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# Development of Bali Spirit Festival to Support Sustainable Spiritual Tourism

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Spiritual tourism has developed significantly through creative activities such as the Bali Spirit Festival in Ubud, Bali. The aim of this paper is to analyse the practice of Bali Spirit Festival and its prospects for supporting tourism sustainability. The research design is descriptive-analytical and based on qualitative data. The data collection was done through in-depth interviews and a study of the literature. The research results reveal that spiritual tourism is oriented toward self-development based on religious values, culture, and nature without being exclusively tied to a specific religion. Further, the principles of spiritual tourism in Bali Spirit Festival can contribute to socio-cultural, environmental, economic and institutional sustainability.

**Key Words:** spiritual tourism, sustainability, spiritual development, Bali Spirit Festival, Indonesia

## Introduction

The variety of tourist attractions based on the uniqueness of its traditional culture has positioned Bali as a world class tourist destination. This has been recognised in the various international awards gained by Bali as being one of the world's best tourist destinations based on its cultural richness (Picard, 2002, 2008; Mudana, 2018). At the outset the principle of Sun, Sand, Sea (3S) was one of Bali's underpinning tourist concepts to promote the attractiveness of beach tourism (Chin *et al.*, 2015). Nowadays, the 3S principle of Bali tourism has developed to become Serenity, Spirituality (spiritual tourism), and Sustainability (Azahari, 2015; Mahadipta & Utama, 2019). Azahari (2015) explained that by preserving religion and promoting beautiful locations, spiritual tourism has helped to sustain heritage tourism. The development of this 3S principle (Serenity, Spirituality, Sustainability) in Balinese tourism is based on the existence of its religious heritage, local religious rituals, and the grandeur of its culture. This potential develops a spiritual image in its tourism and as a result Bali is also known as the Island of a Thousand Temples, Island of the Gods and the Island of Heaven.

Unfortunately, however, tourism in Bali has suffered various negative impacts from: the commercialisation of its culture; an imbalance in the economy, and; environmental degradation which has the potential to cause damage to the local community. Cases in point are Jatiluwih, an icon of Subak in Bali, which is often damaged by being trampled on and rice stalks close to harvest, which are plucked by ignorant tourists (Muhajir, 2019). Apart from that, frequently there are tourist behaviours which transgress Balinese local cultural norms. Cases in point are: a foreign tourist from the Czech Republic who placed his posterior in the holy waters of Pelinggih (a holy building) in the Mandala Suci Wenara Wana Ubud while roaring with laughter (Aida, 2019); a Canadian who danced naked in the holy area of Mount Batur, and; a Russian tourist who was photographed naked in a sacred Bayan Ancient Tree in Tabanan Bali (Itsaini, 2022; Swasrina, 2022). The local community in Bali had to hold a sacred ceremony, *Mecaru* or a cleansing, by physical and spiritual means (*Sekala–Niskala*) at these locations.

These various occurrences reflect increasing concern about the quality of tourism in Bali not only in terms of

disrespecting culture but also frequency of damage to the local community and the environment. This reality is certainly contrary to the 3S concept which was developed by Bali tourism, that is 'Serenity' reflecting peacefulness, 'Spirituality' meaning a positive spiritual attitude, and 'Sustainability' meaning durability or conservation. In keeping with the 3S concept, the development of spiritual tourism has the potential to push the sustainability and thus the quality of tourism. Through spiritual tourism, visitors and the local community can study the importance of inner peace and environmental harmony for socio-cultural tolerance towards mankind and the environment (United Nations World Tourism Organization, 2017).

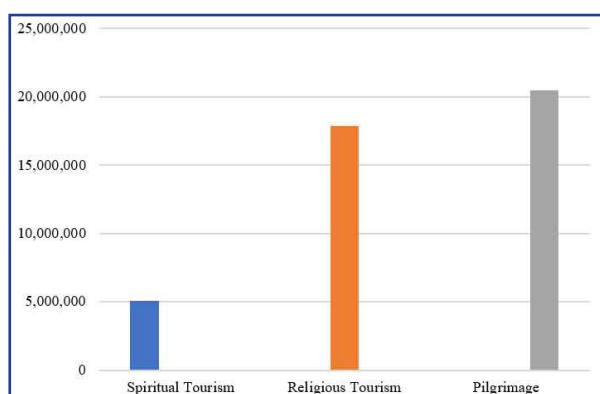
Spiritual tourism has become one of the forms of special interest tourism which is fast developing in Indonesia. This is underpinned by the variety of cultural, historical and religious sites in Indonesia, in addition to the social interactions between believers of different faiths (Bowers & Cheer, 2017; Nautital *et al.*, 2022). Bali, as one of the spiritual tourism destinations in Indonesia, offers various forms of tourist activities which foregrounds its spiritual aspects. This tourism concept, in keeping with Balinese local culture and based on a spirit of harmony, has become a drawcard for spiritual tourism. One of the most important events is the Bali Spirit Festival which is the largest yoga and cultural event in the world. The Bali Spirit Festival is an annual activity and is included in the Republic of Indonesia Ministry of Tourism program calendar as a popular spiritual tourism event in Indonesia and the world (Mahadipta & Utama, 2019).

