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International Journal of Religious Tourism and Pilgrimage Volume 8 Issue 8 Article 11 2020 The Potentials and Prospects of Yoga Pilgrimage Exploration in Bali Tourism Bali Tourism I GEDE SUTARYA Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar, igedesutarya20@gmail.com Follow this and additional works at: <https://arrow.tudublin.ie/ijrtp> Part of the Tourism and Travel Commons Recommended Citation Recommended Citation SUTARYA, I GEDE (2020) "The Potentials and Prospects of Yoga Pilgrimage Exploration in Bali Tourism," International Journal of Religious Tourism and Pilgrimage: Vol. 8: Iss.

8, Article 11. Available at: <https://arrow.tudublin.ie/ijrtp/vol8/iss8/11> Creative Commons License This work is licensed under a Creative Commons Attribution-Noncommercial-Share Alike 4.0 License. The Potentials and Prospects of Yoga Pilgrimage Exploration in Bali Tourism The Potentials and Prospects of Yoga Pilgrimage Exploration in Bali Tourism Cover Page Footnote Cover Page Footnote This article is based on research about yoga tourism in Bali, Indonesia. We express our thanks to the Chancellor of Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar, Prof.Dr. IGN. Sudiana, Dean of Dharma Duta Faculty, Dr. Ida Ayu Tary Puspa and head of the Research and Community Service, Dr.

Ni Ketut Srie Kusuma Wardani for their support. This academic paper is available in International Journal of Religious Tourism and Pilgrimage: <https://arrow.tudublin.ie/ijrtp/vol8/iss8/11> Introduction Tourism for spiritual purposes started in the 1970s with 'hippies'. However, during this period, the Indonesia government viewed it with lots of negativity due to the tourists' impolite attitude to Balinese culture. For example, they wore minimal dress, where almost naked. After the

1980s, spiritual tourists (originally hippies) became more polite due to their earlier rejection by the Indonesia government, and this led to their acceptance into Indonesia.

Initially, this category of tourist came strictly for yoga practice, and from the late 1980s, they started creating employment opportunities for local yoga teachers, who are usually called gurus; this has rapidly increased since the 1990s. In the 2000s, there was a tremendous increase in the number of spiritual tourists in Bali to the presence of all hotels and luxury villas (Sutarya, 2016). Spiritual tourism became more famous in Bali when Elizabeth Gilbert published a novel titled *Eat, pray, love*, in 2006. Gilbert's story is based around meeting a Balinese spiritual expert called Balian whose real name is Ketut Liyer.

During the meeting, the quest to make people happy was discovered (Gilbert, 2006). When the novel became a film in 2010, Bali became a famous destination for spiritual tourism. These phenomena have encouraged the creativity of tourism actors, who are working to construct Bali as a spiritual tourism destination. Sutarya (2016) noted 10 kinds of spiritual tourism in Ubud-Bali, are Yoga Therapy, Retreat, Cosmic Yoga, Bali Yoga, Kundalini Yoga Tantra, Healing Traditional Kanda Pat, Astrology, Ayurveda, and Malukat (Bali holy bath).

Another kind of yoga developed in Bali is Shaking Similar spiritual tourism has also developed in other tourism areas, such as Sanur, Kuta, and Nusa Dua. Data on tourists visiting for spiritual purposes is unavailable in the Bali statistic. The only data on spiritual tourism is available in yoga studios. Sutarya (2016) suggests that inbound tourists visiting yoga studios was approximately one or two people noted daily in the 1990s. From 2000-2016, the number of inbound tourists visiting yoga studios had reached 20 people per day. According to yoga research in 2019, inbound tourists visiting is about 20-40 people per day at Omham Retreat studio, Ubud.

The Potentials and Prospects of Yoga Pilgrimage Exploration in Bali Tourism 127 © **International Journal of Religious Tourism and Pilgrimage** ISSN : 2009-7379 Available at: <http://arrow.tudublin.ie/ijrtp/> Volume 8(viii) 2020 | Gede Sutarya Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar, Bali, Indonesia igedesutarya20@gmail.com
Yoga tourism has been growing rapidly in Bali since the 2000s. Its practice in America and Europe is influencing its development. Furthermore, its disciples wish to visit its original birthplace, which is India, however, the country's tourism industry is facing challenges with various infrastructure and facility barriers.

