

## ACTION OF HINDU COMMUNITY IN DEVELOPING INTERNATIONAL RELATIONSHIP THROUGH CULTURAL TOURISM IN SENGGIGI BEACH

I Gusti Komang Kembarawan

STAHN Gde Pudja Mataram

[wulangek88@gmail.com](mailto:wulangek88@gmail.com)

|   |  |
|---|--|
| <b>Riwayat Artikel</b><br>Artikel diterima:<br>Artikel direvisi:<br>Artikel disetujui:                          |  |
| <b>Keyword:</b><br><i>action</i><br><i>sanctity</i><br><i>temple</i><br><i>tourism</i><br><i>Senggigi Beach</i> | <b>Abstract</b><br>This study aims to conduct a study of the actions of Hindus in building International relations through the development of cultural tourism in Senggigi beach. The phenomenon is to maintain the sanctity of the temple associated with the development of tourism in Senggigi beach. There are three focuses on the research, namely the challenges faced by Hindus in preserving the existence of the Segara Temple during tourism development, the impact of tourism development on the sanctity of the Segara Temple, the actions of Hindus in conserving the sanctity of Segara Temple. This study was designed in the form of a qualitative descriptive study to describe the actions taken to always be able to maintain the sanctity of the temple during the rapid development of tourism. Based on this research, it was found that the challenge of Hindus in preserving the existence of the Segara Temple was the tendency for a decline in the sanctity of the temple due to the tourists visiting the temple area whose condition of the temple and tourism development distance to the Segara Temple began to be violated. The impact of tourism development on the sanctity of the Segara Temple in a positive dimension helps to finance temple activities, both the preservation of temples and the implementation of Hindu ceremonies. The negative impact is a decrease in the level of sanctity of the temple, especially tourists visiting the temple in a state of <i>cuntaka</i> (Unholy conditions) The actions of Hindus in conserving the sanctity of Pura Segara through awareness of Hindus to always maintain the sanctity of the temple in all its activities, set limits on the sanctity of the temple area, communicate with tourism actors related to the sanctity of the temple, and convey to the relevant parties to respect Hindu religious ceremony activities. |

## Introduction

The development of tourism has two opposite effects. *First*, the development of tourism coupled with an increase in tourist visits can increase people's income so that it can realize an increase in their welfare in relation to this, tourism actors and those engaged in the tourism industry can improve the quality of the economy, which in turn can improve the quality of their lives. This is part of the positive impact of tourism development in areas that have tourist attractions. *Second*, the development of tourism also does not cover the occurrence of negative impacts that tend to reduce the quality of human life in society. The negative impact, such as one of them is shown by several cases, such as a decrease in the sanctity of the temple as part of the violation of the sanctity of the temple. The case is like what happened in the development of Bali tourism, namely the construction of the Bali Nirwana Resort (BNR) in the area adjacent to Tanah Lot Temple, a case that had occurred that was assumed to be a violation of the temple sanctity *bhisama* also occurred in the construction of Hotels in Uluwatu, and a number of other cases involving violations of the sanctity *bhisama*. *Bhisama*, in this case, is a joint decision that has a binding power that refers to the religious laws in the literature/*Sruti*.

Another negative impact related to tourism development is the religious sentiment carried out by terrorists when bombing the Kuta Bali area. Related to that Tantra (2015: 294) argues that Bali's position in the humanitarian event in Kuta is very dilemmatic and therefore a center of vulnerability. It is thought to be periodically transformed into the tensions that cannot be separated from a dynamic political system, regardless of place. And specifically, the case is related to the view that Bali is a barometer of SARA tolerance. SARA, in this case, stands for ethnicity, religion, race, and intergroup.

The above case indicates that the development of tourism has a positive influence on improving the welfare of the community through increasing the economic level of the community, especially those who are involved in the world of tourism. The negative impact caused by the development of the world of tourism, especially regarding the sanctity of the temple and at the same time the existence of the temple as a place to conduct religious activities by Hindus needs to be a serious concern of all parties. Besides in proving the opportunities for Hindus to carry out their religious teachings, this concern can also be used as a bulwark to stem the social conflict as a result of clashes between people who carry out religious activities with stakeholders in advancing the world of tourism.