The term spiritual tourism often intersects with religious tourism or pilgrimage. In its evolution can be found various meanings for these three tourism concepts provided by experts and previous researchers. In its development in Indonesia, the term spiritual tourism is less popular than religious tourism and pilgrimage. This is evidenced by the results of this writer's investigations into these three key terms 'Indonesia Spiritual Tourism', 'Indonesian Religious Tourism', and 'Indonesian Pilgrimage' on the internet using Google.com (accessed 31 May 2022). The term 'Indonesia Spiritual Tourism' had 5,070,000 hits. Whereas 'Indonesian Religious Tourism' gave 17,900,000 returns and 'Indonesian Pilgrimage' produced 20,500,000 returns (see Figure 1). Notwithstanding the lower popularity of the term, most of the pulling power of spiritual tourism in Indonesia is from the Island of the Gods, Bali (Djatkiko, 2019).

There are several earlier studies which have researched spiritual tourism (Buzinde, 2020; Singleton, 2017; Timothy & Olsen, 2021; Triyuni *et al.*, 2014; Citrayanthi, 2015; Sirirat, 2019; Pageh *et al.*, 2022). Timothy and Olsen (2021) have investigated the growing academic interest in spiritual tourism over the last few years through publications. However, very few studies have focused on the development of spiritual tourism in the form of festival attractions to strengthen tourism sustainability. One instance of this is Jaelani *et al.* (2020) who investigated religious festivals from a religious marketing perspective.

Based on these considerations, this research aims to find the meaning of spiritual tourism which is appropriate to and can be applied in Bali and in Indonesia. Later, the role for the development of spiritual tourism, using the case study of the Bali Spirit Festival (BSF) to promote tourism sustainability, is also examined in this paper. This is followed by examining the spiritual tourism literature and tourism sustainability in terms of definitions, its position, indicators, and tourism experience motifs in the conduct of spiritual tourism. This research can enrich academic perspectives in the study of spiritual tourism and its potential to support sustainable tourism. Likewise, by focusing on the BSF, the results can inspire sustainable management practices for spiritual tourism in spiritual tourism destinations worldwide.

**Figure 1: Search results Spiritual, Religious, Pilgrimage and Indonesia**



## Literature Review

### *Definition and Position of Spiritual Tourism*

Spiritual tourism is based in aspects of spirituality which have a drawing power for tourism activities. Spirituality can comprise a perspective or a set of ideas which place an emphasis on religious traditions, self-philosophy, spiritual peace, wholeness, connectivity, searching, cosmological experience, peace, tolerance, and other positive things (Heidari *et al.*, 2018). Sharpley and Jepson (2011), in their studies of spiritual tourism experiences, suggest that spirituality comprises a post-modern religious transformation which seeks to realise harmony between individuals and their environment. The availability of tourism is considered to be one of the ideal tools for individuals or communities to access meaning and to immerse themselves in spirituality and religiosity (Sharpley & Jepson, 2011; Kujawa, 2017).

The evolution and growth of human interest in matters relating to spirituality has sparked the development of spiritual tourism destinations (Guzel & Sariyildiz, 2019). The potential of spirituality as a drawcard in various regions in the world acts as a type of spiritual magnetism or a strong power of attraction. Spiritual attractive power is closely related to historical, geographical, socio-cultural, and local humanitarian values (Buzinde, 2020). With its capital based on these various aspects, the ideal spiritual tourism provides a unique experience and is related to the soul of each tourist involved in its activities (Haq, 2011). The essence of spiritual experience reflects that person's experience is not always about hedonism, but also a means of achieving, searching and giving meaning as to the purpose of life (Phillips, 2014).

Several studies have researched the motivation to undertake religious and spiritual tourism. Guzel and Sariyildiz (2019) in their writings have identified several main motivations of individuals or tourists who are involved in spiritual tourism activities (cf. Timothy & Olsen, 2021; Liutikas, 2021). These motivations, among others, are a desire to obtain an experience and a spiritual elevation, to achieve a feeling of the search for godliness and a relationship with God, for self-exploration, and to find the meaning of actual truth. Spiritual tourism is also synonymous with meditation retreats, yoga activities

through to the study of new ideas, and healing techniques based on the control of thoughts and the body (Norman, 2011). Robledo (2015) reveals that spiritual tourism emphasises developing the quality of person's soul which is associated within a larger entity that is, society and the environment right through to an environment of godliness.

