

Pura Goa Giri Putri and Its Implications for the Life of the People of Suana Village, Nusa Penida

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ABSTRACT: Pura Goa Giri Putri represents a significant spiritual tourism destination in Nusa Penida, Bali, Indonesia. It is situated in Karang Sari Hamlet, Suana Village, and is widely regarded as a prominent site of spiritual significance. The tourist attraction is a popular destination for Hindus in mainland Bali and international tourists alike. This study aims to ascertain the potential of Pura Goa Giri Putri as a spiritual tourism object and its implications for the residents of the village. In order to facilitate analysis, the concept and theory of social change were employed as an analytical tool in this study. This theory is employed to analyse the changes that occur in a number of areas of community life, including socio-economic and socio-cultural aspects. This research employs a qualitative methodology. The primary dataset is qualitative in nature. The data sources employed encompass both primary and secondary data. The primary data were collected through interviews and observations conducted at the research location. In-depth interviews were conducted with key informants and other informants who were selected and deemed competent on the issues under study. Secondary data were collected through a review of relevant literature sources, including research reports, scientific journals, and other pertinent documents. The analysis was conducted in a descriptive and analytical manner. The findings indicate that Pura Goa Giri Putri, a spiritual tourism destination in Suana Village, possesses distinctive and intriguing potential, encompassing both physical and non-physical aspects. These conditions have the potential to enhance the quality of life for the local community. In the socio-economic field, infrastructure development has occurred, there has been a rapid expansion of employment opportunities, particularly in the transportation sector, the community plays an active role in the management of Pura Goa Giri Putri, which has the effect of facilitating the smooth functioning of the community's economy. In the socio-cultural field, the following outcomes were observed: an enhancement of the sense of solidarity between residents, the development of cross-cultural social interactions, the implementation of rigorous security and public order maintenance measures within the temple environment, and the preservation of cultural traditions and customs within the community.

Keywords: Pura Goa Giri Putri, implications, community life in Suana Village, Nusa Penida.

I. INTRODUCTION

1.1 BACKGROUND AND PROBLEM

The contemporary era of globalisation is characterised by the accelerated advancement of scientific knowledge, particularly within the domains of information, communication, and transportation. As a consequence, villages in Bali have undergone significant development, including those situated on Nusa Penida Island. The process commenced with the designation of Nusa Penida as a tourist destination in 2014, which was marked by the inaugural Nusa Penida Festival. This policy was implemented by the Klungkung Regency Government as outlined

in the Klungkung Regency Regional Regulation No. 1 of 2013 concerning the Regional Spatial Plan of Klungkung Regency, Article 11, letter a. As outlined in Article 7, letter d, the development of the Nusa Penida tourism area is to be achieved through the establishment of Tourism Effective Area (KEP) blocks, with the objective of accelerating the area's designation as a strategic tourism area. This regional regulation makes reference to Regional Regulation of Bali Province No. 2 of 2012 concerning Balinese Cultural Tourism. This is implemented in accordance with the principles of benefit, kinship, balance, sustainability, participation, fairness and equity, democracy, equality and unity. These principles are imbued with the values of Hinduism through the application of the *Tri Hita Karana* philosophy.

The existence of the aforementioned policy has an impact on the existence of spiritual tourism objects on the Nusa Penida island. These include the Penataran Ped Temple in Ped Village, the Pura Goa Giri Putri in Suana Village, and the Puncak Mundi Temple in Batu Madeg Village. Collectively, these tourism objects constitute a single trip for spiritual tourism in the island.

The rationale behind the selection of Pura Goa Giri Putri as the subject of this research is the distinctive nature of it, which sets it apart from other similar structures. In particular, there are notable differences between the Penataran Ped temple and the Puncak Mundi temple. The Pura Goa Giri Putri is notable for its location within a vast and expansive cave. Furthermore, the temple's distinctive character is evident in its representation of a harmonious synthesis of two cultural influences: Hinduism and Buddhism. This syncretism is evidenced by the presence of a statue of Dewi Kwan Im alongside Hindu worship. In the local community, Dewi Kwan Im is regarded as a deity that bestows good fortune, prosperity, and well-being. The two cultures have undergone a process of acculturation, yet they have not been entirely assimilated. The cultural acculturation evident at Pura Goa Giri Putri has resulted in the development of tolerance between religious communities. There is no discernible distinction between the background, origin, or religion adhered to. The development of Pura Pura Goa Giri Putri as a spiritual tourism destination in Karang Sari Hamlet, Suana Village, has become a source of pride for the Karang Sari Traditional Village community. It may be posited that the temple provides blessings for the surrounding community. Such an occurrence would be a highly auspicious event, unprecedented in the region's history. The role of social media is also instrumental in disseminating information regarding the existence of temple to individuals outside of Nusa Penida (mainland Bali).

The expansion of the tourism industry in Nusa Penida has recently had a favourable impact on the status of Pura Goa Giri Putri. The temple has become one of the principal spiritual tourism destinations in the eastern part of the island, as set forth in the Klungkung Regent Regulation No. 2/2017, Chapter II, Article 2 and Chapter VI, Article 8. It would appear that the temple is frequently visited by tourists and other visitors, particularly those from mainland Bali. Those undertaking the *tirtayatra* pilgrimage consider it incomplete without a visit to the temple. The number of visitors to Pura Goa Giri Putri has significant implications for the lives of the local population. Over time, a number of changes have occurred. The most notable of these is the development of infrastructure and the economy, which has subsequently influenced other fields, including the socio-cultural sphere.

