



The Utilization and Management of Pemelisan Temple Area as Ritual Facilities in the Mangrove Forest of Desa Adat Sesetan, Denpasar

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Abstract. Local wisdom has positive implications for improving the economy of local communities, understanding natural and cultural phenomena, and providing support for the preservation of nature and culture itself; therefore, the Balinese tourism format, which is steeped in cultural tourism, will never fade. The cultural character and cultural heritage of Bali, which includes symbols, signs, forms of written artistic expression, language, lifestyle, ritual systems, traditional knowledge, and mythology inherited from the predecessors of the Balinese people, makes it a special attraction for the world of tourism. Pemelisan Temple, which is located in the Mangrove forest in Sesetan village, requires special attention to be developed and managed using appropriate methods for the preservation and sustainability of customs and culture in the context of implementing religious tourism and ecotourism in the Mangrove forest. With this community service program, our team would like to provide advice to the village administrators regarding arrangements for cooperation in managing the use of Mangrove forest conservation in Sesetan village and to study the development of the use of Mangrove forests for Hindu religious ritual facilities in Sesetan village

Keywords: management; partnership; ritual facilities.



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Introduction

Tri Hita Karana are the three causes of happiness: a balanced or harmonious attitude toward life between devotion to God, serving fellow human beings, and loving the natural environment based on holy sacrifice (yadnya). Sad Kerthi is an effort to purify the soul (atma kerthi), preserve forests (wana kerthi) and lakes (danu kerthi) as sources of clean water, seas and beaches (segara kerthi), and promote dynamic social and natural harmony (jagat kerthi) and build the quality of human resources (jana kerthi).

Balinese traditional rituals and ceremonies are routinely carried out in temples and sacred buildings, which are significant to the Balinese people, in accordance with the philosophy of Tri Hita Karana and Sad Kerthi, as regulated by the general provisions of Bali Province Regional Regulation No. 5 of 2020 concerning Standards for the Implementation of Balinese Cultural Tourism.

Regarding the implementation of cultural tourism internationally, several conventions have been agreed upon that can serve as guidelines for countries managing cultural tourism destinations. International policy here is understood as a norm or universal value mutually agreed upon as a framework for the international community in developing the culture-based tourism sector in a sustainable and responsible manner. In general, international policies supporting the development of historical tourism and cultural heritage relate to issues of cultural heritage preservation, cultural tourism, and sustainable and responsible tourism. Spiritual tourism is often linked with wellness tourism, focusing on the holistic well-being of the mind, body, and soul. (Bandyopadhyay & Nair, 2019).

The potential of spiritual tourism in Bali as a community identity is still maintained and inherited from generation to generation, from ancestors to the present. The need for spiritual tourism has also been increasingly in demand from foreign and domestic tourists over the past two decades.

The fast-paced modern lifestyle, along with the rapid increase in technology, has made many people seek peace and mental harmony through spiritual journeys. (Agarwal et al., 2021).

Mangrove forest ecotourism and the use of the Pemelisan Temple area for traditional rituals in Sesetan Village provide many benefits for the local community, both socially, culturally, and economically. Currently, cooperation and partnership are being pursued between the Sesetan Village community and UPTD Tahura Ngurah Rai in the context of constructing a pier in the upper reaches of the Tukad Rangle River to facilitate access for religious tourism to Nusa Penida through the Tahura Ngurah Rai Port, which is located in the Sesetan Village area. Therefore, further research is urgently needed regarding the process, management, utilization, and preservation of the Mangrove Forest for the development of religious tourism.

Method

The implementation method used in the community service program:

No	Program	Implementation method
1	Partner problem mapping	Conduct interviews with the Sesetan Village Government and Village Community
2	Legal counselling and education	Legal education regarding the regulation concerning Technical Instructions for Conservation Partnerships in Nature Reserves and Nature Conservation Areas;
3	Coaching session	To inviting Sesetan Village krama adat and village Community.

Partner Contribution to Community Service Implementation

Partners also participated in supporting service programs, including:

Village Perbekel provides direction regarding the importance of understanding the function of legal advising on technical instructions for conservation partnerships in nature reserves and nature conservation areas;

Sesetan Village Perbekel, the secretary, staff, core administrators, and STT members actively participated in these legal education activities.

Results and Discussion

Definition and Arrangement of Partnership

Partnership is an agreement where a person, group, or organization works together to achieve goals, carries out and divides tasks, bears both risks and benefits together, reviews each other's relationships regularly, and revises the agreement if necessary. ¹ A mutualistic partnership is a partnership of two or more parties who are equally aware of the important aspects of partnering, namely providing mutual benefits and gaining more advantages, so that they can achieve their goals more optimally.

A community group is a social unit consisting of two or more individuals who have engaged in social interactions that are quite intensive and orderly, leading to a division of tasks, structures, and certain norms among individuals. According to Newcomb, Turner, and Converse, a group of people is viewed as a single unit, a social group, but we are primarily concerned with group interaction and its relatively stable characteristics.

The Concept of Management and Utilization of the Pemelisan Temple Area for Hindu Religious Ritual Facilities

The importance of cooperation and partnership between the Sesetan village community and UPTD Tahura Ngurah Rai is crucial because religious tourism must be managed and protected by legal regulations. Otherwise, there is a fear that the spiritual tourism destination will be polluted and damaged by tourists who do not understand the sacred meaning of the location. Furthermore, this service also provides an understanding of the management and utilization of mangrove forest conservation in Sesetan village. Traditional activities such as mass mepandes have been carried out in the Pemelisan Temple area, making this location highly valuable for ritual activities for the Sesetan traditional village community. Rituals are dynamic and can adapt to changing social contexts. Harmonize continuity with change, reflecting the evolving nature of social practices (Strathern & Stewart, 2021).

Internal factors that serve as strengths in mangrove management in Tahura Ngurah Rai Bali include the strategic location, the largest area of mangrove forest in Bali, the existence of a Tahura management plan and rules (local agreements) that govern the management of mangrove forests, and the diversity of typical flora and fauna. However, there are also several weaknesses stemming from internal factors, such as the amount of garbage and waste, siltation due to sedimentation, and the inability of managers to prevent Tahura certification and the use of Tahura for non-forestry activities. Based on external factors, some important opportunities for mangrove management in Tahura Ngurah Rai Bali are the increasing potential for tourism, proximity to other tourist attractions, and the local government's commitment to managing mangrove forests. Meanwhile, the external factor considered a threat is the presence of various interests from certain parties that tend to undermine the existence and sustainability of mangrove forests.

Conclusion

The Sesetan traditional village and the Bali Provincial Forestry and Environment Service will collaborate on the management of the Tahura Ngurah Rai area near the Pemelisan Temple for Hindu ritual facilities. The Forestry and Environment Service has the right to operate as a business entity or to partner with a business entity as a third party to support the implementation of cooperation with the Sesetan customary village.

Through the implementation of this collaboration, it is hoped that all relevant parties can provide the widest opportunity for conducting customary activities in the Pemelisan and Tukad Rangda Temple areas through the concept of spiritual ecotourism so that the identity and cultural traditions of the Sesetan customary village community remain sustainable and harmonious.

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