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## **Resiliency of the Uluwatu Temple During the Covid-19 Pandemic**

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### **ABSTRACT**

*This study aims to investigate tourism recovery efforts after the COVID-19 pandemic in the Tenganan Pegringsingan Tourism Village, Bali. In the context of the pandemic, tourism trends have changed, with tourists preferring niche tourism to mass tourism. Tourism villages are an effective approach in developing special tourism. Tenganan Pegringsingan Tourism Village, as one of the tourist villages in Bali, is unique in maintaining the traditions and culture of Bali Aga as well as being a prominent cultural tourism destination. However, the COVID-19 pandemic has had a negative impact on tourist visits to the village. Therefore, this study uses qualitative data analysis methods to investigate tourism recovery efforts in Tenganan Pegringsingan Tourism Village after the COVID-19 pandemic.*

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Keywords: *Tourism Recovery, Post Pandemi, Tourism Village*

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### **1. Introduction**

This research raises the topic of the resilience efforts of Pura Luhur Uluwatu during the Covid-19 pandemic. Tourism is one of the sectors that has been badly affected by the COVID-19 pandemic, therefore resilience is needed to deal with the current crisis. Uluwatu Temple is a famous attraction in Pecatu Village. Pura Luhur Uluwatu has become one of the leading tourist attractions in Bali with all its binding charms. However, with the Covid-19 pandemic, the number of visitors has dropped dramatically.

tourist arrivals in the third month decreased very drastically due to news of the entry of the covid-19 virus at the beginning of 2020. Government of the Republic of Indonesia Number 21 of 2020.) so that it can be seen that from April to June there are no tourist visits at Luhur Uluwatu Temple. In preparation for the new normal era and the opening of tourism in Bali, each regional government is required to carry out preconditions, as well as real action in disciplining its people in implementing the Covid-19 health protocol. Based on the table above it can be seen that the tourist destination of Pura Luhur Uluwatu begins to close from April to June and for 3 months the closure of tourist objects certainly creates many obstacles, especially in carrying out environmental maintenance around tourist objects which must still be maintained which of course requires quite large costs and also managers must face obstacles in bearing the salaries of workers while experiencing problems of the economic crisis due to the corona virus pandemic.

It is undeniable that the impact of this pandemic has been a heavy blow to tourist attraction managers in various tourism sectors. So that during the current pandemic, resilience is really needed by every sector, especially the tourism sector, so that it can survive in conditions like today, namely during the Covid-19 pandemic. Accepting the changes that have occurred during this pandemic is part of an effort to be resilient by knowing how to deal with the same problems that might occur. The impact of the Covid-19 pandemic has made tourism actors carry out "resilience". The word resilience comes from the Latin verb "resilire", which means to jump back. Or in Snyder, C.R. & Lopez, S.J, 2002 explains the meaning of the word resilience is the ability of individuals or groups to adapt well and positively in unfavorable conditions and full of risks of the co-19 pandemic.

Bali is one of the most affected by the economic impact of the Covid-19 pandemic, which has halted travel since March. The impact of the pandemic on Bali is far greater than that of any other part of the archipelago. This certainly has an impact on global economic activity. According to economic analysts Roland Berger (2020) and Dcode (2020), one of the economic activities that has experienced the most severe impact is the tourism industry. As a result of the implementation of mobility restrictions and advice not to travel and gather in large numbers, many potential tourists cancel planned visits to tourist attractions. The decline that has occurred in the tourism sector for now cannot be overcome until the Covid-19 case finds a solution. The experiments carried out by the Indonesian government in defending the tourism sector from the negative impacts of the Covid-19 virus by providing incentives to the tourism industry and giving discounts to tourists, but in fact it will not have any impact for now as a resilience effort in the midst of a crisis.

Tourist trips undertaken during a pandemic like this are very different from before the pandemic. Many health requirements and protocols have been implemented so that tourists can still travel safely in the current situation. It's the same as visiting a tourist attraction, such as the Luhur Uluwatu Temple on the island of Bali. During the pandemic, visits to the Luhur Uluwatu Temple have decreased drastically. However, the longer it takes to adjust existing

policies, the Luhur Uluwatu Temple can attract tourists to visit quite well during the pandemic. The development of tourist visits to Pura Luhur Uluwatu since the rearrangement has been adjusted to government policies to maintain health protocols during tours.

