

TOURISTIFICATION OF THE PURA AGUNG BESAKIH AREA AS A CULTURAL TOURISM DESTINATION

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ABSTRACT

Cultural commodification to the touristification of sacred areas is now increasingly commonplace on the island of Bali. The existence of temples that were initially only used for religious ritual activities has slowly begun to experience multiple functions and become a tourist attraction in the development of tourism in Bali. In Bali, many holy places have experienced tourism, including the Pura Agung Besakih also known as The Great Temple of Besakih. This research seeks to reveal the factors that affect the tourism of the Pura Agung Besakih area, the forms of tourism of the Pura Agung Besakih area, and the implications of what happens with the tourism of the Pura Agung Besakih area. Field data collection was conducted by direct observation in the Pura Agung Besakih area, in-depth interviews with speakers, and literature review correlating with this research. The successfully collected data were analyzed and dissected using commodification theory and practice theory. The results show that global tourism and tourism presence seem to dominate the external background of tourism in the Pura Agung Besakih area, in addition to being strengthened by technology flows, social media, and support from stakeholder regulations that shelter. On the other hand, market ideology and attempts to take economic advantage of external phenomena motivate the occurrence of tourism in the area of Pura Agung Besakih. This ultimately implies temple commercialization, religiosity, profanation, degradation of cultural and economic values, and the risk of environmental damage.

Keywords: touristification, Pura Agung Besakih Area, Cultural tourism, globalization

INTRODUCTION

The uniqueness of culture and natural beauty are the most dominant attractions in tourism development in Bali. The success of the tourism world has caused the social and cultural life of the local community to experience very rapid changes, making tourism a major commodity in the economy in order to achieve prosperity, increase foreign

exchange, and increase regional income in Bali, that it also influences other sectors of needs.

As a world tourism area, various foreign cultures will always meet and come into contact with Balinese culture. Culture and natural beauty have become the personification of Balinese tourism. In correlation with this, since the beginning the Bali Regional Government has planned that the type of tourism developed is cultural tourism inspired by Hinduism, in addition to the uniqueness it has due to the reputation of Bali Island as a "tourism paradise" (Picard, 2006 and Ardika 2007).

The daily social and cultural life of the Balinese people today depends on the tourism sector, and the world of tourism has changed the conditions of Bali, as well as the mindset of the local people. Tourism is one of the global cultural phenomena that is seen as a system, and cultural tourism developed in Bali seems to be in line with the trend of global tourism that continues to grow and influence local economic, social, and cultural life (Ardika, 2007: 29). One of the trends in global tourism is the growing awareness of tourists to understand past cultural heritage. This is intended to seek authenticity and identity for the tourists concerned. Efforts to understand past cultural heritage are not only carried out within the territory of one's own country but also across countries. The existence of past cultural heritage objects is considered capital (cultural capital) in the development of cultural tourism (Richards, 1996).

The challenges faced by Balinese people in this era of globalization are very complex. This can be seen from the high level of struggle between local and global values that enter all aspects of human life. The influence of globalization cannot be denied because it is a sign of the arrival of a new era that brings changes in the social and cultural aspects of society (Puspa, 2014: 1). The daily social and cultural life of Balinese people today depends on the tourism sector. This has caused the world of tourism to change the conditions of Bali, as well as the mindset of the local community. In its development, inevitably, Bali Island has now become a leading tourist destination in Indonesia.

Talking about tourism issues, both at national, regional, and international levels, Bali is always a reference. This is certainly not easily achieved by Bali. The problem is because tourism is one of the global cultural phenomena that can be viewed as a system (Ardika, 2006: 162). The authenticity of art and culture is experiencing a battle with the influence of foreign cultures that are increasingly infiltrating the socio-cultural order of Bali. The above is a form of challenge to the melting of geographical, economic, political, and cultural boundaries in a "one world" paradigm called globalization (Wolf, 1982 in

Prabhawa, 2017).

