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EXISTENCETOURISM DESTINATION DEVELOPMENT PURA AGUNG BLAMBANGAN ASSESSED OFOFFFROM HISTORICAL VALUE IN TEMBOKREJO VILLAGE, MUNCAR DISTRICT, BANYUWANGI DISTRICT

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ABSTRACT

Pura Agung Blambangan is a temple that has historical links to the last Hindu kingdom, namely the Blambangan Kingdom. Pura Agung Blambangan is very often visited by Hindus from the Banyuwangi Regency area to outside the Banyuwangi area. This temple is included in the Kahyangan Jagat temple, and uses the Tri Mandala concept which consists of Nista Mandala, Madya Mandala, and Utama Mandala. Pura Agung Blambangan apart from being a place of worship is also used as religious tourism, especially for Hindus. The development of Pura Agung Blambangan can be seen in terms of the building which is progressing and the facilities inside the temple are adequate as a place for tourism or religious tourism. The existence of the temple can have impacts, especially for residents around Pura Agung Blambangan, namely from the economic level. The author tries to research by referring to the formulation of the problem, including: 1) How is the history of the establishment of Pura Agung Blambangan in Tembokrejo Village, Muncar District, Banyuwangi Regency. 2) How is the development of Pura Agung Blambangan tourism destination in terms of historical value. 3) How is the existence of the development of the tourism destination of Pura Agung Blambangan, Tembokrejo Village, Muncar District, Banyuwangi Regency. The method used in this research is descriptive qualitative research method with the main sources consisting of traditional stakeholders, temple managers, tourists, and temple pengemong. While data collection is obtained from observations, interviews, and documentation. The data analysis stages are the stage of data collection, data education, data presentation, and drawing conclusions. From the results of the research, the researcher concludes that Pura Agung Blambangan has experienced development as a religious tourism place which is always visited by tourists, the majority of whom come from Bali. Pura Agung Blambangan also has historical value, which is seen from the umpak songo site which is a legacy of the Blambangan Kingdom.

Keywords : Existence, Tourism, Temples

INTRODUCTION

The entry and development of Hinduism and culture from India to the archipelago occurred because of the relationship between the Indonesian archipelago, India and other nations in South, East and Southeast Asia. These

relationships occur through political and diplomatic activities, shipping and trade, education and culture. Through this traffic, there is an exchange of goods, experiences, and Hindu culture (Supriatna, 2013: 36). Based on existing evidence, Hindu influence entered the archipelago in the 5th century AD. The proof, from several inscriptions found, and using the Pallawa letters from South India. This indicates that the influence of Hindu religion and culture has begun to be used in Indonesian territory. Hinduism is a religion that first entered Indonesia (Suprianto, 2013: 41).

One of the religions in Indonesia that is still adhered to by some people until now is Hinduism. The beginning of the entry of Hinduism in the Archipelago since the 4th century, the Kingdom of Kutai in East Kalimantan, Tarumanegara in West Java, and Kalingga in Central Java were among the early Hindu kingdoms that were founded in the archipelago (Kriswantoni, 2018: 113). There are several theories about the entry of Hinduism into Indonesia namely in the Brahmana theory, according to JC Van Leur, who once expressed the opinion that he tends to give reasons that the spread of Indian culture to Indonesia was carried out by the Brahman group. The Brahmin group came at the invitation of the Indonesian rulers, so that the culture they introduced in Indonesia was the culture of the Brahman group (Van Leur, 1967: 89-110) in (Suwardono, 2013: 10-11).

One of the holy places of Hinduism known as Pura, Pura comes from the word "pur" which means city, fort or fortified city. Pura means a place that is bounded by a wall that separates the inner area from the surrounding environment. Almost all have a wall that separates the temple which is considered sacred from the world around it which is made unclean (Netra, 1997) in (Wahyu, 2018: 11). There are many temples used by Hindus. In East Java, there are 443 temples that are still active and in use. Every city and district in East Java has relics of the history of the Hindu kingdom, one of which is in Banyuwangi Regency.