Tourist visits in the month before closing again, namely in June, were seen to be high and then the government ordered tourist destinations to be closed again in August and reopened in September and tourist visits seemed to be getting better after one month after reopening and continuing to increase every month.

The location of this research was taken on the island of Bali. The research was conducted at Luhur Uluwatu Temple Bali because it has a lot of tourism potential and is one of the famous tourist destinations that brings in many tourists, but since the Covid-19 pandemic has caused a crisis which has caused a decrease in the number of tourists visiting and this research aims to find out the efforts resilience or resilience carried out by this tourist destination in order to survive during the Covid-19 pandemic. The advantage of conducting this research is to find out what resilience efforts have been made by Pura Luhur Uluwatu during the face of the Covid-19 pandemic crisis. While the disadvantage is that if it is not investigated, it cannot know the resilience efforts carried out by Luhur Uluwatu Temple during the Covid-19 pandemic so that it can survive even though it is in a crisis condition.

Based on the explanation above, the authors are interested in studying the resilience efforts of Pura Luhur Uluwatu during the Covid-19 pandemic. Because it is known, during the pandemic, the tourism sector had a very negative impact on the existing crisis, so resilience was needed to revive this sector.

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## 2. Methodology

Data analysis techniques are the process of searching and systematically compiling data from interviews, observations and documentation by organizing the data and choosing which ones are important and which ones need to be studied and making conclusions so that they are easy to understand (Sugiyono, 2007: 333-345). The data analysis technique used in this study is qualitative analysis used by researchers as stated by Miles and Hubberman (Sugiyono, 2007: 204), namely data collection, data reduction, data presentation and the last step is drawing conclusions. These steps are as follows.

### a. Data reduction

Data reduction is a simplification carried out through selection, focusing and validation of raw data into meaningful information, making it easier to draw conclusions. Data reduction is carried out with data that has been obtained through data collection through observation, interviews and documentation and then rearranged according to the aspects of the data needed.

### b. Data presentation

Presentation of data that is often used in qualitative data is narrative form. Data presentations are in the form of a collection of information that is systematically arranged and easy to understand within the scope of the research.

### c. Conclusion

Drawing conclusions is the final stage in data analysis which is carried out by looking at the results of data reduction still referring to the formulation of the problem with the objectives to be achieved. The data that has been compiled is compared with one another to draw conclusions as an answer to the existing problems.

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## 3. Results

### 3.1. Overview

This research was conducted at Luhur Uluwatu Temple or Uluwatu Temple, a temple on the island of Bali. Uluwatu Temple is a popular tourist attraction in Pecatu Village. Uluwatu Temple is also an icon of South Bali which is famous for its Kecak dance attractions. The location of the Uluwatu Luhur temple building allows tourists who come to visit not only to enjoy the sacred and religious atmosphere, but also beautiful and unique views.

The location of the Uluwatu Luhur Temple is in the area of the Pecatu Traditional Village, South Kuta District, Badung Regency. Access to the Luhur Uluwatu Temple is quite good and easy to access. The distance that must be traveled from Ngurah Rai Airport to Pura Luhur Uluwatu Bali is about 40 minutes to 1 hour by private vehicle with a distance of 20.5 km.

