



Ulun Danu Beratan Temple as an Economic Contest Arena in a Multicultural Society

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ABSTRACT

Ulun Danu Beratan Temple as a Tourist Destination Area (DTA) located in Candikuning Village. The natural beauty of the surrounding causes tourist visits to increase every year. As a DTA, the area outside the Ulun Danu Beratan Temple is used as an arena for economic contestation for a multicultural community. There are several things that make the Ulun Danu Beratan Temple as an arena of economic contestation for a multicultural society such as natural beauty, "identity politics", anthropocentrism modernism, Tri Hita Karana ideology and economics, with an economic contestation process caused by several things such as the development of tourism in Candikuning Village, domestic tourist visits, religious identity, tolerance of the Balinese Hindu community and the entry of non-Hindu communities into Candikuning Village. The contestation has implications for religious life, the sanctity of temples, the social life of the community, such as the value of gotong royong, the ngejot tradition which has begun to fade, as well as the ketog semprong tradition. It also has implications for politics, such as the strengthening of identity politics. In addition, it has implications for the economy such as the creation of employment opportunities and its side effects such as lake pollution. This study uses a multidisciplinary approach to religion and culture and uses interpretive critical qualitative analysis. The theory used analyzes the theory of hegemony, tourism destination development, community change, and sociocultural systems.

Keywords: ulun danu beratan temple, contest arena, multicultural society, hegemony

Introduction

The development of tourism in Tabanan Regency strongly relates to the popularity of Bali as a tourist destination at the local, national and foreign levels. Among the various types of TDA in Bali, natural beauty occupies the top position as the main attraction for foreign tourists visiting Bali (29.5%), very slightly different from cultural uniqueness (28.5%), the hospitality of the people (11.3%), tourism facilities (10.5%), relatively cheap vacation prices/costs (11.1%), very diverse tourist attractions (7.4%), others (1.7%). (<https://disparada.baliprov.go.id>). Tabanan Regency with Candikuning Village as one of the core economic growths of Bali Province in addition to Badung, Denpasar, and Gianyar Regencies, has made tourism as one of the locomotives in driving the regional

economy and has quite large and promising tourism potential. One of them is to develop Ulun Danu Temple and the Beratan Lake area as a tourist attraction.

Candikuning Village with Ulun Danu Beratan Temple as a Tourist Attraction (TDA) for local, domestic and foreign tourists has led to the development of Candikuning Village from tourist visits; impacted on the increasing number of non-Hindu Balinese people. Based on data from Candikuning Village, an increase in the number of non-Hindu people who came to Candikuning Village during the last four years between Banjar Dinas Candikuning I and Banjar Dinas Candikuning II are as presented on the table 1.1

No	Year	Candi kuning I	Candi kuning II
1	2017	1320	2070
2	2018	1381	2590
3	2019	1316	2855
4	2020	1324	2939

Table 1.1 Population of Hindu-Bali in Candikuning I and non Hindu-Bali in Candikuning II (Doc. Candikuning Village, 2021)

The increasing number of non-Hindu Balinese residents has an impact on the Balinese Hindu community in Candikuning Village. The coming of the non-Hindu community not only take over the residences and business activities but was considered to have seized the income source of Balinese Hindus in Candikuning Village, thus causing the business opportunities of the Balinese Hindus of Candikuning Village smaller; they even became marginalized in their own homes. The coming of non-Hindu residents who settled in Candikuning Village is often considered as the dominance of non-Hindu Balinese people over the Balinese Hindu community in Candikuning Village in terms of spatial and economic control. The proliferation of street vendors (PKL) who occupy the Singaraja-Denpasar TDA Ulun Danu Beratan Road which is dominated by non-Hindu communities as sellers of food or drinks often worsen the traffic and they do not pay attention to the safety of buyers. It looks like they only think about profit without paying attention to the interests of tourism, causing the Lake Beratan TDA to look shabby.

Griya's view, an anthropologist from Udayana University (in Atmadja. 2010:366) said as follows:

When the immigrant population, especially from outside the region, continues to grow and its composition with the native population approaches a balanced number, there is a chance that the indigenous get marginalized, suppressed, and create socio-cultural problems. Where to comparison

between native Balinese to immigrants reaches 6:4, it is a sign that Balinese civilization is difficult to maintain.