Tackling the conflict must also be considered early, especially in areas where Hindus are in a minority position. The case can also be seen on the island of Lombok which also has

some temples in the tourism area. These temples are Segara Temple, Batu Bolong Temple, Kaprusan Temple, and other temples in the Senggigi tourist area. When the temple is a public temple, it is a place to conduct religious activities carried out by Hindus from various social strata.

The increasing development of tourism in the Senggigi region has become a threat to the sanctity of the temple because the radius between the temple and the tourist area has begun to push. Meanwhile, because Hindus in the region are a minority group, it is feared that the conservation of the temples with public status cannot be maintained.

The above phenomenon if not received attention as early as possible there will be opportunities for conflict between Hindus and stakeholders in the field of tourism development. To anticipate the emergence of problems caused by conflicts of interest, it is necessary to do a research to conduct an inventory of problems that have the potential to rise and include finding alternative solutions to potential problems. In this regard, this research will try to formulate and find answers to the problems that can occur.

Regarding the background above in this paper, the discussion is focused on three important aspects of efforts to build relationships with the outside world. *First*, the challenges faced by Hindus in preserving the existence of the Segara Temple in the middle of the development of Senggigi beach tourism in Lombok. *Second*, the impact of tourism development on the sanctity of the Segara Temple in the Senggigi beach area of Lombok. *Third*, the actions of Hindus in conserving the sanctity of the Segara Temple in the Senggigi beach area of Lombok. The results of the discussion in this paper are expected to be used as a vehicle to provide descriptions relating to issues that are developing in the midst of the life of Hindus who concern the preservation of holy sites in the midst of tourism development and at the same time recommendations in determining development policies in the Hindu religion.

## **Research methods**

The design of this study is interpretive qualitative. In this regard, this research focuses on the sociological aspects which are more concentrated on the religious actions were undertaken by Hindus in conserving the Segara Temple in response to the development of tourism, especially in the Senggigi beach region, West Lombok Regency. This research was designed in a case study research that was analyzed descriptively interpretatively. The data presented in this study are qualitative data which are then analyzed and interpreted. The scope

of this research includes aspects relating to the actions taken by Hindus in the context of carrying out the conservation of temples in the Senggigi beach area, West Lombok Regency. The conservation effort is more directed at the form of anticipation towards the development of tourism in the surrounding area so that it does not cause conflict and other social problems. Based on this, the scope of this research is in the scope of social action both among Hindus and tourism development actors to create harmony.

The study chose a location in the Senggigi beach area, West Lombok Regency. The chosen location is following the developmental issues, especially those concerning the existence of Hindu holy sites during challenges in the form of floating tourism on the beach line. The selection of locations in the Senggigi beach region was backed up by the consideration that the beach area is currently experiencing a very extraordinary development in the field of tourism. Tourist arrivals, both foreign and domestic, are relatively high from year to year. The high level of tourist visits has had an impact on tourism development in the region. On the other hand, in the Senggigi beach area, some Hindu temples are still used as places to conduct religious activities. Meanwhile, there was concern among many Hindus that the development of the tourist area around the temple site would have an impact on maintaining the sanctity of the temple and including the preservation of the existence of the temple. Based on this phenomenon, the selection of research locations is determined at that location.

The type of data collected in this study is in the form of qualitative data. Qualitative data are collected in the field following established data collection techniques. To complement the qualitative data obtained in the field, this study also included quantitative data as supporting data. The qualitative data needed in this study are in the form of expressions, words, ideas, opinions, and notes relating to the problem under study. The data sources in this study consisted of two sources, namely primary data sources and secondary sources. Primary data sources are informants who know about religious activities that occur around the Senggigi beach tourism area. The informant as the primary data source is positioned to provide information by the data needed in the research that was explored through interviews. Secondary data obtained not directly from the main source, but obtained through documentation from several relevant agencies.

