

Revitalizing Ancient Balinese Yoga: A Strategic Framework for Sustainable Spiritual Tourism Development Anchored in Divine Transcendence

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Abstract: This study examines the revitalization of ancient Balinese yoga as a sustainable spiritual tourism product rooted in the concept of divine transcendence. Ancient Balinese yoga, which has preserved 14 lineages of world yoga since 541 AD, is a unique cultural heritage that has not been widely utilized in modern tourism. Using a mixed-methods approach that involves qualitative interviews with key stakeholders, focus group discussions, and a quantitative survey of 150 potential tourists, this study formulates a strategic framework for developing this traditional form of yoga into an authentic and sustainable spiritual tourism product. The study's results demonstrate significant potential for revitalizing ancient Balinese yoga, focusing on three key dimensions: authenticity preservation, marketability, and local community engagement. Four strategic tourism packages are proposed: cultural performances, training programs, retreat packages, and instructor courses. This study highlights key success factors such as instructor development, infrastructure needs, and marketing strategies that maintain cultural integrity while meeting modern tourism demands.

Keywords: ancient Balinese yoga; divine transcendence; sustainable spiritual tourism; cultural heritage

1. Introduction

Ancient Balinese yoga is a traditional spiritual practice that has existed in Bali since at least the 6th century AD, primarily developed around Mount Watukaru in Tabanan Regency, located approximately 70 km from the city of Denpasar. In 541 AD, Mount Watukaru became the center of a gathering of 14 world yoga lineages, which agreed to integrate their teachings into what became known as ancient Balinese yoga (Suyanta et al., 2024; Widana, Sudiana

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and Widyastuti, 2025). This tradition is preserved by Pasraman Seruling Dewata (located in Bantas village, East Selemadeg Subdistrict, Tabanan Regency), which has maintained the authenticity of its techniques, movements, mantras, and spiritual practices for hundreds of years and continues to do so today.

The ancient Balinese yoga tradition centered on Mount Watukaru has historical roots that can be traced through a combination of material, textual, and oral traditions. The existence of manuscripts containing technical yoga teachings, energy diagrams, and mantras indicates a well-established system of written knowledge that has been passed down across generations (Surpi & Nantra, 2022). The existence of manuscripts such as the *Lontar Kuttara Kanda Dewa Purāna Bangsul* and the *Pitutur Luhur Watukaru* manuscripts, which contain technical yoga teachings, energy diagrams, and mantras, indicates a well-established system of written knowledge that has been passed down from generation to generation (Surpi & Nantra, 2022; Subawa et al., 2023). In addition, the school flags and *Rajah Yoga* (a form of diagrammatic yoga employing sacred Balinese *rerajahan*) preserved at Pasraman Seruling Dewata are concrete symbols of the continuity of *paramparā* (lineage of teachers) since the 6th century, as well as artifacts that can be analyzed to reveal the connections between Bali, South India, and Southeast Asia. This direct evidence reinforces the claim that Bali has had an established network of spiritual schools since the early period.

In line with the material evidence, archaeological and philological findings in the Southeast Asian region support the strong possibility that Bali was part of the ecology of asceticism and yoga in the 6th century. The Oc Eo site in southern Vietnam (4th–5th centuries), the Vo Canh Inscription (±450 CE), and Gupta-style iconography in West Java and Kalimantan (±500 CE) indicate the spread of Hindu-Buddhist teachings and meditation practices in this maritime region (Andhifani et al., 2025). The mobility of international meditation teachers, as recorded in the 7th-century Xu Gao Seng Zhuan and Luoyang Jialan Ji (502–547 AD), reinforces the belief that maritime networks enabled the exchange of teachings across regions (Sattler, 2024), making the inferred meeting of 14 yoga lines at Watukaru in 541 AD part of an established pattern of regional spiritual mobility.

Sokolova (2023) states that the classical Chinese text Luoyang Jialan Ji (502–547 AD), which was compiled by Yang Xuanzhi, contains one of the earliest references to Bodhidharma, a key figure in the East Asian meditation tradition. In this account, Bodhidharma is referred to as a descendant of the Pallava royal family in South India and a meditation expert (*chan*). The claim of Pallava nobility confirms that spiritual centers such as Kanchipuram in the 5th/6th century not only had advanced scientific and religious traditions but also were closely linked to political structures, making them key nodes in the network of diplomacy and cultural exchange in South Asia and East Asia

(Sattler, 2024; Sieler, 2022). This statement is consistent with the records of the Watukaru tradition, which mentions Bodhidharma as the founder of the school and the first elder who was ordained in the 5th century Caka, year 63, month 11, day 26 (Sudiana et al., 2024).

The significance of this text for the study of ancient Balinese yoga lies in the evidence of a close relationship between meditation practices and the political elite in South India, which was the main means of the transmission of teachings to Southeast Asia. If Bodhidharma, a historically recognized figure, came from the Pallava aristocracy and became an agent for the spread of meditation techniques to China, then the possibility of a connection between the 5th/6th century international network of teachers and Bali via maritime routes becomes even stronger. Kanchipuram is recorded as a center of Buddhist and Hindu education that influenced the Southeast Asian region, as evidenced by archaeological evidence such as Pallawa inscriptions and Gupta-style iconography in the archipelago (Aciri & Wenta, 2022).

The continuity of teachings in Bali is confirmed by the high conservatism in rituals, mudras, and mantras that have remained relatively unchanged since the Majapahit era, as well as by the *lontar tattwa* system that functions as a doctrinal archive (Aciri & Wenta, 2022; Suyanta et al., 2024). The Balinese tradition of strictly preserving cultural heritage, combined with an unbroken *paramparā*, provides strong proxy evidence for the authenticity of historical claims. Although archaeological evidence from Bali dating back to the 6th century is still limited, manuscripts, rajahs, and artifacts from Watukaru provide an adequate material basis for further research.

The uniqueness of ancient Balinese yoga lies in its depth and variety of practices, including *surya namaskara* and *candra namaskara yoga* (see Figures 1 & 2), as well as specialized practices that are difficult to find elsewhere, such as Mahadevi and Vishnu yoga. In addition to providing physical health benefits, this style of yoga offers a profound spiritual experience and is closely connected to Balinese Hindu culture and rituals. This is because the procession employs Balinese mantras and rituals, such as the use of *tirta* (holy water), *melukat* (cleansing ritual), *tirta yatra* (pilgrimage), and other Balinese ritual practices. Cleansing the *nadis*, the energy channels through which *prana* (life energy) flows, is an important stage of the practice, as is understanding *yama* and *niyama* as an introduction to yoga. In addition, ancient Balinese yoga has 14 common threads in each movement, which include mantra, breath, concentration, visualization, eye gaze, muscle tension, and glandular activation. The ancient Balinese yoga tradition offers a practical practice that combines physical exercise and mindfulness to build a better life in the contemporary era (Widana, Sudiana, & Widyastuti, 2025).



