

Spiritual Tourism Experience in Melukat Activities in Taman Beji Samuan, Carangsari

Ni Kadek Diah Widyantari¹, Luh Yusni Wiarti², Ida Bagus Gede Agung Widana³

Program Studi Destinasi Pariwisata Politeknik Pariwisata Bali

Corresponding Author e-mail: diahwidyantarii@gmail.com

Article History:

Received: 17-09-2026

Revised: 30-09-2026

Accepted: 31-10-2026

Keywords: Melukat, Spiritual Experience, Spiritual Tourism, Beji Samuan Park, Tourist Experience

Abstract : *This study describes visitors' reported spiritual tourism experiences during melukat at Taman Beji Samuan, Carangsari, Bali, focusing on how environmental appreciation, perceived restoration, and religious connectedness are represented across experience dimensions. A descriptive questionnaire survey involved 100 purposively selected participants, comprising 50 domestic and 50 international tourists. Responses were collected using a five-point scale based on the six dimensions of the Spiritual Tourism Experience Scale: Transformation, Healing, Atmosphere, Transcendence, Escape, and Divine Connectedness. Data were analyzed using descriptive means. Atmosphere received the highest mean among domestic and international respondents, at 4.22 and 4.18, respectively. Escape received the lowest mean among domestic respondents (3.39), compared with 4.13 among international respondents. Divine Connectedness had the lowest mean among international respondents (3.54). These patterns indicate that favorable evaluations of the setting coexist with differing endorsement of other experiential dimensions. The findings provide a contextual profile of the recruited participants rather than evidence of causal effects, lasting transformation, or clinical improvement. Management implications include preserving environmental quality and providing culturally respectful information while recognizing the diversity of visitors' religious and spiritual experiences.*

How to Cite:. Widyantari, N. K. D., Wiarti, L. Y., & Widana, I. B. G. A. (2026). Spiritual tourism experience in melukat activities in Taman Beji Samuan, Carangsari. *Escalate: Economics and Business Journal*, 4(4), 940–955. <https://doi.org/10.61536/escalate.v4i4.887>



<https://doi.org/10.61536/escalate.v4i4.887>

This is an open-access article under the [CC-BY-SA License](#).



Introduction

Spiritual tourism provides a context for examining how travel relates to the search for meaning, reflection, and connection with oneself, nature, or the sacred. These experiences may overlap with religious participation and wellness-oriented travel, but the concepts should not be treated as interchangeable. In this study, religious tourism refers to travel associated with religious traditions,

sacred places, and devotional practices; spiritual tourism concerns experiences interpreted through meaning and connectedness; and wellness tourism emphasizes activities pursued for perceived well-being. A visit may encompass more than one of these orientations. Spiritual tourism should therefore not be defined as inherently secular, particularly when visitors participate in practices embedded in a living religious tradition. Research on spirituality in natural settings also demonstrates the importance of cultural context when interpreting experiences that extend beyond conventional distinctions between religious and nonreligious travel (Wang & Blasco, 2022). Understanding these overlaps requires attention to both the meanings of the activity and the specific experiences reported by participants.

Melukat offers a relevant setting for examining these distinctions. Rooted in Balinese Hindu tradition, this purification ritual is performed in sacred settings associated with water and retains religious significance even when participants approach it through interests in relaxation, cultural experience, or personal reflection. Previous research has examined visitors' motivations, satisfaction, and loyalty in relation to melukat, while other work has considered its presentation through self-healing and spiritual tourism narratives (Octaviyani et al., 2022; Fathiarani & Miwardja, 2024). These perspectives address related but different aspects of participation. A visitor's motivation to seek relaxation does not establish that psychological recovery occurred, just as participation in a sacred ritual does not necessarily imply a shared religious interpretation. Accordingly, perceived refreshment, spiritual meaning, and enduring personal transformation require separate consideration rather than being combined into a general claim about the benefits of melukat.

Taman Beji Samuan, located in Carangsari, Badung Regency, provides a setting in which visitors encounter a sacred purification practice within a natural environment. Earlier research at this destination examined tourists' perceptions of melukat and discussed its association with purification and inner peace (Ekasani et al., 2024). Research at Pura Pabersihan Suranadi has also addressed spiritual experiences associated with participation in melukat (Darmateja, 2025). Such studies provide contextual accounts of how visitors interpret the ritual, but findings from different sacred sites cannot automatically be assumed to describe the same experiential patterns. Differences in setting, participants, and research approach may affect what is reported and how it is interpreted. Moreover, broad accounts of a meaningful or positive visit leave open the question of whether appreciation of the environment is accompanied by similarly favorable responses concerning transformation, escape, transcendence, and divine connectedness.

The research gap therefore extends beyond the limited application of a measurement instrument at a particular destination. It concerns how different aspects of spiritual tourism experience are represented when a religiously grounded practice is encountered by visitors whose purposes may vary. An environment can be appreciated as peaceful or comfortable without all participants reporting comparable religious connectedness or changes in their understanding of themselves. Treating these responses as a single positive experience may obscure distinctions that matter for spiritual tourism research. Taman Beji Samuan offers an opportunity to describe whether environmental appreciation and explicitly spiritual or religious responses receive similar levels of endorsement. This distinction is also relevant to destination management because favorable visitor evaluations should not be interpreted as requiring uniform spiritual outcomes or changes to the ritual's sacred meaning.

The Spiritual Tourism Experience Scale (STES), developed by Şahin and Güzel (2024), provides a framework for organizing this inquiry through six dimensions: Transformation, Healing, Atmosphere, Transcendence, Escape, and Divine Connectedness. Its multidimensional structure is useful because it allows atmosphere-related evaluations to be considered alongside perceived restoration, self-related experiences, and sacred connectedness. Nevertheless, applying the framework to melukat does not establish that its constructs have identical meanings across religious or linguistic backgrounds. In particular, responses within the Healing dimension are interpreted here as perceived experiences rather than clinical outcomes, while endorsement of Transformation statements cannot establish the persistence of personal change. Likewise, separate reporting for domestic and international respondents provides descriptive profiles; these categories do not serve as substitutes for religious affiliation, cultural orientation, or prior ritual experience.

Against this background, this study aims to describe visitors' reported experiences during melukat at Taman Beji Samuan across the six STES dimensions, presenting domestic and international

respondents separately. It examines which dimensions receive relatively higher or lower endorsement within each recruited group and considers what these patterns suggest about the distinction between appreciation of the setting and other experiential responses. The intended contribution is a contextual application of a multidimensional framework, rather than a validation of cross-cultural equivalence or a causal explanation of spiritual experience. The findings can inform culturally respectful visitor management while identifying questions for subsequent research on measurement comparability, participant motivations, and the persistence of reported experiences.

