

## MASURYAK TRADITION AS A CULTURAL TOURISM ATTRACTION IN BONGAN TABANAN TOURIST VILLAGE

Ida Ayu Tary Puspa<sup>1</sup>, I Gusti Ngurah Pertu Agung<sup>2</sup>, Ni Made Sintya Dwipayanti<sup>3</sup>

<sup>1</sup>Travel Industry Study Program, Dharma Duta Faculty, I Gusti Bagus Sugriwa  
Hindu State University, Denpasar, Indonesia

✉ [tarypuspa@uhnsugriwa.ac.id](mailto:tarypuspa@uhnsugriwa.ac.id)

<sup>2</sup>Travel Industry Study Program, Dharma Duta Faculty, I Gusti Bagus Sugriwa  
Hindu State University, Denpasar, Indonesia

✉ [pertuagung04@gmail.com](mailto:pertuagung04@gmail.com)

<sup>3</sup>Travel Industry Study Program, Dharma Duta Faculty, I Gusti Bagus Sugriwa  
Hindu State University, Denpasar, Indonesia

✉ [sintyadwipayanti@gmail.com](mailto:sintyadwipayanti@gmail.com)

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### Abstrak

Desa Wisata Bongan Tabanan Bali memiliki potensi dalam budaya yaitu Tradisi Masuryak. Tradisi ini dilaksanakan setiap Hari Raya Kuningan yang datangnya setiap enam bulan sekali. Masyarakat desa ini meyakini dengan kegembiraan melepas leluhur mereka ke alam sunya melalui upacara berupa banten dan berdana punia. Ini adalah ungkapan bersyukur mereka dengan menebarkan uang ke udara mulai dari pecahan seribu sampai seratus ribu. Atraksi ini telah membuat wisatawan tertarik berkunjung baik domestik dan mancanegara. Mereka juga ikut terlibat untuk mendapatkan uang yang disebarkan ke udara. Sebagai desa wisata, maka tradisi ini telah dikemas ke dalam atraksi wisata. Adapun pembahasan menyangkut tentang tradisi masuryak sebagai daya tarik wisata budaya. Metode yang digunakan adalah kualitatif dengan teknik pengumpulan data yaitu observasi, wawancara, dan studi dokumen, informan ditentukan dengan purposive sampling. Hasil penelitian ini menunjukkan bahwa masyarakat desa wisata Bongan dapat memertahankan tradisi masuryak sebagai daya tarik wisata budaya dan wisatawan menjadikan tradisi ini sebagai pilihan dalam berwisata.

**Kata kunci:** Tradisi masuryak; atraksi wisata budaya; Desa Wisata Bongan

### Abstract

*The Bongan Tabanan Bali Tourism Village has cultural potential, namely the Masuryak Tradition. This tradition is carried out every Kuningan Holiday. The people of this village believe in the joy of releasing their ancestors into nature through ceremonies in the form of offerings and do dana punia. This is an expression of their gratitude by scattering money in the air ranging. This attraction has made tourists interested in visiting. They are also involved in getting the money that is spread through the air. As a tourist village, this tradition has been packaged into a tourist attraction. The discussion concerns the*

*Masuryak tradition as a cultural tourism attraction. The method used is qualitative with data collection techniques, namely observation, interviews and document study, informants were determined using purposive. The results of this research show that the people can maintain the Masuryak Tradition as a cultural tourist attraction and tourists make this tradition an option for traveling.*

**Keywords:** *Masuryak tradition; cultural tourism attraction; Bongan tourist village.*

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## INTRODUCTION

Tourism is a social phenomenon that concerns humans, communities, groups, organizations, and so on which are objects of sociological study. Martha (2020) stated that related to the fact that tourism was initially viewed as an economic activity and the main purpose of its development was for economic gain, both for the community and the region and country. The Development Paradigm is always oriented towards the economic aspect alone, if referring to the emphasis on the ideology of classical modernization, which generally the direction of development always worships the economy as a reference. One of the demands of development is to pursue productivity. In such a conflict of interest, economic activities defeat the socio-cultural dimension and even the sacred religious realm.

According to Bali Provincial Regulation Number 2 of 2012 concerning Balinese Cultural Tourism, it states that Balinese cultural tourism is tourism based on Balinese culture inspired by Hindu teachings and the philosophy of Tri Hita Karana as the main potential by using tourism as a medium for its actualization, so that a dynamic reciprocal relationship is realized between tourism and culture that makes both develop synergistically, harmoniously and sustainably to be able to provide welfare to the community, cultural and environmental sustainability. The tourism currently being developed in Bali is cultural tourism. This is one of the unique things compared to other destinations in Indonesia. Tourism on the island of the gods is different from tourism in other areas which makes tourism on the island of Bali have its own characteristics.