Banyuwangi is one of the regencies in East Java Province, which is located at the tip of Java Island. Banyuwangi Regency is a transit area for tourists who will travel to Bali Island by land by crossing the Bali Strait. Formerly Banyuwangi was the location of the Blambangan Kingdom which was led by Bhre Wirabumi. The Blambangan Kingdom was a kingdom centered at the easternmost tip of Java Island. Blambangan is considered the last Hindu-style kingdom on the island of Java (Ningtyas, 2010) in (Kriswantoni, 2018: 140). The origin of Pura Agung Blambangan is that it originates from the history of the Blambangan Kingdom which was formerly referred to as Umpak Songo. The Umpak Songo site is a building that was used as a meeting hall between the Regent of Blambangan, Raden Tumenggung Wiraguna and his subordinates. The history of Pura Agung Blambangan began at the time when the place of worship of Hindus in Umpak Songo was moved, the transfer was due to the inadequacy of many of the people who performed their prayers (Kriswantoni, 2018: 1116-117).

The name Blambangan in Pura is closely related to the Blambangan Kingdom which adheres to Hinduism. Pura Agung Blambangan is located in Tembokrejo Village, Muncar District, Banyuwangi Regency, one of which is one of the largest temples among the 92 temples in Banyuwangi Regency and has a beautiful building structure that can attract visitors, and there are arts activities. At Pura Agung Blambangan a piodalan ceremony is also held. The piodalan ceremony is an important thing that cannot be ignored in any religious activity, basically it is one part of the Tri Basic Framework of Hinduism after tattoos and ethics (Dewi, 2017: 413). During the piodalan ceremony or the anniversary of Pura Agung Blambangan, many Balinese Hindus come to pray. Piodalan has historical links with

Balinese society, because the ancestors of the Balinese people were part of the Blambangan kingdom in Banyuwangi (Kriswanti, 2018: 118).

The role of tourism in national development is based on three aspects, namely the economic, social (job creation) and cultural aspects (introducing our culture to tourists). These three aspects apply not only to foreign tourists, but also to domestic tourists (Finantoko & Abraham, 2015: 101). So it can be concluded that tourism is an economic activity, while the main objective of tourism development is to get benefits in terms of the economy, especially for local communities.

Definition of Existence

Kattsoff (in Yanti, 2019: 48), explains that existence is a process of a certain state that is more special than something, whatever exists is certainly there, but not the other way around. Something is said to exist if it is something that according to WTStace is public, meaning that the object itself must be able to be experienced by many people who make observations. According to Fawaid, Marcel (in Dagun, 1990: 19). In the concept of existence, the only factor that distinguishes everything that exists from nothing is facts. Each contained it had existence or it is an existent. Thus if something is completely unrelated to existence, it will not appear as an existence at all (Fawaid, 2015: 13).

Development of Tourism Destinations

According to Dietrich & Garcia (in Abdillah, 2015: 341) states that there is a strong relationship between people's perceptions of the impact of tourism development and the stage of development of the destination itself. In the early stages of development, it shows that local people tend to have positive attitudes, but after development becomes massive and irregular, their perceptions change. The development of tourism destinations requires good and appropriate planning techniques. The development technique must combine several aspects that support tourism success. These aspects are aspects of accessibility (transportation and marketing channels), characteristics of tourism infrastructure, level of social interaction, linkages / compatibility with other sectors, resistance to tourism impacts, and resistance levels of local communities (Pitana & I Ketut, 2009: 134).

Definition of Tourism

Destinations A destination is a place visited at a significant time during a person's journey compared to other places traversed during the trip (eg transit areas). A certain place has certain boundaries. Both in actual and legal terms (Pitana & I Ketut, 2009: 126). The concept of tourism destinations is one of the most important and complex in the discussion of tourism. According to Gunn and Var (in Abdillah: 2015), see tourism destinations as a tourist travel market area and refer to the travel destination zone, namely a geographical area that includes regional development and society in order to satisfy tourist travel destinations.

Definition Pura

Pura is one of the cultural heritage it is necessary to preserve its existence, both its territorial integrity, sanctity and sanctity and its beauty. Given that the temple as a holy place has a very complex role, it is necessary to

examine its existence and uniqueness in order to find out what values it contains by the general public (Putri, 2018: 395). So, a temple is a place that is used by Hindus to prostrate, worship and worship God Almighty with all of His manifestations, meaning that temple is a very special place, the specificity of this temple requires maintaining the sanctity of the temple.

