

Tourism Communication in Generation Z's Spiritual Tourism Experiences at Batu Bolong Temple, Lombok

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ARTICLE INFO

Keywords: Tourism Communication, Batu Bolong Temple, Gen Z

Received : 12, May

Revised : 10, June

Accepted: 18, July

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ABSTRACT

This study aims to analyze how tourism communication, both in the form of symbols of sacred spaces, natural landscapes, and visiting rules, is constructed and interpreted by the Hindu generation Z who visit and pray at Batu Bolong Temple. Data were obtained through structured interviews and observations of 99 students born in 2005–2007, most of whom came from Mataram, Bali, Lombok, and Sumbawa. The results of the study showed three main findings: First, the majority of informants interpreted Batu Bolong Temple as a dual destination as a place of worship as well as a tourist attraction, with the dominant impression of "calm, sacred, and beautiful" mediated by nonverbal communication of the landscape (sea, hollow rocks, sound of waves, sunset). Second, spiritual emotional experiences in the form of calm, comfort, and admiration appear strongly, especially during worship activities, which are strengthened by the presence of other religious activities in the temple area. Third, information on the rules of visiting and the sanctity of the temple is obtained through information boards, stakeholders, parents, and guides, but the explanation of symbolic meaning is still felt to be minimal by some informants.

INTRODUCTION

Tourism in the West Lombok region develops with a dual orientation: strengthening coastal destinations and developing tourism based on culture and religion. Batu Bolong Temple, which is located on the Senggigi path with a hollow rock landscape facing the sea, as Arfiandi said (Arfiandi, 2019)(2019); Gunada (2021); Prayitno (2024) Factually, Batu Bolong temple functions as a place of worship for Hindus as well as a point of visit for domestic and foreign tourists. For the young generation of Hindus, especially students, Batu Bolong Temple is not only a place of worship, but also a space "*Healing*", contemplation, as well as a space of visual expression (taking pictures, capturing *sunset*) which is very powerful in the era of social media. This situation places Batu Bolong Temple at an important node in the relationship between the sacredness of the temple, the commodification of the landscape, and the spiritual tourism practices of generation Z.

On the other hand, there is a need to ensure that the growth of tourist visits does not erode the sacredness of the temple, both in terms of manners, clothing, and the attitude of visitors in the sacred area (Sujana, 2018; Made Ratna Witari and Komang Sariasih, 2020; Buddha, 2022). In the midst of the flow of digitalization and visual culture, communication about the sacredness, boundaries of space, and symbolic meaning of temples is the main determinant of how visitors position themselves, whether as "*Squirt*", "tourist", or both at once. This makes tourism communication a crucial aspect in the management of temple-based religious destinations.

The study of spiritual tourism in Indonesia generally highlights the dynamics of religious tourism in Islamic pilgrimage areas, historic churches, and temples in Bali as "icons" of cultural tourism (Arora and Sharma, 2022; Idris *et al.*, 2022; Mileva and Krachanova, 2024; Mukherjee and Majumdar, 2024). The literature shows that spiritual tourism involves a dimension of meaning-seeking, emotional experience, and self-transformation facilitated by religious symbols and natural landscapes. However, some studies tend to stop at the motivation dimension and typology of tourists. Meanwhile, Prayitno (2025) The process of communicating how sacred messages and spiritual experiences are "produced" through space, rules, and interactions, often receives less attention.

In the context of temples in areas outside Bali, especially Lombok, studies related to spiritual tourism and tourism communication are still limited, especially those that specifically focus on the Hindu generation Z as a subject. In fact, this generation lives in a digital communication ecosystem, is familiar with visual language, and often uses sacred destinations as the "background" for expression of identity on social media. This raises a gap: how Generation Z reads, negotiates, and interprets the messages of tourism communication present at Batu Bolong Temple, both through natural landscapes, regulations, and ritual activities.

Based on the above context, this study has the objectives of, among others, *First*, Analyzing how Generation Z Hindus interpret Batu Bolong Temple as a place of worship and tourism within the framework of tourism communication, *Second*, Identifying the forms of tourism communication that work at Batu Bolong

Temple (natural landscapes, ritual activities, and visiting rules) as experienced and interpreted by young visitors, *Third*, Exploring the tendency of the spiritual and emotional experience patterns of Generation Z in their interaction with the view of the sea, rocks, sunset, and worship activities at Batu Bolong Temple; and *Fourth*, Formulate conceptual and practical implications for strengthening tourism communication strategies in Hindu spiritual tourism destinations, especially related to sacred interpretation and symbolic meaning.