The present study examines the potential of Pura Goa Giri Putri to become a prominent spiritual tourism destination in Nusa Penida, with a particular focus on its implications for the socio-economic and socio-cultural well-being of the people of Suana Village, Nusa Penida.

II. LITERATURE REVIEW

This study employs the theory of social change as a framework for examining the impact of the development of Pura Goa Giri Putri into a spiritual tourism destination on the dynamics of community life in Suana Village, Nusa Penida.

Social Change Theory

Sztompka demonstrates that societal structures are in a state of constant flux at all levels of their internal complexity. In sociological studies, change is regarded as a dynamic process that does not follow a linear trajectory. In other words, change does not occur in a linear fashion. The term "social change" is generally

understood to refer to a process of alteration or transformation in the structure or order of society. This encompasses a range of changes, including shifts in mindset, attitude, and social practices, which collectively aim to enhance the quality of life for individuals and communities. At the macro level, changes are evident in economic and political structures. At the meso level, changes are observed in the formation and functioning of groups, communities, and organisations. At the micro level, changes are manifest in the dynamics of interactions and individual behaviour. Society is not a physical entity; rather, it is a set of interrelated and multilevel processes (Sztompka, 2011:6).

Alfred (in Sztompka, 2011:9) posits that society should not be conceived of as a static entity, but rather as a dynamic process. It is not a fixed, rigid pseudo-object, but rather a continuous and ceaseless flow of events. It is acknowledged that the notion of societal existence is contingent upon the occurrence of actions, transformations, and processes that are inherently dynamic and continuous.

Farley defines social change as alterations in behavioural patterns, social relationships, institutions, and social structures occurring at any given time. The concept of social change can be conceptualised as a transformation that occurs within or encompasses a social system. Consequently, the state of a given system at a given time is not necessarily indicative of its state at another time. A number of factors contribute to changes in human society and culture. These can be broadly classified as internal factors (which originate from within the system) and external factors (which originate from outside the system). With regard to the internal factor, change originates from the society itself, that is from the will or desire to change. Members of the community demonstrate a willingness to relinquish elements of the traditional culture and social system in favour of adopting elements of the emerging culture and social system. Endogenous processes facilitate the development of latent potentials or tendencies inherent in the evolving reality. Exogenous factors are reactive in nature. Such processes respond to external pressures, stimuli and challenges. The existence of high-profile ideas serves as a motivator and catalyst for social movements (Sztompka, 2011: 19-20).

Lauer (2003:3-8) posits that social change encompasses all facets of social life, given that all aspects of social life are in a state of constant transformation. Change is a normal phenomenon that occurs in different forms and at varying speeds at different levels of social life.

In his 2002 publication, Abdulsyani defines social change as a transformation in cultural norms and human behaviour within a society, whereby a given situation is replaced by another. Social change may be observed in a number of different forms within society (Abdulsyani, 2002: 167). The first category comprises two sub-categories: evolutionary change and revolutionary change. Evolutionary changes are social changes that occur gradually over an extended period of time, without any discernible intention on the part of the community in question. Moreover, revolutionary changes are characterised by their rapidity, whether they have been planned in advance or not. It is often the case that revolutionary changes are preceded by tensions or conflicts within the society concerned. Such tensions are challenging to circumvent, and many are beyond the capacity of those involved to manage in a way that transforms them into acts of revolution. The second category is that of planned and unplanned change. Planned changes are modifications to social institutions that are the result of meticulous planning by those who advocate for the change. The most optimal circumstances for planned change are in a society that already has a desire to implement changes but lacks the capacity to do so. In contrast, unplanned changes are those that occur without the consent or oversight of the community. Such unwelcome alterations frequently engender further discord, which is deleterious to the lives of those affected (Abdulsyani, 2002: 170).

Structural Functionalism Theory

This theory is employed for the purpose of analysing society, which is conceived as a system of interconnected elements. It is comprised of a structured and functional system that maintains equilibrium through dynamic processes. Nevertheless, change is still required to maintain equilibrium. The fundamental premise of this theory is that society is conceptualised as a system comprising interlinked components. It is inevitable that tensions and deviations will occur; however, they can be resolved through adaptation and institutionalisation processes over a certain period of time. Change occurs in a gradual, evolutionary manner, and may be initiated by three principal processes: firstly, adjustments to external changes; secondly, differentiation of functional structures; and thirdly,

new discoveries by the community. The most significant factor in this process is consensus among members regarding certain societal values (Nasikun, 1991).

The tenets of structural functionalism place emphasis on the concepts of orderliness and change (dynamics) within the context of societal structures. In this theory, as posited by Ritsler (1992), society is conceptualised as a system comprising interrelated elements that are in a state of dynamic equilibrium. Transformations occurring in one component will inevitably give rise to alterations in other elements. It is essential that change occurs in order to maintain equilibrium.

Spiritual Tourism

In order to elucidate the nature of Pura Goa Giri Putri as a site of spiritual tourism, the concept of spiritual tourism is subjected to analysis. Tourism, otherwise known as tourism industry, is defined as a trip made for the purpose of recreation or holiday, as well as the preparations made for these activities. In Indonesian Law No. 10 of 2009 concerning Tourism Sector, the term 'tourism' is defined as a travel activity undertaken by an individual or group of people for the purposes of recreation, personal development, or the study of a particular tourist attraction, over a specified period of time.

