

TIRTA EMPUL TOURISM ATTRACTION: A MIRROR OF CULTURAL TOURISM QUALITY IN BALI

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Abstract

The type of tourism developed in Bali is cultural tourism inspired by Hindu religious values and the Tri Hita Karana philosophy that develops synergistically, harmoniously and sustainably to provide welfare to the community, cultural and environmental sustainability. Bali as a tourism destination is starting to face the reverse impact of tourism with the declining quality of tourism products seen from the lower length of stay of tourists, less tourist spending, urbanization, congestion, garbage, and security disturbances. This study aims to analyze the level of quality of tourism destinations, especially cultural tourism attractions. Respondents 100 people were selected by the Accidental Sampling technique. Data were collected by means of observation, interviews, questionnaires, and documentation studies, then analyzed by qualitative descriptive and importance performance analysis. The research finding is that the attraction of cultural tourism in Bali affects the characteristics of tourists who visit with the products and tourism activities offered. The level of performance and level of importance on cultural tourism attractions in Bali has the highest value on hospitality and value for money. This is reflected in the characteristics of the Bali destination, which is famous for the friendliness of the community and service providers in general. Bali is also chosen by tourists because it has a unique culture, beautiful nature, and cheap tourist product prices. The combination of these causes Bali as a tourist destination favored by tourists. Bali in the future must improve the quality of tourism products, especially cultural tourism attractions to increase tourist satisfaction and loyalty.

Keywords: destination quality, tourist attraction, cultural tourism.

1. Introduction

The type of tourism developed in Bali is cultural tourism. Culture is the whole idea, behavior and work of humans and/or groups of humans, both physical and non-physical, obtained through the process of learning and adaptation to their environment. Balinese culture is the culture of the Balinese people which is imbued with Hindu religious values. Balinese Cultural Tourism is Balinese tourism based on Balinese Culture which is imbued with the teachings of Hinduism and the Tri Hita Karana philosophy as the main potential by using tourism as a vehicle for its actualization, so as to realize a dynamic reciprocal relationship between tourism and culture that makes them develop synergistically, harmonious and sustainable to be able to provide welfare to the community, cultural and environmental sustainability (Bali Regional Regulation, 2012).

The focus on the quality of tourism destinations is very important because it has implications for the quality of the tourist experience. Tourist expectations can be met with product quality and the right differentiator with competitors of similar products (Limberger et al., 2014). Often in measuring tourism performance, destination quality is neglected, much of the literature focuses more on tourism destination branding (Mukherjee et al., 2017). Bali as a tourism

destination is starting to face the back impact of tourism with the declining quality of tourism products seen from the lower length of stay of tourists, less tourist spending, urbanization, congestion, garbage, and security disturbances (Tirto id, 2018). Traffic jams that occur in Bali are not only complained by the public, but also by tourists (Bali Post, 2018). In addition, the issue of Bali tourism being sold cheaply in the tourist market from China is an unhealthy business practice allegedly carried out by travel agents from China in order to sell tour packages to Bali at the lowest possible prices (Bali News, 2018) which resulted in the image of Bali become cheap (Bali Travel News, 2018).

The development of tourism in a destination has implications for the physical and socio-cultural environment of the community. Tourism is a user of natural resources and has a significant contribution to the destruction of the natural and human environment, and intensification of travel will increase its negative impact (Vanhove, 2005). Tourism can cause various social problems, such as: traffic congestion, many construction projects, crime opportunities, pollution, inflation rates leading to higher cost of living, mixed effects on quality of life, and changes in community identity (Timur and Getz, 2009; Fong and Lo, 2015). The development of tourism destinations must be limited to a certain extent, because excessive tourism growth can potentially reduce the quality of destinations from an environmental and socio-cultural perspective. This cannot be compensated for by the economic benefits derived from tourism and affects the social life of the destination (Dioko and So, 2017).

Sustainability is a tourism destination development goal, namely: having the ability to remain competitive, overcome existing challenges, be able to attract tourists and then increase their loyalty, remain culturally unique and remain in balance with the environment. Therefore, tourism is said to be sustainable and must be able to balance between two types of satisfaction of needs, namely: economic development and protection of the natural potential of the environment as a whole. The sustainable tourism strategy involves three aspects, namely (Gherco and Trandafir, 2014): 1) Quality tourism, which is sustainable providing valuable experiences for visitors, while improving the quality of people's lives (communities become hosts, cultural owners and protect the environment with their local wisdom, as well as provide an economic impact from the development of tourism); 2) Sustainable, i.e. sustainable tourism ensures the sustainability of natural resources based on and cultural sustainability of the community (the community as hosts, contributes to shaping the experience for visitors); and 3) Equilibrium, namely sustainable tourism ensuring a balance between the needs of the tourism industry, environmentalists, and local communities.

This research was conducted in Tirta Empul Tourist Attraction. Tirta Empul is a Hindu place of worship (temple) which has a self-cleaning place (purification) located in Manukaya Village, Tampak Siring District, Gianyar Regency, Bali Province. Tirta Empul is predominantly visited by foreign tourists. The main potential of this tourist attraction is in the form of cultural tourism. Based on this background, the purpose of this research is to analyze the level of quality of tourism destinations in the cultural tourist attraction in Bali.