Figure 1. *Surya namaskara*, ancient Balinese yoga version (Photo: Surpi, 2024).

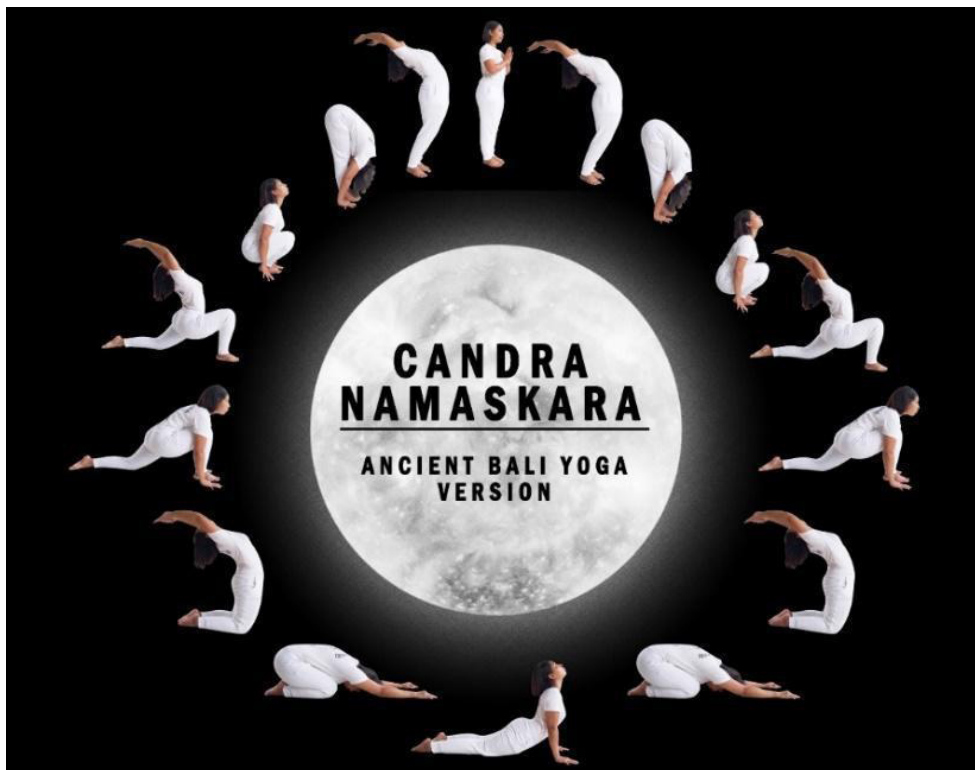


Figure 2. *Candra Namaskara* (Photo: Surpi, 2024).

Ancient Balinese yoga not only has potential, but has also begun to be explored in the context of spiritual tourism, as seen from the development of international yoga festivals and centers in Bali. Events such as the Bali Spirit Festival and a series of retreat programs at The Yoga Barn show that Bali's spiritual-wellness market is already well established, while also opening up space for further development based on local traditions (Ambarsari et al., 2025). However, the integration of ancient Balinese yoga as an authentic spiritual tourism package still faces a number of challenges, including limited supporting infrastructure, a lack of certified instructors who understand Balinese yoga lontar manuscripts, and the need for regulation and standardization from the local government (Sutarya, 2018; Utama, 2020). Sustainable development can be achieved through retreat designs that combine local wisdom, Balinese

Hindu rituals, mountainous nature, and traditional meditation practices, while maintaining the authenticity and philosophical values of Balinese yoga rooted in texts such as *Lontar Kuttara Kanda Dewa Purāna Bangsul*, *Wrhaspati Tattwa*, and the *Usada* tradition (Utama, 2020; Subawa et al., 2023). Thus, ancient Balinese yoga is not merely an abstract potential, but a cultural asset that has shown initial realization and can still be expanded in a targeted manner within Bali's spiritual tourism ecosystem.

Ancient Balinese yoga is a unique form of yogic knowledge and practice untouched by the commodification of yoga that has taken place in the West since modern times. This unique style of Balinese yoga incorporates spiritual aspects, indigenous rituals, and local cultural values that are distinct from those of typical yoga practices (Sudiana *et al.*, 2024). With the growing global interest in authentic spiritual experiences, especially in destinations such as Bali, the development of this traditional form of yoga can enhance tourism appeal while preserving the local culture. Currently, most cultural tourism in Bali focuses on dances, religious ceremonies, and other traditional arts, while Balinese yoga has not been fully utilized in tourism strategies (Widana, Sudiana & Widyastuti, 2025). In this context, this research is important for understanding and exploring the potential of Balinese yoga as a sustainable tourism attraction.

The demand for spiritual tourism that offers authentic experiences is on the rise as the global awareness of mental health and emotional well-being increases (O'Gorman, 2019; Ambarsari et al. 2025). Many travelers are now seeking experiences that go beyond physical relaxation to offer spiritual depth and make their lives more meaningful. However, most of the literature does not explore how Balinese yoga can be integrated into spiritual tourism, particularly in the context of sustainability. Thus, more research is needed that focuses on Balinese yoga as a core element in tourism development to not only support the local economy but also ensure that the practice remains respectful of its cultural and spiritual values. Previous research has often highlighted the impact of tourism on Balinese culture in general, without delving more deeply into how Balinese yoga can be maintained as an authentic cultural identity in spiritual tourism (Sharpley & Sundaram, 2005; Smith & Kelly, 2006).

Spiritual tourism is one of the fastest-growing sectors in the global tourism industry, reflecting a shift in tourist preferences from entertainment-based experiences to a search for meaning, self-transformation, and spiritual connection (Shinde & Olsen, 2022; Yang et al., 2023). Amidst the rampant commodification of culture and spirituality, there is a need to formulate a strategic framework for the development of sustainable spiritual tourism, a model that is not only economically oriented but also upholds the values of sacredness and cultural integrity (Bertella, 2022; Haring, 2024). In the context of

Bali, ancient Balinese yoga offers a highly relevant opportunity to address these challenges. This practice, which has been passed down since the 6th century AD, integrates Balinese Hindu rituals, cosmological philosophy, and classical yoga teachings, making it more than just a physical activity, it is a spiritual means to achieve harmony with God, fellow human beings, and nature (*Tri Hita Karana*).