Research Methods

This study used a quantitative approach with a survey method to measure tourists' spiritual tourism experiences during the melukat (temple) activity at Beji Samuan Park, Carangsari Village, Petang District, Badung Regency, Bali. Quantitative data were obtained through questionnaires distributed to tourists who had performed melukat activities at Beji Samuan Park, while qualitative data were used as supporting information regarding the existing conditions, attractions, accessibility, amenities, management, and history of Beji Samuan Park (Veronica et al., 2022). The study was conducted from January to May 2026.

The research instrument, a questionnaire, was used to measure spiritual tourism experience variables based on the Spiritual Tourism Experience Scale (STES) developed by Şahin & Güzel (2024). This variable consists of six dimensions: Transformation, Healing, Atmosphere, Transcendence, Escape, and Divine Connectedness, which were measured through 23 indicators tailored to the research context. The questionnaire used a Likert scale with five response options, ranging from 1 for strongly disagree to 5 for strongly agree. Before use, the instrument was tested for validity and reliability. Validity testing used Corrected Item-Total Correlation with the criteria of r -count value equal to or greater than 0.361, while reliability was assessed using Cronbach's Alpha with a value greater than 0.60 as the basis that the instrument is reliable (Machali, 2021; Widodo et al., 2023; Soesana et al., 2023; Anggraini et al., 2022; Krisnawati et al., 2024). The data were then analyzed using descriptive statistics by calculating the average value (mean) for each indicator and grouping them based on a scale range of 1.00 to 5.00 (Sholikhah, 2016; Soesana et al., 2023; Maaruf et al., 2023).

The study population was all tourists who had performed the melukat ritual at Beji Samuan Park. The number of tourist visits was not recorded based on information from the Head of Beji Samuan Park Management, so the population size in this study is unknown. Sampling was carried out using a non-probability sampling method using a purposive sampling approach based on predetermined criteria, namely tourists aged at least 17 years, domestic or foreign tourists, and having performed the melukat ritual at Beji Samuan Park (Campbell et al., 2020). Because the population size was not known with certainty, the sample size was determined using the Lemeshow formula with a 95% confidence level, a proportion value of 0.5, and a 10% margin of error. The calculation results obtained a minimum number of 96.04 respondents, which was then rounded up to 100 respondents. The sample was divided equally with a quota of 50% domestic tourists and 50% foreign tourists (Wahyudi et al., 2023; Sudarso, 2024; Qomaria & Rialdy, 2026).

The research procedure began with determining the research object, namely the experience of tourists in the context of spiritual tourism during the melukat activity at Beji Samuan Park. Next, data was collected through surveys, observations, and documentation. The survey was conducted by distributing questionnaires to domestic and international tourists to obtain data on their spiritual tourism experiences during the melukat activity. Observations were made of the existing conditions of Beji Samuan Park, including attractions, accessibility, and amenities. Documentation was carried out by taking pictures during the observations and distributing the questionnaires (Mahadewi, 2018; Soesana et al., 2023). After the data were collected, the questionnaires were tested for validity and reliability. Then, data that met the criteria were analyzed using descriptive statistics with an average value for each indicator to describe tourists' spiritual tourism experiences based on the six dimensions of the STES.

Results and Discussion

Research Instrument Test Results

1. Validity and Reliability Test of the Domestic Tourist Questionnaire

Table 1. Results of the Validity Test of the Domestic Tourist Questionnaire

Statement	Corrected Item-Total Correlation	Information
TF1	0.750	VALID
TF2	0.645	VALID
TF3	0.606	VALID
TF4	0.725	VALID
TF5	0.568	VALID
H1	0.459	VALID
H2	0.654	VALID
H3	0.736	VALID
H4	0.530	VALID
H5	0.664	VALID
H6	0.630	VALID
H7	0.704	VALID
H8	0.614	VALID
A1	0.619	VALID
A2	0.785	VALID
A3	0.758	VALID
A4	0.828	VALID
A5	0.657	VALID
TR1	0.798	VALID
TR2	0.592	VALID
TR3	0.690	VALID
TR4	0.599	VALID
TR5	0.751	VALID
E1	0.753	VALID
E2	0.617	VALID
E3	0.632	VALID
DC1	0.547	VALID
DC2	0.541	VALID
DC3	0.487	VALID

Source: Processed data, 2026

Based on Table 1, the validity test results for the domestic tourist questionnaire show that all statement items from the six dimensions have a Corrected Item-Total Correlation value above 0.361. Because the correlation value for each statement item from the six dimensions as a whole obtained a value of more than 0.361, this indicates that all statement items in this domestic tourist questionnaire are able to accurately measure the variables studied. Thus, all statement items in this questionnaire are declared valid and suitable for use in research.

Table 2. Results of the Reliability Test of the Domestic Tourist Questionnaire

Dimensions	N of Items	Cronbach's Alpha	Information
Transformation(TF)	5	0.845	RELIABLE
Healing(H)	8	0.870	RELIABLE
Atmosphere(A)	5	0.888	RELIABLE
Transcendence(TR)	5	0.862	RELIABLE
Escape(E)	3	0.814	RELIABLE
Divine Connectedness(DC)	3	0.704	RELIABLE

Source: Processed data, 2026

Based on Table 2, the reliability test results for the domestic tourist questionnaire indicate that all dimensions have Cronbach's Alpha values above 0.6. This indicates that the statement items in each dimension in the domestic tourist questionnaire are consistent and well understood by respondents. Therefore, all dimensions of the domestic tourist questionnaire in this study are deemed reliable and suitable for use in data collection.

2. Validity and Reliability Test of the Foreign Tourist Questionnaire

Table 3. Results of the Validity Test of the Foreign Tourist Questionnaire

Statement	Corrected Item-Total Correlation	Information
TF1	0.601	VALID
TF2	0.535	VALID
TF3	0.573	VALID
TF4	0.706	VALID
TF5	0.542	VALID
H1	0.632	VALID
H2	0.424	VALID
H3	0.617	VALID
H4	0.621	VALID
H5	0.616	VALID
H6	0.556	VALID
H7	0.818	VALID
H8	0.827	VALID
A1	0.549	VALID
A2	0.523	VALID
A3	0.585	VALID
A4	0.631	VALID
A5	0.537	VALID
TR1	0.556	VALID
TR2	0.835	VALID
TR3	0.511	VALID
TR4	0.700	VALID
TR5	0.702	VALID
E1	0.775	VALID
E2	0.466	VALID
E3	0.542	VALID
DC1	0.503	VALID
DC2	0.618	VALID
DC3	0.757	VALID

Source: Processed data, 2026

Based on Table 3, the validity test results for the international tourist questionnaire show that all statement items from the six dimensions have a Corrected Item-Total Correlation value above 0.361. Because the correlation value for each statement item from the six dimensions as a whole has a value of more than 0.361, this indicates that all statement items in this international tourist questionnaire are able to accurately measure the variables studied. Thus, all statement items in this questionnaire are declared valid and suitable for use in research.