2. Research Methods

The quality of tourism in the cultural tourist attraction in Bali as seen from the aspect of the quality of tourism destinations. The quality aspect of tourism destinations includes nine indicators, namely: tourist attractions; service; management; transportation; accommodation; restaurant; hospitality; destination image; and value for money (Gronroos, 2007; Rajaratnam et al., 2015; Anjos et al., 2017; Le and Dong, 2017; Mukherjee et al., 2017; Ryglova, et al., 2017). This type of research is a collaborative and comparative research between qualitative and quantitative approaches which is carried out with data collection techniques through direct observation (observation), in-depth interviews (depth interviews), distributing questionnaires (questionnaires) with Likert scale techniques. The data analysis technique uses Importance Performance Analysis (IPA). Determination of respondents in this study using the Accidental Sampling technique using the Slovin formula with an error rate of 10 percent. The number of respondents in this study were 18 domestic tourists from a population of 135,826 people visiting in 1 year, and 82 foreign tourists from a population of 631,592 people visiting in 1 year (2018). In this study, data were collected by means of observation, interviews, questionnaires, and documentation studies.

The research scale used in this study is a Likert Scale consisting of five intervals (1-5) that uses a negative response to a positive response. Respondents can choose one of the five (5) internal criteria (Sugiyono, 2016) with an interval of 0.80.

Tabel 1: Measuring Scale

Scale	Similarity	Level
5	4.20 – 5.00	Strongly good/important/satisfied
4	3.40 – <4. 20	Good/important/satisfied
3	2.60 – <3.40	Moderate/fair
2	1.80 – <2.60	Not good/important/satisfied
1	1.00 – <1.80	Strongly not good/ important/satisfied

Source: Sugiyono (2016).

The level of importance and performance contained in the Cartesian diagram is in the form of an assessment of importance and total performance scores. Consumer suitability assessment criteria:

The level of conformity > 100 percent, means that the quality of the services provided has exceeded what is considered important by consumers and the service is very satisfying.

The level of conformity = 100 percent, it means that the quality of the service provided meets what is considered important by the customer and the service has been satisfactory.

The level of conformity < 100 percent, means that the quality of service provided does not meet what is considered important by consumers and the service is not satisfactory.

3. Result and Discussion

3.1 Overview of Bali and Tirta Empul

Bali is one of the provinces in Indonesia known as the Island of the Gods (Paradise Island). Bali is located between the island of Java and the island of Lombok. The provincial capital is Denpasar, which is located in the southern part of the island. The island of Bali is part of the Lesser Sunda Islands which is 153 km long and 112 km wide, about 3.2 km from the island of Java. Astronomically, the Province of Bali is located at the coordinates of $08^{\circ}03'40''$ - $08^{\circ}50'48''$ South Latitude and $114^{\circ}25'53''$ - $115^{\circ}42'40''$ East Longitude which makes it a tropical climate like other regions in Indonesia. The total area of Bali Province is 5,780.06 km² or 0.30 percent of the total area of the Indonesian archipelago. The province of Bali is divided into eight regencies and one city, including: Jembrana, Tabanan, Badung, Gianyar, Klungkung, Bangli, Buleleng, Karangasem regencies and Denpasar City. Among the nine regencies/cities, Buleleng Regency has the largest area of 1,364.73 km² (23.61 percent) of the province, followed by Tabanan 1,013.88 km² (17.54 percent), Jembrana 841.80 km² (14.56 percent), and Karangasem 839.54 km² (14.52 percent). The rest are Bangli 490.71 km², Badung 418.62 km², Gianyar 368.00 km², Klungkung 315.00 km², and Denpasar City 127.78 km².

Tirta Empul Temple is located in Manukaya Village, Tampaksiring District, Gianyar Regency, Bali. This village has a verdant natural environment depicting fertility with a stretch of productive agricultural land. There are several rivers in this village, among which the most important are the Pakerisan River and the Petanu River, which are natural resources that are important for the survival of the surrounding community. Both rivers get their water from their source at the foot of the Kintamani Mountains, so there is almost no shortage of water reserves. The water from the rivers is then channeled into agricultural fields in the hope of obtaining abundant agricultural products. Except for the two rivers mentioned above, Manukaya Village also has a number of fairly large springs, located between the Pakerisan River and Petanu River, namely the Tirta Empul Temple and the Mangening Temple which are considered sacred and receive water that never dries from the foot of the mountains. Kintamani.

Forests in the hills or in the highlands of Manukaya Village with various trees, among others: some that produce fruits such as durian, mango, banana, have created an atmosphere that gives a beautiful impression. In the midst of an all-green forest, there are a number of fauna as its inhabitants, apparently completing the village ecosystem. The highlands descend to the south, there are lowlands that are used as residential areas by building villages for shelter. Part of this plain is fertile agricultural land because it contains deposits of volcanic material from Mount Batur which has erupted many times. Rice fields which are terraced by residents are very attractive natural life ecosystems and offer harmony, balance in people's lives.

Archaeological research that began in the early twentieth century has found evidence that this area does hold a number of archaeological remains which are still functioning sacred (sacred living monuments), scattered in Panempahan Village, Manukaya Village, and Tampaksiring. The dense population of cultural heritage in this area can be seen as an indication of community settlements and dense occupancy or high social mobility that occurred in the past. The

concentration of cultural heritage in this village can also be considered that Ancient Balinese civilization was born in this cultural area. One of the cultural heritages scattered in this area is Tirta Empul Temple.