If the above ideas are examined and related to the situation of the population based on table 1.1, this condition will over time make Candikuning Village, especially TDA Ulun Danu Beratan, filled with non-Hindu Balinese people, taking over the livelihoods of the Balinese Hindu community. On the other hand, Balinese Hindus are worried about the control of the Ulun Danu Beratan Temple by non-Balinese Hindus. This situation is like parasite on a branch, where the parasite continues to grow and over time the branch itself will die.

On the other hand, originally, the function of Ulun Danu Beratan Temple was only as a place for Hindu religious ceremonies. Since it was developed into a cultural tourism destination, its function has grown to become an economic area. Initially, traditional activities and ceremonies were only oriented for religious purposes, but later developed into the cultural attractions for tourism. Tourists are deliberately treated to various traditional ceremonial activities at Ulun Danu Beratan Temple according to Balinese customs and culture. If previously it was only the performers of Ulun Danu Beratan Temple or the community around the Candikuning Traditional Village Krama involved, then after being made a TDA, the management of Ulun Danu Beratan Temple involves various parties, including tourism actors and visiting tourists, and this has impacted Ulun Danu Beratan Temple itself.

Method and Theory

This research uses a multidisciplinary approach to religion and culture. The method used is descriptive qualitative method, descriptive critical interpretive. Qualitative research is basically research that explores the meaning of social phenomena (Creswell, 2019; Santori and Komariah, 2010). Qualitative research methods emphasize

more on data collection through observation, interviews, and documentation and are presented in a qualitative descriptive manner (Sugiono, 2010). Collecting data in this study is through observation, in-depth interviews and documentation studies (Sugiono, 2010)

The location of this research was in the Tourist Destination Area (TDA) of Ulun Danu Beratan Temple in Candikuning Village which involved Balinese Hindus and non-Balinese Hindus. TDA Ulun Danu Beratan Temple is a tourist destination for local, domestic and foreign tourists which has made Ulun Danu Beratan Temple's TDA famous to foreign countries. As a TDA, Ulun Danu Temple is used as an arena for economic contestation for Balinese Hindus and non-Balinese Hindus. Observations were made by observing community activities, especially those related to the control of trading business units between Balinese Hindus and non-Balinese Hindus.

Results and Discussion

A. Factors that made Ulun Danu Beratan Temple an arena for multicultural community economic contestation

1. Cultural factors and natural beauty

Bali has several well-known tourist destinations. Each object does not have the same elements as a tourist attraction, but each one in every regency has different characteristics. As stated by Ardika (2007: 75) that tourism in Bali is based on culture and natural beauty. On the other hand, the Balinese community and local government seem to be increasingly aggressive in developing the existing culture and tourism, and put them in competitions in such a way for a new identity.

The results of the researcher's observations show that the main attractiveness of Ulun Danu Beratan Temple as a TDA is the temple itself and the natural beauty of Lake Beratan. The potential that attracts tourists to come to the Ulun Danu

Beratan Temple is the existence of a temple on the edge of the lake which is a blend of cultural and natural tourism. From the cultural element, Ulun Danu Beratan Temple is part of the royal heritage in the era of the Mengwi kingdom I Gusti Agung Putu in Saka 1556. Ulun Danu Beratan Temple, besides being a tourist attraction, is also a place of worship for Balinese Hinduism, where piodalan is carried out as a series of naturally sacred activities. Before experiencing development as it is today, Ulun Danu Temple was a place of worship for Hindus and the surrounding area was an agricultural place for the surrounding community which was a very fertile and comfortable place for agriculture.