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Globalization is conceptually understood as the intensification of social relations throughout the world, where tourism that occurs in one area in another place will affect domestic conditions and vice versa. For Balinese society, globalization brings about the impact of modernization, in this case, Vickers (1989) observed that the change in the form or structure of Balinese society slowly towards a modern ethnic society. One of the impacts of globalization is the entry of capitalist understanding.

Capitalists entered Bali along with the increasingly uncontrolled development of global tourism. According to Suastika (2007), Balinese art icons are currently experiencing commodification, especially due to the industrialization of tourism. Furthermore, Pitana and Gayatri (2005) explain the impact of tourism on local communities economically, socio-culturally, and environmentally. In socio-cultural terms, there are: (1) symptoms of commodification of ceremonies and cultural arts activities such as sacred dances, (2) symptoms of mass commercialization of art crafts as commodities that are traded which have an impact on the decline in their artistic and aesthetic value, and (3) the use of religious symbols in the form of artifacts or sacred places as a means of attracting tourists. One example of cultural commodification that occurred in Bali is the touristification of Pura Agung Besakih.

The touristification of Pura Agung Besakih has caused the fusion of the boundaries between the sacred and the profane due to the development of cultural tourism in Bali. Pura Agung Besakih as a cultural heritage experienced a shift in its original values, meanings, and functions when it was built, but now it has shifted because it has become a cultural tourism attraction visited by foreign tourists. Utilization, development planning, and tourism operations must be cross-sectoral, integrated, and involve local communities in the planning, implementation/execution, and monitoring of cultural tourism activities (Ardika, 2007: 48). With its nature as a living monument, it means that the community

highly sanctifies the holy place, which is believed to provide safety, happiness, and spiritual peace. Thus, indirectly the community has carried out preservation efforts through religious activities.

The utilization process towards the touristification of the cultural heritage of Pura Agung Besakih has an impact on the socio-economic and socio-cultural aspects. This slowly affects the sanctity of the temple. All of the above have strong implications for causing a shift in the values and meanings contained therein towards its main or original function, as well as the religiosity of the sanctity of the temple, by its historical history when it was first built. In this study, the author intends to examine the background, supporting factors, and implications of the touristification of Pura Agung Besakih, as well as the policies made by stakeholders in it.

METHODS

This research is a cultural studies research that specifically examines the touristification of Pura Agung Besakih as a cultural tourism attraction using qualitative methods and descriptive-qualitative analysis techniques. This research attempts to understand and interpret the meaning of an event in a certain situation according to the researcher's perspective. Bogdan and Taylor (Ratna, 2010: 94) state that qualitative research in turn produces descriptive data in the form of words, both written and spoken. The research on the touristification of Pura Agung Besakih as a cultural tourism attraction is designed by the scientific paradigm of cultural studies that pays attention to examining various interests, ideologies, and hegemonies that emerge from mass media information. In addition, cultural studies also examine various cultures and cultural practices and their power relationship. Thus, this study emphasizes the relationship between culture and problems of social relations and daily life. (Lubis, 2006: 145-152)

The data for this study were collected through three methods, namely observation, interviews, and document studies. Field observations were conducted at several points, namely the office area of the Pura Agung Besakih Area Management Agency, visitor parking locations, roads to the temple clusters in the Penataran Agung Pura Agung Besakih Complex, sales kiosks, and entry and exit routes provided by the facility management. Interviews were conducted with stakeholders in the Pura Agung Besakih area as well as business actors and local communities. Document studies were conducted using books as sources, as well as documents and regulations that have a close relationship with the touristification of the Pura Agung Besakih Area.

The information collected is processed with qualitative analysis covering three activity flows, namely data reduction, data presentation, and conclusion. The presentation stage is the stage of presenting the research results in written form sequentially and integrally. The data produced are then analyzed using the commodification theory and practice theory. The data are analyzed descriptively-qualitatively with supporting theories to describe the reality that occurs in the field about the use of the Pura Agung Besakih Area as a cultural tourism attraction.