Therefore, **yoga tourists choose Bali, which is a place of native Hindus with complete and luxurious tourism facilities. However, Bali is not very well prepared to become a yoga pilgrimage destination, even though it has the potential due to its ancient Hindu**

sages. This led to this research on the problems associated with the potentials of yoga pilgrimage and its development in Bali tourism.

Destination Development Theory was used to determine the potentials and prospects, while data were collected via literature, observation, in-depth interviews, and surveys. The obtained data were qualitatively and quantitatively analysed. The research showed that Bali has a yoga legacy from time, as great Markendya became yoga in Facilities, access, and local people support yoga pilgrimage. The research shows that there is an increasing volume of yoga tourists and related infrastructure in Bali. Key Words: potential, yoga pilgrimage, prospects of development This article is based on research about yoga tourism in Bali, Indonesia.

We express our thanks to the Chancellor of Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar, Prof. Dr. IGN. Sudiana, Dean of Dharma Duta Faculty, Dr. Ida Ayu Tary Puspa and head of the Research and Community Service, Dr. Ni Ketut Srie Kusuma Wardani for their support. 128 community and the local government are less specifically prepared for these destinations. Therefore, this article focuses on revealing the potentials and prospects of yoga pilgrimage destinations in Bali tourism. Research Method This article was written from research conducted on yoga in from to 2019.

This is both qualitative and quantitative research. Data were collected through literature review, observation, in-depth and Literature was undertaken by researching books and articles related to spiritual and Observation done by noting tourist activities and local activities related to yoga In-depth were with tourists and yoga teachers, with questionnaires used to obtain data on the number of tourists that practice yoga in Bali. Data were descriptively analysed qualitatively and quantitatively.

Data from literature reviews, observation, and interviews analysed while data from surveys were analysed quantitatively. The increasing of inbound tourists visiting yoga studios, creates for yoga and yoga teachers. Sutarya (2016) noted 22 foreign teachers working Yoga and local Radiantly A Live Studio has four foreign teachers and one teacher. of has foreign teachers and four local teachers. In the others side, the increase of inbound tourists' visits has supported varieties of creativity for local people by producing new product which are different from ordinary products.

The local uniqueness is in visiting holy sites associated with the Hindu sage. The sage who visited and lived in Bali ancient was Markendya. a guru by the name of Sumantra has used the mythology of Markendya's to to it a place yoga. Markendya several heritage sites located around Ubud, such as Gunung Raung Temple, Temple Murwa Besakih Temple, which is located in Rendang, Karangasem, is the biggest heritage site of

this sage, according to the myths in Bali. The development of the temples into sacred yoga destinations is due to the creativity of Sumantra and the resultant groups of inbound tourists. However, the local Figure 1: Besakih Temple Source: https://upload.wikimedia.org/wikipedia/commons/4/4f/Besakih_Bali_Indonesia_Pura-Besakih-02.jpg 129 formal religions; however, it is recently indulged in by non-religious. According Jamieson pilgrimage is a journey embarked upon by a person to seek authenticity. The authenticity of pilgrimage is related to historical sites and local communities.

Historical sites and local communities have a close relationship because spiritual tourists need local people to explain the meanings and their experiences related to the religious and historical sites. The case of tourism in Thailand illustrates the relationship between Buddhist historical sites, the ability of the local people to explain their meanings and the experiences to inbound tourists (Sirirat, 2019). Hellman (2019) stated that West Java is a sacred place to seek authenticity from ancestors. This is because the purposes of pilgrimage were profane and sacred.

Although some people visit these ancestral places for spiritual reasons, others aim to enhance prosperity. Pilgrimages are used for other purposes besides from religion (Hellman, 2019; Jamieson, 2019; Timothy & Olsen, Therefore, pilgrimages sacred places in Bali, can be aimed at spiritual experience in addition to healing or other physical activities. The analysis of pilgrimage destinations has been extensively researched. Fournié (2019) wrote on the potentials of the wali songo pilgrimage in Java and stressed that the destination was connected to the Muslim community in the international world.