2. Identity Politics

Identity formation in every community can be either partially or interactively. This will enable changes in socio-economic, socio-political, social itself and socio-cultural. Ethnic identity and religion in every community are two things that become elements of social change. The process of religious identity politics will have a direct or indirect impact on social change, and vice versa (Sukanto in Widyawati, 2021: 68). Identity, according to Sokefield in Napsiah, (2019: 102) can be seen from the symbols worn by a person or group of people. This is identified from the way of speaking (slang), the way of dressing and religious practices. By using these distinctive symbols and actions, even without introducing oneself, it can be known where a person comes from and the religion he adheres to. The same thing was conveyed by Blumer in Ritzer and Goodman in Napsiah, (2019:102) that a person's identity can be seen from the symbols used such as the clothes used, the vehicles owned, and also objects that are considered valuable by the community. With the use of these symbols in the community, people have carried out symbolic interactions. The identity politics of the non-Hindu community around TDA Ulun Danu

Beratan started from the process of forming the identity development of the Muslim community around the TDA Ulun Danu Beratan Temple.

The political and power relations in identity politics begins from identity development by a person or group of people. Social construction of identity always occurs in contexts characterized by power relations. The non-Hindu community around the TDA Ulun Danu Beratan Temple is integrated with urban immigrants created by a process of cross cutting affiliation or called the crossing process. There are similarities and differences between the indigenous non-Hindu of Candikuning Village who live around the TDA Ulun Danu Beratan Temple with urban non-Hindu immigrants in ethnicity, religion and occupation to the culture they adhere to. The process of crossing between indigenous non-Hindu and immigrant non-Hindu who have similarities and differences is integrated into a unified whole, namely the identity of the non-Hindu community in one organisation called the Candikuning II Banjar Office to facilitate administrative arrangements at the Candikuning Village office.

3. Modernism

Modern tourism is based on modernism, which is characterized by, among others: believing in humans as the center, a grand narrative, theology, and a dualistic perspective (Nugroho in Nugroho, et al. 2017: 49). Generally speaking, modern tourism relies heavily on the logic of growth. It means that the success indicator tourism in a TDA is largely determined by the increasing number of tourist visits from time to time. Modern tourism is based on the ideology of anthropocentrism.

Anthropocentrism departs from the basic assumption that humans are the center of the universe armed with their rationality. With the ratio, humans are domiciled as subjects and all things related outside themselves are considered as objects

(Nugroho, et al. 2019:49). Modern tourism which is based on anthropocentrism holds the view that everything outside of humans can be exploited, manipulated, and used as study material to fulfill their needs. In the practice of modern tourism, anthropocentrism is one of the bases for its implementation. Success in tourism for the purpose of advancing by measuring the increasing number of tourist visits to a destination from time to time. The government and entrepreneurs play a very important role in the implementation of tourism; the government has rules that must be followed, while entrepreneurs have the power of capital which is considered to be able to run a profitable tourism business.

4. Tri Hita Karana's Ideological Factors

The Tourist Destination Attraction (TDA) of Ulun Danu Beratan Temple as an arena of economic contestation for a multicultural society is based on the Tri Hita Karana ideology. Tri Hita Karana is the three elements that cause harmonious happiness, namely the human relationship with Ida Sang Hyang Widhi Wasa or God called parhayangan, the human-human relationship called pawongan and the relationship between humans and the environment called palemahan. The implementation of the Tri Hita Karana ideology which is based on the teachings of Hinduism as outlined in the Regional Regulation of the Governor of Bali Province Number 5 of 2020 is a government policy that must be implemented in developing tourism, especially Candikuning Village which relies on Ulun Danu Beratan Temple as a TDA of Balinese culture with tourist visits increasing significantly every year.

The relationship between humans and God in the ideology of Tri Hita Karana can be seen from the activities of the local community such as the existence of Ulun Danu Beratan Temple which is a place that is sanctified by the Hindu community as a place of worship of God. Ulun Danu Beratan

Temple, besides being the most sacred place, is also used as a tourist attraction because of its beauty which is part of the work of humans which is visited by many tourists, both local and foreign tourists, who are always kept holy by the Candikuning Traditional Village community. To maintain the sanctity of Ulun Danu Beratan Temple as a result of the activities of tourists who come to visit, the tourists are required to follow the existing rules and enforced by the Ulun Danu Beratan tourism management. In terms of religious activities carried out by carrying out religious ceremonies held at Ulun Temple Lake Beratan.