One type of tourism activity that is currently emerging in Nusa Penida is spiritual tourism. Ruki (2010:41) posits that spiritual tourism constitutes a subset of the concept of cultural tourism. This is defined as a service for an individual or group of tourists to a specific tourism area, with the objective of engaging in activities such as yoga, meditation, *tirtayatra*, and other spiritual pursuits. Spiritual tourism can be defined as a journey undertaken by an individual or group of people over a specific period of time with the objective of attaining peace of mind or spiritual fulfilment. Consequently, spiritual tourism is a form of tourism that is closely linked to the religious, customary, and belief systems of individuals or groups within a given society. In Hinduism, this spiritual tourism is also known as *tirtayatra*, which involves visiting or praying at holy sites, including hills and mountains that are regarded as sacred. In spiritual tourism, tourists are directly involved in spiritual activities, rather than merely engaging in travel and sightseeing, as is typical of general tourism activities. In Bali, this form of spiritual tourism is inextricably linked to Hinduism and the presence of temples as a key feature.

In light of the aforementioned explanation, spiritual tourism can be considered a significant contributor to the empowerment of local communities, encompassing aspects such as customs, social life, and the preservation of natural environments. The implementation of this tourism model does not entail the construction of an excessive number of accommodations; rather, it prioritises the preservation of the natural environment, the maintenance of community life patterns, and the safeguarding of traditional values. Consequently, in addition to undertaking *tirtayatra*, visitors have the opportunity to appreciate the natural beauty and the distinctive traditions and spiritual ambience of the region in question.

The objective of undertaking spiritual tourism or *tirtayatra* is to enhance one's spirituality, thereby facilitating a closer relationship with *Ida Sanghyang Widhi Wasa* (God Almighty). As stated by Suparta (2005:14-17), the objective of *tirtayatra* is contingent upon the circumstances and spiritual needs of the community in question. In light of the aforementioned, the purpose of *tirtayatra* can be succinctly summarised as follows: 1) The general public with a less advanced level of spiritual understanding performs the activity with a practical purpose, namely to invoke worldly desires such as wealth, health, fame, godliness, victory, longevity, and so on. 2) Individuals with a more developed understanding of spirituality perform *tirtayatra* with the intention of purifying themselves, encompassing thoughts, words, and actions. Such individuals seek to achieve societal and universal harmony. 3) Individuals with a high or more advanced spiritual level perform *tirtayatra* with the intention of surrendering themselves completely to God, without any expectations or requests.

Economic Sociology

In order to ascertain the socioeconomic conditions of the people of Suana Village, Nusa Penida, an analysis was conducted employing concepts derived from economic sociology. In sociological theory, humans are often conceptualised as social beings, implying that human existence is inherently contingent upon the presence and interaction with other individuals. The term "social" can be understood to pertain to matters pertaining to society

(Soekanto, 2000: 21). Economic sociology can be defined as a field of study that examines the relationship between communities in which socio-economic interactions occur. This relationship demonstrates how social factors influence economic processes (Damsar, 2016: 11).

Zunaidi (2013: 53) asserts that the socioeconomic conditions of a population can be observed through a range of indicators, including the level of education, income, health, consumption, housing and the broader community environment. In the view of Soekanto, the concept of socioeconomics encompasses an individual's position within society in relation to other people, encompassing their social environment, achievements, rights and obligations pertaining to resources (Sukanto, 2000: 255). It can therefore be concluded that the economic condition of the population affects the level of welfare. Those with a high economic status are able to meet their needs in an adequate manner. Conversely, those with a low economic status are unable to meet their basic needs.

Socio-culture

The term "socio-cultural field of society" is used to describe the socio-cultural aspects of life within a given society. The socio-cultural aspect encompasses all aspects of a community's way of life, including its values, norms, customs, traditions, and the interactions between these elements.

III. METHOD

This research employs a qualitative methodology with a cultural studies perspective. The data were collected through the use of interviews and observations. In-depth interviews were conducted with key informants as the principal source of data, with the initial focus being on the informant's knowledge. A detailed observation of the physical culture was conducted, encompassing the infrastructure, economic conditions, and socio-cultural aspects within the research location. The literature review included an analysis of journals, research reports, and other pertinent documents. Once the data had been collected, it was tabulated and classified according to the variables identified in the problem formulation. It was then subjected to analysis and interpretation. The subsequent phase is the formulation of conclusions, which is then followed by the presentation of the results of the analysis in a descriptive and analytical format.

IV. DISCUSSION

The Potential of Pura Goa Giri Putri as a Spiritual Tourism Object in Suana Village, Nusa Penida

Pura Goa Giri Putri, situated in Suana Village, Nusa Penida, has the potential to become a significant spiritual tourism destination, attracting both domestic and international visitors. The term "potential" can be defined as the collective wealth or assets owned by a specific region or area, both tangible and intangible. These resources can be developed and utilised continuously as a source of livelihood for the surrounding community, and they can even influence economic growth.

