

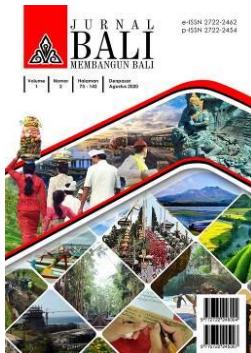


## Tri Hita Karana: A Holistic Framework for Sustainable Tourism Development in Bali

Wang Yuhan<sup>a</sup>, Ni Made Ary Widiastini<sup>a</sup>

<sup>a</sup>Master Programme of Management Science,  
Universitas Pendidikan Ganesha, Indonesia

email: [3026943429@qq.com](mailto:3026943429@qq.com)



### Abstract

**Purpose:** This study aimed to analyze the role of Tri Hita Karana as a governance framework in sustainable tourism development in Bali and to evaluate the implementation of its three pillars in destination practices.

**Research methods:** This research applied a qualitative descriptive approach with a case study design. Data were collected through field observation and literature review. Informants were selected using purposive sampling. Data were analyzed using thematic analysis and source triangulation.

**Results and discussion:** Tri Hita Karana functioned as an operational framework for strengthening community participation, environmental conservation, and cultural preservation. Effective implementation was found in community-based destinations but faced environmental, social, and governance challenges.

**Implication:** Institutional integration of Tri Hita Karana within regional regulation and destination.

**Keywords:** tri hita karana, sustainable tourism, destination governance, community empowerment, environmental conservation.

### Abstrak

**Tujuan:** Penelitian ini bertujuan untuk menganalisis peran Tri Hita Karana sebagai kerangka tata kelola dalam pembangunan pariwisata berkelanjutan di Bali serta mengevaluasi implementasi tiga pilarnya dalam praktik destinasi.

**Metode penelitian:** Penelitian menggunakan pendekatan kualitatif deskriptif dengan desain studi kasus. Data dikumpulkan melalui observasi lapangan dan studi literatur. Informan dipilih dengan purposive sampling. Analisis dilakukan menggunakan analisis tematik dan triangulasi sumber

**Hasil dan pembahasan:** Tri Hita Karana terbukti berfungsi sebagai kerangka operasional dalam penguatan partisipasi komunitas, konservasi lingkungan, dan pelestarian budaya. Implementasi efektif terjadi pada destinasi berbasis komunitas, namun menghadapi tantangan lingkungan, ketimpangan sosial, dan kesenjangan kebijakan.

**Implikasi:** Integrasi nilai Tri Hita Karana dalam regulasi, perencanaan, dan tata kelola destinasi memperkuat keberlanjutan dan ketahanan sektor pariwisata Bali.

**Kata Kunci:** tri hita karana, pariwisata berkelanjutan, tata kelola destinasi, pemberdayaan masyarakat, konservasi lingkungan.

### Sejarah Artikel

Diterima pada  
22 Februari 2026

Direvisi pada  
12 Maret 2026

Disetujui pada  
23 April 2026

## INTRODUCTION

Bali was widely recognized as Indonesia's leading tourism destination, distinguished not only by its natural landscapes but also by the resilience of its socio-cultural and spiritual systems rooted in the philosophy of Tri Hita Karana (THK). This philosophy emphasized harmonious relationships between humans and God

(Parahyangan), humans and fellow humans (Pawongan), and humans and nature (Palemahan), and has long functioned as a moral and social foundation in Balinese society (Sukarma, 2016; Wirawan & Rosalina, 2024). In the context of regional development, Tri Hita Karana was not merely a cultural value but operated as a normative framework that shaped governance practices, community participation, environmental stewardship, and heritage-based tourism management (Anggana et al., 2022; Dewi et al., 2024). Empirical studies in rural tourism villages demonstrated that THK informed spatial planning, sacred landscape protection, and community-based tourism governance, reinforcing the integration of spiritual values into destination management (Wirawan & Rosalina, 2024). However, the rapid acceleration of tourism expansion over recent decades generated mounting ecological pressures, land-use transformation, cultural commodification, and widening social disparities, revealing tensions between growth-oriented development and locally grounded philosophical principles (Adityanandana & Gerber, 2019; Mudana et al., 2018). These dynamics underscored the urgency of re-strengthening development paradigms aligned with local wisdom as a foundation for sustainable public policy.