Recent developments show that the yoga tourism ecosystem in Bali has grown significantly. For example, various studies note that the spa and wellness sector in Bali has grown by more than 160% since 2003 and currently includes around 390 spa units, which are an important foundation for the increasing interest of tourists in health and spiritual activities (Sutarya, 2022; Health-Wellness Data, 2025). Thus, the development of yoga tourism in Bali is no longer just a potential, but has become an integral part of an active and established spiritual tourism ecosystem. This is evident from the proliferation of international-scale yoga studios and retreat centers such as The Yoga Barn ecosystem and major festivals such as the BaliSpirit Festival in Ubud, which attract thousands of tourists every year (Meikassandra, Prabawa and Mertha, 2020; Subawa, 2023). However, this transformation brings challenges such as inadequate regulations, a limited number of certified instructors, and the risk of losing the authenticity of local traditions. Therefore, the integration of ancient Balinese yoga into spiritual tourism requires a careful approach to preserve its sacred values and original philosophy.

This article emphasizes the importance of divine transcendence as a philosophical and conceptual foundation in the design of spiritual tourism. This approach not only reinforces the authenticity and uniqueness of the destination but also offers a value-driven sustainability paradigm that goes beyond the conventional sustainability framework (Wang et al., 2024). Rather than simply managing resources efficiently, divine transcendence-based spiritual tourism prioritizes the preservation of sacredness, community empowerment, and moral responsibility toward the environment as ethical obligations (Tahiri, et al., 2022). However, although Bali has long been known as a cultural and spiritual tourist destination, previous studies show a tendency for tourism to prioritize commercial aspects over spirituality (Amoiradis, 2023). This tendency poses the risk of cultural authenticity loss and sacred value degradation.

To date, few studies have systematically integrated cosmological and spiritual dimensions as the core of sustainable tourism strategy design, particularly in the context of traditional Balinese yoga. This research gap is the starting point for this study. This study aims to formulate a strategic framework for the development of sustainable spiritual tourism based on ancient Balinese yoga, using divine transcendence as the conceptual foundation.

Using a mixed methods approach that combines in-depth interviews, focus group discussions, and quantitative surveys of tourists, this study seeks to contribute theoretically to the literature on sustainable tourism while offering practical recommendations for policy-makers and local communities. Thus, this research has not only academic value but also strategic implications for positioning Bali as a global model of value-based sustainable spiritual tourism.

This study aims to explore ancient Balinese yoga as a form of sustainable spiritual tourism in Bali. It utilizes a literature review on sustainable tourism, cultural preservation, and spiritual tourism, combined with field data, to formulate practical recommendations. This research is expected to make a meaningful contribution to the development of spiritual tourism in Bali while serving as a guide for tourism stakeholders in the sustainable management of Balinese yoga (Gordon, 2020; Hariyanto, 2021).

2. Literature Review

The intersection of spirituality, tourism, and cultural heritage has been a focal point for many studies in recent years. Balinese yoga, an ancient practice deeply embedded in Bali's cultural identity, has attracted the attention of scholars aiming to understand its role in both spiritual growth and tourism development. However, a critical gap remains in terms of integrating Balinese yoga within the framework of sustainable spiritual tourism development, a topic that remains underexplored in the current literature.

Studies on the development of yoga and spiritual tourism in Bali have been widely discussed in recent research. Ambarsari et al. (2025) demonstrate that yoga practices in Bali have undergone significant transformations in response to the rise in global tourism. They found that yoga is no longer practiced solely as a Balinese Hindu-based spiritual activity, but has been recontextualized into a wellness product characterized by cultural hybridity. This transformation encompasses changes in ideology, practice, management, and symbols, where the sacred values previously associated with Balinese yoga are often adapted to meet the needs of the international tourism market. Meanwhile, Sutarya (2022) emphasizes that spiritual tourism in Bali has sustainable potential if it is interpreted as a practice that maintains a balance between economic value and the preservation of sacred elements. He asserts that spiritual tourism does not only depend on material attractions such as facilities and infrastructure, but also on the ability to maintain the depth of meaning and spiritual integrity of local traditions, including ancient Balinese yoga. Thus, the two studies complement each other in explaining how yoga in Bali is at the crossroads between global tourism commodification and efforts to preserve local spiritual traditions.

Several studies, such as those by Smith (2018) and Prasetya et al. (2020), have examined the role of cultural practices such as yoga in enhancing the tourism experience. Smith's research focuses on the potential of yoga to enrich wellness tourism, particularly in tropical destinations such as Bali. Similarly, Prasetya et al. highlight the role of traditional Balinese rituals in attracting international tourists, underscoring Bali's reputation as a hub for spiritual retreats. However, these studies tend to address yoga's role in wellness tourism in a broad sense and do not emphasize the distinct practices of Balinese yoga.

Moreover, Suryawan and Darmawan (2017) and Widiantara (2019) discuss sustainable tourism practices in Bali and note increasing concerns over environmental degradation and cultural erosion due to mass tourism. While these works focus on sustainability in the tourism industry, they do not delve into the integration of spiritual practices, such as Balinese yoga, as a mechanism for promoting sustainable tourism.

There is also a notable lack of research that specifically addresses the strategic framework for revitalizing Balinese yoga to align with sustainable spiritual tourism. The novelty of the present study lies in its approach to revitalizing an ancient cultural practice and positioning it as a core element in Bali's future tourism development, emphasizing both preservation and innovation. By focusing on the strategic application of Balinese yoga within spiritual tourism, this research aims to fill the gap in the literature, which has yet to present a cohesive model for combining cultural preservation, spiritual experience, and sustainable tourism practices.

Furthermore, the urgency of this research arises from the growing pressure imposed by mass tourism on Bali's cultural and spiritual heritage. In the absence of a clear framework that incorporates ancient traditions into modern tourism models, Bali risks losing its unique cultural identity while also facing environmental and social challenges posed by unsustainable tourism practices. This study seeks to address these challenges by proposing a revitalized approach that both sustains and promotes Bali's yoga heritage, offering a novel contribution to the field of sustainable tourism development.

Ambili (2016) conducted a study in which he reveals that traditional yoga systems play an important role in attracting tourists, which is in line with Iyengar and Rivers-Moore's (1989) research on yoga as a holistic practice that includes physical, emotional, intellectual, and spiritual aspects. Surpi (2023) links the history of yoga to the Vedic tradition, suggesting that yoga is as old as the Vedas themselves. Bhavanani's (2016) findings enrich the understanding of yoga as an endeavor to achieve *moksha* or gradual freedom from human suffering. Patton (2015) highlights the importance of a purposive sampling approach to gain relevant participation in culture-based research. Braun and

Clarke (2006) develop a thematic analysis technique used to identify major themes in qualitative data and assist in the organization of in-depth data. Creswell and Plano Clark (2017) explain the relevance of mixed methods in research to comprehensively explore qualitative and quantitative dimensions.

