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## The Hybrid of Heritage and Spirituality as a Pathway to Sustainable Tourism

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### Article Info

### Abstract

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This article examines the hybrid of heritage and spiritual tourist attractions, tourist activities, and the management of Bali's Gunung Kawi Cliff Temple destinations in the context of sustainable tourism development. A qualitative method typically involves literature studies, observations, and in-depth interviews. The hybrid approach is believed to be a pathway towards sustainable tourism in the new normal era, as it promotes community-based and environmentally conscious tourism. Tourist destinations need to build intangible products in the form of something to feel, to improve the quality of tourist attractions. The intangible aspect can lead to the development of new products related to the initial concept and become a hybrid form of tourism. The intangible derives from the environment and culture, a pathway towards sustainable tourism in the new normal era, as it promotes community-based and environmentally-conscious tourism. Regarding Tebing Gunung Kawi Temple tourism, tourists need something to feel. This has developed heritage tourism attractions into hybrid and spiritual tourism.

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## Introduction

Before the pandemic, heritage tourism was a mainstay, but there is a trend to combine it with spiritual tourism to address the challenges of the new era of health. Hybrid heritage and spirituality represent a new development trend in Bali tourism during the new normal era, as evident in destinations such as the Gunung Kawi Temple Cliff in Gianyar. Before the pandemic, tourism in this area relied heavily on cliff temple heritage tourism. However, in the new normal era, tourists interpret this heritage site as a spiritual destination, leading to a combination of heritage and spiritual tourism. This merger ensures the continuity of tourism at the Cliff Temple during the pandemic, as visits were maintained at 21,681 in 2020 and 661 in 2021. In the new normal era, from July 2022, inbound tourist visits have reached 150-200 per day (Tour Hits, 2022). Furthermore, this merger strengthens sustainable tourism by promoting the role of local communities in managing the destination through a profit-sharing system, with 40% and 60% allocated to the government. Local communities' involvement in managing this destination allows cultural and religious activities that help to build a spiritual atmosphere and receive financial support. Therefore, environmental conservation also plays a vital role in spiritual tourism development by providing a comfortable natural environment, such as a view of rice fields and streams. Hybrid heritage and spirituality can be viewed as a pathway to sustainable tourism, as they foster community involvement and promote the conservation of nature. This hybridisation trend must be explored to become a sustainable tourism model in the new normal era.

The hybrid model of sustainable tourism in the new normal era remains largely unexplored, despite its potential to escape the attention of previous studies. The hybrid heritage and spirituality as a pathway to sustainable tourism have been studied in various countries. An example is the Wuang Temple in China, which has a rich mythology passed down and propagated through local guides and modern electronic media. This mythology plays a role in attracting spiritual tourism because almost 14,000 visitors flock to the temple each year to worship Lord Nuwa, and they believe they will receive gifts of prosperity through prayer. Furthermore, it supports the notion that local communities are the primary source of the place's mythology (Yang, 2022). Similarly, studies in Thailand have shown that integration is supported by the meaning and culture of the local society and environment (Nasing et al., 2013). Heritage studies in Malta reported the significant role of religious tourism in the local economy (Zarb, 2020). In Jerusalem, there has been a strengthening of local management for the development of heritage sites into places of pilgrimage for various religious groups (Olsen, 2019). These have shown that tourism's hybrid of heritage and spirituality relies on local communities, mythology, meaning, economy, and management (Nasing et al., 2013; Yang, 2022; Olsen, 2019; Zarb, 2020). Focusing on local communities further reinforces environmental conservation, supporting local mythology, meaning,

economy, and management. In these studies, the focus on the new era of health needs has been neglected, so it is important to complement previous studies.

