



Religious Tourism Destinations : Segara Kenjeran Temple and Jagat Karana Temple, Surabaya

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ABSTRACT

This article aims to describe the religious tourism destinations in Surabaya, East Java. The objects of study are Jagat Karana Temple and Segara Kenjeran Temple. The objects were chosen because those temples are two significant temples located in the capital of Surabaya. This study employs a descriptive qualitative approach. The analysis framework is based on the Guidelines for Developing Historical and Cultural Heritage Tourism (2019), which comprises four components: cultural products, narrative products, tourism products, and destination products. Data were collected through observations and a literature review on tourism, cultural tourism, religious tourism, and the profiles of Jagat Karana Temple and Segara Kenjeran Temple. Finding shows as tourism destinations, both temples offer unique attractions that support the development of cultural tourism. Jagat Karana Temple's central location in Surabaya, along with amenities such as bale gong and wantilan, as well as its easy accessibility, makes it a prominent religious tourism destination. Similarly, Segara Kenjeran Temple, located in the popular Kenjeran Beach area with amenities such as gazebos and gardens, provides a serene and accessible destination. Both temples are integral to religious and cultural tourism routes, offering experiences that combine spirituality, architecture, and natural beauty, making them worthy destinations for visitors.

Keywords: religious tourism, Surabaya, temple.

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BACKGROUND

Since ancient times, pilgrimages to sacred sites have been an essential part of human traditions as a form of spiritual devotion. In the modern era, religious tourism has evolved beyond religious practice into a growing segment of the tourism industry. People's desire to seek inner peace amidst the busyness of life has driven the increasing popularity of this type of tourism. Religious tourism destinations typically include places of spiritual or religious significance, such as houses of worship, historical sites, the tombs of religious figures, or areas central to religious celebrations. These types of travel have various purposes such as worship, spiritual reflection, or learning about local religious traditions and culture.¹

Temples in Bali, serve as significant examples of religious tourism destinations. These Hindu places of worship are renowned for their spiritual, cultural, and architectural values.² Beyond functioning

as centers for rituals and religious ceremonies, Balinese temples have also become global tourist attractions. Their distinctive architecture, harmony with nature, and preserved traditions make these temples exemplary models of integrating cultural preservation with tourism development. Scholars argue that Bali's temples demonstrate how cultural tourism can thrive without compromising spiritual values. With proper management, religious tourism at Balinese temples can continue to grow sustainably, maintaining a balance between respect for tradition and appeal to tourists.³

The concept of temples is strongly associated with Bali due to its predominantly Hindu population. However, the presence of temples outside Bali, such as in Surabaya, Java, presents a unique phenomenon. East Java, historically a Hindu civilization before the 15th century, has archaeological remains like inscriptions, temples, artifacts, and literary works. Following the decline

of Hindu kingdoms in Java, the region became predominantly non-Hindu.⁴ In contrast, Surabaya, as a metropolitan city with a Muslim-majority population, also hosts Hindu temples, symbolizing religious and cultural diversity. These temples serve not only as places of worship but also as symbols of interfaith harmony, contributing to Indonesia's rich cultural tapestry.⁵

This article aims to describe the religious tourism destinations in Surabaya, East Java. The objects of study are Jagat Karana Temple and Segara Kenjeran Temple. The objects were chosen because those temples are two significant temples located in the capital of Surabaya. This study employs a descriptive qualitative approach. The analysis framework is based on the Guidelines for Developing Historical and Cultural Heritage Tourism (2019), which comprises four components: cultural products, narrative products, tourism products, and destination

products. Data were collected through observations and a literature review on tourism, cultural tourism, religious tourism, and the profiles of Jagat Karana Temple and Segara Kenjeran Temple. The findings are presented in narrative form, supported by descriptive paragraphs and relevant images.

TEMPLES AND RELIGIOUS TOURISM

Tourism activities encompass a range of human movements and endeavors driven by individual motivations, desires, and varying potentials.⁶ On a global scale, tourism contributes significantly to the realization of development projects in both developed and developing countries (Pendit, 1994). Indonesia, with its 34 provinces, each offering unique tourism experiences, holds immense potential. The country's rich cultural diversity, traditions, and natural beauty serve as key assets to drive growth and development in its tourism sector.