Bali's economic dependence on tourism remained highly significant, both in its contribution to regional GDP and employment absorption. The COVID-19 pandemic exposed the structural vulnerability of an economy excessively dependent on tourism flows, resulting in sharp economic contraction and employment decline (Adityanandana & Gerber, 2019). Previous analyses of tourism development during the New Order period also illustrated how growth-driven strategies often marginalized local communities and weakened the balanced implementation of Tri Hita Karana principles (Mudana et al., 2018). Concurrently, uncontrolled tourism growth contributed to coral reef degradation, coastal ecosystem damage, plastic pollution, and increasing pressure on sacred and cultural landscapes (Anggana et al., 2022; Wirawan & Rosalina, 2024). These conditions indicated the necessity of a tourism development approach that did not merely prioritize economic performance but strengthened social cohesion, ecological resilience, and spiritual-cultural integrity, in line with the holistic sustainability embedded in Tri Hita Karana philosophy (Dewi et al., 2024; Sukarma, 2016).

This study aimed to analyze the role of Tri Hita Karana as a policy and governance framework in sustainable tourism development in Bali. Specifically, the research examined the conceptual foundations of Tri Hita Karana, evaluated the implementation of its three pillars in tourism practices, identified structural challenges in its application, and formulated adaptive strategies relevant to regional policy formulation. The discussion began with a theoretical elaboration of Tri Hita Karana, followed by an analysis of its linkage with sustainable tourism concepts, and concluded with policy reflections to strengthen the integration of local values within the regional development system.

Tri Hita Karana, meaning "three causes of well-being," represented a foundational value system in Balinese society that integrated spiritual, social, and ecological dimensions into a unified life framework (Sukarma, 2016). The philosophy structured harmonious relationships between humans and God (Parahyangan), humans and fellow humans (Pawongan), and humans and nature (Palemahan), and functioned as both a moral doctrine and socio-cultural guide in daily life. Parahyangan emphasized spiritual devotion, protection of sacred spaces, and moral responsibility in public and private conduct (Sukarma, 2016; Syahriyah & Zahid, 2022). Pawongan underscored participatory, justice-oriented, and solidarity-based social relations,

reflected in traditional institutions such as the Banjar system and collective practices such as Ngayah that strengthened communal cohesion (Pasek Suryawan et al., 2022; Rai et al., 2022). Palemahan highlighted ecological stewardship and responsibility toward the natural environment through sustainable resource governance, exemplified in indigenous systems such as Subak and customary spatial arrangements that preserve ecological balance (Mudana et al., 2018; Syahriyah & Zahid, 2022).

From a public policy perspective, Tri Hita Karana could be conceptualized as a normative framework aligned with holistic sustainable development principles. The Pawongan dimension intersected with social justice, participatory governance, and community-based tourism empowerment, reinforcing local ownership and benefit distribution (Adityanandana & Gerber, 2019; Dewi et al., 2024). The Palemahan dimension corresponded with environmental conservation agendas, including waste management initiatives, ecosystem protection, and pro-environmental behavior in tourism villages (Anggana et al., 2022). The Parahyangan dimension reinforced ethical governance, integrity, and the safeguarding of cultural authenticity within destination management systems (Wirawan & Rosalina, 2024). In this sense, Tri Hita Karana provided a culturally grounded development paradigm that was compatible with global sustainable tourism frameworks, while placing stronger emphasis on moral-spiritual accountability often underrepresented in technocratic policy models (Dewi et al., 2024).

Several empirical studies demonstrated that the operationalization of Tri Hita Karana contributed to measurable social and environmental outcomes in tourism destinations. Research in Bindu Traditional Village showed that THK values strengthened pro-environmental behavior and communal responsibility (Anggana et al., 2022). Studies in tourism villages such as Taro illustrated how community participation and spiritual-cultural integration enhanced economic resilience while preserving cultural authenticity (Wirawan & Rosalina, 2024). Political ecology analysis of tourism development in Bali also indicated that THK functioned as a discursive and practical framework in negotiating development trajectories (Adityanandana & Gerber, 2019). Furthermore, CSR models based on Tri Hita Karana demonstrated that local philosophical values could be institutionalized within organizational governance structures to harmonize economic, ethical, and environmental responsibilities (Dewi et al., 2024). Collectively, these findings confirmed that Tri Hita Karana possessed not only symbolic-cultural meaning but also operational relevance in contemporary destination governance and sustainable tourism management.