Luhur Uluwatu Temple is located in Pecatu Village, South Kuta District. Pecatu Village has a tropical climate with an average temperature of 25.7 C. Annual average rainfall is 1984 mm, and an area of 2,685 Ha, with an altitude of  $\pm 175$  meters above sea level. Administratively, the location of Pecatu Village has the following area boundaries:

1. Northern Boundary : Tukad Cenggiling / Jimbaran Village
2. Southern Boundary: Indonesian Ocean
3. Eastern Boundary: Indonesian Ocean
4. West Boundary: Tukad Sangklung / Ungasan Village

The distance between Pecatu Village from government centers to village government, namely the distance between Pecatu Village and the sub-district government center is 10 Km, with a distance of  $\pm 17$  minutes, and the distance between Pecatu Village and the City Center is 25 Km or a distance of  $\pm 1$  hour. Pecatu Village is divided into 3 (three) Dinas banjars headed by the Dinas banjar. ie

1. Banjar Kangin,
2. Middle Banjar,
3. Banjar Kauh.

Each banjar is supported by a number of temples, including Banjar Kangin with six temples, namely Tempekan Tambyak, Tempekan Bangbang Twins, Tempekan Selonding, Tempekan Pagpagan, Tempekan Giri Sari, and Tempekan Langlangambu.

The attraction of Uluwatu Luhur Temple is that it is one of the six temples with Sad Kahyangan Jagat status. This temple stands majestically on the southwestern tip of the island of Bali on a rock platform that is steep and high and juts into the sea. Uluwatu Temple is located at an altitude of 97 meters above sea level. In front of the temple there is a small forest called alas kekeran, which functions as a buffer for the sanctity of the temple.

Uluwatu Temple has several temples, which are temples that are closely related to the main temple. The order temples are Bajurit Temple, Pererepan Temple, Toadstool Temple, Dalem Selonding Temple and Dalem Pangleburan Temple. Each of these temples has a close connection with Uluwatu Temple, especially on its piodalan days. Piodalan at Uluwatu Temple, Bajurit Temple, Pererepan Temple and Kulat Temple falls on Tuesday Kliwon Wuku Medangia every 210 days. The manifestation of God worshiped at Uluwatu Temple is Dewa Rudra.

Luhur Uluwatu Temple in Balinese circles is located in the southwest as a temple to worship God as Batara Rudra. The position of the Uluwatu Luhur Temple is facing Andakasa Temple, Batur Temple and Besakih Temple. Because of that, in general, many Hindus really believe in the Luhur Uluwatu Temple as a medium to ask for the gift of managing life on this earth. Therefore, in the Uluwatu Temple, the wisesa power or spiritual power of three gods is focused, namely Lord Brahma radiating from Andakasa Temple, Lord Vishnu from Batur Temple and Lord Shiva from Besakih Temple. Those three wisesa powers are what is needed in this life. The dynamics of life will achieve success if there is a correct, precise and balanced balance of Utpati, Stithi and Pralina.

Apart from being a place of worship by Hindus, this temple is also used as a tourist destination by both domestic and foreign tourists because it has a very beautiful natural charm. The beauty of Pura Luhur with the existence of a temple on a cliff with a sunset and the Indian Ocean in the background has always been the concern of many people, plus right below the Luhur Uluwatu Temple there is Pecatu beach which is often used as a place for surfing sports, this famous beach wave is very suitable to be used as a place to surf. There is also a fairly long path that can be traced to Uluwatu Temple, with a concrete fence on the side of the cliff, tourists can enjoy views of the cliffs and clear expanse of sea. In addition to the natural panorama, as for the attractions of the local community, such as the Kecak Dance performance which is held before sunset, tourists can enjoy the Kecak Dance amidst a phenomenal sunset and sea breeze.

### **3. 2. Patterns of Management of Tourist Attractions at Luhur Uluwatu Temple Before the Covid-19 Pandemic**

The management of the Uluwatu Temple attraction is managed directly by the Pecatu Traditional Village through collaboration with the management of the Uluwatu Temple Outside Tourism Object, Pecatu Traditional Village. Uluwatu Temple has unique tourist attractions that can provide interesting memories for tourists. The tourist attractions that have the attraction of the Uluwatu temple are the beauty of the architecture of the Uluwatu temple, the natural panorama of the sky which is also added to the blue of the Indonesian ocean, the Kecak dance, the life of the animal habitat there, namely monkeys and religious ceremonies at the Uluwatu temple.