This article argues that the spiritual tourism experience of generation Z at Batu Bolong Temple cannot be separated from the multimodal configuration of tourism communication: visual-landscape communication, ritual communication, and regulative-informative communication. Natural landscapes (sea, hollow rocks, the sound of waves, sunset) are not only aesthetic "backgrounds", but also nonverbal communication mediums that construct a sense of calm, awe, and sacredness. Prayer and ceremonial activities inside the temple act as a performative message that affirms the status of Batu Bolong Temple as a "living" holy place, while information boards, dress codes, and stakeholder explanations serve as communication channels that direct visitor behavior.

Thus, the quality of the spiritual experience of Generation Z depends not only on individual intentions, but is greatly influenced by the extent to which the messages of sacredness and the ethics of visiting are communicated clearly, attractively, and relevant to the way they consume information and symbols. At this point, strengthening tourism communication based on symbolic interpretation and the participation of the younger generation is a strategic need in the management of Hindu spiritual tourism destinations.

THEORETICAL REVIEW

Tourism Communication

In tourism studies, tourism communication is understood as the process of conveying information, meanings, and values related to destinations to tourists through various channels, both verbal and nonverbal (Sigh) *et al.*, 2026). In general, tourism communication includes promotion, interpretation, signage, guide-tourist interaction, and the way destinations "speak" through spatial and landscape planning. In the context of a religious destination, Batoebara (2023) states that tourism communication not only informs attractions, but also communicates the sanctity, rules, and etiquette of visiting.

Tourism Communication at Batu Bolong Temple can be seen at: (1) information boards on visiting rules and clothes placed at the entrance; (2) oral explanations from the authorities, guides, and parents regarding the manners in the temple; (3) the arrangement of sacred spaces (the boundaries of mandalas, pelinggih, and beach areas) that signal which areas are the main areas of worship and which areas are looser for tourist activities; and (4) visual landscapes that implicitly communicate the sacred aura as well as the aesthetics of beach tourism.

Spiritual Tourism and Emotional Experiences

Spiritual tourism refers to journeys motivated by the search for meaning, inner peace and closeness to the sacred, which can take place in religious sites as

well as specific natural landscapes (Sukaatmadja I Putu *et al.*, 2017; Arora and Sharma, 2022; Mukherjee and Majumdar, 2024; Mzobe and Nyikana, 2024). The literature emphasizes that spiritual tourism is not always synonymous with formal rituals; It often manifests itself in the form of feelings of calm, peace, reflection, and awe that arise when individuals interact with sacred space and nature.

At Batu Bolong Temple, the manifestation of spiritual tourism is evident in the Informant's narrative of a very strong sense of "calm, comfort, peace, awe" especially during worship and when sitting looking at the sea and hearing the sound of the waves. Most respondents referred to this place as a space where "outside problems seem to disappear", "burdens feel loose", or "want to focus on oneself without the mundane", indicating an emotional-spiritual experience that goes beyond mere visual recreation.

Sacred space, symbols, and nonverbal communication

Sacred spaces in the Hindu tradition (Bhattacharya and Riyanto, 2022; Budhawati, 2022; Rudi *et al.*, 2025) in Bhattacharya and Riyanto (2022); Buddhism (2022); (2025) It is characterized by the presence of *pelinggih*, mandala systems, boundaries of purity, and symbols (statues of gods, rocks, *canang*, incense) that convey meaning nonverbally. Nonverbal communication in religious destinations works through the atmosphere (the smell of incense, the sound of mantras, the sounds of nature), the arrangement of space, and physical forms (gates, corals, sculptures) that convey a message about the "separation" of sacred space from profane space.

At Batu Bolong Temple, hollow rocks (hollow stones), the temple's position on the edge of the cliff facing the sea, the statues of gods, the scent of incense, and the sound of the waves become visual and sensory markers that simultaneously communicate the beauty of nature and sacredness. One of the respondents even interpreted the hollow rock as a "symbol of the path to the spiritual realm", suggesting that the symbol of nature is read as a medium of spiritual communication.