Table 4. Results of the Reliability Test of the Foreign Tourist Questionnaire

Dimensions	N of Items	Cronbach's Alpha	Information
Transformation(TF)	5	0.804	RELIABLE
Healing(H)	8	0.878	RELIABLE
Atmosphere(A)	5	0.784	RELIABLE
Transcendence(TR)	5	0.849	RELIABLE
Escape(E)	3	0.757	RELIABLE
Divine Connectedness(DC)	3	0.783	RELIABLE

Source: Processed data, 2026

Based on Table 4, the reliability test results for the international tourist questionnaire show that all dimensions have Cronbach's Alpha values above 0.6. This indicates that the statement items in each dimension in the international tourist questionnaire are consistent and well understood by respondents. Therefore, all dimensions of the international tourist questionnaire in this study are deemed reliable and suitable for use in data collection.

Respondent Characteristics

Table 5. Respondent Characteristics

Category	Characteristics	Traveler Archipelago (%)	Traveler Overseas (%)
Gender	Woman	66	66
	Man	34	34

Age	17 - 20 Years	4	-
	21 - 30 Years	68	50
	31 - 40 Years	28	42
	41 - 50 Years	-	8
Profession	Students	32	8
	Freelancer	16	6
	Private employees	32	32
	Government employees	2	10
	Self-employed	18	30
	Other	-	14
Domicile and Nationality	Bali	4	-
	Special Region of Yogyakarta	10	-
	DKI Jakarta	24	-
	West Java	26	-
	Central Java	18	-
	East Java	10	-
	Lampung	2	-
	East Nusa Tenggara	6	-
	American	-	14
	Australian	-	28
	French	-	36
	German	-	6
	Japan	-	6
	Russian	-	10
The Purpose of Melukat	Travel experience	6	24
	Seeking inner peace	16	16
	Relaxation/refreshing yourself	58	44
	Clean yourself thoroughly	20	14
	spiritual	-	-
	Other	-	2
Desire to Recommend	Yes	94	96
	No	6	4

Source: Processed data, 2026

The respondent characteristics analysis in Table 5 involved 100 primary sample respondents, all of whom were different from the 30 respondents in the instrument test. Respondent characteristics were grouped into six categories as follows:

1. Gender

Based on Table 5, the majority of domestic and international tourist respondents were women, at 66% each, while men were 34%. This composition indicates that both genders were represented in the study, although female participation was higher.

2. Age

The majority of respondents were between the ages of 21 and 30. Among domestic tourists, this age group accounted for 68%, while international tourists represented 50%. This distribution indicates that the study's respondents were predominantly of productive age, while other age groups were also represented.

3. Profession

Domestic tourists, private sector workers, and students accounted for the same percentage, at 32%. Meanwhile, international tourists were dominated by private sector workers (32%) and self-employed (30%). This composition demonstrates the diversity of professional backgrounds among both groups of respondents.

4. Domicile and Nationality

The majority of domestic tourists came from West Java (26%), followed by Jakarta (24%), and Central Java (18%). Furthermore, the Special Region of Yogyakarta and East Java each accounted for 10%, East Nusa Tenggara (6%), Bali (4%), and Lampung (2%). This distribution indicates a predominance of respondents from Java.

Among international tourists, the largest number of respondents came from France (36%), Australia (28%), the United States (14%), Russia (10%), and Germany and Japan (6%) each. Therefore, the majority of international respondents in this study were from France and Australia.



5. The Purpose of Melukat

Among domestic tourists, the primary purpose of performing melukat was relaxation or refreshment (58%), followed by spiritual cleansing (20%). Meanwhile, among international tourists, relaxation or refreshment was the top goal (44%), followed by travel experience (24%). These results indicate that relaxation was the primary goal for both groups, with international tourists having a higher proportion of travel experience goals.

6. Desire to Recommend

The willingness to recommend the melukat ritual at Beji Samuan Park has been very positive. Ninety-four percent of domestic tourists and 96% of international tourists expressed their willingness to recommend the activity. This high percentage indicates that tourists' experiences with melukat at the destination tend to be positive.

Spiritual Tourism Experience Based on STES Dimensions

1. Spiritual Tourism Experience Based on the Transformation Dimension

Table 6. Tourist Assessment of Transformation Dimension

No	Domestic tourists			Foreign Tourists		
	Statement	Average Score	Category	Statement	Average Score	Category
1	I felt spiritual growth after melukat at Beji Samuan Park	4.30	Strongly agree	<i>I feel spiritual growth after doing melukat at Taman Beji Samuan</i>	3.94	Agree
2	My outlook on life has become more positive after melukat at Beji Samuan Park	4.62	Strongly agree	<i>My perspective on life became more positive after melukat at Taman Beji Samuan</i>	4.50	Strongly agree
3	After melukat at Beji Samuan Park, I am more understand the meaning of life	4.08	Agree	<i>Melukat at Taman Beji Samuan helps me understand the meaning of life</i>	4.60	Strongly agree
4	I got to know myself better after performing purification rituals at Beji Samuan Park.	3.92	Agree	<i>I got to know myself better after melukat at Taman Beji Samuan</i>	3.62	Agree
5	After performing the ritual at Beji Samuan Park, I felt more able to control my desires. worldly	2.28	Don't agree	<i>After melukat at Taman Beji Samuan, I feel more able to control myself from worldly desires</i>	2.30	Don't agree
Overall Average		3.84	Agree	Overall Average	3.79	Agree

Source: Processed data, 2026

Based on Table 6, there are differences in the focus of self-change most strongly felt by domestic and international tourists after performing the melukat activity at Beji Samuan Park. Among domestic tourists, the highest score was found in the statement "My outlook on life became more positive after performing the melukat at Beji Samuan Park" with a score of 4.62 (Strongly Agree). This indicates that transformation is more felt through the emergence of positive and optimistic thoughts. This finding aligns with Darmateja (2026) who stated that melukat can relieve stress and anxiety and bring calm and a more optimistic outlook.

Among international tourists, the highest score was for the statement "Melukat at Taman Beji Samuan helps me understand the meaning of life," with a score of 4.60 (Strongly Agree). This result indicates that the experience of participating in rituals different from those of their home culture provides a space for tourists to reflect and understand the meaning of life. This finding aligns with Brennan & Kessler (2025) regarding local ritual practices as a means of mindfulness and inner reflection, and Halim et al. (2021) regarding the search for meaning and purpose in life through spiritual tourism experiences.