On the other hand, the existence of spiritual tourism often intersects with and is close to religious tourism and pilgrimage tourism. This is related to the tourist's motivation when visiting a site or participating in a tourism activity which is related to dynamic religious aspects (Collins-Kreiner, 2018). Pilgrimage, religious tourism, and spiritual tourism activity in essence have a mutual connection which makes it rather difficult to classify them neatly. These three types of tourist activities in fact have a similarity of motive with an emphasis on religious activity (Pageh *et al.*, 2022). The best method to objectively differentiate between motives in the pilgrimage, religious and spiritual tourism settings is through a specific case study (Bowers & Cheer, 2017; Cheer *et al.*, 2017).

In practice, Demir (2018) points out that spirituality and religion are two different aspects connected to belief. Spirituality is related to spiritual values and behaviour (spirit / soul) which urges individuals to understand good or bad characteristics within themselves. Whereas religion refers to belief in the power of God through related practices such as worship at holy places, participating in religious rituals, and so forth (Demir, 2018). Often the term 'spiritual tourism' is associated with activities related to health and self-discovery such as yoga tourism and wellness tourism (Nair & Dileep, 2021; Bowers & Cheer, 2017). Cheer *et al.* (2017) seeking to understand differences between the three types of tourism identify three categories that are: secular, hybrid and religious.

Sirirat (2019) shows that religious tourism and pilgrimage are predominantly conducted or found at holy or sacred sites and those related to religious places. Both these types of tourism show individual loyalty (the tourist) to the religious destination visited. Apart from the religious reasons, often the journey of these two types of travellers has another motive such as to holiday or have a cultural experience. On the other hand, spiritual tourism is

predominantly motivated by a wish for self-actualisation to live a better life. While, in spiritual tourism religious motives can also be found, this type of tourism covers non-religious tourists and depends on the motivation of each individual (Griffin & Raj, 2017).

To better differentiate the position of spiritual tourism from pilgrimage and religious tourism, Norman (2014) formulates four aspects or motives which relate to the experience of spiritual tourism. These aspects comprise healing, experimentation, searching, and retreats and are explicated as follows:

**Spiritual tourism as a medium of healing.** In the film *Eat, Pray, and Love* which portrays Bali as a spiritual tourism destination, spiritual tourism can be classified in this category. This is because Elizabeth Gilbert, the writer of the book which was adapted for this film reveals how she recovered from the experience of post-divorce trauma.

**Spiritual tourism as an experiment.** Tourists who do yoga exercises and travel to an *ashram* (religious retreat) can be classified in this category.

**Spiritual tourism as a quest.** Tourists have the aim of finding the true self and an attractiveness of character through this type of tourism.

**Spiritual tourism as a retreat.** Tourists are involved in praying, studying calmly, thinking carefully, and distancing themselves from the franticness of normal routine.

## Tourism Sustainability

The characteristic of spiritual tourism which is closely related to self-study and a positive attitude through various spiritual activities can become a medium to strengthen the sustainability of tourism (Sirirat, 2019). Tourism which is sustainable is oriented towards realising a harmonising of the natural, economic and socio-cultural dimensions for a local community and area, while minimising all negative impacts (Moswete & Thapa, 2015). Blancas and Lozano-Oyola (2022) put forward two concepts concerning tourism sustainability through the composite indicators within sustainable tourism. Firstly, tourism must be able to give satisfaction in experience for tourists and fulfil the local community's needs, while protecting natural resources so as to remain of benefit to future generations.

Figure 2: Four Dimensions of Sustainable Tourism Development



Source: based on Asmelash & Kumar, 2018



Secondly, there must be a natural resources management system to meet the needs of tourism activities, without giving rise to the destruction of culture, ecology, and other life supports (Blancas & Lozano-Oyola, 2022).

The development of tourism which is sustainable can be viewed from three dimensions that is environmental, economic and social (Amerta *et al.*, 2018). The sustainability of tourism can only be achieved with the local community at a destination, and in using natural resources without exceeding the natural resource regenerative ability. Based on this, Amerta (2017) formulates six principles of sustainable development as follows:

- (1) to protect the quality of the environment;
- (2) to give benefit to the local community and tourists;
- (3) to oversee the relationship between tourism and the environment;

- (4) to oversee the harmony between local community and the environment,
- (5) to create the dynamic conditions which are adjusted to the social and environmental carrying capacity, and
- (6) the involvement of stakeholders in the same mission to realise the sustainability of tourism (Amerta, 2017).

Asmelash and Kumar (2018) in their study relating to assessing tourism sustainability emphasise four dimensions of sustainability in the tourism industry that is, socio-cultural, environmental, economic, and institutional sustainability (see Figure 2). These dimensions develop three basic aspects of sustainable tourism which focus on the quality of socio-cultural, economic, and environmental sustainability. The fourth aspect, put forward by Asmelash and Kumar (2018), refers to the sustainability of institutional elements. All four of these aspects can be seen in Figure 2, each with their own indicators which comprise the criterion or references for the realisation of tourism sustainability. The various indicators of these respective aspects are presented in Table 1.