Physical potential

From a physical perspective, Pura Goa Giri Putri has significant potential for the development of tourism activities. The distinctive feature of the temple is its status as a cultural capital and a prominent tourist attraction in Nusa Penida. It holds significant appeal for domestic and international tourists, as well as for the Hindu community, who visit the temple to engage in prayer rituals. The physical potential of the temple encompasses several key elements, as outlined below.

The natural charm of a cave

Pura Goa Giri Putri is situated within a remarkable, expansive natural cave. The cave is situated beneath a mound of hills, which are overgrown with grass and teakwood trees. Upon entering the cave, visitors are immediately captivated by the beauty of the cave, which is adorned with stalactites and stalagmites. The natural rock streaks create a visually stunning landscape. The fresh air and serene atmosphere enhance the spiritual experience at the shrine.

In August 2007, a team of lecturers from the Faculty of Engineering at Warmadewa University conducted a series of measurements, which revealed that Giri Putri Cave is situated at an altitude of 150 metres above sea

level. The cave measures approximately 262 metres in length. During the 1990s, the Pura Goa Giri Putri served primarily as a site of spiritual tourism, with local residents making up the majority of visitors, particularly during the *Galungan* and *Kuningan* holidays. The local population utilised the water from the cave for the purposes of religious ceremonies. In 2007, Prof. Dr. Ida Bagus Mantra, then Governor of Bali, made an excursion to Nusa Penida, where he made a stop at the temple. He encouraged the local community to preserve the Pura Goa Giri Putri as a site of spiritual and religious significance. Subsequently, a number of *pelelinggih* (places of worship) have been constructed and the cave was designated as Pura Goa Giri Putri by Lembaga Parisada Hindu Dharma Indonesia.

Pura Goa Giri Putri is situated in a location that is conducive to strategic considerations. The atmosphere and natural scenery in the vicinity of the temple are conducive to the temple's continued existence. The temple is the largest in the area and is situated in close proximity to Pura Penataran Ped, which has become a primary destination for spiritual tourism in Nusa Penida. Furthermore, the location of Pura Goa Giri Putri is easily accessible, situated on the primary route of the island's northern ring, with a journey time of approximately 25 minutes from the island's ferry port. As one proceeds towards the temple, one encounters a series of stunning vistas of the sea, accompanied by the activities of fishermen and seaweed farmers. The daily activities of the traditional community members and the beautiful, unspoilt and tranquil landscape are conducive to spiritual tourism activities in Suana Village, particularly in the vicinity of the temple.

Unique architecture

Another noteworthy aspect of Pura Goa Giri Putri is its distinctive and enchanting architectural style. The temple is situated within a cavernous formation and has a modest entranceway that is partially obscured by rock formations. Upon initial entry into the temple, many individuals are initially incredulous regarding the dimensions of the cavern in which the temple is situated. The entrance to the cave is narrow and can accommodate only one person at a time. Visitors are required to crawl for approximately three metres. Upon exiting the cave entrance, visitors are often astonished to discover that the cave is not as narrow as they had anticipated. They are frequently surprised to find that the cave is spacious, with dimensions that can accommodate thousands of people. Once within the cave, visitors will have the opportunity to explore a space adorned with a plethora of stunning statues and reliefs, which will enrich their spiritual and visual experience.

The facilities provided in the vicinity of Pura Goa Giri Putri have been enhanced with the objective of enhancing the convenience of travellers. The parking area is of a considerable size. Additionally, a mandatory clothing rental service for international tourists wishing to visit the temple is available and is well managed. In order to gain access to the temple, visitors are required to ascend a series of stairs leading from the entrance in the first area outside the cave. The stairs, which were previously of a steep gradient, have now been laid out in a neat and accessible configuration, facilitating tourist access. The area surrounding the temple is kept clean and well-maintained, which enhances the visitor experience of this sacred site. The temple is now a well-known destination for Balinese people living on the island, as well as for domestic and international tourists. The temple represents the inaugural destination on the *tirtayatra* pilgrimage route undertaken by Hindus in Nusa Penida.

Non-physical Potential

The term "non-physical potential" is used to describe potential that cannot be observed in a concrete manner and is associated with intangible activities. The non-physical potential encompasses socio-cultural elements, including enduring traditions and customs that are still practised within the community, as well as spiritual experiences that are shared by visitors.

Melukat tradition

A tradition may be defined as a way of life, a set of habits, or a set of customs that prevail in a given society. The Balinese people adhere to a multitude of traditions, which vary across different regions. A similar situation can be observed with regard to the tradition that has developed at Pura Goa Giri Putri, which is known as *melukat*. The term '*melukat*' is derived from the Balinese word '*lukat*'. In the Bali-Kawi Dictionary, the word is defined as

'cleansing' (*ngicalang*, Balinese). In the Indonesian Big Dictionary, the word "lukat" is defined as "to release." *Melukat* signifies the performance of a task with the objective of releasing something, that is perceived as malevolent and which has been linked to an individual, through a religious rite. The *melukat* ceremony is an endeavour to cleanse and purify the individual's physical and mental being. This endeavour is undertaken in order to achieve a closer proximity to the sacred entity, designated as *Ida Sang Hyang Widhi Wasa* (God Almighty). The term '*melukat*' signifies a process of cleansing and purification, encompassing both the physical and the mental realms. As elucidated in the text of Manawa Dharma Sastra, Chapter V, Sloka 109, "The body is cleansed with water, the mind is cleansed with honesty, the spirit with knowledge and asceticism, the mind is cleansed with wisdom."