For Indonesia, tourism plays a pivotal role in economic development by creating employment opportunities for local communities through businesses such as accommodations, culinary services, travel agencies, and other related industries. Its interconnected nature with multiple sectors positions tourism as a business industry with far-reaching positive impacts.

According to Host and Guest (1989), as cited in Kusumanegara (2009:3), tourism can be categorized into several types:

1. Ethnic Tourism: Travel to observe unique cultural expressions and lifestyles.
2. Cultural Tourism: Travel aimed at experiencing and appreciating lifestyles and traditions that may no longer be prevalent.
3. Recreational Tourism: Tourism activities focused on sports, relaxation, and social interactions in a leisurely setting.
4. Eco-Tourism: Visits to relatively unspoiled natural areas to study, admire, and enjoy the scenery, wildlife, and cultural elements.
5. City Tourism: Exploration of urban areas to enjoy cultural and natural attractions.

6. Resort City Tourism: Visits to areas centered around facilities such as lodging, dining, sports, and other entertainment.

7. Agro-Tourism: Exploration of agricultural and rural activities like farming, forestry, or livestock to promote nature conservation awareness.⁷

James J. Spillane (1994) highlights that cultural tourism focuses on local cultural heritage, attracting tourists who seek authentic experiences through direct interaction with the traditions and values of local communities. This form of tourism offers both recreational enjoyment and a deeper understanding of local life. Cultural tourism can be broadly defined as tourism activities emphasizing the unique characteristics of a region as the main attraction.⁸ It also actively involves local communities to preserve cultural values while delivering meaningful experiences to visitors. Given these characteristics, religious tourism is a subset of cultural tourism, as it incorporates cultural elements such as traditions, art, distinctive locations, and experiences that reflect the diversity and identity of a nation or specific community.⁹

Religious tourism appeals to those seeking travel experiences enriched by spiritual enhancement. This type of cultural tourism is undertaken for spiritual reflection, worship, or deeper religious understanding, either individually or in groups. Aewaloedin et al. (2023) describe religious tourism as outdoor and indoor activities connected to religion, culture, customs, and beliefs, designed to rejuvenate and inspire both physical and spiritual well-being.¹⁰ Similarly, Olsen, in *Tourism, Religion, and Spiritual Journeys*, explains that religious tourism integrates spiritual and cultural aspects. It often involves visits to sites of religious or spiritual significance, such as houses of worship, the tombs of religious figures, or venues for religious celebrations.¹¹

TEMPLES AS RELIGIOUS TOURISM DESTINATIONS

Religious tourism can occur not only for religious reasons but also due to other motivations that encourage individuals to

embark on such journeys. Santos (2003) outlines five characteristics of religious tourism as follows:

- 1) Voluntary, temporary, and unpaid travel.
- 2) Motivated by religion.
- 3) Supplemented by other motivations.
- 4) The destination is a religious site (local, regional, national, or international status).
- 5) Travel to the destination is not a religious practice.

The characteristics mentioned above serve as key criteria for categorizing a journey as religious tourism.¹²

The presence of tourists in an area has a direct impact on the local economy, including the growth of Gross Regional Domestic Product (PDRB). The more tourists visit, the greater the revenue generated through the tourism sector (Rachmawati, 2019).¹³

Tourism and its destinations stimulate the development and improvement of infrastructure such as roads, buildings, environmental cleanliness programs, and other supporting businesses. While these conditions are generally created for the comfort of tourists, they also significantly benefit the local community.

Religious tourism has been part of human tradition for a long time, with journeys to sacred places serving as forms of spiritual devotion. In the modern context, religious tourism has evolved as a part of the tourism industry, driven by the growing public interest in finding spiritual peace amid worldly busyness. Religious tourism destinations can be places with spiritual, religious, or sacred significance, visited by individuals or groups for the purposes of worship, spiritual reflection, or simply to deepen their knowledge of religion and culture. These locations may include places of worship, religious historical sites, the tombs of religious figures, or locations for religious festivals. Temples are places of worship for Hindus, particularly in Bali, that hold significant religious, cultural, and architectural value. In addition to serving as sacred spaces for performing various rituals and religious ceremonies, temples have also become popular religious tourism destinations attracting both local and international visitors. According to experts, the

temples in Bali are successful examples of integrating cultural preservation with tourism development. The unique architecture of the temples, their harmony with nature, and their vibrant traditions make them a sustainable tourist attraction. A cultural tourism approach can ensure that religious tourism at Bali's temples continues to develop without compromising its spiritual essence.