## Methodology

This research aims to analyse, individually and in groups, phenomena, events, social activities, attitudes, beliefs, perceptions, and people's thoughts using qualitative data (Finley, 2008). The qualitative research method used is qualitative-descriptive to systematically describe the connecting of data, facts, and the research object based on the natural situation and its dynamic nature in accordance with the situation in the field (Dyar, 2022). The data were obtained through a combination of data collection techniques conducted over the period May to June 2022, among others, in-depth interviews were used to obtain primary data and literature reviews for secondary data.

The choice of informants was in particular, based on purposive sampling so as to avoid random sampling, thus ensuring the informant's capacity in accordance with the type of case in the research. The main informants in the research were the local initiators and managers of the BSF in Ubud, Bali. The focus of the interview questions to the BSF Initiators was to understand their thoughts

**Table 1: Tourism Sustainability Indicators**

Aspect	Indicator
<b>Socio-cultural Sustainability</b>	Social equality / justice
	Fulfilling tourist experience/ satisfaction.
	Control at a local scale.
	Well-being / harmonisation of local community
	Richness of local culture
<b>Environmental Sustainability</b>	Physical integrity between tourism attractions and facilities
	Biodiversity
	Efficient use of natural resources
	Original state and preservation of the environment.
<b>Economic Sustainability</b>	Appropriate and quality employment.
	The continuation of economic activity.
	Local community economic prosperity.
<b>Institutional Continuation</b>	Locally based policy control.
	Political participation.
	Strategic local policy planning.
	Support from the various levels of government.
Derived from Asmelash dan Kumar, 2018	

including the reason for holding the BSF. The questions posed to the BSF managers focused on BSF managerial and implementation aspects and their relationship with the conception of sustainable tourism. In applying qualitative analysis techniques, the data were organised for further coding processes. Then, the coding results were correlated based on themes and interpreted in the form of a critical narrative (Creswell, 2014).

## Results and Discussion

### *Bali Spirit Festival as a Spiritual Tourism Attraction*

The Bali Spirit Festival (BSF), one of the largest yoga and spiritual festivals in the world, commenced in 2008. The idea of creating BSF was backgrounded by the hope of Bali rising up from its decline and become stronger so the world would become a better place again. This was after the tragedies of Bali Bombings I and II in 2002 and 2005 which impacted significantly on Bali's economic stability, socio-cultural aspects and the psychological state of the island. This hope, to rise up, can be seen in a range of meetings and various activities involving the global community interested in culture, spirituality, and self-actualisation. Based on this work, BSF was established and was first conducted in 2008 by I Made Gunarta, Robert Weber, and Meghan Pappenheim.

*After the Bali bombings I felt the world and Bali in particular had to arise with a new media event and also to oppose the nature of intolerance from those terrorist events. It was from here the Bali Spirit Festival was born as a yoga event on an international scale, yes the aims of yoga is also self-control and to realise a harmonising of the world (Initiators of Bali Spirit Festival, 2008).*

BSF has been conducted every year since 2008 over one week, but was suspended in 2020 and 2021 as a result of the COVID-19 pandemic. For 12 years BSF has been running, and the festival now attracts over 5000 participants (balispiritfestival.com). The BSF was conducted again in 2022 and had the theme 'a global celebration of yoga, dance, music, healing' (see Figure 3). In general, the festival attracts tourists with a special interest in studying culture and experiencing peace at Ubud. In principle, the BSF is a celebration to appreciate the richness of culture, the purity of the environment,

**Figure 3. Bali Spirit Festival 2022 Poster – A Global Celebration**



Source: <https://www.balispiritfestival.com/>

and harmony between humankind from various parts of the globe. The principle of economic, socio-cultural, psychological, and environmental sustainability which is supported by the BSF, has become a magnet in itself for tourists. In general, BSF activities each year cover yoga practice, traditional healing, traditional arts such as music, dance, sculpture, carving and painting, to self-defence.

At its inception, before developing various arts, cultural and health activities in BSF, the festival was entirely a yoga festival. BSF activities included workshops and intensive training relating to yogi spirituality, life styles and various classifications in yoga practice. BSF brought together local and international yoga mentors to teach various yoga styles, from classic to contemporary. The yoga styles that can be studied and practiced in the BSF are among others Yin Yoga, Vinyasa Flow, Kundalini, Hatha, Jivamukti, Ashtanga, Heavy Metal Yoga, Laughter Yoga, Afro Flow and Kids Yoga.