This research seeks to dig and collect data through several stages such as observation, interviews, and documentation. In observing the actions of Hindus in conserving the sanctity of the Segara Temple in the Senggigi beach area, interviews were conducted to obtain the data that could not be directly observed by researchers. Interviews to be conducted with informants

are unstructured interviews under the interview guidelines prepared. In this research, a documentary study is useful as a secondary data collection tool. Documentary sources include archival documents from government and non-government institutions, literature, journals, statistics and other references relevant to this study. Referring to Nawawi (1983: 139) the documentation study is a way of collecting data through written relics mainly in the form of archives and including books on opinions, theories, propositions/laws and others related to research problems.

The study uses qualitative descriptive analysis. The process of data analysis is done by organizing and sorting data into patterns, categories, and units so that it is easy to conclude. The descriptive data analysis process in this study was carried out by doing data classification, data reduction, and data interpretation. The use of data reduction techniques in this study is related to the selection of important data following the objectives of this study. Data reduction, according to Miles and Huberman (in Suprayogo and Tobroni, 2001: 193) is a process of selecting, focusing on simplifying, extracting, transforming rough data, which arises from field notes. Data reduction continues throughout the study. Data analyzed during continuous research are always carried out interpretations aimed at obtaining meaning and significance specifically related to the existence of the sanctity of the temple. Temple as part of the culture it is necessary to interpret the actions related to the sanctity conservation of temples.

### **Challenges of Hindus in Preserving the Existence of Segara Temple**

The development of tourism in the Senggigi beach region has lately been very rapid as evidenced by an increase in tourist visits to the region. At the same time, the need for facilities and infrastructure to support tourism activities also increases. The increase was indicated by an increase in the development by providing tourist places to stay, the development of tourist destinations, an increase in the number of sellers offering their merchandise, and other increases. This has a positive impact on efforts to improve the level of the economy, both individually and collectively. Increased tourist visits have an impact on increasing the needs of tourists visiting the tourist destination. This condition is the cause of the high level of supply to the needs needed by tourists. This has an impact on increasing the income of people who are in the area of the tourist visit, especially those who pursue activities as tourism actors.

Instead of the positive impact caused by the development of tourism in the Senggigi beach region, it is also inseparable from the emergence of negative impacts as an implication

of the development of tourism. The impact is categorized as a negative impact on the development of tourism in the Senggigi beach region, especially related to problems that arise in the holy area in the form of temples. In the Senggigi beach region, some temples are common as places to conduct religious ceremonies by Hindus who experience a direct touch with the development of tourism. Problems that arise relating to the development of tourism are related to the sanctity of the temples, especially those related to the area of the temple sanctuary radius.

The temple as a holy place by the *bhisama* must be safeguarded from the activities that could be said to pollute the sanctity of the temple. In connection with that, the radius that is used as a benchmark in maintaining the sanctity of the temple against pollution is *apeneleng*, *apenimpug*, and other categories. Maintaining the sanctity of the temple within a predetermined radius can be done by making the distance of activities that are fussy with a predetermined distance so that the sanctity of the temple can still be maintained. This is because in the teachings of Hinduism there are evaluative symbols that can be used as a basis for maintaining the sacred aspects with profane aspects.

In the teachings of Hinduism, there is the term evaluative symbol which is used to draw a boundary between what is sacred and what is not. Aspects relating to holiness are contrasted with those that are lethargic. The aspect of purity has a higher position or it can be said to be in other places. Conversely, some things are not sacred, which is also called the *leteh* position is in a lower place or also called the *teben*. These two very different things determine the purity of a holy place, especially in the form of a temple. Maintaining the sanctity of the temple is believed to be a way to realize the purity of self when performing religious ceremonial activities carried out in the temple environment.

The entry of the influence of tourism in the Senggigi beach region has a significant impact, especially regarding the negative impact on the existence of the sanctity of the temple. The activity of tourists who are on the beach near the temple will more or less affect the belief in the sanctity of the temple. Based on the results of field observations, it was found that activities carried out by tourists, especially those carried out by foreign tourists on the seashore showed freedom, such as freedom of dress, freedom of action, freedom of speech, and others. These activities more or less give effect to the sanctity that exists in the holy area of the temple which happens to be close to tourist destinations.