The distinctive design of Bali's temples follows the philosophy of Tri Hita Karana, reflecting the harmony between humans, nature, and God. They are adorned with carvings, statues, and gates characteristic of Bali, embodying Hindu beliefs and mythology. The structure of a temple typically consists of three main parts:

1. *Nista Mandala*: The outer courtyard is typically used for public activities.
2. *Madya Mandala*: The middle courtyard serves as a transitional area leading to the sacred space.
3. *Utama Mandala*: The innermost and most sacred courtyard, where the main worship takes place.¹⁴

Temple locations are often situated in scenic, spiritually energizing areas, such as by the coast, on hilltops, or in mountainous regions. Several temples are well-known as religious tourism destinations, such as Besakih Temple, often referred to as the Mother Temple, as it is considered the main temple for Hindus in Bali. Situated on the slopes of Mount Agung, it serves as a center for spiritual activities and a major tourist destination. Visiting Pura Besakih offers tourists the opportunity to understand Hindu philosophy and witness grand traditional ceremonies.

THE TEMPLE'S EXISTENCE IN SURABAYA

The term "temple" is often closely associated with Bali, given that the majority of Bali's population adheres to Hinduism. As such, the presence of temples outside Bali carries a distinct connotation. Across the Bali Strait, the East Java region, with its capital Surabaya, also has several temples serving as places of worship for the Hindu community. The uniqueness of temples in Surabaya lies in the fact that the city is known as a metropolitan area with a predominantly Muslim population. The presence of temples in

Surabaya reflects the religious and cultural diversity that exists harmoniously within the city. Temples in Surabaya not only serve as places of worship for Hindus but also symbolize religious tolerance and interfaith harmony. With temples acting as centers for spirituality, education, and social interaction, the Hindu community in Surabaya not only preserves its traditions but also contributes to enriching Indonesia's cultural diversity.

Moreover, the uniqueness of several temples in Surabaya is evident in their architecture. Despite being located in a large city in East Java, the temples tend to use traditional Balinese architectural elements, including the *candi bentar* (split gateway), *pelinggih* (shrine), and other distinctive Balinese ornaments.¹⁵ In addition to being places of worship, these temples attract both local and international tourists who seek to understand the cultural and religious diversity in Surabaya. Visitors often come to learn about Hindu traditions, observe religious rituals, or simply appreciate the beauty of the temple architecture. This study were focused on two prominent temples in Surabaya: Segara Kenjeran Temple and Jagat Karana Temple.

PROFILE OF SEGARA KENJERAN TEMPLE

Segara Kenjeran Temple is a temple located in Surabaya, specifically in the Kenjeran Beach area. Built in 1985, this temple has a history closely tied to the Hindu community in Surabaya, particularly the migrants from Bali who settled in the coastal areas. The name "Segara," meaning "ocean" in Sanskrit, reflects the temple's proximity to the beach while also symbolizing the Hindu spiritual connection to the sea as a symbol of life and the balance of nature.

Initially, Segara Kenjeran Temple was established to cater to the spiritual needs of Hindus working in the port and coastal areas of Surabaya. Over time, it has become a central place of worship for Hindus in the region, providing a Balinese temple experience without the need to travel back to Bali. The temple is designed with traditional Balinese architectural elements, including stone carvings and reliefs that depict Hindu mythology. The

existence of this temple adds a touch of Balinese culture to the metropolitan life of Surabaya. Segara Kenjeran Temple is located near Kenjeran Beach, offering a peaceful atmosphere with the sound of waves in the background. Its beautiful location makes it an attraction not only for Hindus but also for tourists.¹⁶

The temple is divided into three mandalas (areas): the outer area (*nista*), the middle area (*madya*), and the inner area (*utama*). This division follows a system based on the *Asta Kosala-Kosali* and *Asta Bumi* literature, which serves as a guide for the layout of sacred spaces.