Pattern Trends in Batu Bolong Temple

The tendency of the pattern related to the Batu Bolong Temple Tourist Destination can be seen in the empath, namely *First*, Duality and Function of Worship and Tourism; *Second*, the Dominance of Calm and Comfort; *Third*, the pattern of visits is related to time (sunrise – sunset), and *Fourth*, Knowledge of the rules is sufficient, the explanation of symbols is minimal.

Tendency of Duality Patterns of Worship–Tourism Functions

Field data shows a strong tendency that the majority of respondents interpret Batu Bolong Temple as a place of worship as well as a tourist attraction. Many narratives state the composition of perceptions such as "places of worship 60%, tourist attractions 40%", or the phrase "spiritual tourist destinations", which indicates the internalization of the duality of these functions. The experience of prayer is almost always followed by the activity of enjoying the scenery, sitting

on the beach, or taking pictures, which shows the two-dimensional integration in the daily practice of Generation Z.

Tendency of Dominance Pattern of Calm and Comfort

Consistently, almost all of the answers about personal experiences in the temple area mentioned the words "calm", "comfortable", "peaceful", and "amazed". The serenity is mainly associated with moments of worship (trisandya, panca sembah) and interaction with the elements of nature (gentle wind, the sound of waves, the smell of incense). This confirms that the nonverbal communication of landscapes and rituals results in a uniform pattern of emotional experience: spirituality is perceived through intense sensations of calm and comfort.

Trend patterns Time-related visit patterns (sunrise-sunset)

The study found a pattern that some respondents consciously chose the time of the afternoon before sunset to visit, either for prayer or to enjoy the scenery. The sunset is perceived not only as an aesthetic phenomenon, but also as a moment of "peace", "calm", and "shahdu", thus strengthening the spiritual dimension of the experience. On the other hand, some respondents chose sunrise because it is quiet, not hot, and considered more conducive to focusing on prayer, which suggests that the choice of visit time is also a personal strategy to create a certain spiritual atmosphere.

Pattern tendencies Knowledge of rules is sufficient, explanation of symbols is minimal

Most of the respondents stated that they had received sufficient information about the rules for visiting through information boards, stakeholders, parents, and officers, especially regarding modest clothing, the use of kamen, and the prohibition of entering sacred areas for women who are menstruating. However, when asked about the meaning of purity and symbols in temples, many respondents stated that they had never received an in-depth explanation, except for some who received an explanation from the authorities, parents, teachers, or guides. This shows that there is a gap between relatively clear regulatory communication (technical rules) and interpretive communication (meaning and philosophy of symbols) which is still minimal.

Weaknesses (from a Literature and Practice Review)

Theoretically, many studies of tourism communication focus on the promotion and marketing of destinations, with little attention to how sacred symbols and natural landscapes communicate within the framework of spiritual tourism, especially from the perspective of younger generations. In practice in the field, although the rules of dress and manners are relatively clear, symbolic interpretations have not been systematically communicated through media that are easily accessible to Generation Z (e.g. infographics, QR codes, or digital content). As a result, the potential for spiritual and cultural learning from a visit to Batu Bolong Temple has not been fully utilized as a tourism communication

experience that touches the cognitive, affective, and spiritual realms in a balanced manner.

METHODOLOGY

This study chose Batu Bolong Temple in the coastal area of Senggigi, Lombok, as the main case because of its distinctive character as a coastal temple with iconic hollow rocks and its clear function as a place of worship as well as a tourist destination. In terms of tourism communication, Batu Bolong Temple provides an interesting configuration between natural landscapes, sacred space structures, ritual activities, and the presence of local and foreign tourists in the same space. The object of study is not only temple buildings and beaches, but especially the experience and perspective of the Hindu generation Z who often use this temple as a space for worship and "healing" in the midst of college activities and Mataram urban life.

This study uses a qualitative approach with an interpretive case study type. The main focus is not to measure frequency, but to understand the meanings, narratives, and patterns of experiences communicated by respondents. The type of data used consists of two things, *First*, Primary data in the form of oral narratives (written transcripts) of interviews and limited participatory observations at Batu Bolong Temple, which include first impressions, emotional experiences, observations of worship and tourism activities, as well as responses to rules and symbols; and *Second*, Secondary data, in the form of documentation of the temple's internal policies, literature on spiritual tourism and tourism communication, and general information about Batu Bolong Temple as a tourist destination.