These studies collectively demonstrate that the hybrid of heritage and spirituality in tourism is the pathway to sustainable tourism in the new normal. Strengthening local communities and environmental conservation are the basis for sustainable tourism development. Therefore, this study aims to explore the development of hybrid heritage and spirituality, examine hybrid products, and their implications as a pathway to sustainable tourism in the new normal era. The disclosure describes the heritage and spiritual tourism attractions related to the role of local communities and the environment. It is essential to note that the development model relies on the local community, culture, and environment, as well as their integration with health protocols. These protocols ensure the sustainability of tourist destinations by preserving the local heritage, culture, and environment and providing a safe and healthy experience for the tourists.

Disclosure of the relationship between local communities and the environment in building the hybrid of heritage and spirituality plays a role in sustainable tourism development in the new normal era. Sustainable tourism is crucial in tourism development because it prioritises enhancing local communities, businesses, health, and the environment. The new normal leads tourism activities to focus on health-based environmental sustainability. This environmental sustainability can be conducted when economic efforts are supported. Furthermore, the hybrid heritage and spirituality require efforts to preserve the environment and culture of the local community to enhance sustainable tourism development. The role is a current issue in tourism development; therefore, this hybridisation must be disclosed. The issue is important because it is amid the efforts of the Bali tourism stakeholders to format tourist destinations towards sustainable tourism after facing various problems during the pandemic in 2020 and 2021.

### **Literature Review**

Hybrid is used in plant breeding to produce superior seeds by combining the advantages of different plants (Abbott et al., 2013). This concept has also been applied in eco-tourism, which combines environmental preservation with tourism (Ra et al., 2008). Furthermore, it has also been used as a mixed model for managing tourism (Nor et al., 2018) and in implementing online and offline sports tourism events (Daniels & Tichaawa, 2021). These examples show that hybrids combine models or activities within a field. In the context of hybrid heritage and spiritual tourism, it refers to integrating heritage and spiritual tourism activities into a singular product at a specific tourist destination. An example of hybrid tourism is the combination of dance and heritage in Europe (Cisneros et al., 2020). The hybrid Apsara

dance with Angkor Wat heritage also occurs in Cambodia (Winter, 2004). The example in Thailand shows hybrid tourism, a mixture of rafting and trekking (Tirasatayapitak et al., 2015).

Heritage tourism includes visiting both real and unreal historical sites. Real heritage sites are historical places, while unreal sites are the traditions of communities that are still alive (Gumede & Ezeuduji, 2021). Examples include royal tourism in Thailand as a living culture (Lunchaprasith, 2022), ritual tourism in Mexico (Ovies & Bautista, 2021), and historic urban remains in Romania (Popescu et al., 2020; Morar et al., 2021). Heritage tourism is centred on the local community's history and meaning, which plays a significant role. In some cases, the local community also manages heritage tourism and even commodifies living heritage sites, such as in the case of special rituals in Mexico (Ovies & Bautista, 2021). Based on this description, the concept can be defined as tourism to historical places and living or dead monuments.

Spiritual tourism involves seeking the meaning of life through healing, experiments, quests, collectives, and retreats (Norman, 2014; Norman & Pokorny, 2017). This search for the meaning of life can also take the form of music, as is the case in Italy, where it is considered a cultural intangible for spirituality (Ivona & Privitera, 2019). It is focused on finding meaning in life, transcendental relationships, sacred places, ultimate values, and realities. Spiritual tourism differs from religion, focusing on institutions, beliefs, and symbols. Therefore, this tourism does not adhere to religious beliefs and institutions (Wilson, 2020). It can be defined as tourism to find the meaning of life through transcendental relationships not associated with particular religious institutions and symbols.

Based on heritage and spiritual tourism, hybrid heritage-spiritual tourism can be defined as visits to historical places by carrying out spiritual activities to seek the meaning of life. It mutually reinforces heritage and spiritual tourism destinations, such as Angkor Wat, where heritage tourism led to the development of Aspara dance tourism (Winter, 2004). In Thailand, rafting tourism developed with trekking to take advantage of other natural potentials (Tirasatayapitak et al., 2015). Similarly, pilgrimage developed as an addition to heritage tourism in Europe and the Middle East, strengthening the connection between heritage and belief (Zarb, 2020; Berger, 2011; Olsen, 2019).