In contrast, both groups gave the lowest scores for statements regarding the ability to control oneself from worldly desires. Domestic tourists scored 2.28 and international tourists 2.30, both in the Disagree category. These results indicate that the relatively short melukat experience does not have a strong influence on controlling worldly desires and material needs in daily life. This aligns with

Darmateja (2025), who explained that melukat for tourists serves as a temporary respite from the stress of routine.

Overall, the Transformation dimension for both groups fell into the Agree category. Domestic tourists experienced more transformation through a positive and optimistic outlook on life, while international tourists emphasized reflection and understanding of the meaning of life. Both groups also experienced spiritual growth and increased self-understanding, although the melukat activity did not significantly impact their ability to control worldly desires. This finding aligns with Şahin & Güzel (2024) who stated that transformational experiences encompass profound changes in how a person views life and understands its meaning.

2. Spiritual Tourism Experience Based on Healing Dimension

Table 7. Tourist Assessment of the Healing Dimension

No	Domestic tourists			Foreign Tourists		
	Statement	Average Score	Category	Statement	Average Score	Category
1	I feel more refreshed after melukat at Beji Samuan Park	4.50	Strongly agree	<i>I feel refreshed after melukat at Taman Beji Samuan</i>	4.54	Strongly agree
2	My body condition feels better after melukat Beji Samuan Park	4.30	Strongly agree	<i>My body feels better after melukat at Taman Beji Samuan</i>	3.72	Agree
3	My psychological condition got better after performing ritual purification in the Park. Beji Samuan	3.94	Agree	<i>My mental condition becomes better after melukat at Taman Beji Samuan</i>	3.50	Agree
4	I feel more physically relaxed after melukat. Beji Samuan Park	3.14	Neutral	<i>I feel more physically relaxed after melukat at Taman Beji Samuan</i>	4.56	Strongly agree
5	I feel calmer in my heart after performing the ritual. Beji Samuan Park	4.51	Strongly agree	<i>I feel mentally calm after melukat at Taman Beji Samuan</i>	4.50	Strongly agree
6	I felt a balance between body and mind after melukat at Beji Samuan Park.	3.10	Neutral	<i>I feel a balance between my body and mind after melukat at Taman Beji Samuan</i>	3.82	Agree
7	I feel the burden of my problems has lessened after performing purification rituals in the Park. Beji Samuan	3.04	Neutral	<i>I feel that my personal problems are reduced after melukat at Taman Beji Samuan</i>	2.50	Don't agree
8	I feel like I have positive energy after I melukat at Beji Samuan Park	4.58	Strongly agree	<i>I feel that I have positive energy after melukat at Taman Beji Samuan</i>	3.76	Agree
Overall Average		3.89	Agree	Overall Average	3.86	Agree

Source: Processed data, 2026

Based on Table 7, there are differences in the focus of healing experiences between domestic and international tourists after performing the melukat ritual at Beji Samuan Park. For domestic tourists, the highest score was found in the statement "I feel positive energy after performing the melukat ritual at Beji Samuan Park" with a score of 4.58 (Strongly Agree). This result indicates that recovery for domestic tourists is more felt through the emergence of positive energy and an improved mental state after melukat. This finding is in line with Darmateja (2025) and Wirawan (2025) who showed that melukat can provide calm, reduce stress, and help generate positive energy.

Among international tourists, the highest score was found in the statement "I feel more physically relaxed after melukat at Taman Beji Samuan" with a score of 4.56 (Strongly Agree). This indicates that the healing experience for international tourists is more strongly felt through physical relaxation after participating in the melukat procession. This finding aligns with Darmateja (2026) who stated that spiritual participation through melukat can help reduce physical tension. Furthermore, international tourists also rated the balance of body and mind more positively with a score of 3.82



(Agree), while domestic tourists gave a score of 3.10 (Neutral).

Both groups scored lowest on the statement regarding a reduction in personal problems after melukat. Domestic tourists scored 3.04 (Neutral), while international tourists scored 2.50 (Disagree). These results indicate that melukat plays a greater role in refreshing the mind, relieving stress, and providing a space for relaxation than in resolving concrete personal problems. These findings align with Darmateja (2026) and Pristiyanti (2025) who position melukat as a means of relaxation and self-reflection, rather than a solution to complex life problems.

Overall, the Healing dimension averaged 3.89 for domestic tourists and 3.86 for international tourists, placing both in the Agree category. Domestic tourists experienced more healing through the emergence of positive energy and inner peace, while international tourists emphasized physical relaxation, freshness, serenity, and balance between body and mind. However, both groups showed the same limitation: the melukat activity had not significantly reduced the burden of personal problems in daily life.

3. Spiritual Tourism Experience Based on Atmosphere Dimension

Table 8. Tourist Assessment of the Atmosphere Dimension

No	Domestic tourists			Foreign Tourists		
	Statement	Average Score	Category	Statement	Average Score	Category
1	A tranquil environment enhances the quality of the experience. my spirituality during the ritual	4.18	Agree	<i>A quiet environment improves my spiritual experience during melukat</i>	4.10	Agree
2	A peaceful environment helps me to be more focused during activities. melukat	4.56	Strongly agree	<i>A peaceful environment helps me stay focused during melukat</i>	4.52	Strongly agree
3	I feel comfortable when doing melukat activities in Beji Samuan Park	4.04	Agree	<i>I feel comfortable while doing melukat at Taman Beji Samuan</i>	4.56	Strongly agree
4	I feel safe when doing melukat activities in Beji Samuan Park	3.70	Agree	<i>I feel safe while doing melukat at Taman Beji Samuan</i>	3.94	Agree
5	The natural beauty of Beji Samuan Park enhanced the quality of my experience.	4.60	Strongly agree	<i>The natural beauty of Taman Beji Samuan improves my experience</i>	3.78	Agree
Overall Average		4.22	Agree	Overall Average	4.18	Agree

Source: Processed data, 2026

Based on Table 8, there is a difference in the focus on the environmental atmosphere that is most strongly felt by domestic and international tourists. Domestic tourists gave the highest rating to the statement "The natural beauty of Beji Samuan Park enhanced the quality of my experience" with a score of 4.60 (Strongly Agree). This indicates that a beautiful, green, and natural environment is a key element in shaping the quality of their experience. This finding aligns with Darmateja (2025) and Brennan & Kessler (2025), who demonstrated that a clean, beautiful, and sacred environment can support reverence, mental recovery, and spiritual reflection.

Meanwhile, international tourists gave the highest rating to the statement "I feel comfortable while performing melukat at Taman Beji Samuan" with a score of 4.56 (Strongly Agree). This result indicates that environmental comfort is the most dominant aspect for international tourists. This is supported by the assessment of a peaceful environment to help focus with a score of 4.52 and a calm atmosphere that enhances the quality of the spiritual experience with a score of 4.10. This finding is in line with Fathiarani & Mihardja (2024), who emphasized the importance of a peaceful and calm atmosphere in supporting the melukat experience.