The participants of this study were 99 students born in 2005–2007 who came from Bali, Lombok, and Sumbawa, with the dominance of around 70% of Mataram City births. They were chosen because: (1) demographically representative of Generation Z; (2) have a closeness to Hindu traditions and worship practices; and (3) have visited Batu Bolong Temple with various motivations. The participants acted as informants who shared their personal experiences, interpretations, and assessments of Batu Bolong Temple, so it became the key to reading how tourism communication in this temple was perceived by the younger generation.

The research process is carried out through several stages, including the following, *First*, Initial mapping of the destination. The researcher conducted preliminary observations to Batu Bolong Temple to map the spatial layout, flow of visits, the location of information boards, worship areas, and visitors' favorite points (photo spots, beach areas); *Second*, the preparation of the Interview Guide, The interview guide is prepared in the form of structured open questions, which include (1) the first impression at Batu Bolong Temple, (2) the emotional experience while in the temple area, (3) observation of prayer/ceremony activities, (4) the main purpose of the visitor (spiritual vs photo), (5) the most interesting part of the landscape, (6) the time of visit (sunrise/sunset), (7) information on the rules for visiting, and (8) understanding of the meaning of

purity and symbols; *Third*, Collection of interview and observation data Interviews were conducted with 99 students, both directly in the field and after the visit, with the help of narrative fill sheets and recordings when possible. Observation was carried out on a non-participant basis at several moments of the visit to observe the interaction between visitors, stakeholders, and the landscape (e.g. in the afternoon before sunset or during holidays); and *Fourth*, Transcription and organization of data The informant's answers were transcribed in full and organized by question number: first impressions, personal feelings, observation of prayer activities, purpose of visit, most scenic parts Interesting, visit times, rule information, and explanations of the meaning of symbols.

Data analysis is carried out through four steps. From the very long interview transcripts, the researchers identified key keywords and themes such as "calm", "comfortable", "sacred", "beautiful", "hollow rock", "beach", "sunset", "prayer", "foreign tourist", "information board", and "dress code". Similar answers are grouped to make it easier to read patterns; *Step Two*, Categorization and thematic coding. The data is then coded into categories: (1) perception of temple functions (worship, tourism, or both); (2) spiritual emotional experiences; (3) observation of religious activities; (4) the main reason for the visit; (5) the most effective landscape elements; (6) the preference of the time of the visit; (7) understanding the rules for visiting; and (7) knowledge of the meaning of symbols and purity; *Step Three*, Relational Analysis. Researchers examined inter-category relationships, such as the relationship between the choice of time of visit and the intensity of spiritual experiences, or the relationship between the existence of information boards and the attitude of respect for the sanctity of the temple. The analysis also highlights how natural landscapes and ritual activities together shape the narrative of tourism communication in the eyes of Generation Z; and *Step Four*, Drawing conclusions and verification. The provisional findings were tested for consistency by randomly tracing the transcript and checking whether the formulated patterns were really supported by the informant's diverse answers, rather than by a few extreme narratives.

RESULTS

Temple as a place of worship as well as tourism

Almost all informants interpret Batu Bolong Temple as a place of worship as well as a tourist attraction. Many answers explicitly state that these temples are "both", with variations of emphasis such as "60% places of worship, 40% tourist attractions" or "more of a place of worship, but also interesting as a tourist attraction". Some informants call it "spiritual tourist destinations" and describe the pattern of visits: coming to pray, then sitting down to enjoy the scenery or taking pictures on the beach and rocks.

This description shows that the Hindu generation Z does not see a sharp dichotomy between worship and tourism at Batu Bolong Temple. Spiritual activities and visual recreation complement each other: worship provides depth of meaning, while enjoying the beach and sunset provides a dimension of relaxation and self-expression. This is in line with the concept of spiritual tourism that combines the search for inner peace with aesthetic and social experiences.

This evidence is closely related to the narrative of the "calm, comfortable, peaceful" emotional experience that arises after worship and while enjoying the ocean view. The duality of function is also reinforced by the presence of foreign tourists who are often observed taking photos, while local Hindus perform worship rituals and ceremonies. Thus, tourism communication at Batu Bolong Temple factually works on two segments: commuters and general tourists, and generation Z is at the middle point of experiencing both simultaneously.