Entering the temple through the *nista* area, the *candi bentar* (split gateway) marks the entrance to the parking area. The *candi bentar* is a hallmark of Hindu temple architecture in Bali. In this area, visitors will find parking spaces, restrooms, the *Pasraman* building, the Secretariat of PHDI East Java, *wantilan* (traditional meeting hall), a small field, a public kitchen, and several gazebos next to a garden. This area is accessible to the public, as it serves general functions.

Moving on to the *Madya* mandala, visitors will find two *Bale* structures, *Bale Gong* and *Bale Penyanggra*, located close to one another. Two large statues are placed as guardians on either side of the entrance to the *Utama* mandala. The *Madya* area serves as a transitional space, moving towards the more sacred *Utama* mandala. This area is specifically designated for worship activities, and only those deemed spiritually pure (*cuntaka* in Hinduism) are allowed to enter.

The primary shrine in Segara Kenjeran Temple is the *Padmasana*, which serves as the main altar for worshipping Dewa Baruna, the Hindu god of the ocean.

Additionally, there is a smaller shrine for the priest and a *bale pawedan* where the priest conducts religious ceremonies. In this area, sanctity is of utmost importance. The *Utama* mandala is the innermost and most sacred area, where all religious activities take place. Visitors are required to remove their footwear when entering this sacred zone. Segara Kenjeran Temple reflects the harmony between religion, culture, and nature. As a place of worship and a tourism destination, it not only preserves Hindu traditions

but also symbolizes religious tolerance in Surabaya. Its coastal location adds a unique atmosphere that enriches the character of this metropolitan city.

HISTORY AND DESCRIPTION OF PURA JAGAT KARANA, SURABAYA

Amid the dynamic hustle and bustle of Surabaya stands the Jagat Karana Temple, one of the key spiritual centers for the Hindu community. This temple was established in 1968 to address the need for a representative place of worship for Hindus in Surabaya. The official inauguration took place on November 29, 1969, coinciding with Saraswati Day, a sacred day in Hindu tradition. Covering an area of 7,703 square meters, Pura Jagat Karana offers a serene and lush environment that radiates a profound spiritual atmosphere.

The name “Jagat Karana” means “the cause of life,” inspired by the Tri Hita Karana concept, which emphasizes harmony between humans, God, and nature. The entire temple complex is designed in the iconic Balinese architectural style, complete with ornaments, carvings, and a distinctive layout. The entrance to the temple features a *candi bentar* (split gateway) as the front gate and a *paduraksa* leading to the main courtyard, reflecting elements of Hindu mythology. The temple is divided into three mandalas: 1) The Main Mandala (Jeroan), which serves as the primary sacred area for worship, with the padmasana as the largest structure. This area also contains the bale pawedan, where the priest leads ceremonies. 2) The Middle Mandala (Jaba Tengah), which functions as a preparation area for ceremonies, is equipped with twin Bale structures for social and cultural activities. The outermost area, 3) The Outer Mandala (Jaba Luar), is used for general activities and preparation before entering the sacred space. Each part of the temple is adorned with neatly arranged greenery, creating a peaceful atmosphere in alignment with Hindu religious values.

The temple serves three important roles. The first function is as a Place of Worship. As a spiritual center, Pura Jagat Karana hosts major ceremonies such as Nyepi, Galungan, Kuningan, and Saraswati. These celebrations are

attended not only by local Hindus but also by those from other regions. At certain times, the temple attracts both local and international tourists who wish to witness Hindu rituals rich in philosophy and enjoy its architectural beauty. The temple is also associated with being a Cultural Center, particularly for the Hindu community in Surabaya. As a hub for cultural preservation, the temple hosts various activities such as Balinese gamelan training, traditional dance performances, and religious seminars.¹⁷

Located at Jalan Gresik No. 9, Pura Jagat Karana is situated in the heart of the urban area, making it easily accessible. Despite its location in the city center, the temple offers tranquility, making it an attractive destination for both worshippers and tourists who wish to experience its religious ambiance. The existence of Jagat Karana Temple reflects how the Hindu community in Surabaya preserves its cultural identity while coexisting in diversity. As a religious tourism destination, the temple not only serves as a place of worship but also as a bridge to introduce the beauty of Hindu religion and culture to the broader public.

