

## **BATUR: THE MOUNT, LAKE, AND TEMPLE'S SANCTITY, SOCIAL RELATIONS IN THE COMMUNITY, AND THE TOURISM BUSINESS**

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### **ABSTRACT**

Batur region in Kintamani Subdistrict, Bangli, Bali, is at first a living place of a group of local people with holy, sacred markers characterized by Hinduism. The most popular holy markers are Mount Batur (1717 m), Lake Batur, and Pura (Temple) Ulun Danu Batur. Later Batur is known as a tourist destination where many tourists both domestic and international come and go everyday. This paper describes the existence of the Batur region as a unity of three things: sanctity or holiness (sacred area), social relations of the local community, and tourism business. This study is qualitative which its data is taken from books, journals, and other documents with the techniques of qualitative data analysis.

The result of the study shows there is a high complexity in Batur due to its position as a sanctuary (holy area), a place of community life, and a tourism area. Batur is a sacred area, at least because of the Mount Batur, Lake Batur, and Ulun Danu Batur Temple so that such a region is honoured by all Hindu believers in Bali and outside Bali. However, today, Batur is also known as a popular tourist area because the mount, the lake, and the temple are really very interesting to be enjoyed (or consumed as tourism products) and in fact, the region is also surrounded by other beautiful tourist attractions in Batur and Kintamani, i.e. Penelokan, Toyabungkah, Trunyan village, agricultural fields, and a new, man-made one that is the Batur Global Geopark.

Keywords: mountains, lake, temple, sanctity, social relations, local community, tourist.

### **INTRODUCTION**

Batur is located in Kintamani sub-district, Bangli regency, Bali province. It is a name of sacred, holy (sanctity) area where one unit of the local social system lives. Even the area is not only considered sacred by the local community around Batur and Kintamani but also by the Hindu-Balinese society in general. At least in Batur there are Mount Batur (1717 m), Lake Batur, and Ulun Danu Batur Temple as well which are all holy mountain, holy lake, and holy temple. Later Batur has been intensively affected by tourism industrialization.

Beside the mountain, the lake, and the temple, there are other tourist attractions, such as Penelokan, agrotourism, Toya Bungkah, Trunyan Village, and Geopark Global UNESCO Batur (from the English name Batur UNESCO Global Geopark) or abbreviated as Batur Geopark (Museum). It very often happens that those who at first only intend to climb

(doing trekking tour to) Mount Batur, for instance, suddenly have a kind impulsive buying so they finally make a decision to enjoy Lake Batur, Ulun Danu Batur Temple, Batur Geopark, Penelokan Kintamani, and other surrounding tourism products.

As its title suggests, this paper is designed to deal with a discourse of the fact that Batur is a complex place. It is because Batur is a unity among three things; they are sanctity, social relations of the local society, and tourism business arena functioning the local nature/environment. Sanctity is related to the divine aspect or the God; social relationships related to human issues; and mountain, lake, temple, landscapes and cultural entities which are used as tourism products in Batur related to the nature and environment.

## **RESEARCH METHODS**

This research was conducted in Kintamani tourism area which was first introduced globally by a German writer named Gregor Krause who had lived there. In 1912 he promoted Kintamani which has Mount Batur, Lake Batur, Ulun Danu Batur Temple, and Penelokan. Since then Kintamani has been visited by many foreign tourists especially those from Germany. After that it stood Peln hotel in 1922 and even two hotels in the 1930's which one of them was KPM Kintamani Hotel in Kintamani field now. The location of the other one had not been known yet because it was burned and destroyed when Mount Batur and Mount Agung were erupted (Widiastini, 2016; <https://unud.ac.id/posts/ary-widiastini-pedagang-acung-sebagai-basis-ekonomi-keluarga-di-desa-batur-tengah-kawasan-pariwisata-kintamani-bali>).

This literature study is a cultural studies with a qualitative approach. The data sought is qualitative, supported by few quantitative data. The technique used is a qualitative analysis technique which according to Miles and Hubberman (1992: 14-19) consists of data reduction, data presentation, and conclusion.