Powerful emotional-spiritual experiences

The answers to questions about personal feelings in the temple area were dominated by the words "calm", "comfortable", "peaceful", and "awe". The informant mentioned specific moments, such as when doing trisandya, panca sembah, sitting looking at the sea after prayer, or hearing the sound of waves and feeling the breeze. Some state that the burden of the mind is noticeably reduced, as if worldly problems disappear temporarily when in the temple area.

This experience shows that nonverbal communication created from the combination of rituals and natural landscapes has succeeded in touching the affective and spiritual realms of generation Z. Batu Bolong Temple is not only cognitively understood as a "holy place", but is experienced sensibly as a space that soothes, soothes, and inspires gratitude. It can be said that tourism communication here is not just about information, but about creating an atmosphere that fosters a sense of connection with the sacred and nature.

This evidence is related to the informants' observations of the religious activities and religious ceremonies that they often witness. The presence of others who worship solemnly strengthens the perception of the sacredness of the temple, so that the emotional experience does not stand alone, but is influenced by the collective "body language" of the people who are praying.

Natural landscapes as sacred communication media

When asked about the most interesting part of nature or scenery, the majority of respondents mentioned hollow rocks (hollow stones) and the position of temples on the beach. The sea, waves, sunset, rocks, and the view of Mount Agung in the distance are elements that are repeatedly mentioned. Hollow rocks are perceived as unique, magical, and even by some respondents as symbolic as a "path to the spiritual realm".

The landscape of Batu Bolong Temple serves as a "visual text" that communicates beauty and sacredness at the same time. The temple's position on the rocks jutting out into the sea gives a powerful message about the relationship between humans, nature, and the transcendent: the temple seems to be a bridge between land and ocean, between the profane and spiritual worlds. The sound of waves and wind is not just a background sound, but is interpreted as part of a ritual experience that makes prayer feel more solemn.

This evidence is related to the choice of time of visit (*sunrise* or *sunset*) and the strengthening of spiritual experiences. Sunset, for example, is perceived not only as a natural phenomenon, but as a moment that adds to the piety of worship and self-reflection. Natural landscapes thus become a very effective medium of tourism communication without the need for many words.

DISCUSSION

This research shows that the Hindu generation Z interprets Batu Bolong Temple as a dual destination: a place of worship as well as a tourist attraction, with a very strong emotional-spiritual experience in the form of tranquility, comfort, and admiration. Natural landscapes (sea, hollow rocks, sunsets) and ritual activities (worship, ceremonies) function as nonverbal communication mediums that affirm sacredness as well as tourist attraction. The rules of visiting and fashion are relatively understood, but the explanation of symbolic meaning still feels less structured for some young visitors.

Conceptually, these findings are in line with the spiritual tourism literature (Kumar and Parmar, no date; Arora and Sharma, 2022; Chamber *et al.*, 2023; Mileva and Krachanova, 2024) which states that spiritual experiences are often mediated by a combination of sacred space and natural landscapes that evoke a sense of awe and calm. However, this study adds a dimension of tourism communication by emphasizing how the message of the sanctity and aesthetics of nature is communicated in a multimodal manner to Generation Z through landscapes, rituals, information boards, and social interactions. Compared to studies that emphasized more motivation for visits, this study highlights how Generation Z reads and negotiates these messages in daily praxis at Batu Bolong Temple.

The phenomenon seen in Batu Bolong Temple can be read as part of a larger trend: the increasing interest of the younger generation in spiritual spaces that are at once aesthetic and "instagramable". For Generation Z, spiritual experiences are no longer separate from visual experiences and documentation needs, but rather integrated with each other. Batu Bolong Temple is a concrete example of how Hindu religious destinations outside Bali are positioned as hybrid spaces: ritual spaces, contemplation spaces, tourist spaces, and digital identity expression spaces.

This indicates that managers of religious destinations cannot only think in the category of "sacred vs profane", but must formulate a tourism communication strategy that is able to combine respect for holiness with the management of the visual tourism needs of the younger generation.