Cumulatively, the Atmosphere dimension averaged 4.22 for domestic tourists and 4.18 for

international tourists, placing both in the Agree category. Domestic tourists prioritized natural beauty as a key element of their experience, while international tourists emphasized environmental comfort. Peace, tranquility, security, and natural beauty remained key factors in the experience for both groups.

These findings support Şahin & Güzel (2024)'s finding that atmosphere is a crucial component of spiritual tourism experiences because it supports healing processes and transformative experiences. Therefore, the Atmosphere dimension at Beji Samuan Park is considered capable of creating a conducive sacred atmosphere and providing a positive influence, particularly through its natural beauty for domestic tourists and environmental comfort for international tourists.

4. Spiritual Tourism Experience Based on the Dimension of Transcendence

Table 9. Tourists' Assessment of the Transcendence Dimension

No	Domestic tourists			Foreign Tourists		
	Statement	Average Score	Category	Statement	Average Score	Category
1	I feel connected to nature when I do melukat activity	3.94	Agree	<i>I feel connected to nature during melukat</i>	4.54	Strongly agree
2	I had a unique experience when I performed the ritual at Beji Park. Samuan	3.26	Neutral	<i>I have an authentic experience during melukat at Taman Beji Samuan</i>	3.76	Agree
3	Experience Melukat in Beji Samuan Park is different from other places	4.56	Strongly agree	<i>Melukat experience at Taman Beji Samuan feels different from other places</i>	3.68	Agree
4	During the melukat, the time and space around me felt different from usually	2.50	Don't agree	<i>During melukat, time and space around me feel different from usual</i>	2.50	Don't agree
5	I feel more connected to myself during the ritual cleansing	3.00	Neutral	<i>I feel more connected to myself during melukat</i>	3.88	Agree
Overall Average		3.45	Agree	Overall Average	3.67	Agree

Source: Processed data, 2026

Based on Table 9, there are differences in the focus of the Transcendence experience between domestic and international tourists. Domestic tourists gave the highest rating to the statement regarding the melukat experience at Beji Samuan Park being different from other places, with a score of 4.56 (Strongly Agree). However, the statement regarding the unique experience only received a score of 3.26 (Neutral). This indicates that domestic tourists perceive a different experience at Beji Samuan Park, but the uniqueness of the experience is not yet optimally felt.

International tourists gave the highest rating to the statement "I feel connected to nature while doing melukat at Taman Beji Samuan" with a score of 4.54 (Strongly Agree). This result indicates that international tourists' transcendental experience is stronger through connectedness with nature. This finding is in line with Milanisty (2025) and Ekasani et al. (2024) who explained that melukat can provide a space to connect with nature, find peace, and engage in spiritual reflection. International tourists also gave positive ratings to the unique experience with a score of 3.76 and connectedness with oneself with 3.88, while domestic tourists were in the Neutral category with scores of 3.26 and 3.00, respectively.

Both groups gave the lowest scores for the statement regarding changes in perception of space and time during the melukat, with the same score of 2.50 (Disagree). These results indicate that the melukat activity does not provide a tangible change in perception of space and time. This finding contrasts with Şahin & Güzel (2024), who stated that spiritual tourism experiences can elicit inner depth and changes in perception of space and time.

Cumulatively, the Transcendence dimension averaged 3.45 for domestic tourists and 3.67 for international tourists, placing both in the Agree category. Domestic tourists felt more transcendence through the unique melukat experience and the connection with nature, while international tourists emphasized the connection with nature, themselves, and unique experiences. However, both groups shared the same limitation: they had not yet experienced a change in their perception of space and time

during the melukat activity.

5. Spiritual Travel Experience Based on Escape Dimension

Table 10. Traveler Assessment of Escape Dimensions

No	Domestic tourists			Foreign Tourists		
	Statement	Average Score	Category	Statement	Average Score	Category
1	When I perform the ritual, I feel free from my daily routine.	3.14	Neutral	<i>During melukat, I felt that I moved away from my daily routine for a short time</i>	4.54	Strongly agree
2	When I melukat, I felt free from the problems I had.	2.48	Don't agree	<i>During melukat, I feel free from my problems for a while</i>	3.88	Agree
3	When I performed the purification ritual, I felt my mind was lighter.	4.54	Strongly agree	<i>During doing activities, I feel mentally lighter than the things on my mind</i>	3.98	Agree
Overall Average		3.39	Neutral	Overall Average	4.13	Agree

Source: Processed data, 2026

Based on Table 10, there are differences in the focus of the Escape experience between domestic and international tourists. Domestic tourists gave the highest rating to the statement regarding the feeling of a lighter mind during melukat, with a score of 4.54 (Strongly Agree). This result indicates that melukat activities are more perceived as a means of lightening the burden on the mind. This finding is in line with Darmateja (2026), who stated that tourists can feel inner relief after melukat. However, the feeling of release from routine only received a score of 3.14 (Neutral), while the feeling of temporary freedom from problems received a score of 2.48 (Disagree). This indicates that domestic tourists have not fully experienced melukat as a form of release from routine and personal problems.

In contrast, international tourists gave the highest score to the statement about feeling temporarily removed from daily routines, with a score of 4.54 (Strongly Agree). These results indicate that melukat activities provide international tourists with an opportunity to take a break from the routine and pressures of everyday life. This finding aligns with Darmateja (2025), who explained that ritual activities can be a means of mental recovery by providing a space to rest from the busyness of daily activities.

Both groups gave the lowest scores on the statement regarding feeling temporarily free from problems, but with different results. Domestic tourists scored 2.48 (Disagree), while international tourists scored 3.88 (Agree). These results indicate that despite being the lowest indicator for both groups, international tourists still felt a release from problems more positively than domestic tourists. This finding aligns with Pristiyantri (2025) who stated that melukat can help overcome stress, but is not the primary solution to complex life problems. Thus, the Escape experience serves more as an emotional recovery than a solution to real problems.

Cumulatively, the Escape dimension averaged 3.39 for domestic tourists, categorized as Neutral, and 4.13 for international tourists, categorized as Agree. Domestic tourists perceived the Escape experience less optimally due to a lower perceived release from problems and routine. Meanwhile, international tourists perceived this dimension more positively, particularly through the opportunity to temporarily escape from routine and achieve emotional recovery.