CULTURAL TOURISM COMPONENTS

The book *Guidelines for the Development of Historical and Cultural Heritage Tourism* (2019) identifies four components: cultural products, narrative products, tourism products, and destination products.

1. Cultural Products

This category includes both tangible and intangible historical and cultural heritage. Tangible cultural heritage products consist of movable heritage, such as manuscripts, paintings, statues, and others, as well as immovable heritage, including historical buildings, archaeological sites, monuments, and more. Intangible cultural heritage products encompass various forms of art and culture, such as performing arts, music, theater, oral expressions, traditions, cultural festivals, and handicrafts.

2. Narrative Products

This category represents an advanced stage of cultural products that are interpreted

and explained by experts. Interpretive products aim to highlight key aspects related to a place or cultural product (interpretation of place). These products are essential for clarifying the values or meanings of a cultural product that cannot be directly understood or appreciated by the general public.

3. Tourism Products

Tourism products include travel plans (itineraries) and the duration of tourism activities. Travel patterns refer to the various routes or methods that tourists can take to visit different locations or areas within a destination. These travel patterns can be seen as a planned effort to gather cultural products and narrative products in one place for display or use by tourists. The destination should hold significant value and compelling stories related to both tangible and intangible heritage.

4. Destination Products

This category encompasses supporting services and facilities, including amenities, supporting infrastructure, and accessibility. It is also defined as the management and development of cultural and historical tourism, which is crucial for future development.

Based on the guidelines in the *Pedoman Pengembangan Wisata Sejarah dan Warisan Budaya* (2019), the data regarding Jagat Karana Temple and Segara Kenjeran Temple can be analyzed and classified into four components: Cultural Products, Narrative Products, Tourism Products, and Destination Products.¹⁸

The analysis of the Cultural Products in Jagat Karana Temple and Segara Kenjeran Temple can be viewed based on their physical and intangible forms. At Pura Jagat Karana, the temple exists as an immovable cultural heritage, with its characteristic Balinese architecture including the padmasana, candi bentar, and bale pawedan. The temple complex reflects the Hindu-Balinese culture. Therefore, the temple's existence, mandalas, and architecture represent tangible cultural products within Pura Jagat Karana. For intangible cultural products, this can be observed through various Hindu religious traditions such as the Galungan, Kuningan, and Saraswati

ceremonies, as well as performing arts such as Balinese gamelan and traditional dance held at the temple.

The Narrative Product of Jagat Karana Temple can be understood through the narrative embedded in the name of the temple itself, which is used as a philosophical branding of this sacred site. The name “Jagat Karana,” meaning “the cause of life,” is a concept manifested in the temple’s name and builds a narrative for the community to emphasize the harmonious relationship between humans, God, and nature in line with the philosophy of Tri Hita Karana. The temple complex also reflects Hindu beliefs with architectural symbolism, such as the padmasana as the highest place of worship.

The analysis of the Tourism Product of Jagat Karana Temple can be observed through the information stating the high volume of visitors to the area. During certain periods, visitors from outside Surabaya flock to engage in religious tourism activities. This suggests that many travel agencies offer religious tourism packages to visit this sacred site. The temple can be included in the religious tourism itinerary in Surabaya, particularly for tourists wishing to understand Hindu-Balinese culture. Its strategic location in the city center further supports ease of access for visitors. Religious rituals and architectural beauty are the primary attractions for tourists visiting this temple. As a Destination Product, there are three important points to analyze whether a destination is suitable as a tourist spot: amenities, accessibility, and infrastructure. Jagat Karana Temple is equipped with supporting amenities such as the *bale gong*, *bale pesandekan*, and *wantilan*. The presence of these buildings is concrete evidence of available supporting facilities. For accessibility, the temple’s location on Jalan Gresik is easily accessible from Surabaya’s city center, with wide roads suitable for buses, well-maintained asphalt roads, street lighting, and ample parking. Additionally, infrastructure such as parking areas, green spaces, restrooms, and facilities for religious and cultural activities demonstrate that Pura Jagat Karana qualifies as a suitable destination for visits.