Issues such as those described above become very important to be considered by Hindus who are around the temple area which is adjacent to the tourism area. Hindus must realize that

the sanctity of the temple is a very important part to accomplish the success of the religious ceremonies carried out. If you pay close attention to the activities related to the implementation of religious ceremonies in the temple environment the first thing to do is to maintain the sanctity of the ceremony. To actualize the implementation of religious ceremonies completed by purity, then it should be carried out a renewal ceremony. The renewal ceremony is essential to purify the place to carry out the ceremonial activities which are subsequently believed to bring harmony.

To maintain the sanctity of the temple caused by the defilements that are believed to occur as part of tourism activities, the very important thing to do is to make all parties aware of the importance of respecting the sacred place in the form of temples so that they will not take actions that can pollute holiness the temple. Awareness of all parties to exercise self-control in carrying out activities that can bring about dirtiness (*leteh*) on the holy shrine of the temple is not an easy thing to do. Actual actions need to be taken in the form of socialization, solicitation, understanding, and so on to make people aware of the sanctity of the temple.

### **The Impact of Tourism Development on the Purity of Segara Temple**

The impact of tourism development on the sanctity of the Segara Temple in the Senggigi beach area, West Lombok Regency can be categorized into two, i.e. positive and negative impacts. Positive impacts tend to contribute to improving the quality of the management of temples. This is especially true among people who get a positive impact on the development of tourism. Those who succeed in running their tourism businesses tend to pay attention to the preservation of temples. On the contrary, the negative impact caused is closely related to the influence of concepts related to evaluative symbols, specifically those concerning the sanctity and fatigue of the places around the sacred area of the temple. Both impacts are analyzed in the following section.

#### **a. Positive Impact of Tourism Development around the Segara Temple Area**

Regarding the positive impact arising from the development of tourism in the Senggigi Beach area on the sanctity of the temple in the tourist area based on the results of data collection in the field is shown by the attention of the people, especially those in the tourism business. Their success in developing their tourism business had a positive influence on the emergence of awareness to care about the existence of the holy temple area through donations made in the form of world funds. This can be used as a support for the activities carried out by the administrator of the temple to carry out maintenance of the existing holy sites and at the same time in making the boundaries of the temple.

The existence of public awareness in contributing in the form of world funding is very much expected by the court administrator to help the temple maintenance program succeed so that it can be used as a place to carry out activities related to religious ceremonies. *Krama Pura* as a traditional organization that has the task of managing the preservation of temples and at the same time carrying out religious ceremonial activities very much requires the attention of relevant parties, such as the government, PHDI, and Hindus in general to help the success of activities which is programmed by the administrators of the temple. In this regard, the administrators of the temple continue to disseminate to related parties to obtain support, both materially and morally, to help the success of the programs that were launched.

In line with the foregoing, to get the *punia* (donation), particularly the Batu Bolong Temple fund, the strategy was implemented. The visit of tourists to the Batu Bolong Temple is charged for the cost of the rental of a shawl or cloth which will be paid by cash followed the administrator of the temple in carrying out activities related to maintenance and relating to the implementation of religious ceremonies. This was as stated by Ketut Jaya which stated that the funds obtained through leasing scarves or cloths were collected later in the *pujawali* (ceremony) was delivered to the administrators of the temple. For the Batu Bolong Temple, the temples consist of seven *banjars* located in the Batu Layar, Tanah Embet, and surrounding areas. Funds obtained are used for activities related to the maintenance of the temples or activities carrying out religious ceremonies. A place is currently under construction for stakeholders whose funds come from the World Fund. Lately, there is another way to collect world funds for visitors, specifically by implementing a contract system. This system is carried out by accepting a contract of four million rupiahs each month from the contractor and then the contractor is given the freedom to manage the *punia* funds received from visitors.

One very interesting thing, as stated by the informants above, is related to the management of incoming funds provided by tourists, particularly by implementing a contract system. The implementation of the contract system is a very positive thing to set limits on the input costs obtained from the rental of scarves and fabrics to tourists. This means that every month the administrators of the temple already have the certainty of receiving funding of Rp. 4,000,000.00 from the contractor. Such a large fund is used to help finance the activities carried out by the administrator of the temple. The management pattern using the contract system has a positive impact on the planning of activities carried out by the administrators of the temple because it is certain that the funds that go into cash come from the contractor.