It is a requirement for all visitors to Pura Goa Giri Putri to perform *melukat* prayers prior to entering the temple grounds. The *melukat* ritual involves the use of water to cleanse the body physically, while the purification process is conducted using *Tirtha Penglukatan*. This is first invoked before *Ida Sang Hyang Widhi Wasa* by the ceremony leader (*pemangku*) through prayers, pujas, and mantras, which are then followed by the participants. Once the *melukat* has been completed, the prayers continue at the next several places of worship in the Goa Giri Putri area, in accordance with the instructions of the *pemangku*. The prayers conclude at the Dewi Kwan Im area.

Spiritual Experience

The concept is broad in scope, encompassing a multitude of dimensions and perspectives. The term "spirituality" is often assumed to be synonymous with religion and transcendental experiences. Spirituality is an inherently individual phenomenon, whereby the spiritual experience of an individual may differ from that of another (Rosidi, 2010). The term "spiritual experience" is defined as the perception of something transcendent and one's involvement with transcendent events in daily life. It entails a greater degree of conviction in the veracity of one's perceptions and emotions.

Pura Goa Giri Putri is not a typical tourist destination; rather, it is a sacred place imbued with profound spiritual and cultural significance. The values of spirituality are reflected in the moral teachings, values, and ethics espoused by the religion, which include virtue, honesty, compassion, tolerance, sincerity, patience, peace, and gratitude (Bertens, 2001: 143-147).

As previously stated, the spiritual value of Pura Goa Giri Putri can be gauged from the perceptions of visitors who have completed their prayers. A questionnaire was distributed to 15 respondents who visit Pura Goa Giri Putri. The respondents were asked to describe their feelings when they visited the cave, which is said to be full of positive energy. The results showed that 80% of the respondents felt calm, peaceful, and harmonious, while the remaining respondents felt that their experiences were ordinary.

The regular observance of religious rituals and prayers provides visitors with the opportunity to experience the spiritual depth of nature, particularly at Pura Goa Giri Putri in Nusa Penida. The temple is consistently populated by visitors engaged in prayer, particularly on days of the full moon and other Hindu holy days. Additionally, the shrine attracts a considerable number of foreign tourists, including individuals from the United Kingdom, Scotland, and Denmark. Some engage in the prayers, while others merely seek to gain insight into the interior of the cave.

Implications of Pura Goa Giri Putri on the Life of Local People

In light of the potential for the resources owned by Pura Goa Giri Putri to be developed into a tourist attraction, it is evident that the surrounding community will inevitably feel the implications, both in terms of their socio-economic and socio-cultural circumstances. The term "implications" is defined as consequences or impacts that affect the community as a result of certain situations and conditions.

Socio-Economic Sector

The socio-economic impact of the development of Pura Goa Giri Putri as a spiritual tourism attraction can be observed in a number of key socio-economic indicators. Such developments can be observed in the growth of

infrastructure, the expansion of employment opportunities for the surrounding population, the improvement of health levels, the provision of housing, and the enhancement of the community environment.

Infrastructure development

In accordance with Presidential Regulation of the Republic of Indonesia No. 38 of 2015, infrastructure can be defined as a technical, physical, system, hardware and software facility that is required to provide services to the community and support the underlying network, with the aim of facilitating economic and social growth.

In conjunction with the growth of tourism in Nusa Penida, Pura Goa Giri Putri has been designated a Tourism Effective Area (KEP). In order to facilitate convenient access to the highway from the harbour to Karangasari Traditional Village, incremental enhancements were made to the surrounding environment, both external and internal to the cave. These improvements were designed to enhance the comfort of visitors engaged in prayer, as well as to accommodate the needs of foreign tourists seeking to observe the cave's conditions.

It would appear that the condition of the infrastructure has undergone a transformation from its previous state. The immediate vicinity of the cave has been subject to a programme of organised development. On the route leading to Pura Goa Giri Putri, concrete steps have been constructed on a permanent basis to facilitate access to the temple's main entrance. A similar situation can be observed with regard to the conditions inside the cave. The cave floor was previously characterised by a muddy appearance, which was a consequence of the continuous flow of water droplets from the cave wall. At the time of writing, the cave floor has been arranged in a neat and orderly fashion. The *Pelinggih* (places of worship), particularly the upper area, namely the *stana pelinggih* of *Hyang Giri Putri*, which previously employed makeshift stairs, now utilises a permanent concrete staircase of robust construction. However, another aspect that has not been addressed is the road access after exiting the cave entrance. The route remains a dirt road (moorland), but this does not present a significant challenge for visitors to the temple. Visitors and tourists have the opportunity to appreciate the natural scenery of the surrounding hills while enjoying a leisurely stroll to the vehicle parking area located on the beach.

In addition to the aforementioned arrangements pertaining to the area leading to Pura Goa Giri Putri, another crucial infrastructure is the availability of a substantial parking area situated in close proximity to the temple. This area serves as a rest point for drivers who have the opportunity to embark on the journey from the harbour to the temple. They await the conclusion of visitors' prayers at the temple.