Bali has quite high religious activity so that tourists who visit are interested in witnessing religious ceremonies and various traditions. Tradition will provide knowledge about living in the world in balance without damaging the environment by preserving it including in the socio-cultural field. Unique traditions, cultures, and history certainly attract tourists who want to witness them directly so that they will get an authentic experience on their trip. Tradition is a habit that is carried out from generation to generation in a scope of community life. Tradition is a mechanism that can help to facilitate the personal development of community members, for example in guiding children towards adulthood. Tradition is also important as a guide for social interaction in the community environment (Kasmahidayat & Herliawan, 2023). Without Tradition, social interaction will become chaotic, and human life will become savage. However, if Tradition begins to be absolute, its value as a guide will decline. If Tradition begins to be absolute, it is no longer a guide, but rather a barrier to progress. Therefore, the Tradition that we receive needs to be reconsidered and adjusted to the times.

Puspa (2012) stated that traditions, customs, culture, and religion in Bali will never end because Bali is an island that is very rich in a variety of traditions, customs, and cultures inspired by Hinduism. Traditional ceremonies are based on tattwa and susila so that ceremonies in Bali in their implementation in everyday life are essentially based on the rules of behavior of the community and are primarily based on the existence of tattwa/philosophy as a source of the ceremony. The Masuryak tradition has its own uniqueness that makes local people and tourists interested in seeing it. The implementation of the procession of releasing the ancestors back to their natural world after 10 days with their families in the world, from Galungan to Kuningan. This is marked by offering banten and masuryak by throwing money into the air which is seized by the community at the location where the tradition is carried out. Cultural potential needs to be managed properly so that it can influence the development of the tourism sector in Bongan Tourism Village.

## **METHOD**

According to Bungin (2012:129) the success of a study is determined by data collection. The qualitative research method approach is used in this article which is through observation and documentation methods. The physical units of social reality and the universe of human behavior, especially the subjects of religion and culture, are included in the core of this qualitative approach.

According to Bogdan and Taylor (in Suyanto and Sutinah, 2013:166), a qualitative research approach is an approach that aims to collect descriptive information through written words and visual displays. According to Moleong (2014: 199), data analysis is the process of examining all study data collected by means of observation, recording, documentation, etc. Because this study is qualitative, as stated by Sudaryanto (1992: 64), the analytical descriptive method will be used to examine the data collected. In this post, we explain the entire analysis process, from collecting data to drawing conclusions. Because the data analyzed includes qualitative data in the form of verbal narratives, the findings will be presented in a conversational style. What is meant by "informal method" is the style of presenting the results of processed research data in the form of a series of words or phrases.

## **RESULT AND DISCUSSION**

### **Tradition of Masuryak**

The word tradition is a translation of the word *turats* which comes from Arabic which consists of the elements of the letters *wa ra tsa*. This word comes from the *masdar* form which means everything inherited by humans from both parents, both in the form of wealth and rank from nobility (Riyadi, 2007). Tradition (Latin: *traditio* which means passed on) or habits, in the simplest sense is something that has been done for a long time and is part of the life of a community group, from a country, culture, time, or the same religion. The most basic thing about tradition is the existence of information that is passed on from generation to generation, both written and oral, because without this a tradition can become extinct (Sztompka, 2007).

Tradition in the anthropology dictionary is the same as customs, namely the magical-religious habits of the life of a native population that include cultural values,

norms, laws and rules that are interrelated, and then become a system or regulation that is already established and includes all conceptions of the cultural system of a culture to regulate social action. While in the sociology dictionary, it is interpreted as customs and beliefs that can be maintained from generation to generation (Soekanto, 1993) Tradition is the similarity of material objects and ideas that come from the past but still exist today and have not been destroyed or damaged. Tradition can be interpreted as a true heritage or heritage of the past. However, traditions that occur repeatedly are not done by chance or intentionally. More specifically, tradition can give birth to culture in society itself.