Tirta Empul Temple is located in Manukaya Village, which is one of the villages in Tampaksiring District. This village is 18 km from the capital of Gianyar Regency and 38 km from Denpasar City. Manukaya village is relatively flat, with several small rivers dividing the village and flowing into the rice fields in the village area. Wet agriculture which is relatively fertile has produced abundant rice, while dry agriculture which is quite extensive can produce various commodities, such as: peanuts, corn, cassava, and slow cassava. The plantations in the Manukaya Village area produce cloves, coffee, vanilla, and coconut. Geographically, Manukaya Village has a strategic position, because it is on the tourism route which is related to the Kintamani and Besakih tourist routes. Topographically the landform in this area is a fairly fertile plain and is located at an altitude of 500-700 meters above sea level. Annual rainfall reaches 1488 mm, with a fairly cool air temperature of around 27 OC. administratively, the Manukaya Village area consists of nine (9) traditional villages and thirteen (13) banjar. The nine traditional villages are: the Traditional Villages of Manukaya Let, Manukaya Anyar, Panempahan, Malet, Temen, Basket, Basangambu, Maniktawang, and Mancingan. While the 13 banjar in the Manukaya Village area are Banjar Manukaya Let, Tatag, Bantas, Manukaya Anyar, Panempahan, Malet, Temen, Basket, Basangambu, Belahan, Maniktawang, and Panedengan.

In the Tirta Empul Temple area, to the east of the small river, there are dozens of stalls selling souvenirs. In addition, there is also a parking lot that is large enough to accommodate visitors' vehicles. This facility is available because Tirta Empul Temple is one of the tourist attractions and gets quite a lot of tourist visits. As the name suggests, the Tirta Empul Temple site has very clear springs. This spring which is considered sacred is located in the central courtyard of the temple, then flows into the bathing pool in the outer courtyard through the shower hole and the rest flows into the Pakerisan River which is on the east side of the temple. This spring is believed by local people to be a source of magical power that can give life and prosperity and purify oneself. The current state of the temple as a whole is well maintained, because it is a tourist attraction that is directly supervised by the government and local traditional villages. As a tourist attraction visited by many tourists, this area has been arranged in accordance with the concept of preservation as mandated by the Law on Cultural Conservation Objects. In addition, efforts are also made to distinguish areas that are profane and sacred. There are absolutely no other buildings in the sacred area except those related to religious ceremonial activities. While the profane area is intended for public purposes such as toilets, artshops, parking lots, ticketing, food stalls, and so on.

In the horizontal structure of Tirta Empul Temple, Tirta Empul Temple is divided into three parts, namely: jaba pura (outer courtyard), jaba tengah (middle page), and jeroan (inner courtyard). The division into three pages seems to have a philosophical basis, namely that the temple is considered a symbol of the macrocosm that symbolizes the three levels of the world, namely: bhurloka, bhuwarloka, and swarloka. Jaba pura symbolizes bhurloka, which is the

underworld where humans live. The jaba tengah symbolizes bhuwarloka, which is the middle world where human life has been purified, and jeroan symbolize swarloka, which is the world where the lives of the Gods live. The three-part structure of Tirta Empul Temple is as follows (Ministry of Education and Culture, 2019):

- (1) Jaba pura, is the outermost courtyard. In this yard there is a wantilan hall and a pond. The wantilan hall is an open building that functions as a place for crowds at the time of the piodelan ceremony, as a place to hold cockfights that function as a tabuh rah (blood sacrifice), a meeting place, and a place for other ceremonial purposes. Meanwhile, the pond to the west of the wantilan hall serves to beautify the temple area, with a number of ornamental fish in it. On the west side of the pond, several buildings stand as a place to display handicrafts/souvenirs that are traded to visitors. The souvenir items in this place are managed by a cooperative under the coordination of Bendesa Adat Manukaya Let. This pool complex is bordered by a rectangular wall with a traditional Balinese architecture. In the northern part of the outer courtyard there are also two pelinggih apit lawang flanking the entrance to the pool where people perform the melukat (purification) procession.
- (2) Jaba Tengah, is the middle courtyard of Tirta Empul Temple. In this courtyard there is a sacred garden, which is a pond with a length of 20 meters and a width of 10 meters. This rectangular pool in the middle there is a spring that emerges from the ground (tirta empul). Tirta means “holy water” and empul means water that springs from the ground (kelebutan). Furthermore, water from this spring is channeled into a lower bathing pool to the south through 26 showers. Four pancorans are in the westernmost pool in a row from north to south, and 22 pancorans are lined from east to west facing south. Each pancoran according to the traditions of the local community has its own name, including: pancoran penglukatan, cleaning, sudamala, panglebur gering, and panegtegan. In this south-facing shower, many people purify themselves, namely bathing while still wearing traditional clothes and in general they also offer offerings in the form of canang before purification. On certain days, for example holidays (Umanis Galungan, Umanis Kuningan, Banyu Pinaruh), Purnama (full moon), Tilem (dead moon) or on holidays many people purification in the pool, until it is crowded. In this pool people are not allowed to use soap, are not allowed to wash clothes, and are required to make offerings as needed. In addition to the sacred garden and bathing pool, on this page there are also several buildings, such as: Bale Pegat, Bale Agung, and Bale Gong. Bale Pegat is located in the western part of this courtyard, Bale Agung in the east, and Bale Gong in the south facing north. In the middle of this courtyard there are also megalithic remains in the form of stones that are still sacred by the local community.
- (3) Jeroan, is the innermost page, the most upstream, and is the holiest part of the page. On this page there are pelinggih-pelinggih (sacred buildings) to worship God, the Gods, or Bhatara-bhatari. To reach this place you have to go through an entrance called Candi Bentar. This page is placed higher than the central courtyard, so that the overall form of the terraced temple plan is getting higher. The most important sacred building found here is the Tepasana Building which is rectangular in shape resembling a temple building. This