5. Economic Factor

The development of Candikuning Village as a tourist attraction that offers natural and cultural beauty has grown rapidly in around 1980 until now. The rapid development of Candikuning Village tourism objects until now has greatly impacted the population of Candikuning Village. The development of the population of Candikuning Village is not only from Balinese Hindus but also from non-Hindu residents who earn a living in Candikuning Village.

The street vendors in Candikuning Village, especially around the Ulun Danu Beratan Temple tourist attraction on the roadside of Singaraja-Denpasar route are mostly non-Hindu Balinese people who live in Banjar Dinas Candikuning II. They are groups, selling food and drinks. Their presence is needed by people who cross the road to eat and drink at affordable prices with good taste. In general, they develop specialization-style business fields on the basis of regionalism and ethnicity and it is not easy to penetrate them (Atmadja, 2002 in Atmadja 2010:359). The presence of street vendors in Candikuning Village, which are mostly controlled by non-Hindu Balinese people, is considered to cause problems by the Candikuning Regional Government. They are considered as a form of economic

domination of non-Hindu Balinese over Balinese Hindus. On the other hand, the presence of street vendors at the Ulun Danu Beratan Temple is very difficult to regulate.



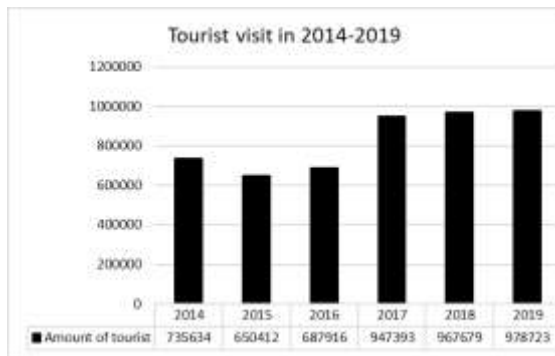
Fig. 1 Street Vendors on the roadside of Singaraja-Denpasar route (image credit to Gede Mahardika)

From Fig. 1, almost all street vendors sell their meatballs on the roadside. They are street vendors selling chicken meatballs instead of beef meatballs or pork meatballs; those sellers are very good at adapting to the road user community. On the one hand, pork is a meat that is forbidden by non-Hindu. On the other hand, beef is an animal that is very sacred by Hindus, so they sell chicken meatballs so that all people can accept both Hindus and non-Hindu. From an economic point of view, both beef and pork are very expensive, so by using chicken, they can get more profit.

B. The Process of Economic Contest at Ulun Danu Beratan Temple Involves Multicultural Society

1. Archipelago Tourist Visits

Candikuning Village as a tourist attraction relies on the natural and cultural beauty of Candikuning Village, the beauty of nature and culture of Lake Beratan as created by Ida Sang Hyang Widhi Wasa / Almighty God and Ulun Danu Beratan Temple as a tourist attraction from human creations. The visit of local, domestic and foreign tourists rooted from the tourist attraction of Ulun Danu Beratan Temple. Data on tourist visits to TDA Ulun Danu Beratan can be presented in the form of the Fig. 2



Source: <https://disparda.baliprov.go.id/buku-statistik-pariwisata-bali-tahun-2019/>

From the number of tourist visits, according to the table above, the tourist attraction of Ulun Danu Beratan Temple is visited by many Islamic tourists, especially from the island of Java. Domestic tourists who visit Ulun Danu Beratan Temple benefits non-Hindu sellers, this is because tourists will choose to shop at merchants of the same faith, especially for food and beverage traders related to haram and halal food. With a halal label or at least the seller is a believer, it is considered that they understand the concept of halal food in accordance with the teachings of their religion.

2. Religious Identity

Sociologically, religion has a tremendous influence in regulating social structures and functions in society (Nasrullah in Wirawan, et al, 2017: 218). So strong is the influence of religion that all symbols related to that religion also serve as markers that must be preserved (purified). If viewed sociologically, the power of religion lies not in the metaphysical dimension (something that cannot be reached by the senses), but the historical dimension which is directly related to the primary environment of its adherents. Religion is often related to how our parents who are not too religious provide religious cultivation in their authentic ways (Syafiq in Wirawan, et al, 2017: 218); or rather reminiscent of the times in the afternoon when we were forced to understand a complete book with letters and languages very foreign to us.