## **DISCUSSION**

Kintamani located in the highlands in the north-east of Bali is one of the four sub-districts in Bangli Regency, Bali Province, with an area of 366.92 km<sup>2</sup> and includes 48 villages (Badan Pusat Statistik Kabupaten Bangli, 2017). Kintamani is a fertile agricultural area and plantation. The district's caldera region is a farming center for several agricultural commodities, such as coffee, oranges, vegetables, and red onions, which are distributed throughout Bali and outside Bali. "Kintamani coffee", "Kintamani orange", and even

"Kintamani dog" have their own brand in the images of global people. In fact, compared to be as a formal, administrative district, Kintamani is much known as a popular tourist destination or even the most popular destination in Bangli Regency (Widiastini and Mudana, 2016 (<https://ojs.unud.ac.id/index.php/ecs/article/view/25272>)).

Kintamani as a popular tourist destination was first known than Batur eventhough the centre of tourism in Kintamani is Batur itself. Being very popular, Kintamani was ever used as a theme of a movie in the 1970s titled "Kabut di Kintamani" (Fog in Kintamani) and then in 1990s there was a beautiful song "Nyanyian Rindu" (Song of Longing) from the legendary Indonesian musician Ebiat G Ade which its lyrics contain poetical words "... sejuk lembut angin di Bukit Kintamani..." (cool, soft wind in Kintamani Hill... ".) Anyhow, today, Kintamani is as popular as Batur. Even the two words ("Kintamani" and "Batur") are almost synonymous, moreover the later (Batur) has now a new tourist attraction, i.e. the global geopark.

Like Mount Agung (1,342 m) which is the highest mountain in Bali, Mount Batur is a sacred mountain (Mudana, I Gede, Utama, I Ketut; Widhari, Cokorda Istri Sri 2017, <https://ojs.unud.ac.id/index.php/ecs/article/view/33150>; Mudana, I Gede; Utama, I Ketut; Widhari, Cokorda Istri Sri 2017a, <https://ojs.unud.ac.id/index.php/kajianbali/article/view/35152>; Mudana, I Gede, Utama, I Ketut, Widhari, Cokorda Istri Sri 2017b, <http://ojs.pnb.ac.id/index.php/SOSHUM/article/view/717>). In Bali, not only Mount Batur, other mountains, as well as all high places in general, are sacred areas. If Mount Agung is positioned as *lingga* or *purusa* (male), Mount Batur is *yoni* or *pradana* (female) and if Mount Batur is a *phallus* or *purusa* (male), Lake Batur is *yoni* or *pradana* (female) (Sumarta, 2015). Mount Batur can be said to represent fire while Lake Batur water. The synergy between men and women or between fire and water is the source of life and prosperity of the local society (Absir, 2015).

Mount Batur is surrounded by a number of temples. Besides Ulun Danu Batur Temple, there is a temple called Jati Temple which is the main starting point for climbing to Mount Batur. According to Sad Winayaka conception, a temple is always established to motivate the spiritual existence. The aim is to improve the moral nobility and mental endurance of the community in building natural circumstances (*bhuwana agung/macrocosmos*) and the human ones (*bhuwana alit/microcosmos*). It was found many *lontar* (papyrus) which mentions Sad Kahyangan temple is a manifestation of the development of togetherness with the Sad Winayaka conception (Wiana, 2018). *Sad* means six; *kahyangan* is great, main temple. In relation to the two words, there is *kertih* which means

religious ritual practice. Sad Kahyangan includes major temples in Bali, namely Besakih Temple, Lempuyang Temple, Goa Lawah Temple, Luhur Uluwatu Temple, Batur Temple, and Pusering Jagat Temple. Sad Kertih consists of *atma kertih* (religious ritual practice relating to the soul or *paramatma* of every *bhuwana alit* or living creature), *samudra kertih* (religious ritual practice relating to the sea), *wana kertih* (religious ritual practice relating to the forest), *danu kertih* (religious ritual practice relating to the water, including lake), *jagat kertih* (religious ritual practice relating to the social life of community), and *jana kertih* (religious ritual practice relating to individuals). In this case, the mountain (Mount Batur) is linked to the *wana kertih* and the lake (Lake Batur) to the *danu kertih*.