Garofalo et al. (2021) show the negative impact of poorly managed wellness tourism on local and cultural resources. Lehto et al. (2006) discuss the role of yoga in balancing body, mind, and spirit, highlighting the intrinsic motivations that drive yoga travelers to seek holistic experiences. Kunwar and Sharma (2020) investigate the potential of yoga tourism in Nepal as a comparative study with Bali in the development of spiritual tourism. Matusitz and Breen (2019) warn of the risk of cultural commodification in the modern yoga industry, which could undermine the traditional and spiritual values of yoga. In their study on wellness tourism, Smith and Puczko (2014) highlight the importance of authenticity and quality in wellness-based tourism. Yin (2018) outlines the questionnaire-based survey method as a quantitative tool that supports the validation of market preferences.

3. Method and Theory

3.1 Method

This research used a mixed methods design to integrate qualitative and quantitative data, aiming to provide a deeper understanding and more comprehensive conclusions regarding the revitalization of ancient Balinese yoga as a sustainable spiritual tourism product. The design combined in-depth interviews with key stakeholders, focus group discussions, and surveys with potential travelers, which generated data from multiple perspectives. Potential travelers in this study refer to individuals who show an interest in spiritual, cultural, yoga, or wellness tourism, including both domestic and foreign tourists, who are likely to become the primary consumers of Bali's spiritual tourism products in the future. This mixed methods approach is increasingly relevant in the tourism context, as it allows researchers to combine the strengths of both methods to explore the qualitative aspects of the authenticity and spiritual essence of the ancient Balinese yoga practice as well as quantitatively analyze its market viability (Creswell & Plano Clark, 2017).

The study population consisted of two main groups, key stakeholders, including yoga instructors, cultural figures, and academics in Bali, and 150 potential tourists who were identified as the main targets in developing spiritual tourism packages based on ancient Balinese yoga. The sample was selected using a purposive sampling technique to ensure the participation of individuals with high knowledge and relevance to the research theme. Potential travelers were selected based on their interest in spiritual tourism and authentic

spiritual experiences in Bali. This approach enables researchers to gather in-depth information about travelers' preferences and stakeholders' perspectives on the development of local culture-based tourism products (Patton, 2015).

The data collection techniques used in this study included semistructured qualitative interviews, focus group discussions (FGDs), and a questionnaire-based quantitative survey. The survey was conducted by distributing offline questionnaires to prospective tourists at various locations relevant to spiritual tourism activities in Bali. Data collection locations included yoga training and practice centers, retreat areas, and cultural tourist destinations that represent the spiritual tourism ecosystem. More specifically, questionnaires were distributed at Yoga Mandala Pusat Pasraman Seruling Dewata, Bantas Village, Tabanan; Balitrees Retreats, Tabanan; Budha Yoga Shala at Subak Tabola Villa, Sidemen; Mandala Yoga Angantaka, Badung; Goddess Retreats, Ubud; as well as in the Tanah Lot Tourism area, Tabanan, and Pura Luhur Batukaru, Tabanan. All of these locations were chosen to gather the perspectives of potential tourists who are interested in cultural and spiritual activities.

A total of 150 questionnaires were successfully collected and deemed valid for analysis. The questionnaire was designed to measure several key aspects, namely (1) the level of tourist interest in ancient Balinese yoga-based spiritual tour packages, (2) their preference for authentic and locally-based experiences, and (3) their perception of the importance of the spiritual dimension in Balinese yoga practice. The selection of these indicators ensured that the data obtained provided an accurate picture of market potential while assessing the relevance of cultural values in tourist decisions. This survey method supports quantitative validation of the feasibility of developing spiritual tourism products (Yin, 2018).

In-depth interviews were conducted with stakeholders to gain insight into aspects of authenticity and values that should be preserved in ancient Balinese yoga. Focus group discussions were conducted to test collective perceptions and explore aspects that support community involvement in spiritual tourism development. Moreover, a quantitative survey was administered to potential travelers to assess their level of interest in the various proposed tour packages as well as their preference for authentic spiritual experiences. This mixed data collection technique allows for the acquisition of rich and in-depth data, which is not only useful for understanding qualitative perceptions but also enables the quantitative validation of market feasibility (Yin, 2018).

The collected data were analyzed using different techniques according to the type of data. Qualitative data from interviews and FGDs were analyzed through thematic analysis, which enabled the identification of key themes relevant to the research objectives, such as authenticity, community engagement, and the preservation of cultural values (Braun & Clarke, 2006). This technique

was applied to organize the qualitative data into themes that generated insights into the local values and social dynamics that may influence the successful development of Balinese yoga as a tourism product.

Moreover, quantitative survey data were analyzed using descriptive statistics to measure tourists' interests and preferences, and inferential analysis was performed to identify relationships between certain variables, such as tourists' demographic factors and their interest in spiritual tourism packages. This mixed methods approach to data analysis helps ensure the validity of the research results, thus providing a solid foundation for the formulation of a strategic framework for developing ancient Balinese yoga as a sustainable spiritual tourism product. This mixed-methods approach moreover allows the research to address the complexity of the question of cultural preservation in tourism while fulfilling the needs of the market while still paying attention to the authenticity and spiritual values embodied by ancient Balinese yoga.

3.2 Theory

Two theories are used to discuss this research, namely, sustainable tourism theory and cultural framing theory. The purpose of these theories in the context of cultural and spiritual tourism development research is to provide a holistic perspective for understanding, planning, and managing tourism destinations to positively impact local communities, the environment, and the traveler experience. Sustainable tourism theory emphasizes the balance between economic benefits, environmental sustainability, and sociocultural well-being for local communities. According to Sharpley (2020), sustainable tourism is designed to meet the needs of today's travelers without compromising the ability of future generations to meet their own needs in a way that conserves the natural environment and local culture and encourages inclusive economic benefits for local communities. This concept is particularly relevant in the development of local culture-based spiritual tourism, such as ancient Balinese yoga. This ancient yoga practice has great potential to attract travelers seeking spiritual depth and connection with the local Balinese culture, thus becoming an important tourism attraction. However, to ensure that these activities do not lead to environmental degradation, cultural exploitation, or economic injustice, a sustainable tourism approach is needed as a holistic framework.

In the context of revitalizing ancient Balinese yoga, this theory highlights the importance of spiritual tourism management, which prioritizes environmental conservation. Yoga is often practiced in sacred natural locations, such as temple areas or mountains; thus, environmental protection policies are crucial. Studies by Gössling and Peeters (2015) show that poorly managed tourism can put great pressure on the environment, especially in areas with

sensitive ecosystems. Therefore, in this research, it is important to design conservation guidelines for sacred places, for example, by limiting the number of visitors or designing environmentally friendly facilities. In addition, this theory emphasizes the need for economic sustainability, which not only benefits the tourism industry but also has a positive impact on local communities, for example, through the creation of employment and business opportunities for surrounding communities. According to Rogger (2023), tourism can be an important economic sector that benefits local communities but only if local resources are utilized.