The management of Pura Luhur Uluwatu as a tourist attraction is sure to encounter some obstacles and problems. Based on research conducted by researchers in the field, there are several management patterns that can be carried out by the manager of the Uluwatu Temple Outer Area Tourism Object in Pecatu Traditional Village at the Uluwatu Temple destination, including:

#### **3.2.1. Planning**

Planning is needed in managing tourist attractions so that everything you want to achieve can be carried out as expected. In managing the Luhur Uluwatu Temple, the manager makes plans or efforts to advance the Luhur Uluwatu Temple, including the following:

##### **1. Efforts to Preserve Uluwatu Temple**

Decree of the Regent Head of the Level II Region of Badung No. 2039 of 2012 it was determined the appointment of the Pecatu Traditional Village as the manager of the Tourist Attraction in the Uluwatu Temple environment. The preservation of the temple area and the architecture of parts of the temple building have been damaged because they are very old, so the management and preservation must be carried out by an organization that plays an active role in developing and preserving tourist attractions in the Uluwatu Temple environment (Regent Decree Number 2039 of 2012 ).

##### **2. Efforts to Preserve Art and Culture**

Management of an Uluwatu Temple tourist attraction is a difficult activity, that is because the Uluwatu Temple Tourist Attraction is a Cultural Heritage from the ancestors. In addition to the cultural heritage, Pura Luhur has the Kecak dance performing arts which are held every day. So in an effort to preserve it, namely to be able to introduce these cultural arts to foreign tourists.

##### **3. Hospitality Quality Improvement Efforts**

Service quality has a close relationship with tourist satisfaction so that improving the quality of hospitality is very important for tourist satisfaction where the better the quality of service provided by the Uluwatu Temple tourist attraction, the more tourist satisfaction will also increase. Conversely, the worse the quality of the services provided, the lower the satisfaction of tourists. This also has an impact on tourist visits so that efforts to improve the quality of hospitality must continue to be considered.

##### **4. Infrastructure Provision Efforts**

The plan to provide infrastructure for the Pura Luhur Uluwatu area, the available roads leading to this tourist attraction are quite good, but with the high level of tourist visits, there are obstacles such as traffic jams that cannot be avoided, especially during the hours of watching the Kecak dance. will line up and make the condition of the entrance less conditional. With these constraints, the manager submitted the planning proposal to the Pecatu traditional village government to try to add or widen the entrance to the Pura Luhur tourist attraction.

##### **5. Local Community Engagement Efforts**

The management of the Uluwatu Luhur Temple apart from establishing a collaborative program with the Badung district government, also works with the community. So that part of the management share of the Luhur Uluwatu Temple was released for the surrounding community, namely the Pecatu village community to take part in several activities at the Luhur Uluwatu Temple

#### **3.2.2. Organization**

The existence of governing institutions at the Luhur Uluwatu Temple will make it easier to manage the Luhur Uluwatu Temple because the manager already has a clear jobdesk. The Uluwatu Temple Outer Area Tourism Object is Pecatu Traditional Village residents. The total number of employees is

119 people spread across 8 departments. Each department is assigned according to the main duties and functions (job description) which can be briefly described as follows:

1. Office Department: carry out Accounting and Marketing & Communication duties
2. Retribution Department: selling entrance tickets and providing information to tourists.
3. Toilet Cleaning Department: maintain cleanliness in the toilet area
4. Public Area Department: maintain cleanliness in the Uluwatu Temple Outer Area Tourism Object
5. Security Department: maintains security and conduciveness of the area for 24 hours
6. Parking Department: checking visitors at the entrance, selling parking tickets, and arranging parking.
7. Monkey Handler Department: manages including feeding the monkeys and supervises for the comfort and safety of visitors.
8. Pecalang Pura Department: ensures 24-hour security of the temple

### 3.2.3. Movement

The implementation of the existing movements in the implementation of work is carried out by the management of the Luhur Uluwatu Temple, among others:

#### 1. Uluwatu Temple Conservation Implementation.

Uluwatu Temple is a cultural heritage from ancient times, because it has been so long that the Uluwatu Temple building has become vulnerable to damage. The role of the Pecatu traditional village here is that they always carry out efforts to maintain this power, such as restoring a broken pelinggih and maintaining the cleanliness of the temple. In carrying out the cleaning of the temple, it is carried out by the stakeholders and the order is published there which provides trash bins for tourists to help maintain cleanliness. As we know Uluwatu Temple also has beautiful views of the Indonesian ocean, where tourists can enjoy stunning natural scenery including sunset views. To be able to see this view, tourists must look from the side of a steep cliff so it is dangerous for tourists. The effort of the Pecatu traditional village here is to build a guardrail on the edge of a cliff which functions as a barrier for tourists to feel safe and reduce the risk of an accident.