The BSF yoga practice focuses on breathing and the balancing of *chakra* (energy points) through meditation



**Figure 4: Yoga Bali Spirit Festival 2019 Exercises**

Source: <https://www.balispiritfestival.com/gallery>

in silence or with movements (see figure 4). One of the activities enjoyed by BSF participants is controlled breathing. Breathing classes are conducted for two hours by professional facilitators such as Giten Tonkov and Leena Kristina Tuulse who introduce breathing techniques and much more. Through breathing control exercises, BSF tourist participants are guided to make a journey outside of themselves and at the same time heal themselves from within. This activity aims to awaken the spirit and healing energy from the human body *chakra*. This yoga practice is then harmonised with the local wisdom of the Balinese community.

*In fact yoga is from India, but we in Bali give to Yoga values of local wisdom; as a result its foundation is 'Catur Marga Yoga'. If you reference this principle, yoga becomes a part*

*of mankind who undertakes life with honesty, goodness with their faith, activities, knowledge, activities, and self-control (Initiator of Bali Spirit Festival).*

Apart from health practices in the form of yoga, the BSF also offers healing activities or increasing powers of spirituality through special activities in areas of healing which are run by healing experts. These experts are, among others, Tarot Readers, Reiki Masters, Massage Masters, Balinese traditional medicine experts (*Usadha*)-in all over twenty health and alternative medicine experts. These experts focus on teaching tourists in areas of healing such as sound-healing activities in the late afternoon while observing the rice fields and the rising of the moon, waterflow treatment by teaching water therapy in a pool, to presentations and Thai massage

**Figure 5: Bali Spirit Festival Music Concert 2022**

Source: <https://www.balispiritfestival.com/gallery>



classes. Healing methods comprise a part of the *Jnana Marga* experience and are inseparable from the Bali Spirit Festival.

Sancing is also one of the activities offered by BSF as a part of the festival's main agenda. Dancing, it is believed, can give birth to the spirit from within the soul for healing and peace. Participants can join in several forms of exercise and dance, with dance forms such as Mandala, Javanese, Balinese, Indian, Afro-Brazilian, HipHop and several others. All of the BSF participants can dance and move their bodies to the accompanying rhythms to free the self from trauma or tension as if moving to another happier place. This activity is conducted for about two hours during the day or at night and is orientated to increasing the quality of self-development and spiritual health. The dancing activities with their various types of dances from throughout the world are a reflection of *Karma Marga Yoga*.

*The musical performances aim to create an intimate concert experience and mutual connections which will take us to deeper connections, happiness which makes us shine and genuine celebration of holiness (BSF Management).*

BSF activities, which focus on yoga, dance, music, and healing, are conducted in a beautiful environment far from the noise and pollution of motor vehicles. This idyllic location is BSF's main capital as a spiritual tourism attraction. BSF works towards providing activities which contain religious traditions, art and culture, a philosophy of self and life, tolerance, and total harmony. As its vision dictates, BSF as a community, meeting media of the whole world, has a focus on mental and spiritual health, ecological health, and cultural vitality for a better Bali and Indonesia. The vision is supported by the mission of BSF with its commitment to the philosophical experience of *Tri Hita Karana* that is, the three paths to achieve happiness in life. The philosophy is oriented to a life of harmony from a spiritual (*Parhyangan*), social (*Pawongan*), and environmental (*Palemahan*) aspects (Roth & Sedana, 2015). The philosophy within BSF has been translated into a global language which is more universal; that is, Spirituality, Humanity, and Environmental Consciousness.

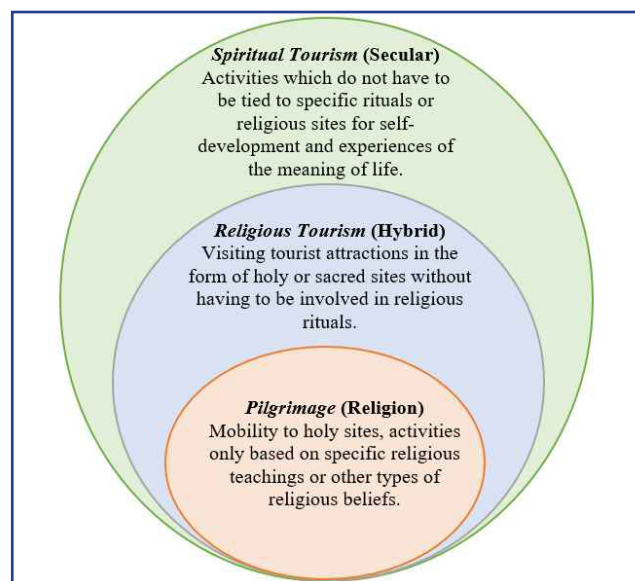
*Tourists coming to Bali, to Ubud should find unique experiences or values about Balinese culture itself, so the implementation of the festival is based on the spirit of Tri Hita Karana. The local philosophy is then shown by us in activities with universal values so everyone throughout the world can join in (Initiator of the Bali Spirit Festival).*

This basis of BSF activities is in keeping with the understanding of spirituality and spiritual tourism which in essence, urges the harmonisation between humankind with itself and the environment (Heidari *et al.*, 2018; Sharpley & Jepson, 2011). Based on these facts and the reflections of BSF, spiritual tourism in particular, in Bali and Indonesia, has a particular definition or identity which is similar to, but different from pilgrimage and religious tourism. Spiritual tourism focuses on self-development based on aspects of spirituality sourced from religious teachings, local wisdom, and values from nature. Pilgrimage focuses on mobility to specific religious holy or sacred sites with the primary aim of undertaking religious rituals. Religious tourism is an activity of visiting holy or sacred sites to gain religious experience without being tied to a particular ritual (Sirirat, 2019; Bowers & Cheer, 2017).