Types of Temples

The types of temples can be distinguished based on their functions and characteristics. Based on its function, it can be divided into two (2) types, namely:

1. A temple to worship and glorify the greatness of God / Sang Hyang Widhi Wasa with its various manifestations is called Pura Kahyangan.
2. According to Upadesa (in Ambara, 2006: 35) a temple or holy place that functions as a place to worship the holy spirits of ancestors who are considered holy or the spirits of the Rsi who have been considered to be Gods or Bhatara Bhatari are called Pura Dadya, Pura Kawitan or Pura Pedharman .

Function of Temple

Sacred place has a very important function for Hindus. a function that almost covers the entire life of the Hindu community, as stated in religious literature, the function of the temple is as follows:

- a) The temple functions as a place for humans to get closer to Hyang Widhi, a place to ask for and prostrate to their Lord, and a place to ask for help and life guidance the right direction and give a place of gratitude for all the sins of the 7th done in life (Hamidah, 2014: 11).
- b) The temple also functions as a place to conduct social and educational activities in religious relations, both character education, education towards a sense of brotherhood, education towards the spirit of democracy and education towards a sense of humanity. In addition, the temple functions as a place to hold various activities, such as religious meetings and activities such as religious holidays, according to Kusumaningrat (in Hamidah, 2014: 11).

Types of Temples

In terms of their character or specific nature, temples can be divided into four (4) types, namely:

1. General temple (as a place of public prayer).
This temple has a common characteristic as a place of worship for Hyang Widhi with all its manifestations, namely the gods. This temple that is classified as general is adored by all Hindus, so it is often called the Great Heaven. The function of the Great Heaven of the universe which is located throughout the cardinal directions of Bali Island is as a symbol to maintain the balance of the universe (Ambara, 2006: 35).
2. Teritorial
Temple This temple has a territorial unity as a place of worship for members of a village which is bound by the territorial unity of a village. The characteristics of a traditional village basically have three temples called Kahyangan Tiga, namely: Pura Desa which is a symbol of Brahma, Pura Puseh which is a

symbol of Vishnu, and Pura Dalem as a symbol of Shiva (in its form as Durga) with their respective functions as supreme, creator, maintainer and smelter. The Kahyangan Tiga Temple was first created by the Rsi / Empu Kuturan.

3. Pura Functional

Pura Functional is a temple used by a group that has the same interests or interests in certain matters. This temple is used by people who have professions or in the same livelihood systems such as farming and trading (Wahyu, 2018: 31).

4. Pura Kawitan

This temple has a character that is determined by the existence of a wit or ancestral bond based on the birth line. For example, a place of worship called Pura Dadya is adored by a group of families who feel they come from the same ancestor, so that the single name Dadya appears. This place of worship for one family is called the objection or merajan with the main pelinggih is Kemulan Taksu, while the wider place of worship for the family is called the " Sanggah Gede " or the Kingdom of the Great (Ambara, 2006: 39). According to Titib (in Makiyah, 2007: 24).

So, Pura Agung Blambangan is a Kahyangan Temple which has a building structure with the Tri Mandala concept. With this building structure, Pura Agung Blambangan has a difference compared to the temples in Banyuwangi.

Building Structure of Pura Agung Blambangan

According to Conrady (in Suryada, 2018: 2) The building structure of Pura Agung Blambangan makes the concept of Tri Mandala. Tri Mandala is a traditional architectural conception that is widely applied in the concept of structuring the Hindu temple area. This conception is basically the result of the marriage of two traditional concepts with the character of binary opposition known in Balinese Hindu culture, namely the inner-outer conception and the sacred-profane conception, according to Patra (in Suryada, 2018: 2). The concept of Tri Mandala, namely: 1) Utama Mandala is the place / space that is most purified, which is located the highest and is an area for the gods / ancestors of the ancestors; 2) Madya Mandala is the second part of the space where the community occupies it as a residential area. For example, meeting activities and making offerings for religious ceremonies; 3) Nista Mandala is part of the third room which is located outside the temple, which is a place for performing arts entertainment (Pangasih & Ayu, 2017: 121).