RESULT AND DISCUSSION

1. Form of Touristification of the Besakih Agung Temple Area

Globalization has given rise to changes in lifestyle in Balinese society, where society has lived more self-centered or individualistic, society is focused on the material, practical, and efficient life, and the emergence of technology and image culture and lifestyle in consumer culture. The result is the touristification of sacred area, from places of religious rituals similar to tourist destinations. The touristification of the Pura Agung Besakih area is closely related to commodification as a change in the function of an object, service, or other entity that is generally not viewed as a product for tourism into a tourist commodity. On that basis, the discussion of the form of touristification of the Pura Agung Besakih area as well as commodification includes production, distribution, and consumption.

Production

Production in economics is an activity carried out to increase the utility of an object or create a new object so that it is more useful in meeting needs. According to Ali (1999: 769), production means: (1) the process of producing results/income, (2) results, (3) manufacturing. An activity that aims to increase the utility of an object without changing its form is called service production. The activity of increasing the utility of an object by changing its nature and form is called goods production. The purpose of production is to obtain prosperity which is marked by the availability of goods and services in sufficient quantities. Before Besakih became a tourist attraction that was visited by many tourists, according to the results of Stuart-Fox's research conducted in 1982-1984 in the Pura Agung Besakih area, until the eruption of Mount Agung in 1963, the main economic flow of the community around the Pura Agung Besakih area was agriculture centered on rice, corn, tubers, and other agricultural products in addition to livestock products, such

as cattle and chickens. The eruption of Mount Agung in 1963 forced the Besakih population to depend on corn and tubers as their staple foods and buy rice with a meager income from the sale of tubers, firewood, or cattle. The conditions caused by the eruption of Mount Agung in 1963 encouraged a radical shift towards agricultural products for trade and almost all of them grow fruits, such as oranges and coffee (Stuart-Fox, 2010: 21).

The Pura Agung Besakih area has been one of the tourist attractions since the highway was built in 1931. Prior to that, strong travelers had to walk or ride horses to reach the Pura Besakih area. Therefore, very few people considered visiting Besakih. When Bali tourism began to develop in the late 1960s and early 1970s, the Besakih area became a tourist destination again (Stuart-Fox, 2010: 23). This is what I Nyoman Widiarta as the Head of Besakih Traditional Village also told, that Besakih with its Mount Agung has long been a tourist destination because it has a very attractive natural beauty panorama. Because the tourism phenomenon is an ideal area today, various tourist needs, both domestic and foreign, are prepared for the tourism industry.

Cultural commodification is a demand of the tourism industry in several tourist areas. In this regard, tourism commodification means the process of packaging and selling products from various lifestyles of society. The commodification process also involves not only the government but also the community as supporters of the culture. This is as conveyed by Theodor Adorno that commodification does not only refer to consumer goods but has spread to the fields of art and culture in general.

Touristification as defined by Picard (2006: 164), is a process in which a society becomes a tourism product. Touristification encourages a place or public area to develop into a tourist attraction area for tourist consumption. This process aims to attract the attention of visitors to an area, be it urban or in this case it emphasizes that touristification is a process of changing socio-economic dynamics, landscape components, and the environment in an area as a result of tourism development.

Touristification can be explained by looking at the context of cultural heritage sites, such as artifacts or tourist attractions. In this sense, touristification is the transformation of cultural products into aesthetic tourist products. This process involves recreating a cultural heritage to become a tourist attraction, as well as making it a consumer good for tourists (Bhandari, 2008: 284; Suzuki, 2010: 15). Touristification in the context of the Pura Agung Besakih area is an activity of making the Pura Agung Besakih area a tourist attraction commodity for tourist consumption. Barker (Pradjanparamita, 2012) defines commodification as a process of association with capitalism, namely that objects,

qualities, and signs are made into commodities. Commodities are something whose main purpose is to be sold to the market.