sacred building with a height of approximately 5 meters is the place where Lord Indra resides, as told in the Usana Bali book. In front of this pelinggih, people or society usually pray for safety, happiness, inner and outer peace. In addition to the Tepasana shrine, there are many other temples on this page, lined up from west to east, including Bale Priasan, Bale Pemereman, Bale Pewedan, Pelinggih Mayadanawa, Bale Priasan Dewa, Gedong Pengmit, Gedong Dewa, Bale Penyimpenan, Gedong Limas, Gedong Sari, and Bale Pengaruman. In the western part of this page there are Bale Penandingan and Bale Gong, while in the south facing north there are Bale Peselang and Bale Pecanangan.

In addition to the three temple courtyards, there is still a special page located in the northwest corner of the temple, namely the purification page in this page there are several buildings that function to prepare for the ceremony. The buildings on this page include: Bale Penandingan, Bale Penyelaman, Bale Gede, Bale Pertemuan, and Bale Kulkul.

In the history of Tirta Empul Temple, it is a representation of the water garden temple which was developed by the rulers in the past. The choice of a spring as the location of a holy place seems to be very in line with the Old Indian concept which requires that the location of a temple should be as close to a water source as possible (Acharya, 1933: 13-14 in the Ministry of Education and Culture, 2019). Therefore, it is not surprising that along the Pakerisan River basin, there are quite a number of historic buildings in the form of temples or temples, such as Gunung Kawi Temple, Mangening Temple, Measuring Temple, Tegallinggah Temple, and Tirta Empul itself. To be able to reveal the history of the establishment of Tirta Empul Temple, there are several written sources that can be used, including: the Manukaya Inscription and the Usana Bali papyrus library. The Manukaya inscription is an inscription carved on a rock, now the inscription is stored in amostgih (sacred building) at Puseh Temple, Manukaya Village. Since 1924 the Manukaya Inscription has attracted attention among archaeologists, especially archaeologists from the Netherlands. Among those who took great interest in this inscription, namely W.F. Stutterheim. Stutterheim was the first to read the Manukaya Inscription and later published it in his book, Oudheden Van Bali (Stutterheim, 1929: 68-69). Furthermore, this inscription was reread by R. Goris and published in his book entitled Prasasti Bali I (Goris, 1954: 75-76 in the Ministry of Education and Culture, 2019). The Manukaya inscription, which is highly sanctified by the local community, is carved on a stone on both sides, but the carved letters are so worn out that not all of the contents of the inscription can be read. The first side (A) consists of 15 lines of writing, while the second side (B) consists of 8 lines of writing. The Manukaya inscription uses Old Balinese language and letters. Side A that can still be read includes mentioning the year the inscription was issued, namely 882 Saka /960 AD, and mentioning the name of King Jayasingha Warmadewa. In addition, this inscription also contains the king's order to restore or repair the lake or tirtha in Mpul water (now Tirta Empul in Tampaksiring) which is damaged every year due to the swift flow of water. The lake is still considered sacred by the community, especially the barong sekaa in the Gianyar area. Once a year an odalan is held, and the stone inscription is carried to Tirta Empul Temple to be purified. Thus, if the number of years of the inscription mentioned above is considered as the year of the founding of this holy place, then it can be ascertained that the current age of Tirta Empul Temple has reached 1,050 years.

Archaeological remains which are a feature of the ancient Tirta Empul Temple are found in the central courtyard and the inner courtyard of the temple. Some of the archaeological remains found at Tirta Empul Temple include:

(1) Four Fruits of Natural Stone

These natural stones are in the inner courtyard of the temple, located near the Gedong Sari building. These natural stones are still considered sacred by the temple community. From careful observation it can be said that the stones are most likely menhirs or stone thrones associated with religious purposes. Menhirs are upright stones erected as a sign of warning and symbolizing the spirits of ancestors. Menhirs can stand upright or in groups. Menhir is a representation of megalithic monuments erected by a group of people in certain places and will legitimize the relationship between community groups and their ancestors. Meanwhile, the stone throne is one of the results of stone technology which at first functioned sacredly as the throne of the spirits of ancestors or respected leaders. Research in the field shows that the stone throne was built using the stacking technique, namely by stacking stones according to need without changing their original shape (Sutaba, 1995: 74-75). In subsequent developments, the stacking technique has undergone refinement, so that it becomes a stacking technique in the construction of temples. Thus, it is evident that the stacking technique has become the basis of development techniques that have developed recently in the Bali area. In Gianyar Regency, only two stone thrones were found, namely: a stone throne made of a river stone which was trimmed to become the backrest and seat base. This stone throne until now is seen as a sacred medium of worship kept in Sakenan Temple, Ubud together with other megalithic forms. The second stone throne is a row of stone thrones arranged lengthwise, found in the village of More which also serves a sacred function. According to its current function, the stone throne functions as a medium of worship to ancestors or leaders in the hope of providing welfare to the community.