The use of religious labels or religious identities such as the use of headscarves, halal labels, using the word Muslim stalls and so on is intended to foster religious identity fanaticism for tourists or visitors, especially those who are Muslim. Fanaticism comes from two words, namely "fanatic" and "ism". Fanatic comes from the Latin "fanaticus", which in English is translated as "frantic" or "frezeid", which means crazy, frenzied, drunk or frenetic. From the origin of this word, the word fanatic can be interpreted as the attitude of someone who does or loves something seriously. While "ism" can be interpreted as a form of belief or belief. So, the two definitions above can be concluded that fanaticism is a belief or belief that is too strong for a teaching, be it politics or religion. (Seregina, et al. 2011:12).

3. Tolerance of Balinese Hindu Community

The number of competitors caused by immigrants by selling the same items on the roadside Singaraja-Denpasar route causes the indigenous Balinese Hindus to lose competition so that their existence is decreasing day by day, and finally they are almost non-existent. One of the causes of the disappearance of the Balinese Hindu community sellers in the tourist attraction area of Ulun Danu Beratan Temple which was conveyed by Mr. IGN Arta Negara with interview excerpts are as follows:

In the past, many of our people, especially the Balinese Hindus, were selling in the tourist area of Ulun Danu Beratan Temple, Candikuning Village, but until now they mostly stopped or moved to other places. In there they can't compete and it's also caused by Balinese Hindus passerby prefer to shop at other people's places than to shop to Balinese people. For non-Hindu people, they prefer to shop at their fellow non-Hindu, but Balinese shoppers, they don't see religious symbols or who is selling them, the important thing is to sit down, eat, drink, and that is it. Now this is also one of the

reasons why Balinese Hindus can't compete in selling. If only Balinese shoppers prioritize their fellow Balinese Hindus, surely our fellow Balinese Hindus will grow their business.

Based on the interview excerpt above, it can be said that the tolerance of the Balinese Hindu community towards non-Hindu Balinese people is one of the causes of the decline in the Balinese Hindu community sellers on the roadside of Singaraja-Denpasar route, even when the quality, packaging, price and so on are almost the same as the non-Hindu Balinese. From the above phenomenon, it can be said that the tolerance of the Balinese Hindu community towards the non-Hindu Balinese community is so strong that non-Hindu sellers, especially those in Candikuning Village, in the Ulun Danu Beratan tourist attraction area, are very strong. Their existence until now resulted from the tolerance of the Balinese Hindu community who views that God Almighty created the same human being, together to create peace on this earth. Regarding the non-Hindu Balinese sellers on the roadside of Singaraja-Denpasar route, many buyers just want to take a break to enjoy the natural beauty of Lake Beratan while enjoying food and drinks. Basically, the very high tolerance of the Balinese Hindu community towards non-Hindu Balinese people makes the Balinese Hindu community indiscriminate when shopping for food in terms of religious and ethnic backgrounds.

C. Implications of an Economic Contest Involving Multicultural Communities at Ulun Danu Beratan Temple

1. To The Religious Life

Candikuning Village as a tourist attraction that relies on the tourist attraction of Ulun Danu Beratan Temple is famous to foreign countries and has an impact on the local community. As a tourist attraction, Candikuning Village has positive and negative impacts resulting from the visits of

both domestic and international tourists. One of the negative impacts on tourist visits to Candikuning Village is the compromised sanctity of Ulun Danu Beratan Temple. Ulun Danu Beratan Temple is included in the Kahyangan Jagat Temple, which is a worship of Hindus in general which is very purified, so it must be kept pure against things that make it impure. Tourism activities at Ulun Danu Beratan Temple affect the sanctity of Ulun Danu Beratan Temple, for example, tourists who visit are in *cuntaka* or *sebel*. *Cuntaka/Sebel* is an impure condition from death, birth and menstruation, and other things that are considered impure (Bali Governor Regulation Number: 25 of 2020 concerning Facilities for Protecting Temples, Pratima, and Religious Symbols).