Nevertheless, gaps remained in academic studies and policy practice. Many studies discussed Tri Hita Karana normatively without evaluating its effectiveness in addressing mass tourism pressures, external investment, and climate change challenges. Furthermore, the simultaneous integration of the three pillars within regional policy frameworks remained suboptimal. Sectoral approaches frequently separated environmental, social, and cultural aspects, thereby weakening the holistic character of the philosophy. Therefore, more comprehensive analysis was required to position Tri Hita Karana as an adaptive governance framework capable of responding to global development dynamics.

From a policy perspective, strengthening Tri Hita Karana in Bali's tourism development became essential to ensure that economic growth progressed alongside cultural preservation and environmental protection. Integrating these values into regional regulations, spatial planning, tourism certification systems, and participatory governance mechanisms strengthened the direction of equitable and sustainable

development. Thus, Tri Hita Karana functioned not only as Bali's cultural identity but also as a strategic instrument for designing a resilient, inclusive, and long-term oriented tourism development model.

## RESEARCH METHODS

This study employed a qualitative descriptive approach using a multiple case study design to examine the implementation of Tri Hita Karana in sustainable tourism development. A qualitative case study was considered appropriate because it enabled an in-depth exploration of contextual realities and socio-cultural meanings embedded in local tourism practices (John W. Creswell and J. David Creswell, 2014; Mizukoshi, 2023). The research focused on the three core dimensions of Tri Hita Karana—Parahyangan, Pawongan, and Palemahan—within the context of environmental management, community empowerment, and cultural preservation in selected tourism destinations. Respondents consisted of tourism actors encountered during field observations, including community members, local tourism managers, customary leaders, and visiting tourists. Participants were selected through purposive sampling based on their active involvement and knowledge of Tri Hita Karana implementation, consistent with qualitative sampling principles that prioritize information-rich cases. The number of informants was determined using the data saturation principle, where data collection continued until no new substantive insights emerged (Guest et al., 2006).

Data were collected through field observation and literature review. Field observation was conducted to directly examine environmental conditions, destination governance practices, spatial arrangements, ritual activities, and socio-cultural interactions that reflected the operationalization of Tri Hita Karana values. This approach aligned with qualitative inquiry emphasizing naturalistic settings and contextual interpretation (Lincoln et al., 2011). The literature review involved systematic analysis of academic articles, policy documents, destination management reports, and previous empirical studies on Tri Hita Karana and sustainable tourism (Adityanandana & Gerber, 2019; Dewi et al., 2024; Sukarma, 2016). Data were analyzed using thematic analysis, following stages of data reduction, coding, categorization based on the three pillars of Tri Hita Karana, matrix display, and interpretative conclusion drawing (Flick et al., 2014). To enhance credibility and trustworthiness, source triangulation was applied by comparing observational findings with documentary evidence and scholarly literature, consistent with established qualitative validation techniques.

## RESULTS AND DISCUSSION

### Implementation of Tri Hita Karana in Bali's Tourism Sector

The implementation of Tri Hita Karana in Bali's tourism sector reflected an integrated approach that combined social empowerment, environmental stewardship, and spiritual-cultural preservation within destination governance. Rather than functioning as a symbolic philosophy, Tri Hita Karana operated as a practical framework guiding community participation, conservation initiatives, and ethical tourism management. Its three pillars—Pawongan, Palemahan, and Parahyangan—interacted dynamically in shaping sustainable tourism practices across various destinations in Bali.

From the Pawongan dimension, community empowerment formed the foundation of tourism governance. Tourism Awareness Groups (Pokdarwis) in villages such as Ambengan and Sidetapa demonstrated how local residents actively managed tourism activities, cultural promotion, and destination planning (Susiani et al., 2022; Widiastini et al., 2023). These community-led structures strengthened cooperation, ensured benefit-sharing mechanisms, and enhanced collective ownership of tourism resources. The Banjar system further reinforced participatory governance by facilitating collective decision-making, conflict resolution, and regulation of tourism operations (Wahyu Nurmala et al., 2025). In Penglipuran Village, for example, homestay standards were regulated by the Banjar to maintain traditional architecture and reinvest profits into community development (Prihadi et al., 2024). Such practices reflected Pawongan's emphasis on fairness, social cohesion, and mutual benefit.