Sustainable tourism prioritises the well-being of local communities and the preservation of natural resources (Bricker et al., 2022; Citizenship & Business, 2022). An example is the case of tourism planning in Ambeno, East Timor, which is planned to conserve natural resources and promote the welfare of local communities (Amado & Rodrigues, 2021). Additionally, the conservation of natural resources is crucial for sustainable tourism in places like Hawaii, and controlling environmental impacts is a crucial concern in destinations (Linnes et al., 2022), as is the case in Kerala, India (Joseph et al., 2021). Human resource development, specifically in local communities, is also fundamental (Setokoe

& Ramukumba, 2022). Therefore, this tourism will take place continuously by conserving the environment and empowering local communities.

The new normal era, characterised by a shift towards online, small businesses, flexibility, and emphasis on health, has also given rise to sustainable and equitable tourism (Benjamin et al., 2020). Therefore, sustainable development aligns with the new normal era after the COVID-19 pandemic (2019-2021) because it is related to a focus on health and small businesses (Silanteva, 2022). This development emerges from the economic business opportunities of local communities (Fuchs, 2022). The new normal is defined as a travel lifestyle that focuses on sustainability and social justice.

The study combining hybrid heritage and spirituality toward sustainable tourism is relatively new and limited, especially in the new normal. Some studies have been conducted in Thailand on hybrid tourism products, such as waterfall and trekking, but these have not yet been examined in the context of the new normal (Tirasatayapitak et al., 2015). Other studies are about product expansion, such as hybrid heritage and dance (Cisneros et al., 2020). This study develops heritage into living cultural tourism. It refers to national parks (Bricker et al., 2022), rural tourism (Setokoe & Ramukumba, 2022), coral reef tourism (Minsaris et al., 2019), and evaluation of tourist destinations (Linnes et al., 2022). However, there is a need for further study and examination of this topic to provide new perspectives on the development of heritage tourism.

## Methods

This study focuses on the development of heritage tourism in the new normal era. This attention developed because of the new standard needs. This new standard needs to develop heritage hybridisation with spirituality that combines the interests of health, environment, culture, and local economy. The relationship between this hybridization, the new normal, and sustainable tourism is crucial for balancing the interests of health, environmental preservation, cultural preservation, and the local economy. This relationship must be explored to build a sustainable hybrid tourism model in the new normal era.

The exploration of the relationship was approached with a qualitative research design. Qualitative research was chosen to explore the experiences of hybrid tourism actors. These experiences are qualitative data. These qualitative data are primary and secondary. Primary data is collected directly from research, and secondary data is obtained from a secondary source. The exploration of the relationship was approached with a qualitative research design. The primary data was obtained through direct observation and in-depth interviews, while the secondary data was from news sources and a previous study. Data was collected through a literature study, observation, and in-depth interviews.

The literature study focused on hybrid heritage and spirituality tourism activities in previous analyses and articles related to sustainability and the new normal. Observations were made by observing

the activities of the local community and inbound tourists at the Gunung Kawi Cliff Temple, including noting the use of niches and other places for spiritual tourism activities and taking photographs of various activities. Furthermore, in-depth interviews were conducted with three managers and two inbound tourists.

Three managers are validated through a short interview with 20 local people who have activities at Gunung Kawi Cliff. The managers were selected from local people with knowledge and experience in managing cliff temples, including R1 (head of the temple), R2 (priest of the temple), and R3 (destination manager). Therefore, the validation of informants was done by short interviews with local people. The inbound tourists were validated through an interview with 15 guides who recognize the activities of tourists. These guides selected two tourists based on their prior experiences carrying out spiritual activities at the heritage site, such as R4 (American tourists) and R5 (French tourists). Before the interview, the tourists (R4 and R5) asked about their knowledge and experiences about their visit and their experiences about their activities at Gunung Kawi Cliff Temple, to ensure their knowledge and experiences. Therefore, the informants selected by validation are those who have activities related to these informants. Therefore, this research involved 40 informants, including people who were involved in the validation of the informants.