The spiritual tourism frameworks of Cheer *et al.* (2017) and Sirirat (2019) can be used as considerations in determining a definition and making distinctions between these three forms of tourism. They categorise the motives and the types of tourism as being three that is, religious, hybrid, and secular. Spiritual tourism as reflected by BSF is tourism activities with secular motives, without having to be fully tied to specific rituals or religious sites. This has come about because BSF focuses on the development of health, the journey, and relaxation with self-awareness to realise spiritual, social, and environmental harmony. In particular, BSF is usually conducted at a hotel, resort, or yoga centre in Ubud which it should be noted is not a specific religious site. Based on these considerations of BSF, the position of spiritual, religious, and pilgrimage tourism can be portrayed as in Figure 6.

Spiritual tourism is not limited to visits to religious sites nor bound to religious rituals. Although the principle of spiritual tourism is rooted in religious values its implementation tends to be more dynamic and open if

**Figure 6: Position of Pilgrimage, Religious Tourism, and Spiritual Tourism**



Derived from Cheer *et al.*, 2017; Sirirat, 2019

compared to pilgrimage and religious tourism. In this way, it can be concluded that in fact a pilgrimage is in the religious sphere where sites and activities are closely tied to a specific religion or belief. Religious tourism is furthermore developed from pilgrimages to holy religious sites, but are not bound by a specific religion. Religious tourists can come from various religious backgrounds and visit certain religious holy sites. Later, spiritual tourism developed from the values of pilgrimage and religious tourism but tourism of this type is more focused on self-development and experiences tied to the meaning of life. This is found in the implementation of BSF, which offers various types of healing activities and self-enrichment such as dance, music, and healing.

### Sustainable Tourism Through Bali Spirit Festival

The conduct of the Bali Spirit Festival rests on the spirit of *Tri Hita Karana* which is oriented towards harmony in humankind's relationships with cultural religiosity, with all of humankind, and the environment. Based on this philosophy, BSF focuses on awakening and cultivating self-potential, making changes from within, making positive change both in one's own house, the community and all corners of the world. This is in keeping with Sirirat's idea (2019) of spirituality leading to positive

changes within mankind to push to strengthening the sustainability of tourism. Spiritual values in tourism can optimise a positive attitude in tourists in supporting economic, socio-economic, and environmental sustainability as seen in the study by Moswete dan Thapa (2015) concerning sustainable tourism.

*From the festival's beginning, created to respond to the decline in tourism and humanism post-Bali Bombing, Tri Hita Karana is, what I wish to translate as being, within a concept of learning which is more universal for the world. Its aim is so that the spirit of sustainability protects all humankind and nature ... from this philosophy it can be realised with a practical system of living (Festival Co-Founder and Cultural Liaison of BSF).*

The philosophy of *Tri Hita Karana* has been harmonised with *Catur Marga Yoga* to leverage sustainability principles based on spirituality in the conduct of the Bali Spirit Festival. The foundation of local values is used in the pre-event period, the conduct of the event, and to post-event. Beginning from the construction of the festival venue, BSF involves at least 150 local workers from Bali and from several areas in Indonesia. The construction material is environmentally friendly - primarily bamboo, coconut, and rotan which is bought directly from local farmers in Bali. The process of disassembling the BSF venue is also done by paying heed to ecological characteristics and restoring the venue to its earlier function in the environment, such as rice fields. At the BSF venue places of worship are also provided, in particular places for Hindus, Muslims, Christians and other faiths.

*Although we showcase spiritual practices, in particular Balinese Hinduism, ... we do not indoctrinate tourists. We in fact provide special places of worship. We only make efforts to express local values to enable them to be accepted universally. Beginning from pre-event to post-event we seek to realise the principles of Tri Hita Karana and Catur Marga Yoga (Chair Bali Spirit Festival).*