Sirirat (2019) wrote concerning the development of spiritual tourism in Thailand, and stressed the importance of sustainable growth of spiritual tourism. However, research (see Aggarwal, Guglani, & Goel, 2008), on the yoga pilgrimage destination in Rsiresh, India only discusses the experience of inbound tourists. Therefore, the focus of this article is concerned with the potentials and prospects of yoga pilgrimage destinations in Bali. This is a new approach to research in terms of the topic. The study is Ubud-Bali Area, is also a new geographical research location.

The potentials and prospects of yoga pilgrimage destinations in Bali are important to study because of the potential contribution to tourism research in the aspects of supply and demand for pilgrimage destinations. Potentials of Yoga Pilgrimage The key concepts in pilgrimage research are authenticity, sacred sites, and spiritual tourists. These key concepts are elements to describe the potentials for pilgrimage in Bali tourism. The authenticity of the relationship between historical sites and local communities is important in Ubud-Bali Area, has historical Destination Development

Theory (Cooper, 2012) was used as an approach to uncover the potentials and prospects for yoga pilgrimage in Bali. The theory describes the four elements (4As): amenities, accessibility, and ancillary elements. Literature Review Tourist visits to sacred places are recognised as a pilgrimage when related to religious activities.

In fact, tourists visit sacred places connected to other purposes, for healing. to & (2006), 'the word 'pilgrimage' tends to conjure up images of travelers undertaking long arduous journeys to religious shrines around the world'. According to Jamieson (2019), pilgrimage is a journey embarked by a person to seek authenticity. This authenticity of pilgrimage is often related to historical sites and local communities. Hellman (2019) states that west Java is a sacred place to seek authenticity from ancestors. This is as pilgrimage some visit ancestral places for other purposes such as enhancing prosperity.

Fournié (2019) wrote on the potential of the wali songo pilgrimage in Java and stressed that the destination connected the community the international world. According to Hellman, (2019), Jamieson (2019), Fournié (2019) and Timothy & Olsen (2006), pilgrimage comprises of tourist activities in accordance with a visit to a sacred place for various purposes. Norman (2014) that tourism closely to the tourists' quest for healing, experiment, collection, and In definition, the of healing from tourism, specifically relate to tools.

During pilgrimage, people receive healing by visiting sacred places, while the wellness associated with tourism is in the use of (sometimes spiritual) tools. Smith and Kelly (2006) report that wellness is more of a psychological than a physical state. According to previous research, is related visiting sacred for purposes, as (Timothy & Olsen, 2006), authenticity (Jamieson, 2019), and enhancing prosperity (Hellman, 2019). In the case of Bali, tourists combine the practice of tourism with sacred defined pilgrimage. act is called Tirtayatra, in Hindu, which means to visit the holy springs or rivers.

The Hindu Holy Scripture in Bali, Sarasamuscaya Sloka (279) stated that Tirtayatra is more important performing (Jelantik, This means that pilgrimage is highly recommended for Hindus. Pilgrimage is a religious travel by followers of 130 Nicola (a year Australian brought a group of tourists from Australia and other countries to undertake a pilgrimage to Pucak Payogan Temple. stated the tourist that made this pilgrimage felt the spiritual vibrations of the place (Sutarya, 2018).

Subsequently, their pilgrimage experience is related to the authenticity of yoga by known Balinese Therefore, the pilgrimage to Pucak Payogan Temple builds authenticity Balinese Yoga has developed by Sumantra. Another local person who has developed yoga is Ketut Arsana years originally Jalan Ubud-Bali. Arsana openly explained that

Ubud is a place to get healing through yoga. Arsana's reason is that the origin of the word Ubud was from ubad (medicine), which is related to the West and East Wos Rivers that met in Campuhan, Ubud. Campuhan River is also related to Markendya's as in Lontar Markendya Purana.