#### 2. Implementation of Art and Culture Preservation

The preservation of art and culture at Uluwatu Temple is carried out by staging the cultural attraction Kecak Fire Dance Uluwatu which is used as one of the top five most popular DTW preferences and must be visited by domestic visitors when visiting Bali (Bali Provincial Tourism Office, 2018). From staging these cultural arts, the Luhur Uluwatu Temple is in great demand by foreign tourists by watching the most famous cultural performance in Bali, the Kecak Fire Dance. This Kecak dance is a performance against the background of the story of the Ramayana with a distinctive appeal, complemented by a fire dance performed in unique costumes, which is a form of preserving cultural arts that is always maintained.

#### 3. Implementation of Hospitality Quality Improvement

In the midst of the Covid-19 pandemic, people are demanding a lot of adaptations in their daily lives, this adaptation also applies to the provision of public services. Many Government policies to prevent the spread of this virus have been issued, which of course have an impact on the public service standards implemented by service providers. Improving public service standards will be one of the efforts to prevent the spread of this virus. Service quality has a close relationship with tourist satisfaction so that improving the quality of hospitality is very important for tourist satisfaction where the better the quality of service provided by the Uluwatu Temple tourist attraction, the more tourist satisfaction will also increase. Conversely, the worse the quality of the services provided, the lower the satisfaction of tourists. This also has an impact on tourist visits so that efforts to improve the quality of hospitality must continue to be considered.

#### 4. Implementation of Infrastructure Provision

In the Pura Luhur Uluwatu area, the provision of infrastructure currently has roads that are quite good.

Based on the results of the interviews, it is known that the number of tourist visits before the pandemic was often over capacity resulting in obstacles such as traffic jams due to the large number of buses queuing to enter the Pura Luhur Uluwatu area. With these constraints the manager plans to add roads for entry but due to funding constraints the planning proposal to overcome the obstacles cannot be processed because there is no approval from the Pecatu traditional village government so the manager sends the security department and the parking department to work together in paying attention to congestion at the entrance gate so as not to disturb the comfort of tourists who will visit.

#### 5. Implementation of Local Community Engagement.

The management structure of Pura Luhur Uluwatu apart from establishing a collaborative program with the Badung district government, also works with the community. There are 8 departments namely Office Department, Retribution Department, Toilet Cleaning Department, Public Area Department, Security Department, Parking Department, Monkey Handler Department, and Pecalang Pura Department. Most of the departments mentioned above use resources from Pecatu village, such as the pecalang pura department which ensures 24-hour temple service and the monkey handler department which is the local community. In addition, there was also a sale so that part of the management portion of the Uluwatu Temple was freed up for the surrounding community, namely the Pecatu village community to take part in several activities at the Luhur Uluwatu Temple.

### 3.2.4. Supervision (Controlling)

The management of tourist destinations is inseparable from the role of human resources to improve the performance of workers in the management system movement is very important so it is necessary to have supervision to maintain their understanding of their respective duties and responsibilities and comply with predetermined rules. There is a good coordination system between the public area department and other related departments in conducting supervision and evaluation of tourism activities that are running at the Uluwatu Temple tourist attraction. Management in coordination must run according to the SOP that has been set by the manager.