## **b. Negative Impact of Tourism Development around the Segara Temple Area**

Related to the negative impact caused by the development of tourism in the Senggigi beach region on the sanctity of the temple based on data obtained in the field more related to the actions taken by tourists in the activities they do around the sacred area of the temple. These activities are related to activities carried out on the beach, such as bathing, sunbathing, or doing sports activities close to the temple area. Based on observations in the field, the tourists carry out activities on the beach use clothes that tend to be incompatible with eastern ethics. This, of course, will greatly affect the sanctity of the temple around the tourism area.

Another negative impact arising from the development of tourism around the temple area is the free entry of guests or tourists into the temple, especially in the middle of the mandala area. Those who enter the temple may not all be clean or pure. This is as revealed by Jro Mangku Puspa as the *pemangku* (Hindu saints) in Pura Batu Bolong which in general reveals that the tourists who visit the temple we provide a limitation considering the temple is a very sacred place. These limits are especially given to tourists who are women. This is because there are usually women who experience menstruation and according to tradition, the person is said to be deformed and may not enter the temple. Before they enter we ask first whether the condition is in menstruation or not. If they are not in their period they are allowed to enter the temple area. However, in the past, there was a case that happened to tourists, she was in a menstrual state, but deceived us saying she was not menstruating with the aim of being able to enter the temple. Finally, the tourist was sick and fainted. This shows that they have violated the agreed rules.

Based on the description above, it is known that the development of tourism in the Senggigi Beach area adjacent to the temple in addition to bringing positive impacts can also cause negative impacts. The negative impact caused is related to the sanctity of the temple. This is especially caused by the presence of tourists to the temple area, especially tourists who are female when they experience menstruation. Not all of these tourists honestly admit what he experienced. The existence of female tourists who deceived the temple manager who declared herself not in a menstrual state, because of her desire to enter the temple was very strong so she sought a reason to be able to enter the temple environment. The tourists who are menstruating entering the temple will certainly affect the sanctity of the temple. This is part of the negative impact, especially concerning maintain the sanctity of the temple.

## **Actions of Hindus in Conservation of the Sanctity of Segara Temples**

In connection with efforts to conserve the sanctity of the Segara Temple in the Senggigi beach region, West Lombok Regency as a result of tourism development, there are several activities can be carried out. *First*, it raises awareness for Hindus to always take action that seeks to maintain the sanctity of the temple, especially those in the Senggigi beach region. *Second*, determine the boundaries of the sanctity area of the temple so that it is not violated by the tourism development program in the Senggigi beach region. *Third*, communicating with the tourism actors related to efforts to respect the provisions in maintaining the sanctity of the temple. *Fourth*, conveying to related parties to always respect the activities carried out by Hindus who are in the holy area of the temple which is in the tourist area of Senggigi Beach.

### **a. Awareness of the People in Maintaining the Sanctity of Temples**

Conservation of the sanctity of the temples is a very important thing done by Hindus to carry out religious activities following the *desa*, *kala*, and *patra*. In the concept of Hinduism, especially those concerning evaluative symbols, two aspects are very important to consider maintaining the sanctity of the temple. The two aspects are indeed contradictory, namely concerning *sacred-leteh*, *luan-teben*, *kaje-kelod*, *kangin-kauh*, and others. The concept contains the meaning that two different things as a fact should always be used as a basis in making decisions. The first mentioned has a higher value while the latter mentioned has a lower value. Associated with its sacred, luan, kaje, kangin have more primary values compared to leteh, teben, kelod, and kauh.

The existence of one concept is higher than the other is based on the philosophy that the other can improve the quality of human life compared to their partners. The concept of the sacred is higher than the concept of *leteh* because the sanctity contained more sacred values which are believed to influence on improving the quality of human life in climbing the spiritual level. While *leteh* is the opposite which contains lower aspects so it is believed to be a concept that can reduce the quality of human life in spiritual climbing. In line with that luan concept is a concept that means upstream, namely as a symbol of a higher position. While the concept of *teben* also means downstream this is also a lower concept because it already contains impurities.