This sacred text describes the story of Markendya's to from Before living Bali, Markendya his numbered 900 persons. As they faced obstacles such as diseases only half of them (400 persons) survived. The Mahadewa (Supreme gave to Markendya his group were allowed to live in Bali if he performed the important ceremony, known as Eka Dasa Rudra (Cakapane, 2020). These experiences indicate that the Ubud Tourism Area has the potential **to become a yoga pilgrimage destination** because it has historical sites and a local community that give meaning to these historical sites (Sirirat, 2019).

This historical site and the local community can build an authentic yoga pilgrimage. Sutarya (2018) in research conducted on yoga in Ubud and Sanur discovered that the authenticity builders of yoga are culture, environment and ethnicity. These are three things which build the authenticity of yoga in Bali. site. According Lontar Purana 2020), Ubud has a connection with the holy journey of the great sage, Rsi Markendya, who travelled from South India to Bali at the beginning of history. The historical sites are Pucak Payogan Temple, which is believed to be holy where Markendya yoga activities.

Pura Gunung Lebah (Campuhan) is another holy where Markendya purification rites undertook and Rsi began to travel to the east part of Bali (Besakih Temple). The historical sites are closely related to local people that are to these Guru Sumantra years old), is a yoga teacher from Kadewatan, Ubud and is one of the local people whose duty is to accompany tourists visiting these sites according to Lontar Markendya Purana. Sumantra is able to explain the existence of these historical sites. He leads the rituals of self-purification in Gunung Lebah Temple, then holds a meditation at Pucak Payogan the place Rsi practiced yoga in ancient times.

Therefore, this local yoga teacher understands historical sites and performs rituals related to these areas. Sumantra, 5 10 tourists Saturday visit historical of Markendya. The visited Munduk Pura Pura Gunung and Gunung (Campuhan)- Ubud. This Balinese yoga teacher also accompanies inbound tourists to take a holy bath (malukat) in Campuhan, Ubud at midnight. Malukat is taking a bath and using holy water to remove all obstacles. In this case, Sumantra has integrated historical sites, spiritual meanings and experiences with the development of yoga-related Rsi The of that he teaches is called the dasaksara breathing technique (pranayama).

This breathing technique underlines the flow breathing the of sacred in the human

body. For example, the sang letter is directed to the heart with the sound sang. This dasaksara comes from the Aksarasana text, which originated in an 8th century Indian text (Acri, 2012). Table 1: Potentials of Yoga Pilgrimage in Bali Tourism Number Potency Activities 1. Sacred Places of Rsi Markendya Self-purification: bathing at holy water Campuhan Rivers Gunung Lebah Temple Yoga Pucak Payogan Temple Meditation 2.

Local Yoga Teachers Authentic Yoga Local community Authentic meaning of yoga Sources: Research (2019) 131 by Sirirat (2019) which stressed the ability of local communities (without discussion of the ethnic factors of the natives) that carry this knowledge from generation to generation. According Sumantra, Arsana, Turner- Buttler, the combination of sacred place, historical sites and local people have formed a viable yoga pilgrimage in Bali tourism. Prospects of Yoga Pilgrimage Cooper (2012) stated that tourist destinations tend to develop they the namely accessibility, and services.

and Morrison stated the which to effective destinations natural climate, culture, history, ethnicity, and accessibility; yoga to relies culture, and ethnicity. Furthermore, convenience, facilities, and services support the development of yoga pilgrimage to Ubud, Mangku Kandia years an experienced guide stated that the development of yoga tourism in Ubud, is supported by hotel facilities that provide a lot of discounts. However, this encourages yoga group travellers to visit Bali. The of an tourist the States, supports the opinion of Kandia. He stated that Bali is easier to reach when compared to India, because access to the International Airport is excellent.

Furthermore, hotel facilities in Bali are also good, with various choices. These luxury hotels also provide discounts for group tourists. These discounts are attractive. Therefore, historical sites and local communities with potential for yoga pilgrimages in Ubud, get strong support from accommodation facilities, accessibility, and services. Attractions, facilities, accessibility, and services are the main factors of destination building (Cooper, 2012). Bali Provincial Statistics Office (2019) noted that in 2018, there 551 hotels of 73 five- star hotels.