Production in this case is how the process of tourism products occurs. Production includes the utilization of the potential of physical space and the environment of the Pura Agung Besakih area, the tourist attraction products of the Pura Agung Besakih area, the conversion of land functions around the Pura Agung Besakih area, as well as the distribution points of the area's attractions in the Pura Agung Besakih area and supporting infrastructure. All of the potentials that are the tourist attractions of the Pura Agung Besakih area above are in this case the main products of tourism. In this tourism, cultural commodification simultaneously occurs, where places that are considered sacred and religious ritual activities that are considered sacred are transformed into part of commercial products. The narrative behind the architectural design of the temple building, as well as the history of its construction, including the beauty of the surrounding natural landscape, is not something that can be enjoyed for free - without being charged. At least, there is an entrance fee that must be paid with a certain amount of money by each visitor to witness the grandeur of the Pura Agung Besakih building. The cultural heritage that is displayed in the end does not only emphasize the traditional and wise aspects, but more on the tourist aspects. Thus, tourism as part of commercialization is the process of changing a product or service in such a way that it becomes worth trading in one magic word called: "tourism."

Cultural commodification here is interpreted as the commodification of sacred culture into commercial. According to Theodor Adorno, this process emerged due to the demands of tourism, where the economic aspect becomes a significant influence in the utilization of ancestral traditions or culture (Minawati, 2013). Temples as holy places are transformed into tourist destination spaces. *Banten pejati* used for praying becomes one of the products that can be traded for tourists. Likewise, the sacred rituals that are solemnly carried out by Hindus also become an interesting spectacle for tourists to observe. The unity of the temple ecosystem and sacred rituals that were initially only for the needs of Hindus are commodified into an attraction that adds selling value to tourists, both domestic and foreign.

The commodification process also involves not only the government but also the community as supporters of the culture. If associated with the theory of practice, according to Bourdieu, the habitus factor, namely habits that have occurred for a long time are the result of subtle learning. Practices such as those above can occur not only because of the

policies of stakeholders at play but also because of acceptance from the community who are the owners of the culture itself. These habits are ultimately accepted by the community, and in the end, they will feel that the forms of commodification above are natural to happen around them.

Bourdieu's theory of practice with his theory of social practice. His theory offers a comprehensive perspective to understand how individuals interact with social structures and how social practices shape our identities and actions. Habitus is a system of dispositions acquired through one's social experiences. It is a set of habits, attitudes, and tendencies that shape the way we think, act, and feel. Habitus is formed through the process of internalizing social structures, and in turn, this habitus also reproduces these social structures. In this case, the Management Agency formed under the auspices of the governor's regulation carries out touristification practices of sacred places and their ritual unity intended for visiting tourists, not infrequently some of them also want to pray. This habit is then internalized by the community who perform religious rituals in the Pura Agung Besakih area. There is no rejection or resistance in the implementation of these practices. The stakeholders in playing their capital as regulators have succeeded in making the community accept this condition and some things that are closely related to modernity can go hand in hand with rituals and enter the realm of sacred beliefs in society.

Distribution

Distribution is related to how the product is distributed through the help of media, promotion, and marketing. Social media has become a very effective tool in promoting tourist destinations, including Pura Agung Besakih. With its wide reach and ability to target specific audiences, social media can increase visibility. Through platforms such as Instagram, Facebook, and TikTok, the beauty of Pura Besakih can be shared with millions of people around the world. Interesting visuals, inspiring stories, and relevant information can arouse tourists' interest in visiting Pura Besakih. By consistently uploading quality content related to Pura Agung Besakih, it can build a strong image as a unique cultural tourism destination. Social media allows tourists to ask questions, provide comments, and share their experiences about Pura Besakih. Tourists can find useful information such as ceremony schedules, accommodation, and transportation through Pura Besakih's social media accounts.

Cooperation with transportation services and travel agents is a very strategic step to promote the Pura Agung Besakih tourist attraction. The forms of cooperation that can

be carried out by transportation services or travel agents include adding Pura Besakih as one of the destinations in their Bali tour packages, be it religious, cultural, or general tour packages, as well as providing information and promotional materials needed by travel agents. Travel agents and transportation services make the Pura Agung Besakih area one of the tourist destinations offered to their consumers. The detailed information also mentions that there are activities that can be done, such as participating in religious ceremonies, which are a commodity offered to tourists.