## 3.3. Resiliency of The Uluwatu Temple During The Covid-19 Pandemic

Efforts to revive tourism after the Covid-19 pandemic are as follows:

### 3.3.1. Planning

Managing the Luhur Uluwatu Temple managers carry out plans or efforts to advance the Luhur Uluwatu Temple, including the following:

#### 1. Plan a traveler's comfort zone

Planning for tourist comfort zones, there are several aspects of facilities that must be provided according to health protocol rules that have been issued by the government such as the availability of soap and a place to wash hands, providing hand sanitizers at various points, and cleaning public spaces and goods with a disinfectant solution. In addition to providing facilities, there must also be training for workers at Luhur Uluwatu Temple to comply with health, hygiene and physical contact guidelines. The reopening of tourist destinations certainly has its own challenges. To guarantee the comfort zone of tourists and to support the recovery of the tourism sector due to the pandemic. The Ministry of Tourism and Creative Economy (Kemenparekraf) is intensifying the CHSE (Cleanliness, Health, Safety, and Environment Sustainability) program through CHSE certification for all areas of the tourism business. With this, the Management plans for Pura Luhur Uluwatu to be CHSE certified and strive for all employees to vaccinate. With CHSE certification, tourism is expected to understand, implement, and improve health protocols in their respective business fields

#### 2. Planning a Kecak dance performance according to health protocols

The plan to reopen the Kecak dance performance, of course, requires the implementation of strict health protocols to minimize physical contact. Implementing physical distancing protocols for tourist seating distances. Urge tourists to always use masks while in the stands. Requiring kecak dancers to wear masks or face shields when performing the kecak dance. And also before reopening the manager is targeting all dancers to be vaccinated up to the booster level to make it safer.

#### 3. Planning maintenance of monkeys.

Since the pandemic has resulted in the number of tourist visits dropping dramatically, this has also affected the income of the Uluwatu Temple tourist attraction. So with that a financial problem arises where the Luhur Uluwatu Temple is used to bringing in a lot of tourists even to the point of overcapacity and so managers are used to getting high income so that maintenance of the area is going well. Now, because income has fallen drastically, planning is needed to maintain the area in managing the Luhur Uluwatu Temple, especially to be able to look after the maintenance of the monkeys around the temple, which is also one of the attractions that are highly sought after by tourists. In facing this challenge, the manager plans to rearrange the food menu that will be given to the monkeys, in other words reducing the menu they normally consume.

#### 4. Plan the tourist limits of Luhur Uluwatu Temple

Since the pandemic, tourist destinations require planning within the limits of tourists and implementing strict social distancing policies. Not only because of the provisions that apply, but also tourist destinations must pay attention to the comfort of tourists so that they will not hesitate to carry out holidays at Luhur Uluwatu Temple. Destinations are also only allowed to receive tourist visits only 50% of their normal capacity. This is intended to prevent accumulation of numbers in the destination area. Then tourists will only be allowed to enter the destination if they have undergone a minimum vaccination for the first dose, as evidenced by the vaccine certificate on the PeduliLindungi application. Do not forget that visitors must be in good health with normal temperatures and comply with health protocols while in the destination area.

#### 5. Planning operational time

Operational time planning, Uluwatu Temple adjusts to regulations issued by the government. If there are regulations to close tourist destinations, the manager will follow these orders. For operational hours, Pura Luhur Uluwatu opens every day (Monday – Sunday) from 07.00-19.00 WITA, the Kecak dance performance is held at 17.00-18.00 WITA.

#### 3.3.2. Organization

The organizational process is how a plan that has been made in the management of the Uluwatu Temple attraction can be achieved right on target. In preparing and managing the Uluwatu Luhur Temple, of course the manager has concepts and work principles by identifying what problems are faced in the field. Based on the results of observations and interviews that there were problems regarding the organizational structure when the pandemic started to emerge until now where there are workers who are retiring from their jobs due to their getting old age also caused by the current condition of Covid-19. Thus this damages the balance of the jobdesk that is already held by the employees involved in the Uluwatu Temple. To survive this problem, he added duties and responsibilities to employees who were willing to do the work left by retired workers. This is a serious obstacle because So in the management of Pura Luhur Uluwatu during the pandemic there was a sense of mutual help that every officer in the field had, and this was also because the natural resources there were local people who were actively involved in the management process. so that these problems can be overcome.