Every Kuningan holiday, residents of Banjar Bongan Gede and other banjars in Bongan Village, Tabanan hold a ceremony called “Masuryak”. The masuryak tradition is also known by outsiders as a money harvest, because in this ceremony, residents scatter money in various denominations into the air while cheering, then fought over by residents. This tradition is not for extravagance and wasting money, but as a sign of the end of the Kuningan celebration. The community believes that the ancestors return to this mortal world during Galungan, and return to Pitraloka (the realm of the ancestors) at noon on Kuningan day. Therefore, this ceremony is usually held in the morning and ends at noon. Before the money in various denominations is scattered in the air, residents pray in front of the gates of their respective homes. It is stated in the holy books that the ancestors wait in front of the entrance of the house before they return to the realm of the ancestors. Therefore, this ceremony is centered in front of the house. In the past, the money used was kepeng money or coins. However, now, paper money is also used. People believe that by cheering together, they send off their ancestors with joy.

Tabanan residents also have a unique Kuningan tradition. It is called masuryak. This tradition is carried out in several hamlets such as in Bongan Gede. Masuryak has become a hereditary tradition. Masuryak aims to send the spirits of ancestors back to heaven, with a joyful atmosphere, while throwing money into the air, which is then fought over by many people. The amount of money thrown also varies, depending on the economic capacity of each family holding the masuryak.

### **Masuryak Tradition as a Cultural Tourism Attraction**

Based on the Law of the Republic of Indonesia No. 10 of 2009, tourist attractions are explained as anything that has uniqueness, convenience, and value in the form of diversity of natural wealth, culture, and man-made products that are targeted or visited by tourists. Based on this understanding, the potential for tourist attractions is interpreted as all natural, cultural, and man-made resources that all have the potential to be developed into tourist attractions (Astawa & Ariana, 2015: 5). From the several definitions above, it can be concluded that tourist attractions are anything that has high appeal, uniqueness and value, which is the goal of tourists coming to a certain area.

Tourist attractions are everything that is the destination of tourist visits. Tourist attractions are the characteristics possessed by an object in the form of uniqueness, authenticity, rarity, different from others, have characteristics that foster enthusiasm and value for tourists (Kasmahidayat, 2023). Tourist attractions are a form and related

facilities, which can attract tourists or visitors to come to a particular area or place. Cultural tourist attractions are tourist attractions in the form of processed human creativity, taste and will as cultural beings Astawa & Ariana, (2015:7-8). A tourist village is a village that is used as a tourist spot because of the attractions it has. A tourist village is a development of a village that has tourism potential which is equipped with supporting facilities such as transportation and lodging. According to Antara & Arida, (2015:7), a tourist village is a form of integration between attractions, accommodation, and supporting facilities presented in a structure of community life that is integrated with applicable procedures and traditions. A tourist village (rural tourism) is tourism that consists of the entire rural experience, natural attractions, traditions, unique elements that as a whole can attract tourists.

Sudiatma (2021:5) stated that the tourist area in Bali has ten cultural components to determine the attraction of tourists which include: (1) crafts, (2) traditions, (3) history of a place/area, (4) architecture, (5) local/traditional food, (6) art and music, (7) way of life of a community, (8) religion, (9) language, (10) local/traditional clothing. From the results held in Sanur, Tanah Lot, Kuta, Nusa Dua, Ubud, and Kintamani, it turns out that the traditions and way of life of the Balinese people have the highest attraction for tourists. These traditions and way of life of the Balinese people of course cannot be separated from the series of rituals that are carried out every day and on certain days and places according to the *ala ayuning dewasa* and *desa kala patra*. Bali, which is the center of cultural tourism development with various traditions owned by each region and has its own uniqueness in each region. This also increases tourists' curiosity about the uniqueness of the island of Bali. However, many do not know the meaning and function of the traditions or ceremonies carried out in Bali, therefore there needs to be an understanding that must be given to both local people and foreign tourists regarding the meaning and function of a tradition that develops in an area so that tourists do not misuse facilities in holy places or sacred places and violate the *awig - awig* in the village. Bali is a tourism area that has been recognized by the world.

In Regional Regulation Number 3 of 1991, Article 3 states that the purpose of organizing cultural tourism is to introduce, utilize, preserve and improve the quality of tourist objects and attractions, maintain the norms and values of Balinese religious and natural culture that are environmentally aware, prevent and eliminate negative influences that can be caused by tourism (Diparda of Bali Province, 2000).