In Bali there is also Padma Bhuwana conception as a foundation to build Padma Bhuwana temple in nine directions in Bali. The nine directions are eight directions (northeast, east, southeast, south, southwest, west, northwest, and north) plus one in the centre. In the northeast there is Besakih Temple (Karangasem Regency); in the east Lempuyang Luhur Temple (Karangasem Regency); in the southeast Goa Lawah Temple (Klungkung Regency); in the south Andakasa Temple (Kabupaten Karangasem Regency); in the southwest Watukaru Temple (Tabanan Regency); in the northwest Puncak Mangu Temple (Badung Regency); in the north Batur Temple; and in the middle (centre) Pusering Jagat temple (Gianyar Regency) (Wiana, 2018).

Mount Batur is a very good site for climbing/trekking tourists, both actual and potential ones. There are at least 300 tourists enjoy the beauty of Mount Batur everyday. There are hundreds of tourists enjoying the beauty of Lake Batur evryday. An average of 90 visitors visit an educational tour at the museum (Batur Geopark) everyday. All the amounts do not include a lot of tourists who visit Penelokan with its scenic beauty, Toya Bungkah which has natural hot water recreation area, Trunyan Village with its unique culture in cremation ritual, agro-tourism in Kintamani with its commodities, such as coffee, orange, and red onion.

Thus, the Kintamani community, especially the Batur community, enjoy the activities of the tourism industrialization in the area today. This means that, in addition to being farmers, quite a lot of the Batur (and Kintamani) community members are involved in tourism services, such as climbing/trekking guides and general tour guides, hotel and restaurant workers, and other tourism industry workers, including *pedagang acung* (vendoring merchants). Climbing/trekking guides in Mount Batur are about 100 people. In *Kabupaten Bangli dalam Angka 2017* (2017), there are 18 non-star hotels, 214 rooms, 297 beds, and 169 workers (non-star hotel) in Kintamani sub-district. Widiastini (2016; (<https://unud.ac.id/posts/ary->

[widiastini-pedagang-acung-sebagai-basis-ekonomi-keluarga-di-desa-batur-tengah-kawasan-pariwisata-kintamani-bali](#)) shows, in 2015, there were 168 pedagang acung who operated in Kintamani area.

Here, the relationships among sanctity, residential area for social life, and tourism business are theoretically connected with *trihita karana* paradigm (*tri* = three, *hita* = balanced material-spiritual happiness, *karana* = cause), a local knowledge which can now can be said to be the Balinese culture itself. *Trihita karana* (Kaler, 1989) concerns with (1) the relationships between man and God the Creator, (2) the relationship between man and other man, and (3) the relationship between man and nature environment. The first relationship is called *parhyangan*; the second *pawongan*; the last *palemahan*. So that, the shrine area in Batur is a *parhyangan*. The residential area of the local population where the social activities operate is *pawongan*. Tourism business areas that function the physical area of Batur and Kintamani (the mountain, the lake, the temple, the geopark, etc) is *palemahan*.

## **CONCLUSIONS AND SUGGESTIONS**

At this time Batur is known as a popular tourist area because, in addition to Mount Batur, Lake Batur, and Ulun Danu Batur Temple, there are also some other interesting tourist attractions, such as Penelokan (for sight-seeing), Toyabungkah (hot water recreation), Trunyan village area (a unique cremation process toward the dead body), and the new tourist attraction that is a man-made one, i.e. the Batur Geopark Museum.

Batur is an increasingly complex area. If at first Batur is only a place of life for a group of people with the rules and boundaries of its sanctity but now partly transformed into a modern tourist area. In the *trihita karana*, holiness or sacredness in Batur region is related to divinity aspect or *parhyangan*. Social relations of the local community are related to *pawongan*. Tourism business that utilizes mountain, lake, and natural scenery is associated with nature and environment or *palemahan*.

In this case, it is suggested that all parties must involve in a more intensive way, both government, the tourism industry, and the local society maintaining the equilibrium between the two worlds: worldly (economic materiality) and divinity (spirituality) or *sekala* and *niskala*. In a developing country like Indonesia, the role of structure, in this case the governments (the state) and the related industry (tourism), is important because the community is very often just a hegemonic victim of the relationship between the state and the economic capital of the tourism industry.

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