#### 3.3.3. Movement

##### 1. Implementation of tourist comfort zones

During a pandemic like now, many tourists are very concerned about the availability of park facilities at the tourist destinations they will visit, so that the implementation of tourist comfort zones is a very important plan to pay attention to in order to increase tourist visits. The facilities provided by Luhur Uluwatu Temple include disinfectant facilities available at the entrance and exit as well as alcohol-based hand sanitizers which are hand washing facilities and soap at several points that tourists will pass through.

There are complete facilities so that the management of Pura Luhur Uluwatu through a website managed by the Ministry of Tourism and Creative Economy which is carried out in several steps, starting with an assessment, the results of the assessment and validation of truth and finally the CHSE certification process. So that finally the tourist destination of Pura Luhur Uluwatu has been successfully certified.

With CHSE certification, it is hoped that Pura Luhur Uluwatu will understand, implement, and improve health protocols in their respective fields of business. It is hoped that this will provide a sense of security and comfort for tourists and the public because all tourism businesses have complied with the CHSE health protocol standards.

##### 2. Implementation of the Kecak dance according to the health protocol

Mapping the Kecak dance during the pandemic there were several new rules that were implemented to expedite the implementation of the Kecak dance according to the health protocol, including requiring all Kecak dancers to wear masks while performing the Kecak dance except for those who are already wearing masks.

Furthermore, also to limit the physical contact of tourists, there is a specified distance to take seats during the Kecak dance performance where tourists are not allowed to sit close together and also the manager of the Uluwatu Temple had time to adapt according to regulations issued by the government where a limit was placed on the number of spectators watching the Kecak dance. which is only 50% of usual so that there is a wide enough distance for tourists to sit without any close physical contact. And because the current pandemic conditions have improved so that the appeal given by the government has been withdrawn and currently the Kecak Dance performance at Uluwatu Temple has allowed a full number of spectators. Even though there has been an allowance, tourists are still encouraged to continue to use masks and after the Kecak Dance performance, tourists will be served hand sanitizer so they can maintain cleanliness after being in the stands.

### 3. Implementation of tourist restrictions at Luwur Uluwatu Temple

Implementation of the planning that has been made before, the tourist destination of Pura Luhur Uluwatu imposes restrictions on tourists visiting the Luhur Uluwatu Temple where tourists who visit must already have care to protect in other words tourists have carried out their first vaccination, besides that there is a social distancing policy where tourists must stand following distance that has been provided to queue to buy tickets. There are also temperature measurements for tourists, body temperature checks function to ensure tourists have no indications of being infected with Covid-19. Tourists visiting are required to have a normal body temperature which ranges from 36.5°C -37.5°C and if it exceeds the normal temperature of 38.5°C tourists are not allowed to enter because there are indications of being infected with Covid-19. Maintaining the health of workers and visitors, preparing health detection facilities, personal protective equipment, strict probes is one of the implementation efforts to stay awake.

### 4. Implementation of monkey maintenance.

Efforts to maintain the monkeys amid the financial constraints faced by the management of the Uluwatu Temple, so the managers deal with the problem by replacing monkey food with cheaper ones. Where in the past the food given to monkeys varied, ranging from bananas to fruits. And now to reduce costs, the manager only provides cassava.

### 5. Implementation of operational time.

During the Covid pandemic, operational time depended on the government, where in April - July the Uluwatu Temple tourist destination was not operating because the government issued an order to close the destination in an effort to reduce the level of spread of Covid-19. And after the revocation of this rule, the operational hours of Uluwatu Temple have not changed, it is open every day as usual (Monday - Sunday) from 07.00-19.00 WITA. As well as for the Kecak dance performance held at 17.00-18.00 WITA.

#### 3.3.4. Supervision (Controlling)

The existence of resilience efforts in dealing with Covid-19, of course, management performance must pay more attention to the smooth running of the program. To ensure that the efforts made by the manager carry out the monitoring process, namely evaluating the work results of each division and employee, whether the SOP has been carried out properly and according to what was targeted or the task has not gone well. Related to this, supervision will be carried out to encourage workers to be more responsible for the tasks they have so that everything that happens is according to the plans set and the instructions issued are in accordance with the resilience efforts that have been set during the pandemic. The existence of oversight in the management of resilience will make operations run without a hitch.