The number of starred hotel rooms available is 78,801. This facility is complemented by various types of restaurants totalling 2,518, some of which are vegetarian restaurants that support yoga pilgrimages to Bali. This support very and yoga to Bali. India, which is a pilgrimage destination and the birthplace of yoga, has less supporting facilities. The biggest complaint of inbound tourists in India is the unsatisfactory hotel facilities (Aggarwal et al., 2008), and this circumstance positions Bali positively as a top destination for yoga pilgrimage because tourism facilities are much more satisfying than in India.

Culture is a builder of authenticity, and an authentic knowledge of yoga exists in Bali, which is different from other forms of yoga. The Bali environment is further supported with a scenery of mountains and beaches. Bali's ethnicity is also important, with Balinese people who have been followers of the Hindu tradition (include yoga) for generations and generations. In the context of culture defined yoga that hereditarily understood by the local people. The belief in hereditary knowledge comes from the Balinese ethnicity that traditionally became Hindus, which, according to Lontar Markendya Purana originated with Rsi Markendya whose time of arrival to Bali is unidentified.

Orang Bali memiliki gen untuk yoga. Jika mereka mau belajar sedikit saja, mereka sudah mengerti dengan baik. Mereka sudah bisa menjadi guru, karena pengetahuan itu ada secara turun-temurun. Makanya, ini yang menjadi keunggulan orang Bali dalam pengembangan yoga. The Balinese have genes for yoga. If they want to learn just a little, they understand very well. They can become teachers, because this knowledge is passed down from generation to generation. Hence, this is what Balinese advantage in developing yoga (Arsana, Interviewed August 10th, 2019).

Arsana, stated that the Balinese have hereditary knowledge and are willing to learn. This statement is related to the culture and ethnicity that puts the local Balinese community at an advantage. When the local people need to learn about yoga, they tend to have better opportunities, such as those obtained by Arsana and Sumantra, who were able to explain their knowledge. Arsana underlined the importance of ability in foreign languages, **to be able to** convey knowledge.

Arsana's statement echoes the results from the research conducted Figure 2: Inbound Tourist Malukat (Self-Purification) in the Holy River of Campuhan, Ubud-Bali Source: Sumantra (2019) 132 malukat (holy water bath) build positive thoughts, which effects physical health. Arsana additionally stated that healing is a way to tread the spiritual path. Tourists that have gotten healed usually ask deeper spiritual questions. These questions direct them to the spiritual journey. It also makes initially secular tourists into spiritual disciples. These spiritual disciples then become yoga teachers in their countries. Apparently, this spread of yoga directly increases the demand for pilgrimage to Bali.

Furthermore, this activity cycle is maintained by Arsana, in order to develop yoga tourism. Arsana, is currently the owner of both Munivara Ashram and Omham Retreat (a special retreat hotel). The development of Arsana's activities at home in Jalan Anoman, to the of Ashram Omham indicates prospects for further development of yoga pilgrimage to Bali. Subsequently, however, data on inbound tourist to Bali for yoga is unavailable. However, Sutarya (2016) reported that spiritual tourists that use spiritual service providers were approximately 10 people per day before 2000.

From 2000-2016, increased about people day, and 2016-2019, has to every hotel in Bali, as a 'tourist' activity inside hotels. Arsana said from he getting average 40 tourists his - data that tourism has increased significantly since 2000. Discussion Spiritual tourists are linked to the growth of non-religious followers developed Fuller states that more than 21 percent of the American population are non-religious Coskuner-Balli Ertimur quote 2012 Journal, states 20.4 Americans practice The development of yoga in America is blending with the secularising culture of American life. The development of yoga in America is also followed by its growth in Europe.

Furthermore, as reported in the success story of yoga development of in Europe, approximately 10,000 Europeans have been educated to become yoga instructors. 800-1000 are educated annually to become yoga instructors (Watch, 2017). Potential historical sites, local communities, accessibility, and supporting facilities provide stimulus to inbound tourists to make a yoga pilgrimage to Bali. This stimulus creates forms yoga quite the original forms of pilgrimage. Jamieson (2019) writes that pilgrimage is a journey into one's self, which ignores the pleasures of the body. Examples of this tirtayatra (pilgrimage in Hindu society) are often done on foot and by spending time in ashrams, with a resident teacher.