The practical implications of this finding include the following, First, Strengthening symbolic interpretation. The experience of calm and beauty is already very strong, but the understanding of the symbolic meaning of the rocks, the spatial layout of the mandala and the rites is not evenly distributed. Managers can develop interpretive media (narrative information boards, leaflets, QR codes containing short explanations, or short videos) that explain the meaning of purity and symbols in language that is easy for Generation Z to understand; *Second*, Spirituality-aware landscape communication design. The landscape of Batu Bolong Temple is very communicative naturally; The challenge ahead is to ensure that the addition of tourist facilities (photo spots, circulation routes) does not obscure the message of the sacred, but rather strengthens it. The design of signage, photo paths, and the boundaries of sacred areas needs to be communicated visually and simply; *Third*, education on visiting ethics for tourists. Data shows that there are foreign tourists who take a lot of pictures in the main area of the temple

mandala, so a multilingual communication strategy is needed that emphasizes respect for worship activities without turning off the tourist function.

From the results of the discussion above, it seems that there are several factors that can explain why generation Z experiences and interprets Batu Bolong Temple as shown in the following data, *First*, religious and social background. As a young generation of Hindus, they were accustomed to the manners in the temple since childhood and had a sensitivity to sacred spaces. This made them spontaneously see Batu Bolong Temple first as a place of worship, then as a tourist attraction; *Second*, Proximity to coastal nature. Many of the informants came from Mataram and its surroundings, who were already familiar with the beach, but the configuration of the temple on the hollow rocks provided a "different" and more sacred experience than the usual beach; *Third*, Generation Z's visual culture. This generation lives in a visual culture and social media, so the tendency to take pictures and enjoy the scenery becomes an integral part of the visit, without having to reduce the seriousness of worship; and *Fourth*, Communication of relatively clear rules. The existence of information boards and directions from stakeholders/parents makes them understand the boundaries of behavior in the temple area, so that they can express themselves in an ethical corridor that still respects holiness.

Steps that can be considered by temple managers, local governments, and academics based on the findings of the research are as follows, *First*, Developing an interpretation-based tourism communication strategy. Develop interpretive materials (brochures, posters, digital content) that explain the meaning of Batu Bolong Temple as a spiritual tourist destination, including the philosophy of Batu Bolong, the position of the temple by the sea, and the meaning of some of the main symbols; *Second*, Developing a "*spiritual educational tour*" program. Involve students and the younger generation as interpretive ambassadors who can guide tourists (especially non-Hindus) to understand the manners and meaning of temples, with a dialogical and interactive communication approach; *Third*, strengthening communication zoning. Clearly mark the main areas of worship, transition areas, and areas that are relatively free for tourist and photo activities so that nonverbal communication about the boundaries of holiness is easier to understand, including by foreign tourists; *Fourth*, cross-season and cross-group follow-up research. Conducting follow-up research that extends the subject to non-Hindu tourists and foreign tourists, to see how Batu Bolong Temple tourism communication is perceived by groups outside the local Hindu community