6. Spiritual Tourism Experience Based on the Dimension of Divine Connectedness

Table 11. Tourists' Assessment of the Divine Connectedness Dimension

No	Domestic tourists			Foreign Tourists		
	Statement	Average Score	Category	Statement	Average Score	Category
1	During the purification ritual, I felt my relationship with God become stronger.	2.46	Don't agree	<i>During melukat, I feel that my connection with God becomes stronger</i>	3.66	Agree
	During the purification			<i>During melukat, I feel the</i>		Don't agree

2	ritual, I felt God's presence.	4.10	Agree	<i>presence of God</i>	2.38
	When I performed the ritual, I felt close to the beliefs I hold	4.08	Agree	<i>During melukat, I feel closer to my faith</i>	4.58
3					Strongly agree
Overall Average		3.55	Agree	Overall Average	3.54
					Agree

Source: Processed data, 2026

Based on Table 11, domestic tourists gave the highest rating to the statement regarding the feeling of God's presence during the melukat ritual, with a score of 4.10 (Agree). This result indicates that the calm atmosphere during the melukat ritual provides space for tourists to reflect and experience spiritual experiences. Meanwhile, foreign tourists gave the highest rating to the statement "feel closer to my faith" with a score of 4.58 (Strongly Agree). This indicates that the melukat experience is more strongly felt as a means of strengthening closeness to personal faith. These findings align with Darmateja (2026) and Şahin & Güzel (2024), who place closeness to God or sacred power as an important part of the spiritual tourism experience.

At the lowest level, domestic tourists gave a score of 2.46 (Disagree) to the statement regarding a stronger relationship with God after melukat. Meanwhile, foreign tourists gave a score of 2.38 (Disagree) to the statement regarding feeling God's presence. These results indicate limitations in the experience of divine closeness. For domestic tourists, melukat is not considered to automatically strengthen existing religious relationships, while foreign tourists tend to experience spiritual experiences through serenity and closeness to personal beliefs, rather than through the direct presence of God.

Cumulatively, the Divine Connectedness dimension averaged 3.55 for domestic tourists and 3.54 for international tourists, placing both in the Agree category. Domestic tourists emphasized the experience of feeling God's presence more, while international tourists emphasized strengthening their closeness to personal beliefs. Despite differences in certain indicators, both groups generally assessed that the melukat activity at Beji Samuan Park positively contributed to spiritual experiences. This finding aligns with Şahin & Güzel (2024) who stated that Divine Connectedness in spiritual tourism is not limited to a particular religious system but can encompass an inner connection with sacred entities or local wisdom that holds personal meaning for tourists.

7. Spiritual Tourism Experience at Beji Samuan Park

Table 12. Comprehensive Summary of Traveler Ratings

Dimensions	Domestic tourists		Foreign Tourists	
	Average Score	Category	Average Score	Category
<i>Transformation</i>	3.84	Agree	3.79	Agree
<i>Healing</i>	3.89	Agree	3.86	Agree
<i>Atmosphere</i>	4.22	Agree	4.18	Agree
<i>Transcendence</i>	3.45	Agree	3.67	Agree
<i>Escape</i>	3.39	Neutral	4.13	Agree
<i>Divine Connectedness</i>	3.55	Agree	3.54	Agree

Source: Processed data, 2026

Based on Table 12, both groups of tourists generally experienced a positive spiritual tourism experience, with the majority of dimensions falling in the Agree category. The Atmosphere dimension was the strongest aspect, with a score of 4.22 (Agree) for domestic tourists and 4.18 (Agree) for international tourists. These results indicate that the spiritual experience during the melukat (temptation) was largely shaped by the calm, quiet, and peaceful atmosphere of Beji Samuan Park, as well as the beautiful and comfortable natural environment. These conditions also support the creation of a spiritual experience in activities aimed at spiritual self-healing (Atmaja et al., 2026).

Among domestic tourists, the Escape dimension received the lowest score of 3.39 (Neutral). This result indicates that melukat is perceived more as a process of restoring inner energy than as a means of escaping the pressures and routines of life (Darmateja, 2025). In contrast, international tourists gave an Escape score of 4.13 (Agree), indicating that melukat provides a break from daily routines. Cultural differences and unfamiliar experiences with rituals allow tourists to gain new experiences through direct involvement in the melukat procession (Puspita et al., 2023). The ritual is then perceived as an opportunity to temporarily escape the pressures of daily routines (Darmateja, 2025).

Meanwhile, international tourists gave the lowest score on the Divine Connectedness

dimension, namely 3.54 (Agree). Although the spiritual aspect is still felt, the experience of connectedness with spiritual power is not as strong as the experience in the Atmosphere and Escape dimensions. Overall, tourists' spiritual experiences are influenced not only by the ritual, but also by their beliefs, motivation, intentions, mental readiness, and commitment to participating in the procession. Tourists who have sincere intentions, strong beliefs, and readiness to experience each stage of the ritual tend to have a more profound experience, while individuals with less belief in the ritual may experience a more limited psychological and spiritual experience (Sharmistha & Yuwanto, 2024; Fathiarani & Mihardja, 2024; Pristiyaniti, 2025).

Managerial Implications

1. As a Management Evaluation Tool

The research data shows that the Atmosphere dimension received the highest rating from both groups of tourists. However, this study also found limitations, namely the Escape dimension, which was not optimally perceived by domestic tourists, and the Divine Connectedness dimension, which was still less perceived by international tourists. This data provides a clear picture for managers regarding which areas are already strong and which areas need further support. The results of this study also explain that the spiritual experience experienced by tourists during melukat is essentially a very personal one, where the depth of the spiritual tourism experience is highly dependent on the level of trust, conviction, and initial motivation of each tourist before the melukat.

Consequently, the management has two focuses. First, maintaining the currently superior Atmosphere dimension so that it can continue to be optimally experienced by tourists. Second, ensuring that the management of Beji Samuan Park supports the development of a spiritual tourism experience for tourists. This ensures that tourists can continue to enjoy an optimal spiritual tourism experience, regardless of their backgrounds and motivations.

2. Supporting Tools for Regional Development

The results of this research clearly and in writing demonstrate that Beji Samuan Park has potential and is positively perceived by tourists as a spiritual tourism attraction. This data can be used by the Tourism Office as a strong basis for assisting in the process of applying for official permits for Beji Samuan Park as a spiritual tourism attraction, as well as as a reference for providing training and coaching for Beji Samuan Park managers in the future.

Conclusion

This study provides a descriptive profile of reported spiritual tourism experiences among 100 purposively recruited visitors who participated in melukat at Taman Beji Samuan. Atmosphere received the highest mean in both groups, indicating particularly favorable endorsement of statements concerning the setting. Escape received the lowest mean among domestic respondents, whereas Divine Connectedness received the lowest mean among international respondents. These patterns show that favorable environmental evaluations coexist with differing endorsement of other experiential dimensions; they do not establish that atmosphere causes spiritual experience or that visitor origin explains the observed responses.