Cultural framing theory explores how information, practices or cultural elements are packaged or framed to have a particular meaning for audiences (Flusberg, et al., 2024). In the context of tourism and cultural experiences, this theory is concerned with how cultural elements, such as traditions or spiritual practices, are conveyed to create understanding, appeal and meaningful experiences among tourists (McKercher, 2020; Cheng & Chen, 2022). Cultural framing allows a cultural element to be presented in a way that maintains its authenticity while remaining accessible and understandable to travelers from different backgrounds. Proper framing can help tourists have a more immersive and authentic experience, ultimately creating an appreciation of the culture they visit (Saleem & Umar, 2022).

In the development of spiritual tourism, such as ancient Balinese yoga, the theory of cultural framing is very important, as it helps determine how to deliver this yoga experience so that tourists not only feel entertained but also gain deeper insight into its spiritual values and meanings. By framing Balinese yoga as a practice that is not only physical but also spiritual and sacred, tourism managers can introduce tourists to the cultural and religious dimensions associated with yoga while keeping the original values of the practice intact. According to research conducted by Snow and Benford in 1988, effective cultural framing can significantly shape audiences' perceptions and understanding, helping them form more appropriate cultural interpretations (Rogger, 2023).

Proper cultural framing can also protect indigenous cultures from excessive commodification or inappropriate changes in meaning. If Balinese yoga is presented as a mere tourist attraction without any accompanying spiritual context or cultural values, then its sacred value may be lost, and local communities may feel that the practice is being exploited. Therefore, in the application of cultural framing theory, it is important for tourism managers to involve local communities and cultural leaders to ensure a presentation that respects the original meaning of Balinese yoga.

4. Results and Discussion

This research, which used a mixed-methods approach, produced a number of important findings related to the potential and challenges of revitalizing ancient Balinese yoga as a sustainable spiritual tourism product in Bali. The results of the research, which included stakeholder interviews, focus group discussions (FGDs), and surveys of potential tourists, provide comprehensive insights into three key themes, the preservation of cultural authenticity, market viability, and local community engagement.

A quantitative survey was conducted on 150 prospective tourists who were potential targets for the development of spiritual tourism packages based on ancient Balinese yoga. The majority of respondents were women (58%), while men accounted for 42%, consisting of 70% foreign tourists and 30% domestic tourists. The age range was dominated by the productive 25–45 age group (72%), who generally had a high interest in wellness activities and the search for a deeper spiritual experience, while the remaining 28% were aged 46–55. In terms of educational background, most respondents held bachelor's degrees (62%) and postgraduate degrees (28%), while the remaining 10% had diploma degrees.

The respondents' employment structure shows relevance to the spiritual tourism segment, consisting of professionals in the fields of health, psychology, and wellness (30%), creative workers and digital nomads (25%), technology workers (20%), tourism industry players (15%), and other occupations (10%). Most respondents (78%) had experience participating in yoga, meditation, or other wellness activities, either in Bali or in various countries, which provided them with sufficient knowledge to assess the quality and authenticity of spiritual experiences. The remaining 22% claimed to be aware of and interested in such activities but had not yet had the opportunity to participate. This demographic profile indicates that respondents possess a relatively high level of spiritual literacy and a strong interest in wellness tourism, making them a relevant target group for the development of spiritual tourism products based on ancient Balinese yoga practices.

The questionnaire used contained a series of Likert scale questions designed to measure three main criteria, namely (1) interest in authentic spiritual experiences, (2) attitudes towards the preservation of local culture, and (3) readiness or willingness to participate in ancient Balinese yoga-based tourism activities. Several important questions, such as "How important is cultural authenticity to you in choosing a spiritual tourism program?", "To what extent does the preservation of local traditions influence your decision in choosing a spiritual tourism destination?" and "If you were offered an authentic ancient Balinese yoga training program (located in Bali), would you be interested?" served to explore these dimensions.

The survey results show that 85% of respondents have a very high interest in programs that offer authentic spiritual experiences in Bali. This finding reflects the global trend of increasing demand among tourists for meaningful and transformative experiences, not just entertainment. Additionally, 78% of respondents stated that the preservation of local culture is a crucial factor in travelers' decisions to choose spiritual tourism destinations. This suggests that cultural authenticity and uniqueness play a significant role in shaping travelers' expectations, reinforcing the argument that ancient Balinese yoga, when presented authentically and uniquely, will have a strong appeal in the spiritual tourism market.

Spiritual tourism based on local traditions has become a significant attraction in Bali, especially in the face of global trends indicating an increasing desire for more meaningful and authentic experiences (Purnama, 2020). Among these traditions, Balinese ancient yoga has great potential to be developed as a unique and sustainable spiritual tourism product. However, the development of such a product must be underpinned by sustainability principles that consider cultural preservation, market attraction and local community involvement.

Furthermore, the research identified four potential tourism packages, namely, yoga performances (yoga shows), yoga training programs, yoga retreat packages, and yoga instructor training courses, with each package designed to appeal to different market segments. Quantitative data show that 65% of the respondents were interested in yoga retreat packages that integrate spiritual experiences and meditation. The distribution of travelers' preferences for each type of package offered is shown in the following Graph 1.



Graph 1. Distribution of travelers' preferences for ancient Balinese yoga packages (Source: Quantitative Data Analysis, 2024).

The Graph 1 illustrates the distribution of preferences among 150 prospective yoga tourists regarding the offered packages. The data indicate that the yoga retreat package has the highest level of interest among respondents, with 65% selecting it, followed by the training program at 56%, the instructor course at 46%, and the yoga show (performance) at 40%. This distribution indicates that the majority of tourists are interested in experiences that not only provide physical exercise but also integrate spiritual and meditative elements in the form of small, focused retreat groups, as depicted in Figures 3 and 4. This interest may stem from tourists’ desire for a holistic experience that supports mental well-being and relaxation. However, ancient Balinese yoga must continue to be developed based on spirituality within the framework of wellness tourism. This need was confirmed in an interview with the leader of ancient Balinese yoga, Seseputh Seruling Dewata Dr. I Ketut Nantra (Ki Nantra Dewata):

“Ancient Balinese yoga is not just physical movements; each asana has prayers and vibrations that have been passed down from ancestors. Similarly, the integrated training pattern includes movement, mantras, emphasis on certain points, eye contact, and concentration. In addition, ancient Balinese yoga is practiced with yoga sadhana, which means there are restrictions on food, drink, and behavior, including sexuality. This certainly has a specific audience, for those who want to develop in life, not just for recreation. If the development of ancient Balinese yoga is overly commercialized, only following trends and economics, its sacred value will be lost” (Interview, 26 July 2024).



Figure 3. An Ancient Balinese Yoga Retreat is conducted in small groups at Pasraman Seruling Dewata Bali, where participants receive direct guidance from the ninth-generation spiritual elder (Photo: Gede Arya, 2024).