Based on observations conducted at the research location, it was determined that the parking area, which is situated in close proximity to the Pura Goa Giri Putri, is utilized by an average of 50 passenger cars on a daily basis. According to the Bendesa Adat Karangasari, the parking area was previously a plot of land used for sleeping, owned by one of the local residents and located on the beach. Given the growing number of individuals who visit the temple with the intention of praying, a consensus has been reached between the Karangasari Traditional Village and the landowner regarding the utilisation of the land.

Expansion of Employment Opportunities

Employment opportunities can be defined as a situation that describes the availability of positions that are ready to be filled by individuals seeking employment. Prior to the development of Pura Goa Giri Putri as a spiritual tourism destination, the majority of residents of Suana Village were engaged in the fisheries and marine sectors, primarily as fishermen and seaweed farmers. The remainder of the community became moorland farmers (Suana Village Profile, 2009). This is feasible due to the topographical positioning of Suana Village on the eastern coast of Nusa Penida, which is characterised by an abundance of marine natural resources, particularly tuna. Similarly, the seaweed cultivation sector was previously a thriving industry in Nusa Penida, including in Suana Village.

In subsequent developments, the livelihood structure of the population is illustrated in Table 1, as presented in the Suana Village Profile in 2023.

Table 1 Livelihood Structure by Sector in 2023

No	Sector	Number (person)
1.	Agriculture	404
2.	Individual farms	605

3.	Fisheries (fishermen)	79
4.	Small industries and home crafts	63
5.	Medium and large industries	231
6.	Trade (crops)	89
7.	Services (transport, driver)	348

Source: Suana Village Profile in 2023: 4-5

Table 1 reveals a significant decline in the livelihood sector of fisheries (specifically, the number of fishermen) over the 14-year period between 2009 and 2023. In 2009, there were 699 fishermen in Suana Village (Suana Village Profile, 2009). In 2023, this figure decreased to 79, representing just 1.7% of the total 4,592 residents of Suana Village. Consequently, the proportion of the population engaged in the fisheries sector is a mere 1.72% of the total population. Furthermore, the service sector, particularly the transportation industry, is experiencing a period of rapid growth.

The service sector has developed within the community, comprising the provision of transport services (rental cars) and accommodation. The majority of these service providers are the proprietors of the requisite vehicles, although there are also proprietors who assume the role of drivers, transporting visitors on *tirtayatra* at Pura Goa Giri Putri and other temples. Additionally, these drivers serve as tour guides for international visitors to the temples. One driver who transports visitors to Pura Goa Giri Putri has stated that there is no professional tour guide available to assist tourists at the temple.

The majority of tourists travelling to Pura Goa Giri Putri utilise motorbikes as their primary mode of transportation, renting them from local residents. Furthermore, there are retail outlets that sell textiles and accessories to tourists. It is customary for tourists to wear the cloth or shawl when they wish to enter the temple; thus, they typically rent it from a kiosk that provides these facilities. Furthermore, some residents offer the rental of toilets and restrooms. The transformation of the temple into a centre for spiritual tourism has led to the emergence of new employment opportunities for the local community. This is evidenced by the proliferation of small stalls and food outlets in the vicinity of the temple.

In order to facilitate the implementation of routine worship activities at Pura Goa Giri Putri, a number of labourers are required. The aforementioned labour is then assembled into groups. Each group is responsible for undertaking tasks on a rotational basis, with this process occurring every two years. In the context of Hinduism, the term '*pengayah*' is used to refer to those engaged in the rituals of religious ceremonies. The term '*ngayah*' is derived from the Balinese language, with the root '*ayah*' and its variants '*ayahan*', '*pengayah*', and '*ngayahang*'. The term denotes a state of service or a person whose duty is to serve and devote themselves without expectation of reward. This labour is provided by the local population of Karangsari Traditional Village, who are referred to as *pengempon* for the temple. The management of Pura Goa Giri Putri represents an additional employment opportunity for the local community that has never been formally acknowledged. Despite the lack of material compensation, the concept of *ngayah* inspires dedication, sincerity, and collective effort among these individuals, who are committed to serving the worshippers who visit the temple.

In accordance with the narrative of Bendesa Adat Karangsari, Suana Village, Nusa Penida, and the findings of Andika and colleagues (2017: 48), the local community plays a significant role in the management of the Pura Goa Giri Putri tourist attraction. In the management of the temple, the roles of the *pengempon* and the *pemangku* (or *pinandita*, the individual responsible for conducting religious ceremonies) must be considered. In accordance with the concept of *ngayah*, they do not receive any form of remuneration. Each visitor makes an offering of *sesari* in the form of a monetary contribution. The accumulated *sesari* is then distributed to the *pemangku* (*pinandita*) by 75%, with the remainder allocated to the manager. In addition to the *sesari* presented by the devotees, there are also voluntary donations (*punia*) made by the devotees in groups. Such donations are subsequently deposited into the temple treasury, where they are then allocated for the maintenance, care and renovation of the *pelinggih* building.

At the inception of the management of Pura Goa Giri Putri in 2007, each head of family from the community was required to make a mandatory contribution of 500 thousand rupiahs towards the cost of a *pidalan*

ceremony. In subsequent developments, as the number of visitors to Pura Goa Giri Putri from mainland Bali and tourists increased, the Karangsari Village Pakraman community of Suana Village was no longer required to pay mandatory dues or fees for each religious ceremony (*piodalan*) held at the temple.