Consumption

Consumption is related to how the product is purchased or enjoyed by consumers, in this case, tourists, both domestic tourists. Based on the previous explanation, it appears that the utilization of the potential of physical space and the environmental potential of the Pura Agung Besakih Area has been going on for a long time. The results of visits to the Pura Agung Besakih Area in 2019, 2020, 2021, 2022, and 2023 have fluctuated each year, as shown in the table below:

NO	TAHUN	WISATAWAN ASING	WISATAWAN DOMESTIK
1	2019	202877	36555
2	2020	31642	13195
3	2021	1561	7463
4	2022	78050	19897
5	2023	178897	25827

Table 1. Recapitulation Results of the Number of Tourist Visits in the Agung Besakih Temple Area in 2019-2023 (Source: Besakih FKSPA Management Agency)

The results of visits to the Pura Agung Besakih area based on the data above still show the highest number of visits in 2019. In 2020 there was a decrease in the number of visitors and the sharpest decline occurred in 2021. This was due to the Covid-19 pandemic which had attacked and paralyzed almost all aspects of tourism on the island of Bali and also had an impact on all tourism actors including the Pura Agung Besakih area. This year there was also a difference, namely where foreign tourists usually seemed to visit more, but during the pandemic, the Pura Agung Besakih area was visited more by domestic tourists. This is also due to the influence of travel warnings in several countries, making it difficult for foreign tourists to enter the island of Bali. The state of tourism on the island of Bali in 2023 began to climb slowly until the stability of visits began to be seen from the

values displayed by the data above.

In 2024, the number of tourists showed a fairly high number and indicated that the number of tourist visits to the Pura Agung Besakih Area in 2024 had begun to stabilize as before the pandemic. Tourists came from various backgrounds and regions., both domestic and foreign tourists. This indicates that consumption of the cultural tourism attractions of the Pura Agung Besakih Area already has a wide market, not only locally but also on different continents.

2. Touristification Factors of the Besakih Agung Temple Area

The Pura Agung Besakih area is a representation of the local culture of the Balinese people that has undergone a process of touristification. Representation is born from within the community itself, as an active response of the community to themselves and their environment in interpreting cultural practices in the Pura Agung Besakih area as a living monument. However, on the other hand, external factors significantly reduce the meaning of the Pura Agung Besakih area.

Internal Factors

Bali as one of the tourist destinations in Indonesia has various natural and cultural potentials. The uniqueness of culture and natural panorama make Bali a prima donna for domestic and foreign tourists. Therefore, the development of tourism in Bali focuses more on the culture and natural beauty of the island of Bali (Ardika, 2007: 28). Internal factors are defined as factors that arise from the natural potential of the Pura Agung Besakih area itself. The factors that are classified as internal factors include; the availability of potential resources, the market ideology behind the touristification of the Pura Agung Besakih area, and local small businesses.

As explained in the previous sections, the existence of the Pura Agung Besakih area naturally has the potential for beautiful natural landscapes, and also the magnificent architecture of the largest temple in Bali. Such conditions still synergize automatically with a series of small to large ceremonies that occur almost every day in this sacred area, making it naturally have a very thick sacred cultural ecosystem and charisma. Such things have succeeded in becoming one of the commodities offered to tourists, as capital for the touristification process.

The socio-cultural life of the Balinese people today, which still relies heavily on income from the tourism sector, has changed the image of Bali and the mindset of its

people (Prawira et.al, 2023: 177). The change in the mindset of the Balinese people that is quite obvious today is the tendency or orientation to get as much money, income, and profit as possible by exploiting tourism potential excessively. This orientation is a form of market ideology in the Balinese people. Market ideology is a hedonistic view that stems from human desires for worldly things. In market ideology, money as "God" seems to be able to fulfill human needs as moneytheism or what is called the worship of wealth, power, and prestige created by money (Prawira et.al, 2023: 182).