Figure 4. Several students (*sisya*) are practicing at the Pasraman Seruling Dewata (Photo: Surpi, 2024).

Another expert informant, an academic in the field of tourism Dr. Nararya Narottama, also emphasized the importance of caution in developing Balinese cultural tourism in the form of yoga. He said:

“The development of spiritual tourism based on ancient Balinese yoga requires in-depth research, not just market trends, so as not to destroy the essence of the culture” (Interview, 07 August 2024).

The FGDs results emphasized the importance of developing spiritual tourism that remains authentic and inclusive, namely, by limiting the number of tourists per session and training local instructors. In addition, the core elements must not be removed. This authenticity is actually a prominent characteristic of ancient Balinese yoga.

Based on research by Smith and Puczkó (2009) on wellness tourism trends, retreat experiences that incorporate spiritual aspects generally appeal to travelers seeking wellness tourism. This trend is increasing as people realize the importance of mental, physical, and spiritual balance. In addition, in the context of yoga, the aspects of meditation and inner calm are often added value that attracts tourists (Smith & Kelly, 2006). Furthermore, research by Ross (2020)

shows that training or retreat packages that offer immersive experiences, such as yoga or meditation courses, often attract international visitors seeking local cultural experiences as well as self-development.

In-depth interviews with stakeholders, including yoga instructors, cultural figures, and academics, reveal a strong commitment to preserving the authenticity of ancient Balinese yoga practices. For example, I Gede Arya, a senior ancient Balinese yoga instructor from Tabanan, emphasized that ancient Balinese yoga is not merely a series of physical movements, but rather a spiritual discipline rooted in Balinese religious values and cosmology, originating from ancient ascetic traditions on Mount Batukaru, which is still considered a sacred mountain today (Interview, 26 July 2024). In line with this, Dr. I Made Sugata from I Gusti Bagus Sugriwa State Hindu University emphasizes that this tradition contains fundamental values in Balinese Hinduism, particularly related to efforts to achieve harmony with God, fellow human beings, and nature (Interview, 26 July 2024). Meanwhile, Ni Komang Swandewi, a cultural practitioner active in organizing ritual-based yoga, emphasizes the importance of preserving the sacred dimension and spiritual meaning of this practice to prevent the commodification of culture in the tourism context (Interview, 26 July 2024).

In line with this view, the three stakeholders, I Gede Arya, Dr. I Made Sugata, and Ni Komang Swandewi, consistently stated that ancient Balinese yoga encompasses not only physical movements but also profound spiritual and philosophical values. This finding is reinforced by several key themes that emerged in the thematic analysis of qualitative data. First, the theme of spiritual authenticity is notable, as ancient Balinese yoga is considered unique because it reflects the indigenous traditions of Bali that have been passed down since the 6th century AD. The stakeholders emphasized the importance of preserving traditional elements, such as the use of mantras, mudras, and ritual movements in the practice of ancient Balinese yoga. Second, the theme of cultural heritage asserts that ancient Balinese yoga has deep historical and spiritual value, and therefore must be protected from excessive commercialization. According to all three, major modifications that remove the original essence of ancient Balinese yoga would actually reduce its appeal as an authentic spiritual tourism product.

These findings are relevant in the context of spiritual tourism marketing, where potential travelers tend to prefer experiences that have more cultural and environmental value. Inferential analysis techniques also revealed a correlation between travelers' demographics (age and educational background) and their interest in culture-based and spiritual tourism, reinforcing the finding that there is a clear market segment for spiritual tourism in Bali.

Focus group discussions (FGDs) involving key stakeholders yielded in-depth insights into community engagement in the development of ancient Balinese yoga as a tourism product. The results show the importance of a participatory approach in designing this tourism package to gain the support of the local community. Most stakeholders emphasized the importance of involving local communities as instructors and managers of tourist facilities. This involvement aims to maintain the authenticity of local values and prevent foreign influences that could damage the identity of ancient Balinese yoga.

The community that is consistently considered most capable of preserving the authenticity of ancient Balinese yoga is not the local community in general, but rather a specific community of traditional Balinese yoga practitioners, families descended from yogis, traditional leaders around Mount Watukaru, and spiritual groups that still maintain the teachings of ancient Balinese yoga. These groups have grown up in the same cultural environment and understand yoga not as a tourist commodity, but as an ancestral heritage with strong spiritual and ethical functions. The authenticity of ancient Balinese yoga refers to practices that focus not only on physical movements but also on self-transformation through spiritual values and rituals, as emphasized by Suamba (2021).

The stakeholders interviewed included Dr. I Ketut Nantra, a senior member of the ninth generation of the Seruling Dewata School, traditional yoga instructors such as I Gede Arya, I Gede Putra Widiarsa, academics such as Dr. I Made Sugata, Prof. Dr. Sutarya, Dr. Nararya Narottama, and cultural practitioners such as Ni Komang Swandewi and Jero Jemiwi, who expressed the need for local government support in providing adequate facilities and infrastructure. These three groups of informants also emphasized the importance of training programs for local community members interested in becoming yoga instructors, as this would not only enhance their competence but also create job opportunities for them. In the FGD, participants expressed concern that poor tourism management could hurt local cultural values. Therefore, they emphasized that the development of spiritual tourism programs needs to incorporate Balinese rituals and other cultural aspects, allowing tourists to engage directly with the local culture. The views of these stakeholders align with Patton's (2015) findings, which demonstrate that the purposive selection of informants enables researchers to identify the crucial role of community participation in the development of culture-based tourism.

Overall, the findings of this study suggest that the revitalization of ancient Balinese yoga as a sustainable spiritual tourism product has great potential, especially if cultural preservation, market viability and local community involvement can be well integrated. Based on interviews with key

stakeholders, this study identified three key dimensions in the development of ancient Balinese yoga-based spiritual tourism products, the preservation of authenticity, market viability, and community engagement. Authenticity is an important aspect of spiritual tourism, as travelers seeking spiritual experiences often prioritize authentic and immersive traditions (Smith & Puczko, 2014).

Spiritual tourism, particularly yoga-based tourism, has great market potential, especially among travelers seeking relaxation and mental health experiences (Heintzman, 2009). In the context of Bali, travelers who are interested in spiritual experiences are often willing to pay more for a unique and exclusive experience (Purnama, 2020). However, the development of ancient Balinese yoga as a tourism product needs to consider proper market segmentation, especially to attract international travelers who have an appreciation for authentic spiritual traditions. Research shows that the packaging of ancient Balinese yoga products should emphasize spiritual and health aspects while maintaining its traditional essence (Smith & Puczko, 2014). Moreover, marketing can be performed through digital channels and sustainable tourism platforms that target international markets seeking spiritual experiences.