Historical Value

According to Koentjaraningrat (in Purnomo, 2011: 37) literally value is something that is valuable, quality, shows quality, and is useful for humans. Something that is valuable means that something is valuable or useful for human life. The cultural value system consists of the conceptions that live in the minds of most of the community's family, regarding the things that they should consider valuable in life. According to Sjamsuddin (in Purnomo, 2011: 38) History comes from Arabic, namely syajaraton which means tree, meaning a tree that continues to develop from a simple level to a more complex or more advanced level. In English, the word history (history) means the past of mankind. In German, the word history (geschichte) means something that has happened.

RESEARCH METHOD

The research method used in this study is a qualitative research method with a descriptive approach. Because the main purpose of this research is to find out and explain how the existence of the development of Pura Agung Blambangan tourism destinations in terms of historical values in Tembokrejo Village, Muncar District, Banyuwangi Regency with the data collected in the form of words, pictures, and not numbers. Thus, the research report will contain quotations of data to provide an overview of the presentation of the report where the data comes from interviews, field notes, and documentation (Moleong, 2007: 11). Qualitative research is research that intends to understand the phenomena experienced by research subjects such as behavior, perception, motivation, and actions. Qualitative research is used by researchers who want to use things that are not widely known to science and is used by researchers intend to examine something in depth (Moleong, 2017: 7). Qualitative descriptive research aims to describe or describe the complex social realities that exist in society. Through this qualitative descriptive study, the researcher tries to produce a paper that describes in detail how existence is (Mantra, 2004: 38).

RESEARCH RESULTS AND DISCUSSION

History of the Establishment of Pura Agung Blambangan

The origin of Pura Agung Blambangan is that it originates from the history of the Blambangan Kingdom which was formerly known as umpak songo. Umpak songo is a pile of stone with holes similar to supporting pillars of a building, which number is nine. Umpak means stairs and songo is nine. Umpak songo is the remaining site of the Blambangan Kingdom when the royal capital moved to Ulupampang or now known as Muncar District. Previously, this songo umpak place was called bale pasewakan agung, which was for a trial or meeting place during the Blambangan Kingdom period. Songo Umpak dormant since Raden Hero Member Wiraguna Blambangan moved the capital to its present location into the pavilion Banyuwangi in 1774. This is consistent with the results of interviews with Mr. Mujiono as Indigenous Stakeholder of Pura Agung Blambangan:

"Pura Agung Blambangan stand around during the 1970s At that time, Pura Agung Blambangan actually wanted to stand in the area of the umpak songo site, but because the umpak songo site was not allowed to build a temple, because it was related to ancient relics. Then it was moved to Muncar Subdistrict with permission or from the initiative of the previous village head of Tembokrejo and at that time the land of Pura Agung Blambangan which was currently being kept was a swap with a garden land. The background for the establishment of Pura Agung Blambangan was for the benefit of Hindus devoted to Sang Hyang Widhi Wasa or God Almighty. The second is to preserve or continue in order to remember the ancestors of the Kingdom Blambangan".

Pura Agung Blambangan is the largest temple in the Banyuwangi area and was inaugurated in 1970, to coincide with Kuningan Day. This temple has a close relationship with the Blambangan Kingdom which is Hindu in Banyuwangi. The Blambangan Kingdom was the last Hindu kingdom in Java. Blambangan Kingdom is a kingdom centered in the south of Banyuwangi or Alas Purwo. At the end of the Majapahit Empire, the Blambangan

Kingdom existed, and at that time the last King who ruled was Prabu Minak Jinggo. The Blambangan Kingdom was located at the eastern tip of Java Island. This kingdom has a long history of its own, developing in conjunction with the largest Hindu kingdom in Java, Majapahit. At the time of the collapse of Majapahit in the 15th century, Blambangan stood as the only Hindu kingdom in Java, controlling the largest part of the Eastern Ujung region of Java (the area is now divided into five districts: Banyuwangi, Jember, Lumajang, Bondowoso, and Situbondo). For almost three centuries, Blambangan was between two different political factions, the Islamic Mataram Kingdom in the West and the various Hindu Kingdoms in Bali (Gelgel, Buleleng and Mengwi) in the East. Both of powers these neighboring simultaneously demands for territory Blambangan to satisfy the ambitions of political, economic, and religious.