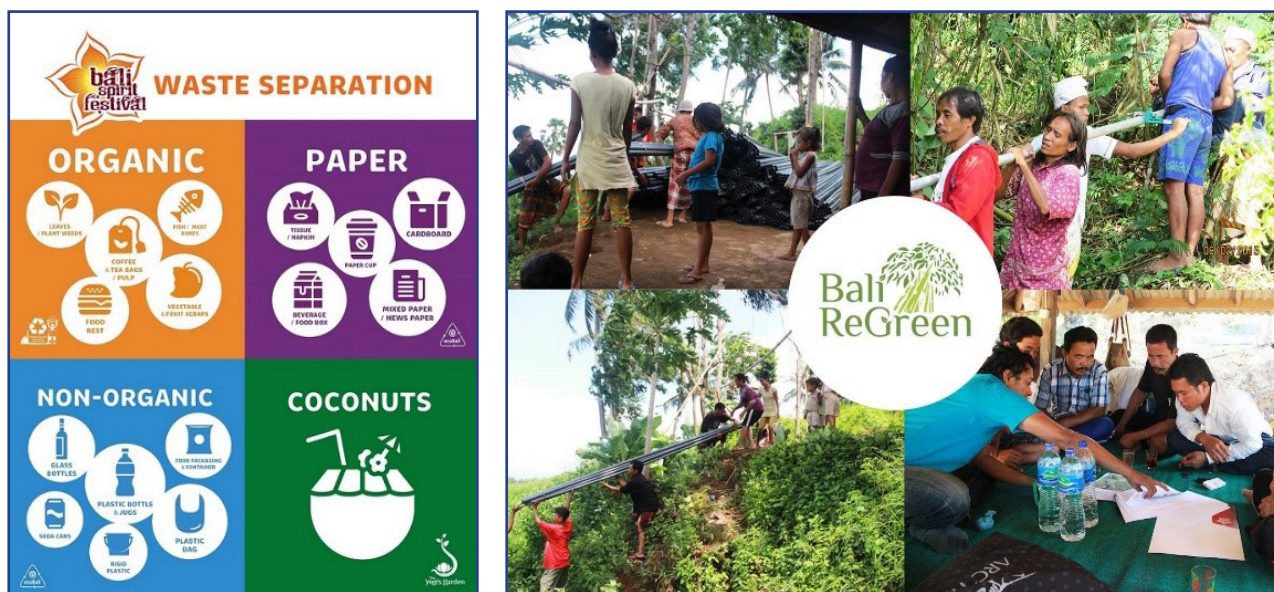
This shows that BSF pays attention to the preservation of the environment, optimizing the local economy, while maintaining spiritual harmony with the diversity of

**Table 2: Tourism Sustainability Fulfilment in Bali Spirit Festival**

Aspect	Indicator	Finding
<b>Socio-cultural Sustainability</b>	Equity/Social Justice	BSF is open to all sections of the community throughout the world, whether as tourists, workers, or volunteers.
	Fulfilling experience /tourist satisfaction	A variety of activities based on the values of Balinese local wisdom spirituality which are presented in the BSF (yoga, dance, music, healing) oriented to a fulfilling spiritual experience and tourists' happiness.
	Control on a local scale	There is a basis of agreement or permission and supervision from the local customary village for the implementation of each activity in the BSF as a result it can be accepted in the local environment.
	Well-being/harmony of the local community	Post-event, the BSF makes a contribution to social activities in the form of children's education programs, HIV/AIDS awareness programs, multiculturalism, and so forth. BSF also involves the creative economic community and Balinese local art (in the area where it is conducted).
	Local cultural richness	Participants study and practice Balinese and Ubud local traditions and culture starting with practices and knowledge of yoga, music, dance, and patterns of local health treatments.
<b>Environmental Sustainability</b>	Physical integration between tourism facilities and attractions	The implementation of BSF activities such as yoga, dance, and so on are supported by environmentally friendly facilities such as eco-toilets.
	Biodiversity	There are various types of flora and fauna supporting spiritual vibration. Food ingredients used are from healthy, organic materials.
	Efficiency in the use of natural resources	Energy savings initiatives in each activity or material while BSF is running. The recycling of organic and non-organic waste is based on a waste management program with no single use plastic.
	Environmental cleanliness and conservation	BSF makes a contribution in environmental conservation through the Re-Green Bali movement and other community service environmental conservation initiatives.
<b>Economic Sustainability</b>	Appropriate and quality work	BSF guarantees it will value its workers and the workload is in accordance with current local regulations. The work environment at BSF puts to the forefront aspects of worker comfort with workers treated as though family.
	The continuity of economic activity	The conduct of BSF, which can involve on average 5000 participants, leads to significant economic demand and has moved the community economy from elements of production of goods, distribution, tourist transportation, services, and so on, to being outside of BSF's scope of activities.
	Local community economic prosperity	The supply of food ingredients, souvenir, shows and lessons on art, yoga and so on is mostly sourced from the local community as a result stimulating the community's economy.
<b>Institutional Sustainability</b>	Locally based control	The permission for the conduct of the BSF is given by the local customary village with reference to the guidance of extant customary law ( <i>awig-awig</i> ).
	Political participation	BSF to the present does not permit it becoming a political product or agenda by any political entity of party.
	Strategic local policy planning	BSF pre-conduct planning process involves policy stakeholders of local customary institutional elements, local government institutions, and is oriented to BSF contributions to the local community and the environment.
	Support of various levels of government	The Bali Province Regional Government to the Central Government through the Ministry of Tourism and Creative Economy supports the BSF in various ways such as sponsoring marketing support, promotions, to policy support in the form of accessibility for its conduct.
Primary data analysed by authors, using framework of Asmelash dan Kumar, 2018		