In a person's experience, especially about money, there is the potential to become a belief in money. The way a person interprets money as a tool has a very large influence on the actions that will be taken in managing money. Money is not only a commercial instrument, a means of exchanging goods and services, but together with money, it can affect people's lives, causing happiness or even pseudo-addiction (Prawira et.al, 2023: 182). The money in each person's hands will receive different treatment. The number of tourists visiting the Pura Agung Besakih area can certainly increase donation income to support the tourism of the Pura Agung Besakih area. Moreover, in practice, policymakers have embraced several elements from both traditional villages and the surrounding community in playing the role of the realm and capital of tourism in the Pura Agung Besakih area. Profit sharing is a major capital in uniting missions in a vision that contributes to the sustainability of ceremonies in holy places.

On its journey as one of the main tourist destinations, it triggers the community to see the potential for business development which has an impact on the behavior of the community in forming small businesses. The habits of the community around the Pura Agung Besakih area in becoming economic actors have been formed for a long time and also passed down from generation to generation. Their main reason is to meet the needs for the survival of their respective communities. This makes the existence of interest factors color the support for the touristification of the Pura Agung Besakih area. This is also one of the triggers for the habit of commodifying holy places into tourist destinations to be accepted as something normal by the community.

External Factors

The factors that cause the touristification process of the Pura Agung Besakih area do not only come from the potential in the area, but they also come from the influences of changes in the era such as global tourism, acculturated/modernized habits, the development of social media, and the existence of regulations that govern. Today, the

development of science and technology has been very rapid. This has triggered various changes experienced by human civilization. The changes that occur will certainly affect human life from various aspects. The changes experienced will have an impact on the fundamental aspects of human life, needs, habits, and even tourism factors. The mindset of people in an era with all the easy access to technology has changed to everything having to be fast. The demands for these changes trigger an increase in stress in society. This situation then triggers efforts to reduce feelings of stress and turns into efforts to avoid risks and fulfill satisfaction. One source of this satisfaction is obtained from several things such as seeking new experiences, increasing virtual culture, and moving to new places.

Globalization, with all its ease in connecting the world, has become a major catalyst in the process of acculturation. This increasingly intensive interaction between cultures has given birth to an inevitable exchange of values, norms, and customs. The phenomena born of globalization have a broad impact on people's lives. The process of acculturation that occurs as a result of globalization is inevitable. However, we need to be wise in managing its impacts to achieve the greatest possible benefits and minimize its negative impacts.

Social media has great potential to promote sacred places, in this case, the Pura Agung Besakih area, and raise awareness of the importance of cultural heritage. However, there must always be a balance between promotion and preservation. With a wise and ethical approach, social media can be a useful tool to introduce sacred places to the world without sacrificing the spiritual and cultural values contained within them.

If examined further, there are applicable rules belonging to stakeholders to protect aspects that play a role in the touristification of the Pura Agung Besakih Area. In practical theory, the Pura Agung Besakih area and the ritual community within it are a large capital. When this realm plays, it then creates subtle lessons for the surrounding community and the wider community by being touted as a tourist destination. Cloaked with the narrative of Cultural Tourism, the touristification of the Pura Agung Besakih Area is finally accepted by the wider community.

3. Implications of Tourismization of the Agung Besakih Temple Area

Tourismization in the Pura Agung Besakih area produces several implications, both positive and negative, depending on the reflection of the perspective studied by the observer. Some of the implications that occur include commercialization, profanization,

cultural degradation, economics, and the risk of environmental damage.

In the late 1980s, tourism began to become an important source of income in addition to agriculture, fruit plantations, and livestock farming, for many families living close to the location of Pura Agung Besakih. Many Besakih residents began to open self-employed businesses and were engaged in the tourism and trade sectors, both wholesale and retail, industry and services (Stuart-Fox, 2010: 23-24). The services offered are not only in the tourism sector, but also services, such as photo studio services, watch and electronic repairs, motorcycle repair shops, haircuts, and tailors. Meanwhile, to support economic activities in Besakih, there are two financial institutions that can be utilized, namely the Village Credit Institution (LPD) and cooperatives. (Wijaya, 2014: 44).