Inclusive participation also strengthened the social dimension of Tri Hita Karana. Women's weaving groups in Sidetapa enhanced economic resilience while preserving traditional skills, and youth participation in Mas Village ensured intergenerational transmission of cultural knowledge (Wahyu Nurmala et al., 2025; Widiastini et al., 2023). Ethical engagement with tourists further reflected Pawongan principles, as local guides in villages such as Tenganan provided authentic cultural interpretations rather than staged performances (Prihadi et al., 2024). However, challenges emerged from rapid tourism growth and external investment, which in some cases reduced local control and generated inequalities (Adityanandana & Gerber, 2019). These conditions highlighted the need for stronger policy instruments ensuring community ownership, mandatory local partnerships, and equitable benefit distribution.

The Palemahan dimension addressed environmental conservation and ecological sustainability. Marine destinations such as Nusa Penida, Menjangan Island, and Tulamben implemented coral rehabilitation programs through community-led initiatives (Prihadi et al., 2024). In Nusa Penida, coral replanting and artificial reef structures contributed to measurable increases in coral coverage, while Pemuteran's Biorock technology accelerated reef regeneration. These initiatives demonstrated that environmental responsibility and local livelihoods could be mutually reinforcing. Mangrove conservation in Perancak further illustrated Palemahan in practice through community-based ecotourism models that integrated environmental education, sustainable livelihood diversification, and renewable energy use.

Waste management policies also reflected ecological governance under Palemahan. Governor Regulation No. 97 of 2018 restricted single-use plastics in tourism areas, while community-driven waste initiatives in Ubud and Denpasar reduced plastic waste significantly (Prihadi et al., 2024). Sustainable land and water management were strengthened through the preservation of the Subak irrigation system, recognized as a UNESCO World Heritage Site (Sugianthara, 2015). Integration of Subak into agritourism activities in Ubud and Gianyar connected conservation efforts with visitor education. Nevertheless, persistent challenges such as coastal erosion, coral bleaching, freshwater scarcity, and infrastructure expansion required stronger enforcement, climate-resilient planning, and sustainable investment frameworks.

The Parahyangan dimension emphasized spiritual preservation and cultural authenticity within tourism development. Sacred sites such as Tanah Lot, Uluwatu, and Besakih were regulated through dress codes, ritual protection measures, and access management to maintain sanctity (Susiani et al., 2022). Community-led ritual

preservation ensured that ceremonies such as Melasti retained spiritual integrity while allowing respectful observation by visitors (Prihadi et al., 2024). Traditional arts and crafts in Mas, Batuan, and Tenganan were safeguarded through village standards, artisan training, and fair compensation mechanisms (Wahyu Nurmala et al., 2025). These measures reinforced ethical production and protected cultural identity.

Cultural education further strengthened Parahyangan by integrating moral and spiritual values into tourism experiences. Cultural tours, craft workshops, and heritage interpretation programs encouraged respectful engagement. The Monkey Forest Sanctuary in Ubud, for instance, provided educational narratives linking conservation with spiritual meaning (Prihadi et al., 2024). Ethical leadership in community-based tourism initiatives ensured that spiritual values were not subordinated to short-term profit motives (Widiastini et al., 2023). However, commercialization pressures remained evident in shortened ritual performances and mass-produced crafts, which risked diluting authenticity (Adityanandana & Gerber, 2019). These conditions underscored the importance of regulatory safeguards and cultural orientation mechanisms for visitors.

Overall, the implementation of Tri Hita Karana in Bali's tourism sector demonstrated that sustainable tourism governance required integrated attention to social equity, ecological integrity, and spiritual-cultural preservation. While significant progress had been achieved through community empowerment, conservation initiatives, and cultural protection measures, structural pressures from globalization, climate change, and investment dynamics continued to test the resilience of this philosophy. Strengthening institutional integration, policy coherence, and stakeholder collaboration remained essential to ensure that Tri Hita Karana functioned not only as cultural identity but as an adaptive governance framework supporting long-term sustainable tourism development.