Reliability data is measured by examining one data form from one interview with the other interviews, the results of observation, and literature studies. The reliable data were analyzed qualitatively by categorising attractions, the role of the local community, inbound tourist activities, and sustainable tourism in the new normal era. These categories are linked to the concepts of sustainable tourism and the new normal, to analyze the potential for sustainable tourism in the new normal era. The standards used are local community empowerment, local economy, environmental preservation, and health. These categorisation was used to conclude the role of the hybrid heritage and spirituality tourism products in building sustainable tourism in the new normal era. The conclusion highlighted the uniqueness of hybrid tourism products in building sustainable tourism in the new normal era. It requires the participation and cooperation of local communities and the environment to build attractions aligned with the local community's needs, preserve the environment, and implement health protocols. This study aims to provide a deeper understanding of how hybrid heritage and spirituality tourism can promote sustainable tourism in this era of change.

## Results

### 1. The Development of Hybrid Product

Gunung Kawi-Bali Cliff Temple is a heritage site and place of worship for Hindus. The heritage tourism attractions are the cliff bathing complex, hermitage niche, and *patirtan* (holy water source). Views of

the Pakerisan River and beautiful rice fields support this. Hindus also have a temple named Gunung Kawi Temple in this area. This temple is separate from the heritage of the 11th century AD (Gde Bagus & Prihatmoko, 2017). Gunung Kawi Temple is not a tourist attraction because the development is based on heritage tourism, but temple activities support the spiritual meaning of the heritage. This causes Hindu temples and heritage sites to become a unified tourist attraction, supporting heritage tourism.

The existence of Hindu temples gives tourists a sense of a heritage life. This temple provides an understanding that the heritage is a living relic. This is evident from the activities of tourists who carry out various spiritual activities at the heritage site, such as yoga and meditation. These yoga and meditation activities are born from the support of the existence of a temple that exudes a living divine spirit. This spirit stimulates spiritual activity because tourists are inspired to engage in spiritual practices upon witnessing the religious activities in Hindu temples. Thus, the presence of the temple near the heritage contributes to the development of hybrid spiritual and heritage products.

We know that tourists are interested in cultural activities at our temple. They also want to gain experience from spiritual activities at this relic of Mount Kawi (R1).

The Head of Gunung Kawi Temple village (R1) explained that the attraction of this cliff temple attracted around 171,471 inbound tourists in 2019. In 2020-2021, inbound tourist visits decreased due to the COVID-19 pandemic, with only 21,682 and 660 people visiting. The Gianyar Regency government's revenue from this cliff temple was IDR 8.7 billion in 2019 and IDR 1.19 billion in 2020. This income accounts for only 60% of the total income, as approximately 40% is generated by the residents (in charge of the temple) of Banjar Penaka, the Traditional Village of Tampak Siring. Meanwhile, the Ticket prices are IDR 50,000 for inbound tourists and IDR 25,000 for domestic tourists.

**Table 1. Tourist Visits and Tourism Revenue of Gunung Kawi Cliff Temple (Tourism Office of the Gianyar Regency Government, 2021)**

Years	Inbound Tourist	Domestic Tourist	Government Income Sharing (60%)	Local Community Sharing (40%)	Total
2019	171.471	11.397	Rp.8.736.210.000	Rp.5.824.140.000	Rp.14.560.350.000
2020	21.681	4.057	Rp.1.192.980.000	Rp.795.320.000	Rp.1.988.300.000
2021	660	1.273	Rp.91.915.929	Rp.61.277.281	Rp. 153.193.210

R1 stated that heritage tourism involves temples, and the community actively manages this tour. This management aims to protect the temple's sanctity, which is used as a tourist attraction. The attraction, with its heritage, is jointly managed for the welfare of the surrounding community (Tampak Siring Village). In managing the temple as a tourist attraction, requests for inbound tourists to carry out spiritual

tourism activities have increased. The demand for tourists arises due to the rich background of existing natural, cultural, and heritage sites.

