir Pucak Bukit Sinunggal Ratu Manik Astagina.

The worship of Dewa Indra could be related to the Hindu religion adhered to by the Village of Depaa, believes the Indra school of thought. This resulted in Depaa Village being called Desa Indra Pura (the village of god Indra's Palace). The worship of Dewa Indra, not only because Indra is the god of war - worshiping him is avoiding war or winning the war, but also because Indra is the Lord of Heaven [16]; [17].

Thus, it is very appropriate if Pucak Sinunggal Temple is used as a place of teaching, apart from being related to the worship of Shiva as the ruler of the Mountain, also because someone can beg Lord Indra so that the spirit of the person being abused will enter heaven. Hope to enter heaven is very important, because heaven is a measure of happiness for humans.

3.2 Bukit Sinunggal as Political Prayer

Many visitors to the Bukit Sinunggal Temple also have a lot to do with political prayers. This means that people pray to this temple to gain power in an election of public position. During the election for legislative members or regional head elections, many candidates pray at Bukit Sinunggal Temple. The goal is to achieve victory so that the power attached to a position belongs to him. Humans love power because human nature is a creature who always wants to be in power. Power can also be transferred into financial and symbolic capital.

The use of Bukit Sinunggal temple as a place of political prayer is related to the gods worshiped at this temple, namely Dewa Indra as the god of war. This is also reinforced by the presence of Ganesha. Ganesha is the god of war as well as the god who is able to eliminate all obstacles or the god of success [18]; [1]. The struggle for power through elections is war, because there are losers and winners. Everyone wants to win in the election. Victory does not come easily, because many dangers hinder it, both real and unreal. This danger must be eliminated through the god of war, namely Ganesha and Dewa Indra. Thinking like this is what makes political prayers at Bukit Sinunggal Temple very important for those who are hungry for power.

3.3 Bukit Sinunggal Temple as a Place of Asking for Prosperity

Visitors to Bukit Sinunggal Temple are also concerned with the purpose of asking for prosperity for their livelihood. This idea is related to the worship of the god of Ratu Bhatara Lingsir Pucak Bukit Sinunggal Ratu Manik Asta Gina. This name seems to be related to Lord Indra - the earliest deity worshiped at Bukit Sinunggal Temple. The worship of this god is not only due to him as the god of war, but also to control the weather and rain. Dewa Indra's main enemies are drought and bad weather. Dewa Indra is worshiped so that the weather is good and the rain is sufficient. Water and weather are very important for farmers. Moreover, dry land farmers are very dependent on rain. Likewise, the obstacle for farmers in conducting their activities is bad weather. Dewa Indra can handle bad weather. Pests and plant diseases can be overcome not only by Dewa Indra, but also by Ganesha as the god who repels all dangers that threaten human life [18], [1]. The name of Ratu Manik Asta Gina is interesting to note. Asta means hand and Gina means work as a source of income. This name shows Dewa Indra giving blessings to work as a source of living. In this temple there is also Ratu Ayu Melanting as the goddess of prosperity for dry land farming and the goddess of markets. Worship of Dewi Melanting provides opportunities for visitors to Bukit Sinunggal Temple to get blessings from a source of income, especially agriculture and trade.

3.4 Bukit Sinunggal Temple as a Place of Asking for Health

Welfare does not depend on profession, but also on health. Health is a basic need that is more important than other basic needs, namely food, clothing, housing, and education. No matter how rich a person is, if one is sick then his life is definitely not happy. So, health is an important factor that determines a person's happiness in living his life.

This idea implies that many visitors visit Bukit Sinunggal Temple with the aim at asking for health blessings [11]. This request is related to Ganesha's function as a repellent for all dangers that threaten the natural biophysical environment, as well as those that interfere with human health, which originate from natural or supernatural causes. Ganesha is a god who is able to provide safety, including health for humans. The choice of this temple as a place to ask for health is often because one's dream [11].

If a person is successful in bringing about health, he will recommend others to do the same to Bukit Sinunggal Temple. This pattern invites more prayers asking for health. This pattern is related to the Balinese about the causes of a disease, which is not only rooted

in natural causes, but also supernatural causes. Or it could be that the two are related so that to cure the diseases need both modern and traditional medical systems, including asking for health from the gods in one temple.