The *masuryak* tradition has its own uniqueness and attraction because this tradition is an essence of the ceremony. which is not packaged specifically because it is a ritual that is cultural in the beliefs of the Bongan community. However, because Bongan Village has been made a Tourism Village with the Decree of the Regent of Tabanan, this tradition has been included in the potential to be developed. In terms of attraction. this tradition attracts tourists to witness it. Attractions can come from natural wealth with its distinctive physical characteristics and the natural beauty of the surrounding area. In addition, cultural aspects are also an attraction to attract tourists, such as historical heritage, religious aspects, government systems, community life, and past and current traditions. Every place that becomes a tourist destination needs to have unique attractions that distinguish it from other



destinations. The management's policy in managing natural attractions, artificial attractions and cultural attractions that can attract tourists to visit will be studied in the explanation of this attraction. The experience gained by tourists is knowledge in the meaning behind the implementation of a tradition. it can be understood that this tradition is not just cheering by throwing money into the air, but there is a meaning behind it all. As stated by Puspa (2012) that there is a concept of alms (dana punia) in the concept of artha in Hinduism. That the artha that is owned is a gift from Hyang Widhi and it does not belong to the residents even though they look for it in a job. However, the money that is owned must also be given to others, that is the expression of gratitude that must be said.

Accessibility refers to everything that makes it easy for tourists to move from one place to another. This includes all the necessary transportation and its provision system, so that there must be vehicles available to transport people, access and routes for travel, and terminals as places to find public transportation. The management policy in paying attention to access via the road to be taken, directions to the location and proximity to other tourist attractions will be reviewed through this accessibility explanation. Tourists can witness according to what Yoeti stated that tourists visit an attraction to be able to enjoy some thing ro see, some thing to do, some thing to buy, and also developing now is some thing to learn. In this masuryak tradition there are meanings that can be used as values that should be passed on and inherited to future generations.

### **The Meaning of Cultural Preservation**

Cultural preservation is the preservation of the existence of a culture and does not mean freezing culture in its previously known form. This cultural preservation is also an effort to protect against the destruction or damage of cultural heritage. Culture as a legacy of ancestors has a high value for the life of the nation and state and needs to be preserved. The younger generation as the successors of the nation are expected to be able to inherit it by continuing to study and love the culture (Suryani, 2018: 193).

The meaning of cultural preservation in the masuryak tradition can be seen from the continued implementation of the tradition until now, this is done with the aim of honoring the ancestors. This tradition is carried out by the elderly to the youth and also children, thus indicating that the younger generation is still involved in maintaining and preserving the culture in Bongan Village.

Cultural preservation in the masuryak tradition in Bongan Tourism Village is not just about maintaining physical practices from generation to generation, but also involves a deep understanding of the cultural values contained therein. As emphasized by E.B. Tylor (1871), culture is a complex whole that includes knowledge, beliefs, and social practices inherited by individuals as part of society. Thus, the masuryak tradition functions as a real form of social and cultural evolution, which continues to adapt and empower the younger generation to understand and respect their ancestral heritage. On the other hand, according to Koentjaraningrat (1990) also supports the above by emphasizing the importance of formal and informal education in maintaining cultural sustainability. The active participation of the younger generation in this tradition reflects a real effort to maintain the collective identity of

the community and preserve cultural values as a strong foundation for social development and local identity in the modern era.

### Social Meaning of Society

Humans as social beings in their lives need to socialize with other people in which there is a combination of individual and social with the manifestation of themselves and group members to interact with each other (Subqi, 2020:172). Social interaction is the main requirement in social activities or social activities in this case have become a requirement for human needs, because humans are basically social beings who need other humans.

In the masuryak tradition, there are social ties between family members and the community in its implementation. The preparation of banten as a means of offering to ancestors will be carried out together by family members. Moreover, this tradition is carried out right on the Kuningan holiday. Thus, there is a bond of togetherness to achieve togetherness and balance in society for the sake of the goals that are to be achieved together, namely harmony.

### CONCLUSION

The masuryak tradition is a potential that can be developed as a cultural tourism attraction because the potential it has is very attractive for tourists to witness it. This tradition is a hereditary heritage that continues to be pursued by the people of Bongan Village. Every Kuningan holiday as a series of Galungan holidays, exactly 10 days after Galungan, this masuryak tradition is actually a custom carried out by the people of Bongan Village to send their ancestors back to their natural world. This tradition is carried out in front of the house, precisely at the door/kori with offerings. What is unique is that the community and tourists who mingle wait for the money to be thrown into the air with cheers, then the money will be collected and can be owned by anyone who gets it. Tourists will experience something new that they get through this tourist attraction.

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