Recently, yoga pilgrimage is carried out by staying in tourism facilities that provide body pleasures. Two types of yoga tourists visit to the sacred places in Bali (Table 2). The first group practice deep yoga in their home country and visits the sacred places for spiritual meaning. These include Australian tourists organized by Turner-Butler. second of visits places for physical purposes. A survey conducted with 91 inbound at and from October reinforces fact some the ratings a Linkert of to yoga, 3.8022 tourism and for cheapness. Thus, inbound tourists agree that yoga is a physical and tourism activity.

In interviewee stated the public believes that yoga is related to bodily health. American tourists view yoga as a physical and not a spiritual activity. Kandia agrees and stated that the yoga pilgrimage to Bali is typically related to environmental issues, vegetarian diets and natural lifestyle. These factors result in the building up of vegetarian restaurants, tourism businesses, hotels that are situated close to nature, sports, and simple lifestyles. These businesses are supported by yoga that available all hotels Ubud- Bali.

Arsana went further, stating that yoga has recently become a necessity for hotels in Bali, and because of that, hotels need workers that have yoga skills. The results from the survey as well as the opinions of these practitioners indicate that spiritual journey and healing are the two main yoga goals. According to Norman (2014), main of tourism healing, experiment, collective retreat. in Bali, spiritual tourism is found with yoga

pilgrimage; yoga serves those seeking healing by performing ritual and prayer activities. Sumantra stated that, prayers and Table 2: Types of Yoga Pilgrimage Number Types Activities Purposes 1.

Spiritual Praying, meditation Spiritual experiences 2. Physical Self-purification by bathing with holy water Healing Source: Research (2019) 133 visiting the homeland of ancestors is a form of pilgrimage, with a spiritual and material based. Jamieson (2019) added that visiting sacred sites to seek authenticity is pilgrimage. Sirirat (2019) stresses that local people who give meaning to sacred sites are an important complement to tourism. research inbound visiting to seek authenticity of sites and local people providing meaning of the sites.

Authenticity of sites and local people are key for attraction development, and then the attraction is supported by amenities, accessibility and ancillary services. The data obtained shows that yoga pilgrimage is for religious, spiritual, and physical purposes. Inbound yoga tourist in Bali is for spiritual and physical purposes. The Turner-Butler pilgrimage for purposes, and conducted in sacred places. The pilgrimage tourists are visiting for physical or healing purposes. According to (2014), is part spiritual which can take place without visiting sacred places.

The difference between spiritual tourism and yoga pilgrimage is the yoga method used and visits to sacred places based on religion. According to Hindu guidelines, the activities of pilgrimage of bathing the Campuhan holy water to remove all obstacles of life such as disease, and misfortunes. Gesler (1996) stated that this type of healing activity primarily occurs in traditional Australia, which is among a major tourist supplier for Bali, is also a centre for yoga development.

Warren (2017) that Australian have participated in various forms of yoga training. Australians are the second largest tourist market in Bali, after China. Based on the reports of the Central Bureau of (BPS, a of tourists visited Bali in 2018, while visits from China was 1,361,512. considering increase yoga followers in various countries, there are prospects of a yoga pilgrimage to Bali from Australia, USA and Europe countries. Yoga facilities are developed to support its pilgrimage in Bali.

(2016) that the only star hotels provided yoga facilities. However, from 2000, yoga began grow Bali. Yoga Barn, Live, and in local people's homes increased in 2000s. Ashrams such as Munivara Ubud-Bali Ratu Ashram, are to that to practice yoga. This growth of yoga studios has increased even more rapidly since 2010. According to Arsana, yoga has become a necessity for the tourism industry since 2010. This growth indicates the increased demand by inbound tourists. The increase of inbound tourists

visiting particularly for yoga pilgrimage indicates that the purposes of pilgrimage is more than just religion.