The sanctity of Ulun Danu Beratan Temple and Beratan Lake needs to be protected from the activities of visiting tourists, both local and foreign. The tourists who visit generally ignore *cuntaka* / resentful consideration before entering the sacred area of the temple, those tourists who visit are only concerned with being able to enjoy the natural beauty, the situation in the temple and enjoy the uniqueness on offer. The tourists who come to visit also don't care about the ban on *cuntaka* condition, as long as they have bought entrance tickets. The managers of the Ulun Danu Beratan tourist attraction do not carry out inspections for tourists, so there is chance that the tourists are in a state of disgust or menstruation, death and birth. On the other hand, the barrier between the profane and the sacred area of Ulun Danu Beratan Temple in the main mandala does not have a defined limit, so that tourists are free to enjoy Ulun Danu Beratan Temple.

2. To The Community Social Life

The understanding of the Hindu Candikuning Village community towards *menyama braya* is strongly rooted from the teachings of the Hindu religion, namely the

Tri Hita Karana philosophy whose implementation is through parahyangan which includes various religious activities in realizing devotion to Ida Sang Hyang Widhi Wasa, and in its activities through yadnya. Pawongan is to establish harmonious relations with others in social ties, which is implemented through the concept of "segilik seguluk selung selungaka, paras paros sarpanaya" (heavy or light is carried away together unconditionally) or "vasudaiva kumbhakam" (we are all one family). Palemahan means to maintains a harmonious relationship between humans and their environment with the belief "ulu" (top) and "teben" (bottom). The "ulu" area is for ritual activities and the "teben" area is for non-ritual or residential activities. (<https://repository.uksw.edu/bitstream>).

The relationship between Balinese Hindus and non-Hindu after the development of tourism in Candikuning Village, especially Ulun Danu Beratan Temple as a Tourist Destination Area, has been well maintained and harmonious. The values of gotong-royong (mutual cooperation) in building places of worship such as temples and mosques were very strong in ancient times before the development of tourism in Candikuning Village. Likewise, in terms of religious celebrations, both Hindu and non-Hindu Balinese are still very strong with the tradition of exchanging food, fruit and drinks. But now, with the development of tourism and the increasing number of Hindu and non-Hindu Candikuning villagers, mutual cooperation activities have begun to fade as well as the tradition of cheering each other on during religious celebrations. The fading of the values of gotong royong and the food sharing (ngejot) tradition is due to the development of tourism in Candikuning Village where Hindu and non-Hindu communities are busy opening business units; compete to increase their family income so that the values of mutual cooperation that were built in the past are

replaced with money in the form of paying for labor / ngupahang.

3. The Strengthening Identity Politics

According to Buchari (in Ayuningsih, et al, 2022: 4) identity politics is a tool of an ethnic political struggle to achieve certain goals, where its emergence is mostly caused by certain factors that are seen by an ethnicity as a pressure in the political injustice they are feeling. Feeling the same fate, they rise to show their ethnic identity in a political struggle to seize power by manipulating a common identity, or certain ethnic characteristics that grow in their socio-cultural life. According to Geetz (in Ayuningsih, et al, 2022:4) primordial is often used as ethnic identity politics, where ethnic identity is maintained because it is considered useful as a mass basis for a group that can be moved. There are six elements in forming a primordial bond, among others: kinship ties, race, language, region, religion and customs. Religion is a source of primordial bonds that have an effective value in uniting adherents.

Identity politics in a religious context is reflected in various attempts to incorporate religious values in the policy-making process related to efforts to make cities or regions identical with certain religions (Latif, 2009:136). The phenomenon of the strengthening of identity politics in the non-Hindu community of Banjar Dinas Candikuning II wrapped in a religious format led to political parties or religious figures as a forum to achieve political power in incorporating religious values and ethnic identity as figures based on religious identity. The identification of the people of Banjar Dinas Candikuning II as a minority Muslim community in Candikuning Village tends to choose the similarity of Islamic identity by choosing an Islamic party that has the same Islamic identity because it is considered to represent the voice of Muslims in Candikuning Village. The people of Banjar Dinas Candikuning II utilize identity

values in a primordial approach to invite and support their citizens to choose PKS party figures through the spirit of religious, ethnic and similar residence.