(2) Lingga-Yoni

Lingga-Yoni is located on a statue pelinggih in the central courtyard to the west of the sacred Tirta Empul pond. The phallus which is located (standing) in Yoni's hole is made of solid stone, measuring 21 cm high and 16 cm wide. While Yoni is below it, the side is 50 cm. As a means of worship, this object is known to symbolize the unity of Lord Shiva with the magic of Goddess Parvati. Sometimes Yoni is found without a phallus. While the phallus can be manifested in the form of a phallus as found in the Pusering Jagat Temple, in Pejeng Village, Gianyar. Lingga-Yoni pairs are generally found in the booths of Hindu temples, in East Java and Central Java to replace the god statues that should be in a temple. There are times when the two objects are found without a building suspected of having a connection with their existence, for example the Lingga-Yoni as a symbol of fertility. Yoni is an object shaped like a stone mortar that has a spout on one side. According to Hindu belief, Yoni is a symbol of the pair of Lord Shiva in the form of Lingga. Therefore, Yoni has a partner in the form of a Lingga which is shaped like a pole or pounding stone. Yoni is also a symbol of the female element, while the Lingga is a symbol of the male element.

The union of the two elements is considered a symbol of creation and fertility (Kempers, 1956: 42-43 in the Ministry of Education and Culture, 2019).

(3) Animal Sculpture

Animal characters are certainly the easiest to identify because their identities are clear. However, in relation to the world of divinity, animal statues are often not animals in the usual sense, but are vehicles of certain gods, so the presence of these figures can often be used as an indication of the Main God who is present with him. At Tirta Empul Temple, two animal statues were found, namely: an ox and a lion which were placed together with the Lingga-Yoni mentioned above. A bull statue made of solid stone was found at Tirta Empul Temple. The bull statue is 90 cm long, 48 cm high, and 36 cm wide, made of solid stone. The statue of an ox in a prone position on a rectangular plinth is in a worn state. A lion statue was also found at Tirta Empul with a size of 59 cm high, 58 cm wide, and 32 cm thick, made of solid stone. These animals are generally found as statues, both as vehicles of Lord Shiva and as enemies of Durga (Mahisa Asura). Ox statues are generally shown as animals in a crouching position. As a vehicle for Lord Shiva, the ox is usually shown separately from Shiva. However, as an enemy of Durga, the ox (along with the asuras) is always depicted in the form of a scene where Durga is in a position to step on him. Such a depiction is found at Bukit Dharma Temple, Kutri Village, Gianyar. While the lion statues, especially those made of stone, are generally displayed as guardians of sacred buildings.

(4) Tepasana Building and Building Fragments

Not far from the findings of the embodiment statue, also found fragments of the building. Based on its shape, this building fragment is estimated to be part of the roof structure of the prasada or temple. The fragments made of solid rock have moss overgrown on the sides, while the corners and bottom are worn out. In addition to building fragments, at Tirta Empul Temple there is a main building, namely: a tepasana which is similar to the shape of a temple. The temple is one of the religious buildings that is influenced by Hindu-Buddhist culture. From the Negarakertagama and Pararaton books, information is obtained that the construction of the temple is closely related to the death of a king. A temple was established as a place to perpetuate his dharma and glorify his spirit who has united with his god-daughter (Seokmono, 1993: 67 in the Ministry of Education and Culture, 2019). Conceptually, the towering physical form of the temple is a replica of the mountain, the abode of the gods and holy spirits. Temples that function as temples for worship of Hinduism and Buddhism usually have space to place statues depicting gods, as well as their incarnate kings. In Bali, the ancestral spirit merges with the God who in the human world is represented by the king. Thus, worship of Hindu and Buddhist deities at that time was a new form of worship of ancestral or ancestral spirits (Atmosudiro, 2001: 47 in the Ministry of Education and Culture, 2019). Vertically the temple is divided into three parts, namely: the foot of the temple, the body of the temple, and the roof of the temple. The three parts represent the three levels of the world, namely: bhurloka, bhuwah loka, and swarloka. The foot of the temple symbolizes bhurloka, namely: the underworld where

humans live. Inside the foot of the temple in the middle there is a well to place pripih, namely: a container containing metal pieces, precious stones, and grains, which is a medium for the Gods to enter the “substance” of their divinity. The body of the temple symbolizes bhuwahloka, which is the middle world where human life has been purified. In the body of the temple above the well is placed a statue of a god or other object of worship. While the roof of the temple symbolizes swarloka, which is the world where the gods live. The tepasana building at Tirta Empul Temple which is similar to a temple serves as a place of worship to Lord Indra.

(5) Petirtaan

As mentioned above, in the Tirta Empul temple complex, there is a very clear spring. This spring is located in the central courtyard of the temple and is holy water used for religious ceremonies. In addition, people believe that the spring has magical powers that can eliminate all kinds of mala (dirty) in the human body. The spring water is channeled into the bathing pool in the outer courtyard of the temple. That's where on certain days many people come and purification to clean his body / purify himself. At Tirta Empul Temple, there are now three pools, namely: the main pool as the center of the water source, while the second and third pools serve as water reservoirs through several showers that line from west to east. From a spring that is considered sacred, water flows through a shower that is needed by humans in life. Among the holy water (tirta), there are those that function for cleansing, for treatment, for removing curses, and for religious ceremonies. Countless people come to purify themselves to the sacred pool of Tirta Empul Temple. From ordinary days to certain days that are considered holy, the number of people who come is truly extraordinary. They are willing to wait their turn in long lines, with patience and sincerity of day to ask for blessings from the Almighty. Some of the water from this pool is channeled into the irrigation network to irrigate the rice fields in Pejeng Village, and partly flows into a bathing pool in the east, and the rest flows into the Pakerisan River which is on the east side of the temple.