Hellman (2019) argued that Figure 2: Asana at Arsana's Omham Retreat Hotel Source: Sutarya (2019) 134 of Bali as a destination for retired Australia tourists. Sutarya reported Balinese influences the uniqueness of yoga in Bali tourism, therefore, yoga pilgrimage is mostly related to culture. Conclusion Bali has the potentials **to become a yoga pilgrimage destination**, because it has historical sites of the great sage Rsi the community be to explain the meanings of the historical sites, accessibilities, and facilities.

This potential was explored with a tour to the historical of Markendya Munduk Taro, Pura Gunung Raung, Pura Payogan and Campuhan which are all located in the Ubud Tourism Area. Ritual bathing in the Campuhan River complements this tour, where sage, Markendya purification activities. Subsequently, inbound tourists that travel to the holy sites indicate that the journey was to discover authenticity. were more at sites that conveyed it via the local community. Furthermore, recent expansion of inbound tourists is very touristic. This is particularly observed in the fact that inbound tourists need adequate tourism facilities.

Thus, Bali is the choice of inbound tourists visiting for yoga and not India because Bali has more satisfying tourism facilities than India. Yoga to also prospects of the growth of its followers around the world. The European region, for example, has the largest number of yoga followers. Every year, around 8,000 to 10,000 yoga instructors are produced in Germany. Australia, which the number tourists to Bali, also has approximately 278,000 practitioners of yoga. America is another country with potential for yoga pilgrims, as more than 21 per cent of its population follow a non-religious yoga path. The growth of visiting yoga followers has been increasing since 2000, according to yoga businesses in Bali.

The growth of these businesses indicates an increasing demand for from tourists. pilgrimage Bali is a new trend with activities conducted in and focused on authentic holy sites (Bhavanani, 2017; Brown, 2018). This **is a direct result of** a hybrid western culture that has thereby influenced tourism in Bali, with these new trends being recognised and increasingly planned for by local government. pilgrimage The is little different Bali. Yoga pilgrimages in Bali are a new trend in tourism, and possess unique healing attributes. Aggarwal, Guglani, and Goel (2008) report that Rsikesh has the potential to turn yoga pilgrimage into an act of healing therapy in the Holy River.

Fortunately, in developing as a destination, Bali has ample experiences in developing

tourism. The yoga pilgrimage is currently a new trend of pilgrimage in accordance with the hybrid culture of western countries - interesting being development Christian yoga in the USA (Brown, 2018). Bhavanani (2017) wrote that hybrid yoga culture and secular forms of yoga exist in western countries. This produces new trends in pilgrimage which are based on physical rather than spiritual reasons and are based in secular culture.

Bali tourism has adopted this new trend as a new product that appeared from negotiation between local people and tourists. The new trend of yoga pilgrimage complements cultural tourism as planned by the local government. Summary of Findings This research showed that there are two types of yoga pilgrimage in Bali Tourism namely healing and spiritual, with extra meaning associated with both, in light of the modern era. According to classical research, pilgrimage is tourists visiting sacred places for religious purposes. For instance, Hindu followers visit the holy Ganga River in India.

However, there is an extra meaning associated with tourism that is undertaken for healing and spiritual purposes, and this is due to the spread of yoga to western countries, which started in 1960 (Bhavanani, 2017). Pernecky Poulston stated yoga adapted to secular culture in western countries. Meanwhile, followers also yoga in their movement for non-religious purposes and this has led the of places. & (2015) that sacred are commodified because of New Age activities, for example Sedona Arizone, The Markendya in Bali have the potential to commodify as yoga pilgrimage increases. date, pilgrimage Rsi sites has remained in an exploration phase.

According to Sumantra, a maximum of 10 tourists are currently allowed to participate in the pilgrimage program. Sutarya (2019) has also stated that the commodification of yoga when was a One the core products of yoga is health, but others such as the Turner-Butler need experiences. (2016) that is strong feature 135 Norman, (2014). Varieties the Tourist Experience. *Literature & Aesthetics*, 22(1), 20–37. Pernecky, & J. Prospects challenges in the study of new age tourism: A critical commentary. *Tourism Analysis*, 20(6), 705–717. <https://doi.org/10.3727 /108354215X14464845878237> Sirirat, P. (2019).

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