The study's contribution is therefore a contextual account of six dimensions of reported experience, rather than evidence of clinical healing, lasting transformation, or differences attributable to religious or cultural background. Interpretation is limited by the single-destination setting, nonprobability recruitment, equal group quotas, self-reported responses, and the absence of longitudinal evidence and established measurement equivalence between questionnaire versions. Destination managers should prioritize environmental care, culturally respectful explanations of the ritual, and voluntary participation in consultation with ritual custodians and the local community. Lower endorsement of divine connectedness should not be treated as a management deficiency, because religious experience is personal and cannot be prescribed as a visitor outcome. Future research should clarify and validate the questionnaire adaptation, examine comparability across languages and participant backgrounds, incorporate community perspectives, and use repeated observations to investigate whether reported experiences persist over time.

References

- Anggraini, F. D. P., Aprianti, A., Setyawati, V. A. V., & Hartanto, A. A. (2022). Pembelajaran statistika menggunakan software SPSS untuk uji validitas dan reliabilitas. *Jurnal Basicedu*, 5(5), 524–532.
- Ariana, N., Utama, I. K., Pujaastawa, I. B. G., Wiranatha, A. S., Yudiastina, I. G. B. A., & Panca P, W. A. (2025). Tourism marketing: Channel, factor, and strategy for foreign market share in Badung Regency. *Journal of Applied Sciences in Travel and Hospitality*, 8(1), 1–23.
- Artha, N. K. A. D. W., Suardana, I. W., & Sagita, P. A. W. (2025). Analisis faktor wisatawan mancanegara menggunakan ChatGPT sebagai itinerary planner ke Kabupaten Badung, Bali. *Jurnal Sains Terapan Pariwisata*, 10(3), 248–258. <https://doi.org/10.56743/jstp.v10i3.545>
- Astrina, W. A., Suparta, I. K., & Suarjaya, I. N. A. (2023). Memahami wisata religi dan spiritual dari perspektif nilai Hindu. *Jurnal Pariwisata Budaya dan Keagamaan*, 2(1), 143–152.
- Atmaja, I. G. W. S., Sutarya, I. G., & Wulandari, P. R. (2026). Keunikan soul healing Ubud sebagai atraksi wisata spiritual di Desa Batubulan, Kecamatan Sukawati, Kabupaten Gianyar. *Jurnal Mahasiswa Industri Perjalanan (JMIP)*, 68–75.
- Bashri, H. (2025). Fenomena baru wisata spiritual Bali 2025 yang menginspirasi: Melukat jadi tren healing modern dan 5 lokasi paling diburu pencari kedamaian. *Radar Madura Jawapos*.
- Brennan, B. S., & Kessler, D. (2025). From ritual to renewal: Templestays as a cross-cultural model of sustainable wellness tourism in South Korea. *Sustainability*, 17(14), 1–28. <https://doi.org/10.3390/su17146483>
- Budarsana, N. (2024). Taman Beji Samuan, destinasi spiritual di Kabupaten Badung paling banyak dicari karena ini. *Bali Travel News*.
- Campbell, S., Greenwood, M., Prior, S., Shearer, T., Walkem, K., Young, S., Bywaters, D., & Walker, K. (2020). Purposive sampling: Complex or simple? Research case examples. *Journal of Research in Nursing*, 25(8), 652–661. <https://doi.org/10.1177/1744987120927206>
- Darmateja, I. M. S. (2025). Pengalaman wisata spiritual melukat Pura Pabersihan Suranadi. *Jurnal Ilmiah Hospitality*, 14(2), 691–702.
- Darmateja, I. M. S. (2026). Dampak positif aktivitas wisata spiritual melukat di Pura Pabersihan Suranadi bagi kesejahteraan individu wisatawan, 4(2), 37–49.
- Eka, A. (2023). Taman Beji Samuan, tujuh pancuran untuk membersihkan diri. *Detik.com*.
- Ekasani, K. A., Widhiarini, N. M. A. N., & Febrawan, A. R. F. (2024). Persepsi wisatawan terhadap wisata spiritual melukat di Taman Beji Samuan, Bali. *Pariwisata Budaya: Jurnal Ilmiah Agama dan Budaya*, 9(1), 1–9. <https://doi.org/10.25078/pariwisata.v9i1.3443>
- Fathiarani, S. K., & Miardja, E. J. (2024). Hindu spiritual tourism branding: The AKIELS analysis of the self-healing program through the melukat ritual at Tirta Empul Temple, Bali, 6(1), 28–36. <https://doi.org/10.36782/jobmark.v1i2.282>
- Giri, I. (2025). Wisata religi: Taman Beji Samuan. *RRI*.
- Halim, M. S. A., Tatoglu, E., & Hanefar, S. B. M. (2021). A review of spiritual tourism: A conceptual model for future research. *Tourism and Hospitality Management*, 27(1), 119–141. <https://doi.org/10.20867/thm.27.1.8>
- Herlina Sari, N. W. F., Yoga Semadi, G. N., & Erwanda Putra, D. P. K. (2024). Pengembangan wisata spiritual di Taman Beji Sudamala, 03(8), 1380–1391.
- Jamnip, D., Nugroho, S., & Mahagangga, I. G. A. O. (2025). Karakteristik dan motivasi pengunjung di daya tarik wisata Pantai Muaya Desa Adat Jimbaran Kabupaten Badung. *Jurnal Destinasi Pariwisata*, 13(2).
- Jaya, D. (2023). Taman Beji Samuan: Wisata religi dan ketenangan spiritual di Desa Carangasari. *Budaya Bali*.
- Krisnawati, E., Artanti, K. D., & Umar, N. H. (2024). Uji validitas dan reliabilitas instrumen penelitian dukungan suami terhadap hambatan penggunaan metode kontrasepsi jangka panjang pada multipara akseptor aktif di Surabaya. *Media Gizi Kesmas*, 13(2), 659–664. <https://doi.org/10.20473/mgk.v13i2.2024.659-664>
- Maaruf, T. N. P., Yantu, I., Mahmud, M., Panigoro, M., & Sudirman, S. (2023). Pengaruh pelayanan