### **Case Studies: Tri Hita Karana in Action**

The implementation of Tri Hita Karana in Bali's tourism sector could be observed clearly through several destination-level case studies that illustrated how social harmony, environmental stewardship, and spiritual-cultural preservation operated simultaneously within local governance systems. Sidetapa Village, Nusa Penida, and Mas Village in Ubud provided representative examples of how the three pillars of Tri Hita Karana were operationalized in different tourism contexts, ranging from community-based tourism and marine ecotourism to cultural and spatial planning models.

Sidetapa Village in Buleleng Regency demonstrated a community-led sustainable tourism model grounded in strong local governance. Since its designation as a tourist village in 2017, development strategies prioritized cultural preservation and environmental protection while ensuring local ownership of tourism activities. From the Pawongan perspective, tourism management was coordinated through the Pokdarwis My Darling group, which organized bamboo craft workshops, cultural performances, and eco-tours (Widiastini et al., 2023). Women's weaving groups strengthened inclusive participation and local economic resilience, while the Banjar system ensured collective decision-making and regulation of tourist numbers to prevent social disruption. These mechanisms reflected equitable benefit-sharing and reinforced social cohesion.

The Palemahan dimension in Sidetapa was evident in sustainable bamboo forest management across approximately 20 hectares. Traditional prohibitions, such as restrictions on bamboo cutting on specific days, reinforced ecological responsibility and long-term resource sustainability. Waste management initiatives, recycling programs, and community clean-up campaigns further reflected environmental governance at the village level. Meanwhile, Parahyangan remained central through the preservation of sacred rituals such as the Sanghyang Gandrung Dance and the maintenance of temples as spiritual centers. Tourism access was regulated to ensure that cultural performances retained their sacred meaning rather than being reduced to commercial spectacles. Sidetapa illustrated how integrated governance rooted in Tri Hita Karana strengthened resilience, although challenges persisted in balancing growth pressures and preventing external investor dominance (Adityanandana & Gerber, 2019).

Nusa Penida represented a marine ecotourism model where Palemahan became the primary driver of policy and community action. The establishment of marine conservation zones in 2018 restricted tourism activities in ecologically sensitive areas, while community-led coral rehabilitation programs improved reef coverage and ecosystem health (Prihadi et al., 2024). Environmental governance was complemented by waste reduction campaigns and the adoption of eco-friendly business practices, including renewable energy use and reduced reliance on single-use plastics. These measures demonstrated alignment between environmental protection and economic sustainability.

Pawongan in Nusa Penida was strengthened through cooperative-based tourism management and community employment as eco-tour guides, reef monitors, and conservation educators. Profit-sharing mechanisms and community-managed homestay programs, such as those in Toyapakeh, ensured that tourism revenue circulated within local communities. The Banjar system facilitated coordination between residents and tourism operators, particularly in regulating wages and safeguarding community access to marine resources. Parahyangan was preserved through the maintenance of temples such as Pura Dalem Ped and the continuation of traditional ceremonies, including Melasti. However, increasing tourist numbers, coastal erosion, and climate-related reef degradation posed ongoing risks, requiring climate-resilient planning and sustainable infrastructure development.

Mas Village in Ubud provided a distinctive example of how Tri Hita Karana informed spatial planning and cultural tourism governance. The village adopted the Tri Mandala concept, which spatially organized sacred, social, and economic zones into Utama Mandala, Madya Mandala, and Nista Mandala. Sacred areas were protected for ritual activities, social areas supported communal interaction, and economic activities such as woodcarving workshops were located strategically to minimize disruption. This zoning approach demonstrated how Parahyangan, Pawongan, and Palemahan could be institutionalized within land-use planning.

Environmental management in Mas Village integrated Subak irrigation practices and preservation of green spaces, reinforcing ecological balance (Nurmala et al., 2025). Woodcarving workshops increasingly adopted sustainable sourcing and minimized production waste. Socially, cooperation among artisans and oversight by the Cultural Cooperation Agency ensured fair compensation and preservation of traditional techniques. Youth engagement in cultural transmission further strengthened intergenerational continuity. Spiritual integrity remained visible through regular temple ceremonies and the incorporation of religious symbolism into artistic production.

Nevertheless, pressures from land conversion and commercialization required stronger customary regulation to maintain authenticity and prevent cultural dilution (Adityanandana & Gerber, 2019).