3.2 Characteristics of Tourists Visiting Tirta Empul Tourist Attractions

The characteristics of tourists visiting the Tirta Empul tourist attraction are dominated by male tourists, but not significant (56 percent); young age (17-38 years reaching 81 percent); undergraduate education level (72 percent); and work as private employees (73 percent). Dominant tourists from Europe (56 percent), such as Germany, France, Italy and the Netherlands. The motivational goals are all answered for travel and vacations. Tourists who visit for the first time are very dominant (80 percent), and some of them get information from the internet (48 percent). The length of stay of the dominant tourists ranged from 6 to 10 days (39 percent). When traveling, tourists predominantly use car or taxi transportation modes (84 percent) this is expressed by tourists when traveling with these modes of transportation, they feel comfortable and flexible using cars and there is convenience if they want to visit the next tourist attraction or place in Bali. Meanwhile, the type of accommodation chosen by tourists while traveling in Bali is dominantly hotels (49 percent) located in Ubud, Kuta, Seminyak,

Canggu and Nusa Dua. The characteristics of respondents who visited the tourist attraction of Tirta Empul can be seen in Table 2.

Table 2: Characteristics of Tourists Visiting Tirta Empul Tourist Attractions

Variable	Indicators	Total (person) and Percentage (%)
Gender	Male	56
	Female	44
Age	17-27	41
	28-38	40
	39-49	10
	50-60	6
	>60	3
Education Level	Bachelor	72
	Master	14
	Senior High School	11
	Diploma	4
	Doktoral	3
Occupation	Private Sector Employee	73
	Entrepreneur	18
	Civil Servant	7
	Retired	1
	Student	1
Continent	Europe	56
	Asia	30
	America	10
	Oceania	4
Visiting Motivation	Leisure	100
Visiting Times	1 time	80
	2 times	10
	3 times	5
	4 times	2
	>4 times	3
Information source	Internet	48
	Friend/family recommendation	22
	Travel agent	15
	Books	2
	Advertising	1
	Others/some source	11
Length of stay	1 – 5 days	31
	6 – 10 days	39
	11 – 15 days	14
	16 – 20 days	1
	21 – 25 days	5
	26 – 30 days	7
	>30 days	3
Transportation Choose	Car/taxi	84
	Motorbike	15
	Bus	1

Accommodation Choose	Hotel	49
	Villa	28
	Homestay	10
	Cottage	6
	Guest house	3
	Others/some accommodation	4

4.3 Level of Performance and Importance of Tirta Empul Tourist Attractions

Tirta Empul tourist attraction is an attraction that has a dominant potential in the form of culture. The quality of this tourist attraction is seen from indicators in the form of tourist attractions, services, management, transportation, restaurants, accommodation, hospitality, destination image, and value for money. Tourists who come to the tourist attraction of Tirta Empul assess the prices of tourism products as relatively affordable. Tourist expenditures in general are in the form of: entrance tickets, buying food and drinks, buying prayer facilities, buying cloth and souvenirs. However, the level of performance/attribute performance/statements of tourist attractions, services, management, transportation, accommodation and destination image need to be continuously improved. The relationship between the level of performance and importance indicates the attributes/statements that need to be improved or reduced to maintain tourist satisfaction with the quality of the destination. The level of tourist expectations can be known by comparing between performance and importance level that tourists expect.

Table 3: Comparison of Performance Levels and Levels of Interest Destination Quality in Tirta Empul Tourist Attraction

No.	Indicators & Attributs/Statement	Performance Score	Importance Score	Gap
1.	Tourist Attraction	4.05	4.18	-0.13
	- Natural tourist attraction at the destination	4.27	4.38	-0.11
	- Cultural tourism attraction at the destination	4.31	4.23	0.08
	- Artificial tourist attraction in the destination	3.87	4.02	-0.15
	- Ambience and environment at the destination	3.92	4.09	-0.17
	- Price paid	3.88	4.16	-0.28

2.	Services - Availability of ordering method - Quality of ordering method - Staff availability - Staff quality - Security guard service - Availability of health services - Availability of tourist activities - Quality of tourist activities - Availability of toilets - Toilet quality - Parking availability - Availability of tourism information center - Quality of tourism information center - Availability of communication media/internet - Quality of communication media/internet - Availability of gift shop - Quality gift shop - Availability of service support facilities - Quality of service support facilities - Ease of service regulation at the destination - Availability of tourist complaint service - Process for handling tourist complaints	4.06 4.06 4.23 4.08 4.31 4.35 3.81 4.15 4.08 4.18 3.78 4.06 4.03 4.03 3.80 3.91 4.41 3.99 4.01 3.93 4.22 3.91 4.04	4.20 4.13 4.18 4.30 4.34 4.45 4.10 4.28 4.29 4.18 4.23 4.22 4.28 4.00 3.93 4.08 4.15 3.95 4.20 4.28 4.37 4.21 4.21	-0.14 -0.07 0.05 -0.22 -0.03 -0.10 -0.29 -0.13 -0.21 0.00 -0.45 -0.16 -0.25 0.03 -0.13 -0.17 0.26 0.04 -0.19 -0.35 -0.15 -0.30 -0.17
3.	Management - Destination management professionalism - Ease of service - Uniqueness of the destination - Destination density - Destination security - Destination cleanliness	4.00 4.28 3.96 4.18 4.39 3.87 3.30	4.29 4.03 4.09 4.45 4.51 4.36 4.29	-0.29 0.25 -0.13 -0.27 -0.12 -0.49 -0.99 -0.12
4.	Transportation - Availability of access to destinations - Quality of access to destinations - Availability of road infrastructure - Quality of road infrastructure - Availability of transportation at the destination - Quality of transportation at the destination - Availability of local transportation - Quality of local transportation - Price of transportation service	3.83 3.71 4.06 4.02 3.73 3.87 3.77 3.50 4.01 3.83	4.19 4.23 4.33 4.23 4.10 4.19 4.16 4.05 4.30 4.15	-0.36 -0.52 -0.27 -0.21 -0.37 -0.32 -0.39 -0.55 -0.29 -0.32
5.	Restaurant - Availability of restaurants - Variety of types of restaurants - The taste of the menu in the restaurant - Menu prices in restaurants	3.97 3.97 3.93 3.87 4.12	4.13 4.09 4.05 4.23 4.15	-0.16 -0.12 -0.12 -0.36 -0.03
6.	Accommodation - Availability of accommodation around tourist attractions - Quality of accommodation - Variety of accommodation types	4.05 3.99 4.08 4.19	4.09 4.05 4.20 4.18	-0.04 -0.06 -0.12 0.01