The background for the establishment of Pura Agung Blambangan was for the benefit of Hindus devoted to God Almighty and also to preserve or continue to remember the ancestors of the Blambangan Kingdom and the Majapahit Kingdom at that time. So, Hindus who are originally from Bali can pray at Pura Agung Blambangan. Pura Agung Blambangan is actually a universal heavenly temple, which is general in nature and not specific to Hindus in Banyuwangi. The difference between the temples in Banyuwangi and Pura Agung Blambangan is that the first Pura Agung Blambangan is the Pura Kahyangan Jagat which is supported by the universal community and the temples in Banyuwangi or in the villages are the Village Temples or those who can be in charge are from the local community. Meanwhile, Pura Agung Blambangan is responsible for the entire Ummah.

Revitalization of Building Development The

development of the Pura Agung Blambangan building has shown or has made significant progress. Previously, the building of the pengengkernya wall or the walls surrounding Pura Agung Blambangan, was still made of bricks. But now it has undergone a change, which is made of the stone of Mount Agung Karangasem and its pelinggih building which was also made of concrete and face, but now it is made of the stone of Mount Agung Karangasem as well. Building facilities at Pura Agung Blambangan such as bathrooms, and places for traditional leaders used to be minimal. From year to year there have been changes and progress. Meanwhile, the secretariat and pengemong room already have their own room. As well as for the mangku rest room, it is also available along with a kitchen, and a parlor workspace, a dressing room is also available. The parking lot is adequate according to the number of religious tourists who come to the Agung Blambangan temple. Whereas in the past, parking space was very minimal and could not accommodate vehicles from tourists visiting the temple. The bathroom itself now has around 24 bathrooms and for changing clothes there are 4 rooms. In addition, there are 3 bale to rest, and for children or the term religious education inscription there are 4 classrooms. At Pura Agung Blambangan there is also a music practice room to accompany dance arts. This is in accordance with the results of an interview with Bpk. Sukanto as one of the managers at Pura Agung Blambangan:

"The development at Pura Agung Blambangan has experienced improvement or progress. In the past, the pengengkernya wall or the wall surrounding the temple building was partly made of stones and partly made of bamboo. and the palinggih building was made of concrete or paras. Now it has changed, which is made of the rock of

Mount Agung Karangasem. For the courtyard of Pura Agung Blambangan, it used to be still not neatly arranged nor were there any parks like today ”.

Development of Pura Agung Blambangan Tourism Destinations

The development of tourism sites at Pura Agung Blambangan can be seen by visiting tourists at the temple. Tourists who visit generally come from Bali. Hindus always crowd the Pura Agung Blambangan, especially during the big Hindu religious holidays. At Pura Agung Blambangan also held a Piodalan Ceremony or commemorating the birthday of Pura Agung Blambangan which coincided with Kuningan Day, which was held for 4 days. Because if it is only held for one or two days, tourists who come from outside the Banyuwangi Regency cannot attend the Piodalan Ceremony. This is in accordance with the results of an interview with Mr. Hadi:

"The development of tourist visits has always increased at Pura Agung Blambangan. Because it has always been true that this temple has an attraction for Hindus, especially those from Bali. They have always performed rituals or worshiped on the umpak songo site, because they have the belief that their ancestors are still in the umpak songo. Therefore, even now when there is full moon tilem or during Kuningan Day which also coincides with the piodalan ceremony, Hindus always throng Pura Agung Blambangan. Even the vehicle of the group reached outside the temple area. The Piodalan ceremony at Pura Agung Blambangan is held for 4 days, because if it is only held for 1 or 2 days, it is poor for tourists who are far from home. During those 4 days, Pura Agung Blambangan was very full of visitors and sellers on the roadside there. (Interview results, August 28, 2020)

Building Structure of Pura Agung Blambangan

Pura Agung Blambangan is a holy place that has a building structure consisting of three pages (*Tri Mandala*), namely the, namely *side jabathe* front yard, the *middle jaba* which is the middle yard, and *offal* namely the inner page. Among the three pages of the temple, then page

ketigalah is the most sacred pages and pages there are *shrines* principal or *shrines* parent of a temple. Pura Agung Blambangan is divided into 3 parts, namely: the first *Kanista Mandala* or *Nista Mandala* is for all existing devotees or a place that can only be passed for people who are *cunthakewhose* (body is not pure). That means that it does not look at only religious people who can enter the *Kanista Mandala*. The buildings contained in *Nista Mandala* are *Bale Kulkul*, and *Bale Wantilan*, for the second one is *Madya Mandala* or *Djabe* Middleis for the preparation of people who want to carry out prayer ceremonies, *Djabe* Middleis usually a place used to perform art performances or artistic music. inside Pura Agung Blambangan. The third is *offal* or *Utama Mandala* or *Djabe offal* which is used for Hindus who perform prayers or devotional service.