"Gunung Kawi Temple is a place of worship for Hindus and is used as a tourist attraction to create jobs" (Interview with Nuarka).



**Figure 1. Hindu Rituals at Tebing Gunung Kawi Temple (Kandia, 2022)**



**Figure 2. The Cave of Gunung Kawi heritage (Kandia, 2022)**

Figures 1 and 2 illustrate that Hindu rituals give meaning if the relic is a living monument. As a live monument, the relic has spiritual energy to perform spiritual activities. This proves that religious life contributes to the development of hybrid products. This contribution is in the form of heritage meaning through ritual activities that stimulate tourists to perform spiritual activities. This spiritual activity adds value to the heritage, transforming a place to learn history into one with spiritual significance. This change shows the role of Hindu cultural activities in building hybrid products.

The temple is in the niches of past heritage, and the alcove is by the river. It is a great place to meditate, with the sound of rushing water and the surrounding atmosphere. In the past, hermits meditated in secluded areas that were difficult for humans to reach, thereby preventing disturbances. These niches spread from India and Southeast Asia. In India, there are hermitage niches in Ajanta and Ellora, Maharashtra, Elephanta Caves in Mumbai, Maharashtra, Udayagiri and Khandagiri, Odisha, and other places. The niches in Thailand are now being offered to become tourist destinations (tripsavvy.com, 2022), such as Koh Samui (kamalaya.com, 2022).

The priest of the Temple (R2) stated that local culture supports spiritual tourism in this heritage. Local people perform the rituals of *malukat* (holy bath) and *nunas tirta* (holy water blessing) in temples,

such as on the full moon. This ritual activity increases on holidays like Galungan, Kuningan, and Saraswati. According to the Balinese calendar (210 days), every six months, the community holds a big event called *piodalan*. During this *piodalan*, almost all local people come to the temple. The ritual activity makes the heritage of this temple alive and meaningful for the local community because it continues from the past. Therefore, these local cultural activities give meaning to spiritual tourism activities.

The temple was first located right before the five-lined temples, but since 1925, it has been shifted to prevent disturbance (R2).

This data shows that hybrid products are formed from the relationship between heritage tourism and the cultural activities of local communities. Local communities give meaning to heritage by performing rituals. This meaning is related to the urge to perform spiritual activities. This spiritual activity is an addition to heritage tourism; thus, a hybrid spiritual and heritage tourism product is born. This hybrid product provides economic contributions to local communities and additional tourist activities. This contribution provides overall benefits to the community and tourists. This economic contribution is important for continuing different types of tourism (Odinga, 2023; Patwal et al., 2023).

## **2. Sustainable Tourism and New Normal**

R3, the destination manager, stated that this heritage and culture support nature and the surrounding environment. Streams, rice fields, and lush green scenery create a serene atmosphere. The flow of the Pakerisan River is very cool, attracting everyone to dip their feet and hands, and the rice fields are terraced. The natural scenery radiates coolness and freshness to tourists. This atmosphere causes tourists to conduct yoga activities in the middle of the rice fields. Tourists also like to sit in the middle of nature for a long time to enjoy the calm atmosphere. Therefore, nature and the environment support spiritual tourism activities that promote solitude and serenity.

R4, an inbound tourist from the United States, expressed the impressions of the holy water and meditation niches. Holy water, called *patirtan* in Balinese, means a place for purification. These meditation niches are meaningful places to perform asceticism. R5, an inbound tourist from France, stated that this cliff temple is a masterpiece of God's painting, giving peace to the soul. Therefore, this cliff temple is an archaeological relic and has spiritual significance. The meaning is the radiance of God's work with a spiritual meaning that radiates through peace. These statements indicate that rituals and the natural environment provide the impetus for spiritual activity.

If you like, you can sprinkle this water onto yourself as a sign of purification. Small stone caves that serve as meditation sites (R4).

The cliff walls are like God's paintings, as are the rest of nature, such as the river and rice fields, a magnificent masterpiece (R5).