In line with the aforementioned concept, *kaja* has a higher position which in the belief of Hindus in Bali is interpreted as the direction of the mountain. This concept is believed to be sthana of the gods that provide fertility or prosperity for humanity. Therefore, the concept of

*kaja* is also used as a guideline in building a holy place, namely as a holy place upstream. *Kelod* also means lower because it is often identified with the place used as a disposal of dirty things. Moreover, *kangin* is also a concept that has a higher holiness value compared to *kauh*. *Kangin* is the direction where the sun rises, which is believed to be a place for enlightenment in life. The concept of *kangin* is also believed to be the beginning of something so that it is often referred to as *purwa*. While the concept of *kauh* is the opposite direction which in Hindu religious belief means as a place to get rid of all the impurities that cover the human being and including the natural surroundings. The two concepts are not only contradictory in the construction of Hindu shrines but also used as guidelines, namely *kangin* direction is generally used as an upstream when Hindus build shrines.

#### **b. Establish Limits of Temple Area Sanctity**

To maintain the sanctity of the temple, it is necessary to make an area that can prevent violations of the sacred area of the temple. The area follows the *bhisama* that has been determined by the Parisadha Hindu Dharma Indonesia (Hindu assembly), which is related to the determination of the radius to maintain the sanctity of the temple. Determination of the radius to maintain the sanctity of the temple is by the minimum distance between the temple area and profane places that can interfere with the sanctity of the temple. This phenomenon indicates that in maintaining the sanctity of the temple from the defilements that are causing the fatigue of the temple, clear boundaries need to be set so that activities that can cause the sanctity of the temple can be avoided. This is very much related to the condition of the people in Lombok, where Hindus are a minority group compared to Muslims who are in the majority group, especially those who are embraced by the indigenous people of Lombok, the Sasak ethnic. The informant above actually emphasized that in maintaining the sanctity of the temple, it should pay attention to the conditions around it so as not to cause conflicts with other people because people other than Hindus have different concepts about the sanctity of the holy place. In connection with that, it should be to maintain the sanctity of the temple to pay attention to the boundaries that must be used as a benchmark so that others do not carelessly disturb the temple sanctuary because it has been given a limit.

In line with the foregoing to maintain the sanctity of the temple, especially those in the Senggigi beach area as a tourist destination, clear boundaries are also needed so that the sanctity of the temple is not tainted by the activities carried out by people around the temple, especially those who carry out activities related to tourism. To realize this, the Ketut Jaya informant as Secretary of Parisadha Hindu Dharma Indonesia (Hindu assembly) of Batu Layar District

stated that in connection with the existence of tourists around Senggigi, especially those near the temple we set a boundary when they will enter the temple area. Things that can be done to tourists who want to enter the temple is to ask in advance about his condition, especially to female tourists by asking her condition whether she is in a menstrual period or not. If they are not menstruating we give them entry but if they are menstruating we are not allowed to enter. In general, tourists who come from abroad are honest to reveal about his existence.

Other measures used to preserve the sanctity of the temple by setting limits on the sanctity of the temple are also carried out by not permitting for tourists to enter the main area of the *mandala*. This is as revealed by Jro Mangku Puspa as a Hindu saint who served in Batu Bolong Temple stated that Batu Bolong Temple was seen from the division of places consisting of two, namely the main *mandala* and middle *mandala*. The main mandala is located at the top as a place for *pelelingih*. The middle part of the *mandala* is an area that is outside the main area of the *mandala*. The main boundary between the mandala and the middle *mandala* is *Candi Bentar*. The *nista mandala* area was outside, namely on the side of the road. However, because the land had been taken by the government and used as a place for traders and parir places, the area of the *mandala nista* is no longer available. The tourists who want to enter the temple area are given permission to reach the middle of the *mandala* only and are not given to enter the main area of the *mandala*. These restrictions are intended to be able to maintain the sanctity of the temple so as not to be polluted or polluted by dirtiness which may be carried by tourists who want to enter the temple.

Humane limitation of tourists visiting the Batu Bolong Temple area is done by not permitting the tourists to enter the main area of the *mandala*. The restriction is intended to maintain the sanctity of the temple which is in the main area of the *mandala*. Physically it is very difficult to recognize the tourists who come to the temple from the defilements they carry. Because of this, the stakeholders, as well as the temple manager, impose restrictions on tourists who come to visit the temple without permission to enter the main area of the *mandala*. The tourists can only do tourism activities in the region of the *nista mandala*.