The touristization of the Pura Agung Besakih area, as the pivot of Hindu religion and spirituality in Bali, does bring great hope for improving the economy of the surrounding community. However, the economic growth that occurs is not always even and sustainable. Changes due to increased tourist visits are the cause of the increase and diversification of employment, economic impacts, and the welfare of the Besakih and Bali communities. This also has an impact on the empowerment of local communities.

The Pura Agung Besakih area is ontologically intended for the people of Besakih Village to pray or perform religious rituals to worship God. Along with the development of tourism in Bali, the Pura Agung Besakih area has been touristified or commodified into a cultural tourism attraction. The commodification of the Pura Agung Besakih Village is in line with the increasing number of tourists who come to fulfill their desire to enjoy the beauty and grandeur of the sacred buildings in the Pura Agung Besakih area. Their purpose in coming to the temple is to carry out tourism activities. Although generally people who perform religious rituals in the Pura Agung Besakih area will focus on their business, it is undeniable that the presence of both domestic and foreign tourists increases the community's vigilance and discomfort. There is a feeling of anxiety about whether they will disturb or not understand the ethics of ceremonies in holy places.

It is highly expected that the values of sacredness, holiness, and cooperation that have become a culture that has been built up so far will not be eroded by the pattern of globalization. Moreover, changes after changes in society now seem to be less upholding the ethical principles that have always been held firmly by society. The values of sacredness and holiness are threatened when tourists who come do not understand the ethics in holy places and the concept of *cuntaka* in Hinduism in Bali. People who initially went to the temple to pray now have another aim to simply "take beautiful pictures" that

can be displayed on their social media. A concept like this can make a good camera have the same degree of importance as the *canang/kwangen* that they must bring to pray at holy places. There are several positive implications related to development with the presence of nature in the Pura Agung Besakih area. The first is increasing accessibility for visitors. The construction of facilities such as roads, parking lots, and public areas can make it easier for visitors who want to visit the Pura Agung Besakih area. The second is better waste management. With adequate facilities, it is hoped that waste management in the temple area can be more organized and reduce negative impacts on the environment. The third is increasing environmental awareness in the society. The construction of these facilities can be a momentum to increase public awareness of the importance of preserving nature, especially in sacred areas.

It is undeniable that the negative things come along with the positive things. Among them is the destruction of the natural habitat of the ecosystem. Physical development can damage the natural habitat of flora and fauna that previously existed around the Pura Agung Besakih area. With better access to the location, it will also have an impact on the increase in waste that can be produced. The increasing number of visitors can cause an increase in the volume of waste, both solid and liquid. This can also trigger soil and water pollution, although it is not yet known how significant the impact is. However, if not managed properly and wisely, the waste produced can pollute the soil and water sources around the Pura Agung Besakih area. What also exists but is often ignored is the increase in noise. Disturbances to the quiet atmosphere due to the crowds of increasing numbers of visitors can disrupt the calm and solemn atmosphere that should exist in this sacred area.

CONCLUSION

The results of this study are expected to provide an understanding of the temple area to be managed properly, and to maintain its sanctity, in the face of globalization as a result of the dynamics of Balinese tourism which is growing rapidly. An important finding of the touristification of the Pura Agung Besakih area is that there is a similarity in market ideology between the Besakih community and the government, both regional and central, playing a role in creating touristification. The conversion of traditional identity into economic space has resulted in ecological damage, the loss of Balinese architectural aesthetics, and the destruction of the Balinese identity that has been owned by the community related to the sacred area of Pura Agung Besakih. Overall, touristification in

the development of cultural tourism requires a careful balance. With good management, cultural tourism is expected to become a means to introduce and preserve local culture without sacrificing its authenticity. The right community and regulation are the key to overcoming the challenges in the touristification process. This also helps reduce the risk of excessive commercialization that damages the essence of local culture.

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