R4 and R5 interpret this cliff temple as a place of holiness and the radiance of God. Purification in this cliff temple is through bathing in the river and meditating in the hermitage's niches. This expression shows that this cliff temple has a spiritual meaning for tourists. Therefore, the tourist destination has developed its attractions from heritage to spiritual. The development has received support from the culture and nature around the Gunung Kawi Cliff Temple. Cultural and natural support is achieved through the ritual activities of Hindus and the rice fields. This potential invites yoga spiritual tourism practitioners to volunteer at Gunung Kawi Cliff Temple. An example is Anna Liparissa, who conducted yoga activities in the Gunung Kawi Cliff Temple courtyard on May 15, 2019 (Facebook, 2019).



**Figure 3. Spiritual tourism activities in the Gunung Kawi Cliff Temple Heritage with the heritage and nature background (Kandia, 2022; Liparissa, 2019)**

Figures 3,4,5 prove that rituals and environments encourage spiritual activity. This encouragement builds wellness in travelers through yoga and meditation activities. This health is a demand in the new normal tourism. This is evident from the activities of tourists with health dimensions, such as doing asanas in yoga and meditation. Figure 4 shows a picture of meditation done by tourists. Figure 5 shows the asana activity in yoga. Yoga and meditation are ways to achieve holistic health. Holistic health is the search for humans in the new normal that requires holistic health. Thus, this hybrid product supports the new normal tourism.

The presentation explained that local communities, the local economy, and the environment support the development of hybrid heritage and spiritual tourism attractions. A good environment supports health efforts in the new normal era. Heritage dependence on local communities and the environment builds cooperation between the government and temple owners (local communities) to manage these destinations based on the environment and health in the new normal era. Management cooperation is carried out with profit sharing, in which the local community gets 40 percent, and the local government (regency) gets 60 percent. This collaboration benefits local communities to empowering them to sustainably support the development of destinations in the new normal era.

**Table 2. Hybrid Heritage and Spiritual Sustainable Tourism Elements  
(Processed by Sutarya, 2025)**

Num	Elements	Describing
1.	Local community	Managerial, religious activities, and culture
2.	Local economic	Sharing 40% for the local community
3.	Environmental	Rice fields and the Pakerisan river conservation

Table 2 describes the elements of sustainable tourism in the hybrid heritage and spirituality. Elements of local society lie in management, cultural activities, and religion, while elements of the local economy are in profit management. The environmental element lies in conserving the rice fields and the Pakerisan River. These showed the strong tendency of the hybrid towards sustainable tourism in the new normal era because it is oriented towards the local community and the environment. The orientation encourages efforts to ensure health protocols by limiting activities that can disturb the surrounding natural environment.

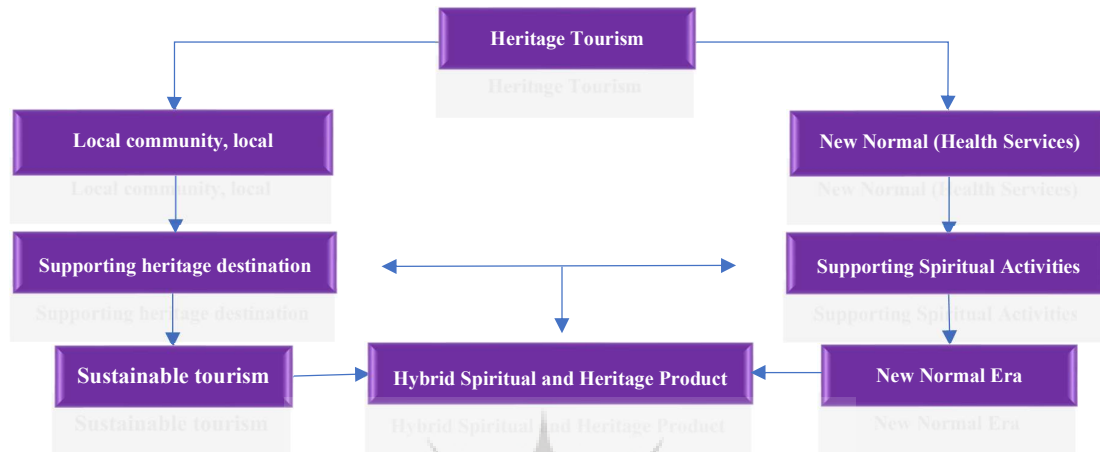
**Table 3. Hybrid Heritage-Spiritual Attraction in the New Normal Era  
(Processed by Sutarya, 2025)**