### **c. Coordinate with tourism actors related to the sanctity of the temple**

To maintain the sanctity of the temples, especially those in the Senggigi beach tourism area for beach tourism activities, it is necessary to communicate with tourism operators who open their tourism businesses near the temples in their vicinity. Communicating with tourism actors in this connection is carried out by hotel managers, tour guides, traders, and other people who carry out activities related to tourism businesses around the temple. Communicating with

these tourism principals aims to maintain the sanctity of the temple from the effects of tourism activities so that Hindus who conduct religious activities in temples around the Senggigi beach tourist area can also carry out their respective religious activities.

Communicate with tourism actors to realize mutual awareness to respect and understand each other about the activities carried out. To realize this, the Secretary of the PHDI (Hindu assembly) of Batu Layar Ketut Nata Subdistrict revealed that to maintain the existence of temples in the Batu Bolong Beach area and its surroundings there are indeed many efforts that must be done. Likewise, to maintain the sanctity of the temple there must be a shared awareness, especially among Hindus. To maintain the existence of Hindu temples, they must be compact because it is in accordance with the history of the Batu Bolong Temple and the Kaprusan Temple on the beach, which is related to the footage of Dang Hyang Nirartha's trip to Lombok. Therefore, we have the power to defend the temple from things that are not desirable. To preserve and preserve the sanctity of the temple, there must also be a growing awareness of all parties.

**d. Communication with Related Parties for the Smooth Implementation of Religion in the Temples**

In the implementation of Hinduism, aspects of religious ceremonies are more dominantly carried out by Hindus, especially in Lombok compared to aspects of tattwa and religious discourse. Related to that, in the temple environment, especially the temples in the Senggigi beach area based on field observations indeed show that the implementation of religious ceremonies is higher performed by Hindus. The implementation of these religious ceremonies is precisely the main attraction for tourists. In this connection, when the religious ceremonies were held at the temple, tourists, especially foreign tourists, were busy to see and retrieve documentation about the implementation of these religious ceremonies.

The arrival of tourists to see religious ceremonial activities was also justified by an informant Made Nata who in broad outline revealed that during the religious holidays many Hindus were present at the Kaprusan Temple to offer prayers. On certain days people who come to the temple can be said to be crowded. The crowd of Hindus who come to the temple to pray at the recent Hindu holidays is virtually increasing. The crowd of worshipers is also seen by tourists and they are also busy to watch it.

Submission of the implementation of Hinduism, especially concerning religious ritual activities carried out by Hindus is also conveyed to the government through the relevant agencies. This is done by inviting officials in religious activities carried out by Hindus so that

relevant parties can understand the existence of temples and at the same time be able to accommodate the aspirations of the Hindus. In connection with that, Ketut Jaya said that when the pujawali ceremony was held in the Batu Bolong Temple the committee invited the presence of the Regent of West Lombok to attend the activities carried out by Hindus. On that occasion, the Regent donated five million rupiahs. Hindus feel very happy because the Regent can be present directly during the implementation of religious ceremonies carried out by the people there as pengempon the temple. The most important thing from the presence of the Regent is we provide some kind of information about the existence of the temple along with the ritual activities carried out. It is also related to the temple in the Senggigi Beach tourism area so that the Regent can indirectly understand the existence of the temple and at the same time ritual activities carried out by Hindus. This is also an input to the government to always pay attention to the existence of the temple as a holy place adjacent to the tourist area.

## **Conclusion**

Based on the results of this study it can be concluded as follows. *First*, the challenge faced by Hindus in preserving the existence of the Segara Temple in the middle of the development of Senggigi beach tourism in Lombok is the tendency for a decline in the level of sanctity of the temple caused by tourists visiting the temple area, especially those who do not yet know their existence whether in a sacred state or in a thorny state. Besides, the development of tourism in the Senggigi beach region can also lead to a decrease in the sanctity of the temples, especially those relating to the radius of tourism development towards the distance of the temple's sacred places.