4. To The Culture

Changes in the cultural system due to the development of Balinese tourism has made the culture itself adapted to meet the tourism needs; the development of the current era made traditions from the ancient Balinese cultural system become modern following technological developments. As a result of tourism development, Balinese people always experience changes from time to time even from day to day. As a result of the development of Balinese society following the pattern of today's or modern times, many experts are concerned about the preservation of culture, especially Balinese culture. The influence of modernization on the island of Bali has had a tremendous impact on the Balinese people in their life, social, economic, and religious life.

Related to the cultural implications of religious life in Candikuning Village with a multicultural society there exist ketog semprong tradition. Ketog semprong is a tradition carried out by the people of Banjar Dinas Candikuning II to celebrate Eid ketupat by carrying out the ketog semprong tradition. Ketog semprong means gathering people into one unit by eating the typical Eid food brought by the community, namely ketupat and rice. Ketog semprong is a form of tolerance with the Balinese people in Candikuning Village. Ketog semprong is used as a gathering place for each other's forgiveness.

5. Against the Economy

Tourism as a service industry which is classified as a third industry (tertiary industry), plays a very important role in setting policies on employment opportunities. This is, of course, based on the idea that the creation of permanent job opportunities is a factor that needs to be maintained, because the demand for travel

will always increase in the long term (Yoeti, 2016:173). To promote a balanced growth economic development, tourism can be expected to play a decisive role and can be used as a catalyst for the gradual development of other sectors.

Tourism provides opportunities for the Candikuning Village community to obtain various benefits by offering goods or services which are commonly called tourism products. The tourism products consist of (1) the attractiveness of tourist destinations, including the image imagined by tourists, (2) facilities in tourist destinations that include accommodation for food management businesses, souvenir businesses, recreation, and (3) conveniences to reach tourist destinations. Tourism products are produced by various companies, communities, and nature. Transportation, lodging and tourism services are services provided by various companies; services such as the hospitality of residents, security, and comfort are services provided by the community; and the beauty of natural scenery is provided by nature. In this connection, of course, the various kinds of tourism products in the form of objects such as food, drinks, souvenirs, and others are very much needed by tourists. All goods and services or some of them are things that the local community can offer to tourists to increase their income.

Ulun Danu Temple as a Tourist Destination Area (TDA) can provide benefits to the surrounding community in the economic field as well as creating several jobs such as: food and beverage sellers, clothing stalls, fruit sellers, Balinese souvenir sellers, restaurants, boat rental ticket, public toilet rental, parking, Ulun Danu Beratan entrance ticket, water rides rental, street vendor, money changer, photographer, mini market, lodging, and hotel.

6. Towards the Environment

The rapid development of tourism in Candikuning Traditional Village has a

serious ecological impact for future generations. The most felt impact is the reduction of agricultural land and plantations, reduced lake water discharge due to the construction of tourism facilities on the edge of the lake, pollution of lake water due to tourism activities such as oil from boats activities. The impact of tourism activities are more beneficial to entrepreneurs who provide tourism services which include hotels, restaurants, lodging, travel agencies and so on.

The reduction in agricultural land due to the conversion of functions into tourism facilities and infrastructure causes the absorption of rainwater to decrease, on the other hand, the increase in population makes agricultural land turned into housing for the needs of residents who live in Candikuning Village. The reduced water absorption area when the rainy season hit caused floods in 2017, where the Ulun Danu Beratan Temple tourist attraction filled with rocks and mud

and plastic waste brought by the flood (<https://www.merdeka.com/events/disapu-flood-bandang-tourist-object-kebun-roya-bedugul-bali-closed.html>).

Conclusion

Factors that make Ulun Danu Beratan Temple an arena of economic contestation are cultural factors and natural beauty, identity politics factors, modernism factors, Tri Hita Karana ideology factors, and economic factors. The process of the economic contestation arena starts from the development of Candikuning tourism, then domestic tourist visits, religious identity and Hindu community tolerance. The economic contestation on religious life affect the sanctity of Ulun Danu Beratan Temple, on the social life of the community; the reduction in the culture of mutual cooperation, on the economy; can create jobs and on the environment; polluted lakeside with plastic waste.[]

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