Num	Attractions	Remarkables	Describing
1.	Clift Temple	Heritage	The amazing human heritage
2.	Meditation caves	Heritage and Spiritual	Mythology and historical retreat caves
3.	Culture	Heritage and Spiritual	The meaning of spiritual culture
4.	Pakrisan river	Nature and Spiritual	Water as a means of purification for health
5.	Rice fields view	Nature dan Spiritual	Peaceful is in healthy spiritual activities

Table 3 describes the attractions for the new normal era through spiritual activity on heritage. The cliff temple heritage invites admiration for the past, and the niche brings to life the history and mythology of the hermitage. This livelihood is supported by a culture complemented by the attractions of a calm paddy field and river environment, thus increasing the comfort for carrying out spiritual activities. The attractions are drivers of spiritual activity that affect the health of tourists. This builds a hybrid product model as sustainable tourism in the new normal era, as shown in Figure 6 below.

Figure 4 illustrates the hybrid spiritual and heritage tourism product model, which is the path of sustainable tourism in the new normal era. The importance of the environment shapes the path, local community, and local economy in heritage tourism. The environment and the local community turn monuments into places of spiritual activity. Spiritual activities require support from the local community and the environment. This relationship between environment, local community, and spiritual activity

fosters the holistic health needed in the new normal era. Thus, this model is a hybrid model for sustainable tourism in the new normal era.



**Figure 4. Hybrid Spiritual and Heritage Product Model as Sustainable Tourism in the New Normal Era**

### Discussion

The hybrid heritage and spirituality tourism is a pathway to sustainable tourism based on local communities, the economy, and the environment in the new normal era. The culture and religious life support a hybrid heritage and spirituality. Furthermore, it gives meaning to the heritage of the Gunung Kawi Cliff Temple. This builds a spiritual atmosphere that becomes a hybrid heritage and spirituality. The local community's role is dominant in heritage management, contributing to the local economy. This hybrid heritage and spirituality depend on the natural environment, such as rivers and rice fields. The Pakarisan River and rice fields are key supporters of this heritage, serving as a sacred area that fosters a spiritual atmosphere. Therefore, this concept has elements of sustainable tourism. The elements of sustainable tourism are related to health protocols in the new normal era.

This hybrid model is based on preserving and turning heritage into a place of spiritual activity for locals and tourists. The meaning will bring heritage myths to life, such as the myth of the Gunung Kawi Cliff Temple as a hermitage center. This model should be developed for other heritage sites like the Borobudur and Prambanan Temples. Meanwhile, the government has signed an agreement to designate Borobudur and Prambanan Temples as places of worship for each religion (Kemenko PMK, 2022). This agreement can integrate heritage and religion into sustainable tourism destinations.

The expansion of heritage tourism towards hybrid tourism occurs in efforts to turn the concept into a living culture. Gunung Kawi Cliff Temple is an ancient relic (Gde Bagus & Prihatmoko, 2017), and the local community no longer uses it. These relics are attractive for reuse because they build memories

of the beautiful past as a heritage of the hermitage. Local people use it to perform small rituals, such as arranging flowers. Inbound tourists are interested in using the area to perform yoga and use the heritage caves to meditate. Therefore, the expansion of heritage tourism is an effort to revive the idea of living monuments. Bringing this heritage to life builds the tourist experience (Ngwira & Kankhuni, 2018), from the feeling of conducting spiritual activities. This feeling is an intangible aspect of the attraction system theory, encompassing seeing, doing, and buying. Therefore, hybrid tourism broadens the scope of tourist attraction systems involving tangible products (Mill & Morrison, 1985). This expansion of scope arises from the desire to gain experience (Ngwira & Kankhuni, 2018), which develops from a feeling.