Community Health Level

The level of public health is used to describe the general health conditions observed in a given community. In the case of Suana Village, this encompasses a range of factors, including the quality of maternal and child health, the fulfilment of clean water needs, and the prevalence of clean and healthy living behaviours. The health status of pregnant women in the village is improving. It is not customary for members of the community to consult with trained traditional healers for pregnancy-related issues. All residents have undergone prenatal care at community health centres, private medical practices, and Posyandu clinics. Similarly, the majority of deliveries occur in public hospitals and community health centres (Suana Village Profile, 2023: 7).

With regard to the fulfilment of clean water needs, the majority of individuals at the family level have utilised clean water from the *PDAM* (regional water supply company), as well as bottled water that meets the requisite health standards. However, some residents of the hilly areas continue to utilise clean water from rainwater reservoirs, known locally as '*cubang*', while others rely on dug wells for their water supply (Suana Village Profile, 2023: 8).

Furthermore, the health of the Suana Village community can be observed in the form of clean and healthy living behaviours, in addition to the fulfilment of clean water needs. The village of Suana is home to 1,119 households. All of the aforementioned households have family latrines that comply with the requisite health standards. Similarly, with regard to medical treatment habits, when a family member is unwell, the community typically seeks care from a medical professional, such as a doctor, health centres, nurse, or midwife. A minority of residents employ traditional medicine from their own families. In the modern era, there is no longer a practice of consuming traditional medicine from traditional healers or alternative medicine from psychics (Suana Village Profile, 2023: 9).

Housing and community environment

The development of Pura Goa Giri Putri as a site of spiritual tourism is inextricably linked to the broader tourism industry in Nusa Penida. This situation has had a beneficial effect, particularly on the inhabitants of Suana Village. The expansion of accommodation facilities has transformed the previously arid expanse into a more hospitable environment. Presently, lands situated both on the coast and in the hills have been developed with the inclusion of tourism-support facilities, characterised by a multitude of distinctive architectural styles.

It can be argued that the introduction of tourism activities has enhanced the quality of life for the local population. As a result of increased tourism, villages are experiencing a surge in visitors, leading to congestion on the roads and an improvement in transportation infrastructure. Additionally, there has been an influx of investment in housing, which has enhanced the aesthetic appeal of the area. Furthermore, the conversion of less productive land into productive use has led to an increase in agricultural output, with a concomitant rise in the value of agricultural products.

Socio-cultural Field

This encompasses the socio-cultural aspects of life within the community. The socio-cultural aspect encompasses all aspects of the community's way of life, including values, norms, habits, traditions, and interactions.

Strengthened Sense of Solidarity

Prior to its designation as a spiritual tourism destination, the temple was still managed privately by certain families. There was no collective management or handling from the local community. The people of Nusa Penida, in general, who live outside the Karangsari Pakraman Village and Suana Village, are largely unaware of the existence of the temple. In subsequent developments, the Klungkung Regency Government designated Pura Goa Giri Putri as a spiritual tourism destination upon the completion of the construction of Hindu shrines (*pelinggih*) in the cave.

The organisation and administration of Pura Goa Giri Putri serves to foster a sense of kinship, fraternity, collective solidarity, mutual assistance and collaborative endeavour among adherents of the Hindu faith. The sense of solidarity is reinforced when visitors commence their *tirtayatra* activities at the temple. Furthermore, the sense of community is evident in the implementation of routine Hindu worship activities at the temple. The *krama adat pengempon* are divided into groups and take turns serving the Hindu worshippers who come to pray at the temple. The workforce is typically comprised of male individuals, predominantly belonging to the older age group.

As is the case with Balinese society in general, the concept of *menyama braya* remains a prominent feature of social organisation within Suana Village. In the event of a local resident undertaking a traditional ceremony, such as a haircut, tooth cutting (*metatah/mepandes*) or *ngaben*, the residents collectively assist in the organisation and execution of the ceremony.

Cross-Cultural Social Interaction

In addition to the creation of new employment opportunities resulting from the development of Pura Goa Giri Putri into a spiritual tourism destination, cross-cultural social interaction also occurs. Prior to its designation as a spiritual tourism destination, social interaction was confined to the local level and limited in scope, occurring exclusively between residents of Nusa Penida. The growth of spiritual tourism has been accompanied by an increase in social interaction. Initially, social interaction occurred within the confines of the village community. However, with the advent of cross-cultural social interaction, this has now expanded beyond the local level.

The initiation of social interaction is contingent upon contact and communication between disparate cultures, thereby engendering a process of reciprocal influence within the community. Based on observations conducted at the research location, it appears that social interaction extends from the local level to the national and international (global) levels, encompassing interactions between nations. This is evidenced by the visits of Hindus from outside the island of Nusa Penida, mainland Bali, who engage in *tirtayatra* activities at the Pura Goa Giri Putri. Similarly, tourists from domestic and international locations who visit Bali and make a stop at the temple. Those residents who are able to speak foreign languages are able to interact directly with tourists who visit the temple. Conversely, indirect interaction may be facilitated through the utilisation of social media platforms. This interaction model is typically conducted by the educated younger generation. The rising economic and educational standards of the community facilitate access to information sources that provide insight and knowledge to the community.