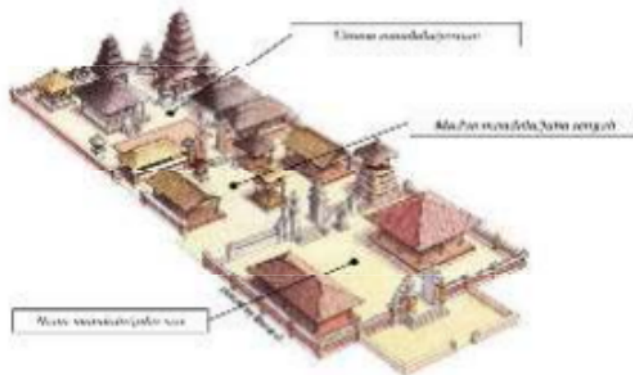


Figure The building structure of Pura Agung Blambangan (source from the internet, analysis, 2012)

The Existence Impact of Pura Agung Blambangan

The impact caused by the construction of Pura Agung Blambangan was the impact they felt, such as being able to increase the economic level by selling without a penny from Pura Agung Blambangan and providing services (rent a house for temporary residence during Hindu holidays, rent a bathroom, and also parking lot). The people around Pura Agung Blambangan also feel the positive impact of visiting tourists, for example the local community can sell Banyuwangi typical snacks, Banyuwangi souvenirs, even offer services for making offerings (used for prayer processions), and also selling various flowers. flowers for Hindus who will pray in Pura Agung Blambangan. At Pura Agung Blambangan there is also a Kuningan Day for 4 days, because it coincides with the piodalan ceremony or if the cool language of today is the birthday or the birthday of Pura Agung Blambangan. On that day, many sellers packed the temple area until they reached the side of the main road. Most of what is sold, such as Balinese cloth, clothes for traditional ceremonies, equipment for praying are also available. Because basically during the piodalan ceremony at Pura Agung Blambangan many tourists from Bali visited, even reaching 5,000 (five thousand people). However, with the Covid-19 pandemic, tourists visiting have experienced a decline. Even in 1 month there were only twenty visitors, for the usual days or before the Covid 19 pandemic in 1 month, the number of visitors to Pura Agung Blambangan was almost two hundred people. With this situation, both Pura Agung Blambangan and the seller will feel the impact.

14 CONCLUSION

Based on the results of the research and discussion that has been done, the researcher can conclude that the history of the establishment of Pura Agung Blambangan originated from the story of the Blambangan Kingdom or the umpak Songo site. The site is used as a meeting hall between the Regent of Blambangan and his subordinates. Since 1774 the umpak Songo site has not been maintained and has collapsed. In the end, in 1928, the remains of the collapsed building were recognized by the 10th Sri Sultan Pakubuwono as a legacy from the Blambangan Kingdom. The umpak songo site was originally discovered by Mbah Nadi Gede. Previously, Pura Agung Blambangan wanted to be established on the land of the umpak songo site, but because the site was a historical heritage or an ancient site, the management suggested that they look for empty land to build Pura Agung Blambangan. Pura Agung Blambangan was

founded in the 1970s which is located adjacent to the umpak songo site. Hindus, generally from Bali, believe that their ancestors are still on the umpak songo site. Therefore, the development of Pura Agung Blambangan tourism destination has a relationship with umpak songo. This temple is included in the type of Kahyangan Jagat Temple and has a Tri Mandala building structure, which consists of Nista Mandala, Madya Mandala and Utama Mandala. Tourist visits at Pura Agung Blambangan each year nearly reach 10,000 people (ten thousand people). The development of Pura Agung Blambangan has a positive impact on residents around the temple, including increasing the economic level of the residents, while the impact felt by the management of Pura Agung Blambangan is the number of Every month, tourist visitors or donations can develop temple facilities.

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