Efforts to revive heritage into living cultural tourism are also being carried out in India (tripsavvy.com, 2022), China (Yang, 2022), Thailand (Nasing et al., 2013), Jerusalem (Olsen, 2019), and Malta (Zarb, 2020). The development of heritage into religious and spiritual tourism has mythological and historical support (Nasing et al., 2013; Olsen, 2019; Zarb, 2020). This shows that the local community's mythology, history, and meaning support heritage development into a living destination. Mythology and meaning are the realms of the local community, as is the case in Thailand. Meanwhile, the local community's realm supports sustainable tourism development (Amado & Rodrigues, 2021). This sustainable tourism aligns with the new normal era because the environment and health are closely related (Benjamin et al., 2020). In the case of tourism development, criticisms have emerged regarding the cultural, spiritual, and religious aspects of the commodification of culture and religion. This commodification brings meaning to experiential commodities such as pilgrimages (Qurashi, 2018). It has the potential to marginalize local communities and environmental quality. Communities are marginalized due to the development of inauthentic products. The quality of the environment has decreased due to limited space to carry out tourism business activities (Qurashi, 2018; von Platz, 2017). This oppression will move further away from the new normal tourism with sustainable and fair dimensions (Fuchs, 2022; Silanteva, 2022).

Criticisms of cultural, spiritual, and religious development in tourism highlight the need for planning efforts to address hybrid heritage and spirituality. This planning can limit the tendency toward commodification. The limitations needed are on space capacity for tourist activities based on the environment and health. They allow the local community to build an environment-based economy, leading to sustainable tourism. In the new normal era, sustainability and fairness are the most important aspects of building a health focus because they will provide space for efforts to maintain the public's and tourists' health. Furthermore, this activity can only be carried out by limiting business to benefit local communities and protect the environment.

## **Conclusion**

Hybrid heritage and spirituality are the paths to sustainable tourism, which are based on increasing the role of local communities and environmental conservation. Additionally, fostering a spiritual atmosphere supports efforts to conserve the natural environment. The role of local communities and environmental conservation in building sustainable tourism in the new normal era is a key focus, following the emphasis on health. This provides opportunities for the emergence of small-scale local community businesses since sustainable tourism has dimensions of justice. The local community and environmental conservation have influenced the development of a new element of tourist attractions as an intangible aspect. This influences the strengthening of attractions in tourist destinations. The relationships prove the strong basis of heritage, living culture, and the environment in building hybrid and spiritual tourism products.

The finding of something to feel contributes to the development of the theory of tourist attractions. The theory requires that every attraction have something to see, do, and buy (Mill & Morrison, 1985). In the case of tourism at the Tebing Gunung Kawi Temple, tourists need something to feel. This has developed heritage tourism attractions into hybrid and spiritual tourism. The findings indicate that tourist destinations need to build intangible products in the form of something to feel to improve the quality of tourist attractions. The intangible aspect can lead to the development of new products related to the initial concept and become a hybrid form of tourism. Therefore, this study shows the potential for hybrid heritage and spirituality to be used toward sustainable tourism in the new normal era. The data is limited because it only reports cases in Bali, and extending this data to other destinations is necessary to complete the study.

## **Author Contribution**

I Gede Sutarya, performed the introduction, the literature review, the method, analyzed the data, compiled the data, interpreted the data, prepared the manuscript text, and edited the manuscript.

I Nyoman Kandia compiled the data and edited the manuscript.

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## **Conflict of Interest**

The authors declare no potential conflict of interest regarding the publication of this work. In addition, the ethical issues, including plagiarism, informed consent, misconduct, data fabrication and/or falsification, double publication and/or submission, and redundancy, have been completely witnessed by the authors.

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