	- Room price	3.95	3.93	0.02
7.	Hospitality	4.32	4.44	-0.12
	- Service provider friendliness	4.34	4.33	0.01
	- Staff friendliness	4.39	4.60	-0.21
	- Local people's friendliness	4.23	4.38	-0.15
8.	Destination Image	4.14	4.12	0.02
	- Destination existence	4.34	4.10	0.24
	- Encourage tourist visits	4.23	4.13	0.10
	- There are conservation efforts	3.85	4.14	-0.29
9.	Value of money	4.36	4.34	0.02
	- Amount of money spent	4.28	4.29	-0.01
	- Benefits received by tourists	4.43	4.39	0.04

Positive gap score indicate indicators and attributes/statements that have met the expectations of tourists. While a negative value means that the existing indicators have not met the expectations of tourists, so efforts are needed to improve each indicator. The smaller the gap between performance and interests, the better the level of tourist satisfaction, and vice versa. Then further analysis is needed to determine the priority scale and improvement efforts using the IPA method.

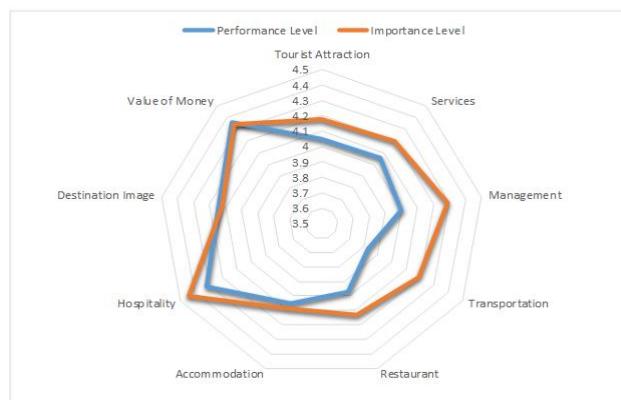


Figure 1: Comparison between Performance Level and Importance Level of Destination Quality in Tirta Empul Tourist Attraction

Based on the results of the assessment of performance and importance level of the quality of tourism destinations on the tourist attraction of Tirta Empul, a calculation is made regarding performance importance level which is then described in a Cartesian diagram. The level of importance and performance contained in the Cartesian diagram is in the form of an assessment of importance and total performance scores. Each attribute is positioned in a diagram. So based on the calculation of the average performance level score and the average importance level score, it can be seen the value of the line that intersects the horizontal perpendicular (x axis = 4.04) and the value of the line that cuts the vertical perpendicular (y axis = 4.21). The last stage is the description of each attribute in the Cartesian diagram (Importance-Performance Matrix) as shown in Figure 2.

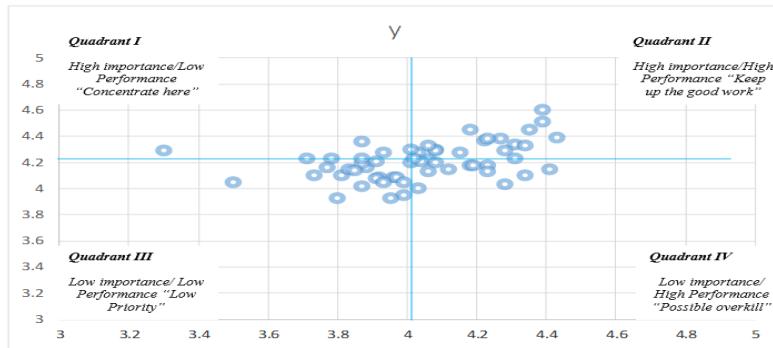


Figure 2: Cartesian Diagram of All Attributes of Destination Quality Indicators on Tirta Empul Tourist Attractions

Note:

x = Performance level

y = Importance level

The indicators that make up the quality of destinations in Tirta Empul tourist attractions, each indicator can be grouped based on quadrants, namely:

Quadrant I

No.	Indicators	Attributs/Statement
1	Services	Toilet quality
		Availability of tourism information center
		Quality of service support facilities
2	Management	Destination safety
		Destination cleanliness
3	Transportation	Availability of access to destinations
		Availability of road infrastructure
		Local transport quality
4	Restaurant	The taste of the menu at the restaurant/restaurant

Quadrant I contains attributes/statements that are considered important by tourists, but in reality these attributes/statements are not in accordance with tourist expectations. The level of performance of these attributes/statements is lower than the level of tourists' expectations of these attributes/statements. Attributes/statements contained in this quadrant must be further improved in order to satisfy tourists.