Cultural contact, which is distinctive and comprehensive yet preserves the original cultural elements, gives rise to a social process known as acculturation (Koentjaraningrat, 2009: 155). This is exemplified by the acculturation of Hindu and Buddhist culture in the Pura Goa Giri Putri. The melding of two disparate cultural elements represents a novel phenomenon that is embraced selectively by the people of Suana Village, particularly, and Nusa Penida Island, more generally.

Public Security and Order Maintenance

Prior to its designation as a spiritual tourism destination in Nusa Penida, Pura Goa Giri Putri and its immediate vicinity lacked the requisite security and public order infrastructure. In addition to the considerable tourism activities on the island, including spiritual tourism at this temple, the influx of visitors to the temple area has resulted in a notable increase in transportation-related activities. In order to maintain security and public order in the vicinity of the temple, which is regarded as a sacred place, the local customary village offers its assistance. The village provides security assistance in the form of *pecalang*, a customary security force. They are assigned routine tasks aimed at maintaining security and order in the vicinity of the shrine. The security personnel, in collaboration with the local community, are responsible for ensuring the security and order of the area, while also striving to provide exemplary service to visitors and tourists at the temple.

Cultural Arts and Customs Preservation

In the context of globalisation, the preservation of cultural heritage assumes great significance. It is imperative to ensure the continued existence and survival of artistic traditions and customs, preventing their extinction. In this

context, the term “preservation” is employed to denote an endeavour to safeguard and foster the continued viability of cultural arts. A study of the field revealed that in Karangsari Traditional Village, the site of the Pura Goa Giri Putri, a traditional dance is performed which is considered sacred and preserved by the local community. The dance is known as *Baris Gede*. The perpetuation of this traditional dance is achieved through the continuous instruction of the dance to children of school age. This dance is performed during the *piodalan/pujawali* ceremony at the Kahyangan Tiga temple of the local traditional village.

In addition to the preservation of cultural arts, the Karangsari Traditional Village community also possesses a local wisdom tradition known as *Nyepi Segara*. This tradition has been observed to have existed since ancient times. With the advent of tourism, this tradition was reinforced once more. The objective is the preservation of ancestral traditions pertains to the conservation of the natural and cultural environment. This tradition is manifested in the form of highly distinctive customs. This custom is exclusive to coastal communities.

Nyepi Segara is celebrated on an annual basis during the *Rainan Tilem Sasih Kanem* period, which spans from November to December. This event is held on the following day of the *Mulang Pakelem* ceremony at sea. The term *Nyepi Segara* is composed of two words: *Nyepi* and *Segara*. The term *Nyepi* is derived from the Javanese words ‘*nyepi*’ (quiet), ‘*silent*’, and ‘*sepi*’ (*sipeng*). The latter is also the source of the word ‘*sepia*’, which is used to describe a faded, desaturated colour. The word ‘*segara*’, which also features in the name of this festival, means sea in Javanese. In conclusion, the phrase signifies a period during which human activities are absent from the sea. Fishing activities are prohibited for a period of 24 hours, commencing at 06:00 in the morning and concluding at 06:00 the following day. Prohibited activities include fishing, crossing (for those engaged in sea transport businesses), and seaweed cultivation (www.balitoursclub.net/nyepi-laut).

In the context of Hindu philosophy, the concept of ‘*Tri Hita Karana*’ underpins the rationale behind this ceremony. It seeks to maintain equilibrium or harmony between three key domains: human relationships with the divine, human interactions with one another, and human engagement with the natural environment. This, in turn, is seen to contribute to the overall well-being of humanity. The tradition has a symbolic meaning that can be interpreted as a gesture of allowing nature to take a moment to rest and recuperate. The burden of human activity is a constant presence on a daily basis. Thus far, the *Nyepi Segara* tradition has been observed by the coastal community of Nusa Penida on a regular basis.

V. CONCLUSION

In consideration of the preceding discussions, it can be proposed that the advancement of Pura Goa Giri Putri into a prominent spiritual tourism destination in Nusa Penida will yield significant benefits for the local populace, particularly those residing in Karangsari Hamlet of Suana Village, Nusa Penida District. In terms of socio-economic development, the temple area has been provided with the necessary infrastructure. The influx of pilgrims and international tourists to the temple has resulted in the creation of new employment opportunities for the local community. The transport service sector is undergoing rapid expansion, with Pura Goa Giri Putri becoming the primary destination for *tirtayatra* activities in Nusa Penida. This situation has implications for the potential for increased income among those engaged in the transport industry. Furthermore, a number of modest culinary establishments have been established. The community-based temple management system yields outcomes that are beneficial to all members of the community. Local residents perceive a reduction in the financial burden associated with the implementation of routine religious ceremonies at the local temple.

In the socio-cultural field, the implications include the reinforcement of the sense of solidarity in religious social activities, the expansion of cross-cultural social interactions, and the maintenance of security and public order in the Pura Goa Giri Putri environment. Moreover, cultural arts and customs are sustained within the context of community life. The *Nyepi Segara* tradition has been observed by coastal communities for generations, from the distant past to the present day.

Pura Goa Giri Putri represents a significant social asset. It is thus imperative that the site is maintained and preserved, as well as kept sacred by the local community, in order to guarantee its continued existence and ensure its transmission from one generation to the next.

It is anticipated that the Klungkung Regency Government will collaborate with the local community in a mutually beneficial manner to ensure the continued distinction of this area as a distinctive and appealing destination for spiritual tourism, attracting both domestic and international visitors.

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