The involvement of local communities in the development of spiritual tourism based on ancient Balinese yoga has essential implications for the sustainability and social acceptance of such tourism products (Hall & Richards, 2000). Based on interviews with stakeholders, including traditional yoga instructors, traditional leaders, and spiritual practitioners, it was emphasized that the participation of local communities, especially religious leaders and spiritual practitioners, is considered crucial to maintaining the sustainability of the cultural and spiritual values that form the basis of ancient Balinese yoga products. This involvement occurs not only through their role as service providers, but also as authoritative guardians of these traditional values. A participatory approach that involves the local community in the decision-making process is considered to increase community support and minimize potential conflicts between the community and tourism managers (Black & Crabtree, 2007).

Regarding the economic aspect, stakeholders emphasize that this culture and spirit, based tourism program has the potential to generate income that can be directed toward community development programs, such as education and training. However, in the context of this study, this income remains potential and has not been quantified because the development of ancient Balinese yoga tour packages is still in the conceptual planning stage. Thus, business aspects such as package prices, income estimates, and profit allocation require further study through a more in-depth economic feasibility study.

In the context of sustainable tourism theory, this research aims to create spiritual tourism that not only increases local economic income but also maintains the sustainability of Bali's culture and ecosystems. According to Sharpley (2020), the concept of sustainable tourism focuses on development that can meet current needs without compromising the ability of future generations to meet their own needs. In its application to Balinese yoga, this principle encourages tourism strategies that maintain the authentic practice of yoga, not just as a commodity but as a meaningful spiritual experience. It also means creating an environment that supports the practice of yoga in environmentally and spiritually appropriate locations so as not to disturb the local ecosystem. The protection of natural locations where yoga practices take place, such as temples or sacred mountains, is particularly important in this context, as described by Gössling and Peeters (2015), who state that unmanaged tourism can cause significant environmental damage (Gössling & Peeters, 2015). As such, this research also developed an environmental conservation guideline that directs visitors to respect sacred sites and maintain ecosystem sustainability.

Cultural framing theory adds a strategic dimension to presenting this yoga practice to tourists so that the experience retains a depth of meaning and appreciation of Balinese culture. According to Sheets et al., (2022), cultural framing can help build appropriate perceptions for audiences, in this case, tourists, so that they can understand cultural values deeply and not see them merely as entertainment or commodities. In this research, ancient Balinese yoga will be framed not simply as a physical exercise or a modern yoga trend but as a spiritual practice closely linked to Balinese cultural and religious heritage. By framing ancient yoga as part of Balinese rituals and religious life, travelers can be invited to appreciate the practice more as a whole, leading to a more authentic and meaningful experience.

Revitalizing ancient Balinese yoga as a sustainable spiritual tourism product requires an integrative strategy, with attention to the balance between cultural preservation, market appeal, and local participation. This strategy could include collaboration among the government, communities, and tourism industry to develop a regulatory framework that protects Bali's yoga traditions and reduces the risk of excessive commercial exploitation.

Revitalizing ancient Balinese yoga as a sustainable spiritual tourism product in Bali requires a strategy that integrates cultural value preservation, market viability, and community participation. The mixed-methods approach allowed the present research to delve more deeply into the unique spiritual and cultural aspects of ancient Balinese yoga and measure the strong market interest and preference for authentic tourism experiences. These findings can serve as a basis for formulating tourism development policies and strategies

that not only are economically beneficial but also have a positive impact on the cultural preservation and empowerment of local communities in Bali.

The results of this study indicate that the development of ancient Balinese yoga as a spiritual tourism product is in the emerging stage of development, meaning that it has not yet been fully commodified but is showing a tendency toward commercialization. Based on interviews with traditional yoga instructors, academics, and cultural practitioners, the practice of ancient Balinese yoga is currently still maintained mainly by local spiritual communities and has not yet been widely packaged into commercial tourism products. However, survey data from 150 prospective tourists shows that 85% of respondents have a high interest in authentic spiritual experiences based on local practices, indicating significant economic opportunities if this product is developed in a structured manner.

In qualitative findings, the dimension of preserving authenticity emerged as a key theme, emphasizing that ancient Balinese yoga practices are viewed as a cultural heritage that must be protected from the pressures of globalization and excessive commodification. These findings reinforce the argument that long-term sustainability is highly dependent on the ability to maintain authentic elements such as mantras, mudras, and sacred rituals that are central to Balinese cultural identity. In addition, the involvement of local communities, as demonstrated through interviews and FGDs, plays a vital role in ensuring that the economic benefits that arise are shared fairly while raising public awareness of the cultural values that are upheld. Thus, the development of ancient Balinese yoga cannot yet be categorized as an established tourism industry, but it represents a potential that is moving towards commercialization and must be managed carefully to remain aligned with the principles of cultural and spiritual sustainability.

These results confirm the findings of Sharpley and Sundaram (2005), who emphasized the importance of preserving cultural aspects in spiritual-based tourism products. These results are moreover consistent with those of Smith and Kelly's (2006) study, which revealed that tourists tend to be more attracted to experiences that offer spiritual depth and preserve the local culture. However, these findings also indicate that the sustainability of spiritual-based tourism still requires a strong marketing strategy to attract potential tourists, as shown in Gordon's (2020) study, which highlights the importance of branding to increase the attractiveness of cultural tourism.

The theoretical implication of this study is that spiritual tourism is not just about offering a relaxing experience but also has the potential to strengthen cultural ties and positively influence local socioeconomic development. By adopting an approach that considers authenticity and community engagement,

this study contributes to the literature on sustainable and spiritual tourism. Practically, these results can assist tourism planners and local authorities in devising tourism product development strategies that not only guarantee tourist attractions but also maintain local cultural values. As such, this research contributes to innovative approaches to spiritual tourism that can benefit local communities, preserve cultures, and fulfill the global demand for authentic tourism experiences.

Further elaboration shows that the existence of ancient Balinese yoga, which comprises authentic teachings from 14 world yoga schools, provides a unique attraction that is difficult to find in modern yoga. This study supports the recent work by Kunwar and Sharma (2020), which shows that spiritual and wellness tourism that integrates local culture and spirituality is receiving a positive response in the global market, as demonstrated in the case in Nepal. Here, spiritual experience harmonized with the natural environment has proved to be a successful strategy and can be applied to ancient Balinese yoga.

When compared to the development of modern yoga in countries such as the United States, the United Kingdom, and Australia, which, according to Webb et al. (2017), tends to focus on physical fitness, the lifestyle industry, and commercialization, ancient Balinese yoga is different because it retains its philosophical and spiritual dimensions. In Bali, this traditional yoga practice is still preserved as a profound discipline that encompasses a series of movements, mudras, meditation, and spiritual values rooted in Balinese Hinduism. This distinct character opens up opportunities to present yoga in a more authentic form, free from commercial orientation, making it attractive to tourists seeking a spiritual experience that differs from the commercial yoga styles commonly found in Western fitness centers.