Cultural products at Segara Kenjeran Temple also include both tangible and

intangible elements. In terms of tangible cultural heritage, the Hindu-Balinese architecture includes the *candi bentar* as the entrance gate, a statue of Dewa Baruna, and the padmasana as the main shrine. This structure represents an immovable cultural heritage that integrates aesthetic and spiritual values. For intangible cultural products, traditions such as the *Melasti* ceremony performed at the beach near the temple serve as a primary example. Additionally, cultural activities such as Balinese gamelan training and traditional dance performances further enrich the intangible cultural heritage of this temple. The Narrative Product of Segara Kenjeran Temple is encapsulated in the name “Segara,” meaning sea in Sanskrit. This reflects the spiritual relationship between Hindus and the ocean, symbolizing balance and life. Furthermore, the presence of the padmasana as the main

shrine for the worship of Dewa Baruna, the god of the sea in Hindu mythology, reinforces the spiritual narrative of the temple. This narrative provides deeper meaning for Hindus and tourists alike, helping them understand the philosophy and symbolism of the temple as part of the harmonious relationship between humanity, nature, and God.

As a Tourism Product, Segara Kenjeran Temple is part of the Kenjeran coastal tourism route. Its proximity to the beach offers tourists the opportunity to enjoy the natural beauty while experiencing the spiritual atmosphere. This temple is often a religious tourism destination, where visitors can learn about Hindu-Balinese culture through rituals, architecture, and traditional arts. The landscape photography appeal, with the temple and sea as the backdrop, also makes it popular among tourists. The temple’s distinctive



Figure 1. ¹⁹ Main Area of Jagat Karana Temple



Figure 2. ²⁰ Wantilan in Jagat Karana Temple



Figure 3. ²¹Candi Kurung in Segara Kenjeran Temple



Figure 4. ²² In terms of infrastructure, the temple is equipped with spacious parking, a small field, and adequate worship facilities. These features make Segara Kenjeran Temple a comfortable destination for both tourists and Hindus engaged in religious practices.

beauty and peaceful ambiance offer a unique experience for visitors.

The analysis of destination Product, Segara Kenjeran Temple has completed supporting amenities such as gazebos, a communal kitchen, a *pasraman* building, and gardens. Its accessibility is easy due to its location within the Kenjeran Beach area, a popular tourist spot in Surabaya. In terms of infrastructure, the temple is equipped with spacious parking, a small field, and adequate worship facilities. These features make Segara Kenjeran Temple a comfortable destination for both tourists and Hindus engaged in religious practices.

CONCLUSION

Jagat Karana Temple and Segara Kenjeran Temple showcase a rich cultural heritage that can be classified into the four components of cultural tourism: cultural products, narrative products, tourism products, and destination products. As cultural products, both temples contain tangible and intangible forms. At Pura Jagat Karana, Balinese architecture, such as the padmasana and candi bentar, reflects immovable cultural heritage. Similarly, Segara Kenjeran Temple, with its candi bentar and statue of Dewa Baruna, symbolizes spirituality. Religious traditions such as the Galungan and Melasti ceremonies, along with the performing arts like Balinese gamelan and dance, enhance the intangible cultural dimensions of both temples.

The narrative products of both temples convey profound meanings and spiritual symbolism. The name “Jagat Karana” at Jagat Karana Temple means “the cause of life,” in line with the philosophy of Tri Hita Karana, which emphasizes the harmony between humans, God, and nature. At Segara Kenjeran Temple, the name “Segara,” meaning the sea, reflects the connection of Hindus with the ocean as a symbol of balance and life. The presence of the padmasana at both temples as a worship place reinforces the spiritual narrative, deepening visitors’ understanding of Hindu philosophical values.

As tourism destinations, both temples offer unique attractions that support the development of cultural tourism. Jagat Karana Temple’s central location in Surabaya, along with amenities such as bale gong and wantilan, as well as its easy accessibility, makes it a prominent religious tourism destination. Similarly, Segara Kenjeran Temple, located in the popular Kenjeran Beach area with amenities such as gazebos and gardens, provides a serene and accessible destination. Both temples are integral to religious and cultural tourism routes, offering experiences that combine spirituality, architecture, and natural beauty, making them worthy destinations for visitors.

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