Tourism Communication Model

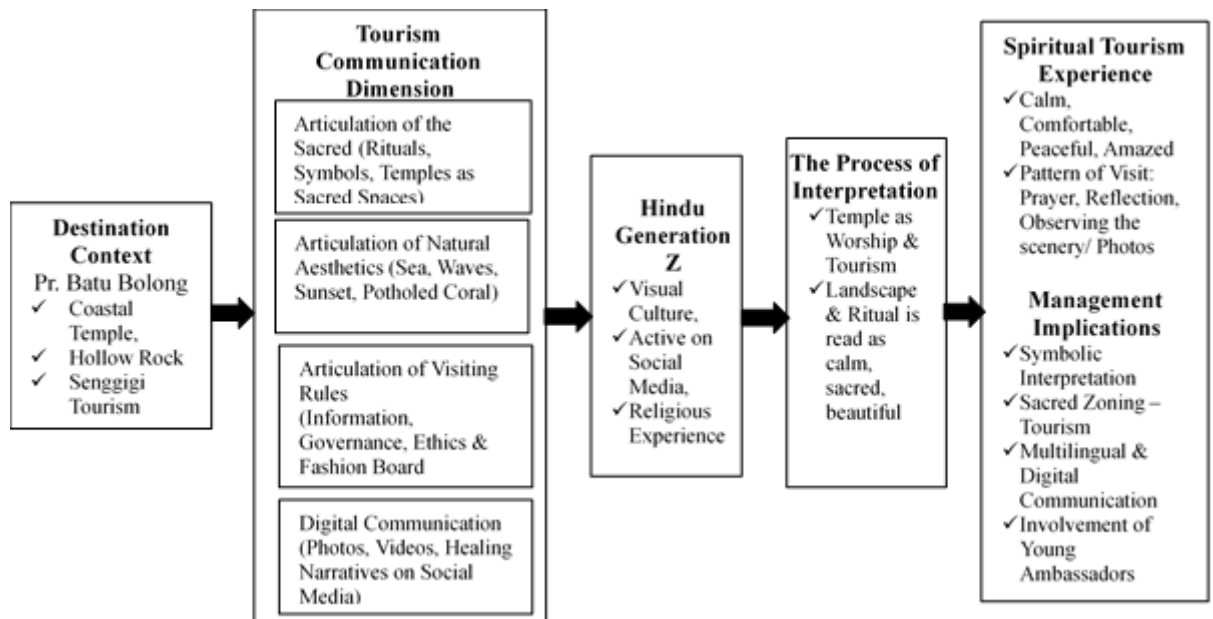


Figure. 1 Tourism Communication Model in Spiritual Tourism Experience Generation Z at Batu Bolong Temple

Image caption

Figure 1 Tourism communication model in the spiritual tourism experience of Generation Z at Batu Bolong Temple Lombok summarizes how tourism communication at Batu Bolong Temple shapes the spiritual tourism experience of Generation Z. This model shows that the context of the destination as a coastal temple with hollow rocks in the Senggigi tourist corridor is a source of various forms of tourism communication, namely the articulation of the sacred through rituals and symbols, articulation of natural aesthetics through the sea, waves, and sunset, articulation of visiting rules through information boards and stakeholder directions, and digital communication through photos, videos, and "healing" narratives on social media. These four dimensions interact with the character of Generation Z Hindus who live in visual culture and are active in the digital space, then processed through the interpretation that Batu Bolong Temple is at once a space of worship and tourism, with landscapes and rituals that are read as calm, sacred, and beautiful. From this process, a spiritual tourism experience is born in the form of a sense of calm, comfort, peace, and awe, which is manifested in the pattern of prayer-reflection-enjoying the scenery/photos, and has implications for the need to strengthen symbolic interpretation, arrangement of sacred-tourism zoning, and the development of multilingual and digital communication strategies in destination management. *(see the generated image above)*

CONCLUSIONS AND RECOMMENDATIONS

This research confirms that Batu Bolong Temple is positioned by the Hindu generation Z as a spiritual tourism destination that integrates the functions of worship and tourism without conflict. Natural landscapes (seas, hollow rocks, sunsets) and ritual activities function as powerful nonverbal communication mediums, resulting in emotional-spiritual experiences of calm, comfort, and admiration. Meanwhile, the rules of visiting are relatively understood, but the explanation of the symbolic meaning and sanctity of the temple has not yet been systematically communicated to the younger generation.

Conceptually, this article offers a framework that tourism communication in religious destinations can be read in three dimensions: sacred landscape communication, ritual communication, and regulative communication. This approach contributes to the study of spiritual tourism by paying attention to how Generation Z interprets tourism messages that are not only present in promotional texts, but also in the form of landscapes, rules, and worship practices. In terms of methods, the use of the narrative of 99 young informants provides a rich picture of the pattern of spiritual experiences in coastal temple destinations outside Bali.

The next research can expand the scope of respondents, include the dimension of social media analysis (how Batu Bolong Temple is represented on digital platforms), and examine in more detail the communication practices of temple managers and local governments in promoting and regulating this destination as Hindu spiritual tourism.

FURTHER STUDY

This research has several limitations. First, the subjects studied are limited to Hindu students of generation Z, so the perspectives of non-Hindu and foreign tourists have not been adequately represented. Second, the data were obtained mainly from subjective narratives and observations were limited to some momentum of the visit, so that they did not capture the dynamics throughout the year (holiday season, certain major holidays).

ACKNOWLEDGMENT

The authors would like to express their sincere gratitude to all individuals and institutions who contributed to the completion of this research. Special appreciation is extended to the management of Pura Batu Bolong, Lombok, for granting permission and providing valuable support during the research process. The authors also wish to thank all Generation Z participants who generously shared their experiences and perspectives on spiritual tourism. Finally, the authors appreciate the valuable comments and suggestions from colleagues and reviewers, which greatly contributed to improving the quality of this manuscript.

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