The results of this study emphasize that ancient Balinese yoga, which offers the richness of traditions from 14 lineages, has enormous potential as a sustainable spiritual tourism attraction in Bali. A survey of 150 potential travelers revealed very high interest in tourism packages based on ancient Balinese yoga, especially programs that offer a holistic experience that encompasses physical, mental, and spiritual dimensions of wellness. The data revealed that 85% of the respondents were interested in authentic spiritual experiences, and another 78% showed a strong preference for tourism that preserves the local culture.

The integration of the concept of divine transcendence into sustainable spiritual tourism provides a theoretical foundation that broadens the understanding of tourism from mere cultural consumption and experience to a deeper spiritual dimension. While the conventional framework of sustainable tourism emphasizes environmental preservation, community empowerment, and cultural conservation (Hardy et al., 2002), spiritual tourism has an

additional ontological dimension: the recognition of sacredness as the core of the tourist experience. By making divine transcendence the basis of strategy, tourism development is no longer merely operational or economic but also transformational, encouraging tourists to experience inner growth, moral reflection, and spiritual connection with nature (Smith & Kelly, 2006).

In the context of ancient Balinese yoga, divine transcendence is closely embedded in every aspect of its teachings. Every asana movement, breath control (pranayama), and mantra is not only a physical and mental exercise but also a means to connect practitioners with the divine order (Widana et al., 2023). This understanding is in line with Balinese Hindu philosophy, which emphasizes *Tri Hita Karana*, namely, harmony between humans, nature, and God, as the foundation of cultural well-being and resilience (Pitana & Diarta, 2020). By placing tourism within this cosmological framework, the tourist experience is transformed from mere recreation into a cultural ritual that deepens spiritual understanding while distinguishing Bali from the global yoga tourism market, which tends to commodify spirituality (Matusitz & Breen, 2019).

This approach also has practical implications for destination management and spiritual tourism marketing strategies. Tourism initiatives rooted in spiritual values regard authenticity, ritual integrity, and environmental preservation as moral imperatives, not merely business strategies (Sharpley & Sundaram, 2005). Measures such as limiting the number of visitors to sacred areas, training tour guides who understand cultural and spiritual values, and offering tourist orientation programs will strengthen the principle of holistic sustainability, which encompasses cultural, ecological, economic, and spiritual dimensions. The findings of this study suggest that an approach that prioritizes spiritual values at the core of tourism development has clear practical implications for destination management and marketing strategies in yoga tourism, particularly in Bali. Based on interviews and focus group discussions, stakeholders assessed that authenticity, ritual-spiritual aspects, and environmental preservation are not merely business strategies, but moral principles that should be used as guidelines in the development of ancient Balinese yoga as a tourism product. Informants, particularly traditional yoga instructors and Balinese practitioners, consistently emphasized the need to regulate training formats by maintaining authenticity, training yoga instructors who understand cultural and spiritual values, and providing tourist orientation programs to preserve the sanctity of Balinese yoga practices.

These findings suggest that the implementation of these measures is considered realistic and highly feasible, as they have garnered support from local actors. Thus, based on the results of this study, Bali has a strong opportunity to develop itself as a global model for spiritual tourism destinations that can

integrate transcendental values into its tourism management. Furthermore, the results of this study show that placing the value of divinity, as understood in the ancient Balinese yoga tradition, at the core of sustainable tourism development can shift the sustainability paradigm from a mere policy approach to a value-based approach. This paradigm not only enriches the tourist experience but also reaffirms that spiritual heritage has intrinsic value as a source of identity, meaning of life, and cultural sustainability.

5. Conclusion

The findings of this study indicate that ancient Balinese yoga, passed down through 14 generations of traditional yoga lineage, has strong potential to be developed as an authentic and sustainable spiritual tourism attraction. A survey of 150 prospective tourists revealed that 85% of respondents had a high interest in profound spiritual experiences, while 78% considered the preservation of local culture to be an essential factor in choosing a spiritual tourism destination. These findings are reinforced by interviews with traditional yoga instructors such as I Gede Arya, who confirmed that ancient Balinese yoga is still practiced as a spiritual discipline that includes mantras, mudras, and meditation rooted in Balinese Hindu cosmology. Additionally, focus group discussions with traditional leaders and cultural practitioners revealed concerns about potential commodification, emphasizing the importance of involving local communities as guardians of spiritual and cultural values. Overall, this evidence demonstrates that ancient Balinese yoga not only provides a distinct travel experience from modern yoga but also serves as a medium for preserving Bali's cultural and spiritual heritage.

Another important finding is the identification of three main dimensions in the development of ancient Balinese yoga-based tourism, namely (1) preservation of authenticity, (2) marketability, and (3) community involvement. These three dimensions are intertwined and determine the success of tourism product development. In terms of marketability, this study reveals that yoga retreat packages generated the highest interest, with 65% of respondents selecting them as the most attractive form of experience. This indicates that ancient Balinese yoga has real economic opportunities to be developed as a high-value tourism product, as long as it maintains the sacred dimension and philosophical values that are at the core of its practice.

This study also confirms that the involvement of local communities, especially traditional leaders, spiritual practitioners, and traditional yoga practitioners, is a key factor in maintaining cultural sustainability and social acceptance. Their involvement is not only as service providers, but also as guardians of the spiritual and cultural values that underlie ancient Balinese

yoga. By integrating the community in decision-making, tourism development can ensure a more equitable distribution of economic benefits and reduce the risk of social conflict. Development strategies such as retreat packages, instructor training, and traditional yoga performances have the potential to strengthen Bali's position as a global spiritual tourism center rooted in local traditions.

Theoretically, this research shows that divine transcendence is the conceptual foundation that distinguishes spiritual tourism from conventional tourism. By placing Balinese Hindu spirituality and local cosmology at the core of tourism product and policy design, the sustainability paradigm moves from a technocratic approach to a value-based framework. This approach not only enriches the tourist experience but also strengthens cultural identity and reaffirms the intrinsic value of spiritual heritage as a source of meaning and life orientation.

In practical terms, this study highlights the need for government policy support, the development of certified instructors, and marketing strategies oriented towards spiritual and cultural values. The results show that the development of ancient Balinese yoga as a spiritual tourism product will only be successful if it is carried out with a commitment to environmental preservation, local community empowerment, and protection of the sacred values inherent in the practice of yoga.

This study has limitations because the data coverage only covers certain areas in Bali and involves a limited group of prospective tourists. Further research is recommended to involve more stakeholders, a more diverse yoga community, and a broader segment of tourists to increase the validity and generalization of the findings. In addition, comparative research on the effectiveness of ancient Balinese yoga compared to other spiritual yoga traditions in the world is also recommended to provide a more comprehensive understanding of the position of ancient Balinese yoga in the global spiritual tourism map.

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