- aparatus kelurahan terhadap kepuasan masyarakat. *Journal of Economic and Business Education*, 1(1), 178–185.
- Machali, I. (2021). *Metode penelitian kuantitatif*.
- Mahadewi, N. M. E. (2018). *Metodologi penelitian pariwisata, usaha perjalanan, dan hospitaliti dari konsep ke implementasi*.
- Mahardika, G., & Agus Nova, K. (2023). Pura Pucak Bukit Sinunggal sebagai daya tarik wisata spiritual. *Jurnal Penelitian Agama Hindu*, 7(2), 193–205. <https://doi.org/10.37329/jpah.v7i2.2145>
- Milanisty, A. (2025). The melukat culture in Bali as an effective coping strategy for dealing with anxiety. *SHS Web of Conferences*, 210, 03002. <https://doi.org/10.1051/shsconf/202521003002>
- Muhammad, M. H., Hidayanti, I., Haji, S. A., & Sabuhari, R. (2025). The influence of tourist experience on revisit decisions with the mediation of tourist satisfaction. *International Research Journal of Economics and Management Studies*, 4(5), 277–284. <https://doi.org/10.56472/25835238/irjems-v4i5p136>
- Negara, A. E. P. (2025). Melukat, antara spiritualitas dan tren baru wisatawan di Bali. *Detik.com*.
- Octaviyani, P. E., Antara, M., & Suryawardani, I. G. A. O. (2022). Balinese purification (melukat) ritual: Motivation, satisfaction, and loyalty of visitors. *International Journal of Applied Research in Tourism and Hospitality*, 1(2), 145–155. <https://doi.org/10.52352/ijarthy.v1i2.813>
- Pristiyanti, D. C. (2025). Sikap tenaga kesehatan psikologi terhadap melukat sebagai terapi psikologis berdasarkan perspektif budaya. *Journal of Indonesian Scholars for Social Research*, 5(1), 123–133.
- Puspita, N. P. L. A., Putra, M. S. P., Nugraha, P. V., Triyuni, N. N., & Dewi, N. K. A. P. (2023). Praktik terbaik dalam memperluas pengetahuan wisatawan tentang budaya. *MALLOMO: Journal of Community Service*, 4(1), 167–173.
- Qomaria, A. N., & Rialdy, N. (2026). The effect of the perception of security and trust of Bank Syariah Indonesia customers on the interest in transacting using mobile banking services: Case study of FAI UMSU students, 2(1), 382–396.
- Ratnadi, N. (2022). Taman Beji Samuan, tempat memohon kesembuhan, jodoh hingga keturunan: Pesona wisata religi dan alam di Petang, Kabupaten Badung. *NusaBali*.
- Şahin, İ., & Güzel, F. Ö. (2024). Dimensions of spirituality in tourism: Developing the spiritual tourism experience scale (STES). *Journal of Destination Marketing & Management*, 34, 100955. <https://doi.org/10.1016/j.jdmm.2024.100955>
- Semesta, P. C., & Suta, P. W. P. (2025). Pemetaan spasial minat wisatawan di Bali: Penggunaan teknologi digital untuk meningkatkan pengalaman pariwisata yang terarah. *National Conference on Tourism (NCT)*, 1(1), 205–212.
- Sharmistha, N. N. P., & Yuwanto, L. (2024). Manfaat melukat dalam kebudayaan Bali pada perspektif psikologi, 10(1), 143–152.
- Sholikhah, A. (2016). Statistik deskriptif dalam penelitian kualitatif. *Komunika*, 10(2), 342–362.
- Soesana, A., Subakti, H., Karwanto, Fitri, A., Kuswandi, S., Sastri, L., Falani, I., Aswan, N., Hasibuan, F. A., & Lestari, H. (2023). *Metodologi penelitian kuantitatif*.
- Sudarso, E. (2024). Analysis of the influence of electronic word of mouth (E-WOM), brand resonance, and brand trust on purchase decision at Tokopedia in Singkawang City, 10(1), 40–50.
- Suindrawan, A. A. N. G., Wirateja, A. A. B., Asta, S., & Parta, N. (2023). Strategi pengembangan obyek wisata Taman Beji Griya Waterfall di Desa Punggul Kec. Abiansema Badung Bali. *Journal of Tourism and Interdisciplinary Studies*, 3(2), 45–57. <https://doi.org/10.51713/jotis.v3i2.117>
- Suryaningsih, I. A. A., Susila, I. M. G. D., & Dewi, D. M. P. (2023). Menggali potensi Penglukatan Pancoran Solas Taman Beji Paluh sebagai daya tarik wisata spiritual di Desa Pendarungan Kecamatan Mengwi, Badung. *Jurnal Ilmiah Hospitality Management*, 13(2), 134–140. <https://doi.org/10.22334/jihm.v13i2.244>
- Veronica, A., Ernawati, Rasdiana, Abas, M., Yusriani, Hadawiah, Hidayah, N., Sabtohadhi, J., Marlina, H., Mulyani, W., & Zulkarnaini. (2022). *Metodologi penelitian kuantitatif*. PT Global Eksekutif Teknologi.
- Wahyudi, Avianti, W., Martin, A., Jumali, Andriyani, N., Prihatiningsih, D., Misesani, D., Fahrudin, Yufrinalis, M., Mbari, M. A. F., Ningsih, A. G., Yulianto, A., Rokhman, M. T. N., Haqiyah, A., & Sukwika, T. (2023). *Metode penelitian dasar praktik dan penerapan berbasis ICT*.

- Wang, S., & Blasco, D. (2022). East meets West: Spiritual tourism in Chinese protected areas. *Annals of Tourism Research Empirical Insights*, 3(1), 100035. <https://doi.org/10.1016/j.annale.2022.100035>
- Wardani, I. (2025). Komodifikasi ritual melukat dalam industri pariwisata Bali: Implikasi terhadap nilai-nilai keagamaan. *PESHUM: Jurnal Pendidikan, Sosial dan Humaniora*, 4(5), 7897–7908. <https://doi.org/10.56799/peshum.v4i5.11457>
- Wea, N. R. I., Pradnyadari, I. G. A., & Prawira, A. A. G. O. A. (2024). Pengembangan wisata spiritual Candi Ijo berdasarkan storynomics tourism. *Indonesian Journal of Multidisciplinary Expertise*, 2(3), 33–43.
- Wibowo, N. H. (2024). 7 rekomendasi lokasi melukat di Bali, ini rute destinasi plus biaya masuk. *Tempo.co*.
- Widodo, S., Ladyani, F., Asrianto, L. O., Rusdi, Khairunnisa, Lestari, S. M. P., Wijayanti, D. R., Devriany, A., Hidayat, A., Dalfian, Nurcahyati, S., Sjahriani, T., Armi, Widya, N., & Rogayah. (2023). *Buku ajar metodologi penelitian*. CV Science Techno Direct.
- Wirawan, P. E., Sunarta, I. N., Anom, I. P., & Sudiarta, I. N. (2023). Spiritual tourism development strategy at Taro Tourism Village, Gianyar, Bali.
- Wirawan, P. E. (2025). Dari stres ke keseimbangan: Peran wisata spiritual di Ubud dalam proses pemulihan diri wisatawan, *I3*(1), 1–16.