3.5 Bukit Sinunggal Temple Integrated with Agrotourism

Bukit Sinunggal as a spiritual tourist destination is integrated with agro-tourism. The Village of Tajun is rich in natural capital, namely the cool air and green trees because of the fertile soil conditions. Likewise, the condition of the hilly land adds to the beauty of the Tajun Village. The natural capital of the Tajun Village strengthens the position of Bukit Sinunggal Temple as a spiritual tourism destination. Tourists who visit this temple do not get spiritual satisfaction, but are also naturally comfortable.

Tajun Village also has the potential as an agricultural or agro-tourism destination. This village is known as a producer of fruits, including durian. The Buleleng Government has held a durian eating festival to support the development of Tajun Village as agro-tourism. Another agricultural product that supports agro-tourism is coffee. Contemporary lifestyle, namely drinking coffee can play an important role in the development of the Village of Tajun as agro-tourism.

3.6 Bukit Sinunggal Temple Strengthened by Various Other Factors

The development of Bukit Sinunggal Temple as a spiritual tourism destination is also strengthened by the availability of transportation facilities and infrastructure. This can be seen, for example, on the road that connects the Tajun Village with Kintamani tourist destination area. Accommodation in the form of inns and restaurants is often found in the Kintamani tourist area. This situation contributed to the development of Bukit Sinunggal as a spiritual tourism destination. Tourists visiting Bukit Sinunggal Temple can take advantage of the existing accommodation facilities in Kintamani tourist area.

The development of tour packages with the Kintamani tourist destination area can provide more optimal benefits for Bukit Sinunggal Temple. Moreover, the distance between Bukit Sinunggal Temple and the tourist area of Kintamani are very close, which is supported by excellent transportation facilities and infrastructure with beautiful natural scenery. Likewise, Buleleng has a very famous tourist destination, namely the Air Sanih swimming pool in the village of Bukti, Kubutambahan. This tourist destination is close to Tajun Village. Travel duration from Air Sanih Tajun Village is very easy because the transportation facilities and

infrastructure are quite good. This potential can form mutually beneficial tour packages with Bukit Sinunggal Temple.

The ritual of *ngajar-ajar* also takes place at Pura Batur, Pura Besakih, Pura Lempuyang, and Pura Goa Lawah. This package can be added with one temple, namely the Bukit Sinunggal Temple. *Ngajar-ajar* to Bukit Sinunggal Temple can be done at the same time or as an additional package to complement, for example for North Balinese. This pattern is possible, because *ngajar-ajar* is commonly done for several days, and people can even stay overnight at a temple to continue their journey the next day. *Ngajar-ajar* package will have a positive impact on the development of Pura Bukit Sinunggal as a spiritual tourism destination, especially for Hindus in North Bali.

The hospitality of the residents of Tajun Village is very important for the development of Bukit Sinunggal Temple as a spiritual tourism destination. Hospitality provides a sense of comfort for tourists. Observations show that the residents of Tajun Village are very friendly and open to welcoming outsiders, including tourists. This is related to the relatively good educational background of the residents of Tajun Village. Likewise, many Tajun people have migrated so that they become cosmopolitan. In short, the issue of hospitality is very supportive of the development of Bukit Sinunggal temple as a spiritual tourism destination.

4. CONCLUSION

Based on the explanation above, it can be concluded that Bukit Sinunggal Temple is growing as a tourist destination due to various aspects related holistically. This concerns the history of temples (including ancient temples dating from the 10th century) and the gods who live in Bukit Sinunggal Temple quite a lot and have various roles that are integralistically related. This condition has resulted in the various interests of the visitors being channeled, either separately or integrally. For example, they can support this temple with the aim of a series of ngaben called *ngajar-ajar*, asking for position blessings, and the success in earning livelihood, prosperity, and health. All of this is reinforced by good transportation facilities and infrastructure, natural capital for agriculture, hospitality of villagers, and the development of tour packages with well-established tourist destinations.

However, there are various things that need attention, for example optimizing the role of the state in helping local communities to develop Bukit Sinunggal as a spiritual tourism destination. The role played by the state, for example, is promoting this temple as a spiritual and agro-tourism destination more intensively by using various media. The local community is obliged to

prepare itself, especially regarding the provision of professional staff. In this way they can manage the tourist destinations of Bukit Sinunggal Temple in a more professional manner. Tajun Village is obliged to provide strict rules in managing the spiritual tourism destinations of Bukit Sinunggal so that this temple remains sacred. Likewise, the religious function of the temple should not be sacrificed for the sake of tourism. This meeting requires clear rules complete with supervision and sanctions on a regular and abstract basis.

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