The COVID-19 pandemic was designated as a non-natural disaster through Presidential Decree of the Republic of Indonesia Number 12 of 2020 concerning Stipulation of Non-Natural Disasters for the Spread of Corona Virus Disease 2019 (COVID-19) on April 13 2020. This pandemic had a significant impact on various sectors, especially the tourism sector. Several countries have decided to close their countries to prevent and suppress the spread of COVID-19. In Indonesia itself, the government has made several policies to limit people's movements. This policy has changed its name and format several times, namely PSBB, Transitional PSBB, Emergency PPKM, to four-level PPKM. The Large-Scale Social Restrictions Policy (PSBB) includes closing schools and workplaces, limiting religious activities, limiting activities in public places, limiting modes of transportation, and so on. Meanwhile, at the time the Policy for Imposing Restrictions on Community Activities was issued, the Government had already allowed several places to open with various conditions and continued to implement strict health protocols. One of the tourist destinations that has closed its location to tourist visits because it follows Government regulations is the Tenganan Pegringsingan Tourism Village. Tenganan Pegringsingan Tourism Village, Manggis District, Karangasem Regency, Bali Province is one of the traditional villages that still adheres to the uniqueness of its ancestral traditions. This is the main attraction so that many tourists, both domestic and foreign tourists, travel to this village. However, during the Pandemic, the Tenganan Pegringsingan Tourism Village closed its village to tourist visits. This was done in accordance with the Government's recommendations to reduce the spread of COVID-19 and avoid new clusters of spreading COVID-19. Until 2022, the Tenganan Pegringsingan Tourism Village will only reopen its village for tourist visits. Even so, the number of tourist visits does not necessarily return to what it was before the pandemic. For this reason, there is a need for tourism recovery efforts after the COVID-19 Pandemic in the Tenganan Pegringsingan Tourism Village. The Minister of Tourism and Creative Economy stated that there are three tourism recovery strategies, namely innovative, adaptation and collaboration. Based on the research that has been done, the Tenganan Pegringsingan Tourism Village is doing quite well in terms of tourism recovery. It's just that it is still lacking in the aspect of innovation, namely utilizing digital media for marketing. At a time like today, where almost everyone is active on social media and tourism trends are shifting, this is a big enough opportunity to revive Tenganan Pegringsingan Tourism Village

## 4. Conclusion

It can be concluded that the existence of the Covid-19 pandemic greatly affected the management of the Uluwatu Luhur Temple so that resilience efforts were needed to survive during the pandemic. It can be seen from the decrease in the number of visitors every month since the spread of the covid-19 virus until now there has been an increase in the number of tourist visits to the Luhur Uluwatu Temple with the enactment of a policy to maintain the Uluwatu Temple tourist attraction in the face of the economic crisis due to the pandemic. The efforts made by the management can be said to be successful in

increasing the number of visits, so that visitors to Pura Luhur increase and can still feel safe and comfortable with the established health protocols. Implementing resilience efforts at Luhur Uluwatu Temple during the pandemic, Luhur Uluwatu Temple was able to deal with its downturn, and is now starting to carry out its recovery. The implementation of policies in adjusting to current conditions aims to maintain the tourism potential at Luhur Uluwatu Temple without reducing attractions and so that visitors can enjoy tourist attractions at Luhur Uluwatu Temple without fear of the situation in the midst of a pandemic. Where the manager has prepared various supporting facilities that are already based on CHSE to provide comfort and safety for existing tourists. This has now become an obligation and is a very important thing that must be owned by all tourist destinations. In addition, it can be said that Pura Luhur Uluwatu succeeded in managing the economic crisis by carrying out various planning and implementation in dealing with existing economic constraints by rearranging the duties and responsibilities of each department in managing the Pura Luhur Uluwatu tourist attraction.

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