Quadrant II

No.	Indicators	Attributs/Statement
1	Tourist Attraction	Natural tourist attraction at the destination
		Cultural tourism attraction in the destination
2	Services	Staff availability
		Staff quality
		Security guard service

		Availability of tourist activities
		Quality of tourist activity
		Parking availability
		Ease of service regulation at the destination
3	Management	Uniqueness of the destination
		Destination density
4	Transportation	Quality of access to destinations
5	Hospitality	Service provider friendliness
		Staff friendliness
		Local people's hospitality
6	Value of money	Amount of money spent
		Benefits received by tourists

Quadrant II contains attributes/statements that have a high level of importance and performance. This shows that the attribute/statement is important and has high performance, and must be maintained for the next time because it is considered very important/expected and the results are very satisfactory.

Quadrant III

No.	Indicators	Attributs/Statement
1	Tourist Attraction	Man-made tourist attraction at the destination
		Atmosphere and environment at the destination
		Price paid
2	Services	Availability of health services
		Information center quality
		Availability of communication media/internet
		Quality of communication media/internet
		Gift shop quality
		Availability of service support facilities
		Availability of tourist complaint service
3	Management	Ease of service
4	Transportation	Quality of road infrastructure
		Availability of transportation at the destination
		Quality of transportation at the destination
		Availability of local transportation
		Transportation service price
5	Restaurant	Availability of restaurants/restaurants
		Variety of types of restaurants/restaurants
6	Accommodation	Availability of accommodation around tourist attractions
		Room price
7	Destination Image	There are conservation efforts

Quadrant III contains attributes/statements that are considered less important by tourists and in fact the performance is not too special/ordinary. This means that the attributes/statements in this quadrant have a low level of importance and their performance is also rated as poor by tourists. Improvements to the attributes/statements included in this quadrant need to be reconsidered by looking at the attributes/statements that have a large or small influence on the benefits felt by tourists and as an effort to prevent these attributes/statements from shifting to quadrant I.

Quadrant IV

No.	Indicators	Attributes/Statement
1	Services	Availability of booking method
		Order method quality
		Availability of toilets
		Availability of gift shop
2	Management	Destination management professionalism
3	Restaurant	Menu prices in restaurants/restaurants
4	Accommodation	Accommodation quality
		Variety of accommodation types
5	Destination Image	Destination existence
		Encouraging tourist visits

Quadrant IV contains attributes/statements that have a low level of expectation according to tourists, but have good performance, so they are considered excessive by tourists. This shows that the attributes/statements that affect tourist satisfaction are considered excessive in its implementation, this is because tourists consider it not too important/less expected for the existence of these attributes/statements, but the implementation is done very well.

Based on the analysis of performance and importance level in the two cultural tourist attractions, it can be seen that the attributes/statements that are considered important in the tourist attraction of Tirta Empul by tourists, but in fact these attributes/statements are not in accordance with the expectations of tourists (quadrant I) are services (particularly the quality of toilets, the availability of tourism information centers, and the quality of service support facilities); management (particularly the security and cleanliness of the destination); transportation (particularly the availability of access to destinations and road infrastructure, as well as the quality of transportation); and restaurants (especially the taste of the menu in the restaurant).

Analysis of performance and importance level that has a high level of performance and importance and must be maintained for the next time because it is considered very important/expected and the results are very satisfactory (quadrant II) in both cultural tourism attractions, it can be seen that at Tirta Empul tourist attraction is a tourist attraction (especially natural and cultural tourism attraction) which is different from Penglipuran Village which is only a cultural tourism attraction; services (particularly the availability and quality of staff, security officer services, availability and quality of tourist activities, parking availability, ease of service regulation at destinations) which have similarities with Penglipuran Village in the attributes/statements of availability and quality of tourist activity parking availability. The management (especially the uniqueness and density of destinations) at the Tirta Empul tourist attraction has met the expectations of tourists.

4. Conclusion

Based on the results and discussion, it can be concluded that Bali is very famous for its unique culture, where each cultural tourist attraction in Bali has different characteristics and tourist activities. These different tourism products greatly affect the characteristics of visiting tourists. In addition, tourism products and activities offered to tourists affect the duration of time tourists visit. However, tourist visits to the two cultural tourist attractions reflect the characteristics of tourists visiting Bali in terms of age (predominantly young adults), first visit, education level (predominantly undergraduate), and occupation (private employees). The level of performance and importance on cultural tourism attractions in Bali has the highest value on hospitality and value for money. This is reflected in the characteristics of the Bali destination, which is famous for the friendliness of the community and service providers in general. Bali is also chosen by tourists because it has a unique culture, beautiful nature, and cheap tourist product prices. The combination of these causes Bali as a tourist destination favored by tourists. Bali in the future must improve the quality of destinations to increase tourist satisfaction and loyalty.

The suggestions that can be submitted are: the uniqueness of the cultural tourism attraction in Bali can be strengthened by better product packaging from the aspect of providing information (direction boards, written and virtual information, local guides, tourist guide books); infrastructure, facilities and supporting facilities (road access, internet, toilets, tourism information center and handling tourist complaints, local culinary specialties of each region, stopover spots); service providers (increasing knowledge and skills of service providers, creating creative tourism activities based on local culture, creating and increasing unique, multi-use and quality local souvenirs); and strengthen the image of the destination according to the potential and characteristics of each existing cultural tourist attraction data.

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