*Second*, the impact of tourism development on the sanctity of the Segara Temple in the Senggigi beach area of Lombok is twofold, namely positive and negative impacts. The positive impact is related to efforts to help temple court activities, both those related to preserving the existence of temples and those related to the implementation of religious ceremonial activities carried out by Hindus. The biggest positive impact is in the form of income from punia funds given by visitors or tourists to the temple environment through the rental of scarves or cloth as an attribute to enter the temple. The negative impact of the era has to do with decreasing the sanctity of the temple, especially when tourists visiting the temple environment declare themselves to be holy, but in fact, they are in a state of unholy. This is not very good for efforts to maintain the sanctity of the temple, because as in the Hindu religious

tradition in Lombok those who are in a state of Karnataka are not allowed to enter the temple area.

*Third*, the actions of Hindus in conserving the sanctity of the Segara Temple in the Senggigi beach area of Lombok by the results of this study are proposed four actions. (1) Hindu awareness to always maintain the sanctity of the temple in every activity it does. (2) Determine the sanctity of the temple area so that those who carry out activities related to tourism can pay attention to these limits so that the sanctity of the temple can be maintained. (3) Communicating with tourism actors related to the sanctity of the temple so that they are expected to respect the activities carried out by Hindus in the temple environment and indirectly they will also take action that seeks to participate in maintaining the sanctity of the temple. (4) Conveying to related parties to participate in respecting religious ceremonial activities carried out by Hindus who at the same time can maintain the sanctity of the temple.

## **BIBLIOGRAPHY**

- Abdul, Sani, 2002, Sosiologi Skematika, Teori Dan Terapan, Jakarta: Bumi Aksara
- Amin Ahmad, Ali B. Moh, Dahlan, Lalu Ratnati, Malik Sukardi, 1997. Monografi Daerah Nusa Tenggara Barat, Jakarta, Depdikbud.
- Bagus, I Gusti Ngurah (Ed), 2002, Masalah Budaya Dan Pariwisata Dalam pembangunan, Denpasar: Unud
- Dwijendra, Ngakan Ketut Acwin. 2008. Arsitektur Bangunan Suci Hindu. Denpasar: Udayana University Press Bekerjasama dengan CV. Bali Media Adhikarsa.
- Garna, Judistira K., 1992, Teori-Teori Perubahan Sosial, Bandung: PPs-Universitas Padjadjaran
- Geertz, C. 2001, Agama Sebagai Sistem Kebudayaan, Dalam Dekonstruksi Kebenaran Kritik Tujuh Teori Agama, Terjemahan Inyik Ridwan Muzir, M. Syukri, Yogyakarta: IRCiSoD
- Gunadha, I.B., 2001, Meningkatkan Pembinaan Kerukunan Hidup Umat Beragama Guna Mencegah Disintegrasi Bangsa, Denpasar: Unhi
- Hendropuspito, D., 1983, Sosiologi Agama, Yogyakarta: Kanisius
- Kartini Kartono, 1990, Pengantar Metodologi Riset Sosial, Bandung; Mandar maju
- , 1990, Pengantar Metodologi Penelitian Sosial, Bandung: Bandar Maju
- Koentjaraningrat. 2002, Manusia dan Kebudayaan di Indonesia, Jakarta: Djambatan

-----, 2004, *Kebudayaan Mentalitas Dan Pembangunan*, Jakarta: Gramedia Pustaka Utama

Poloma, M.M, 2003, *Sosiologi Kontemporer*, Terjemahan Team Penerjemah Yasogama Jakarta :PT Raja Grasindo Persada

Sanderson, S.K.,2003, *Makro Sosiologi*, Terjemahan Farid Wajidi, S. Menno, Jakarta:  
Suradnya, I Made. 2005. *Analisis Faktor-faktor Daya Tarik Wisata Bali dan Implikasinya Terhadap Perencanaan Pariwisata Daerah Bali*. Denpasar; Laporan Penelitian STP Bali

Wijaya, Kandi. 2015. *Masa Depan Pariwisata Bali (Persepektif Permasalahan dan Solusinya)*. Denpasar; *Jurnal Of Reseach In Economics And Manajemen*. Volume 15. No 1. Januari-Juni 2015.