Figure 7: BSF Program Waste Management dan Bali Re-Green



Source : <https://www.balispiritfestival.com/gallery>

humankind. This is in keeping with the study by Amerta, Sara, and Bagiada (2018) concerning the development of sustainable tourism development focusing on three dimensions - environmental, economic and social. Further, applying Asmelash dan Kumar's (2018) framework on tourism sustainability, the conduct of the BSF in general has met most of their indicators. However, there are some indicators which are not met and have the potential to be researched in the future. The specific findings of this research are presented in Table 2.

*Our commitment to the environment and the people of Bali is not just in a message, but in action as well (Festival Co-Founder and Cultural Liaison of BSF).*

*During our activity it is strictly forbidden to use single-use plastic, BSF also strictly controls foodstuffs so as to be from organic sources and so we have our own garden to supply food and beverage needs; our spirit is that we are all here to find health and harmony (BSF Management).*

Figure 7 is an example of a program where BSF contributes to the conservation of the environment. As is the waste management program for the processing and selecting of organic, inorganic, paper and coconut waste. This program involves all BSF participants and is aimed at simplifying the waste recycling process. Apart

from within BSF's internal scope, BSF's contribution to local community environment is done through Re-Green which involves the local community in various areas in Bali. The program focuses on planting bamboo plants which have ecological conservation and economic value for the local community. This is in keeping with Blancas dan Lozano-Oyola (2022), who reveals that realising sustainability in environmental and resource management related to tourism activities has become extremely crucial. This management aims to minimise any destructive impacts of activities on culture, ecology, and other supports to life.

Figure 8: HIV/AIDS and BSF Healthy Life Education in Klungkung, Bali



Source : <https://www.balispiritfestival.com/gallery>



*When the BSF was developing I made social and environmental programs such as 'let's talk about HIV/AIDS' not only in Bali but throughout Indonesia which we conducted for our younger generation. Apart from that, Re-Green Bali was also prioritised for the rehabilitation of bamboo as an absorber of water and also have economic value for local residents. The program was funded ... from BSF's economic profit and certainly there was collaboration with the government and private sector also (Initiator of Bali Spirit Festival)*

The conduct of BSF, which is based on spiritual tourism, meets holistically the principles of tourism sustainability. Spiritual tourism in its essence is a medium for self-actualisation to make a positive / good individual and contributes to oneself and the environment. The basis of BSF, the essence of spiritual tourism, can be realised through various activities and exercises which make meaning of the existence of the self and life. Various positive things are optimised in the BSF, in keeping with socio-cultural, economic, environmental, and institutional sustainability in tourism. In these ways these research findings show the development of the ideal spiritual tourism and its potential in supporting tourism sustainability.

## Conclusion

Spirituality is often defined as individualised, experience-oriented religion, in which legal, doctrinal, and institutional aspects are perceived to have secondary importance. Likewise, spirituality is described as a non-institutional form of religion. Based on the Bali Spirit Festival activities in Ubud, Bali, spiritual tourism has its own position which is inclined towards the secular and more focussed on self-development. While in essence the values which underpin spiritual tourism come from pilgrimage and religious tourism, in spiritual tourism they are not tied to a particular religion. These activities are run not only at holy sites but also in clean environments supporting the conduct of all types of spiritual activities. This is reflected in the BSF venues at various resorts and

accommodations in Ubud which it needs to be noted, are not religious holy sites. Nevertheless, the substance of each activity in BSF is replete with values of spirituality. This spiritual tourism is underpinned by values of spirituality in the development of individual qualities and values, all life and nature, to realise educated and quality tourists.

Through the conduct of BSF, spiritual tourism has great potential to become a means or catalyst for tourism sustainability. This is based on the consistent application of sustainability principles to each process starting from the preparatory phase, then implementation, to post-event. Spiritual tourism particularly in the BSF is based on the local Balinese philosophy of *Tri Hita Karana* and *Catur Marga Yoga* which are in keeping with tourism sustainability principles. In this way, the development of spiritual tourism in its various forms such as the Bali Spirit Festival can support the strengthening of tourism's sustainability.

This research can be developed further with the addition of more data, given that the primary data for this research represents the perspective of the BSF management. Follow-up studies could be done to deepen the research related to tourist perspectives on spiritual tourism and the patterns of spiritual tourism in various areas with the scope not just limited to the attractive power of the festival.

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