Collectively, these case studies illustrated that Tri Hita Karana functioned as an adaptive governance framework capable of guiding diverse tourism models. While each destination emphasized different pillars according to contextual needs, long-term sustainability depended on the balanced integration of all three dimensions. Strengthening regulatory coherence, institutional capacity, and community ownership remained essential to ensure that Tri Hita Karana continued to serve not only as cultural identity but as a strategic foundation for resilient and inclusive tourism development in Bali.

### Challenges and Adaptive Strategies

The implementation of Tri Hita Karana within Bali's tourism sector faced multidimensional challenges that affected environmental sustainability, social equity, cultural integrity, and governance effectiveness. Although various destinations demonstrated successful integration of *Parahyangan*, *Pawongan*, and *Palemahan*, structural pressures from mass tourism, globalization, and climate change continued to test the resilience of this philosophical framework (Adityanandana & Gerber, 2019; Mudana et al., 2018). The rapid expansion of tourism infrastructure since the New Order era has historically shown imbalances between state authority, investors, and local communities, often marginalizing cultural and ecological considerations (Mudana et al., 2018).

Environmental degradation remained a critical issue, directly challenging the *Palemahan* principle of ecological harmony. Coral reefs, mangroves, and coastal ecosystems experienced increasing stress due to tourism activities, pollution, infrastructure expansion, and climate change impacts (Prihadi et al., 2024; Wibisana & Dewi, 2023). Coastal erosion and sea-level rise threatened beaches and settlements, while plastic waste and unmanaged tourism growth intensified ecological vulnerability. Studies on Bali's tourism development highlighted how land conversion and industrial-scale investment frequently undermined ecological balance when not aligned with local wisdom principles (Mudana et al., 2018). Without stronger ecological governance and integration of THK values into regulatory enforcement, tourism development risked eroding its own environmental foundation.

Social inequality also weakened the *Pawongan* dimension of harmonious and equitable relationships. While tourism generated economic opportunities, benefits were often unevenly distributed across communities (Adityanandana & Gerber, 2019). Large-scale investments controlled by external actors limited community participation and reduced local ownership of tourism assets. Historical analyses of Bali's tourism governance revealed that collaboration between state authorities and investors frequently sidelined community interests, placing local society in a subordinated position (Mudana et al., 2018). This condition contradicted Pawongan's emphasis on fairness, collective participation, and mutual benefit. In contrast, empirical findings from Sidetapa Village demonstrated that strong community governance structures and adherence to THK values strengthened social cohesion and equitable tourism management (Widiastini et al., 2023).

Cultural commodification posed another serious concern, affecting the *Parahyangan* principle of spiritual and moral integrity. Rituals, sacred spaces, and traditional symbols were sometimes adjusted to accommodate tourist demand, resulting in diluted authenticity (Mudana et al., 2018). Studies on cultural heritage tourism in Taro Village showed that without careful integration of spiritual knowledge, tourism development risked detaching sacred meaning from cultural expressions (Wirawan & Rosalina, 2024). Furthermore, research on tourism promotion media indicated that Tri Hita Karana was often reduced to symbolic rhetoric rather than substantively implemented in governance and branding strategies (Udayana & Dwijendra, 2022). This highlighted the gap between philosophical discourse and operational practice.

Governance and policy fragmentation further constrained effective implementation. Although Bali possessed regulatory frameworks supporting sustainable tourism, enforcement gaps and weak coordination reduced policy effectiveness (Wibisana & Dewi, 2023). Sectoral planning frequently separated environmental management, cultural preservation, and economic development, weakening the integrative nature of Tri Hita Karana. The contestation over development megaprojects, such as the Benoa Bay reclamation case, illustrated how THK could be interpreted differently by competing actors, revealing tensions between market-oriented, equity-oriented, and radical-integral interpretations (Adityanandana & Gerber, 2019). This demonstrated that institutionalization of THK required clearer normative and legal grounding to prevent instrumentalization.

Climate change represented a systemic threat affecting all three pillars simultaneously. Rising sea temperatures, coral bleaching, extreme weather events, and sea-level rise intensified ecological degradation while simultaneously increasing social vulnerability (Prihadi et al., 2024). These impacts challenged *Palemahan* through environmental stress, undermined *Pawongan* through livelihood instability, and indirectly affected *Parahyangan* by threatening sacred landscapes and cultural continuity. Therefore, embedding Tri Hita Karana within climate adaptation policies became crucial to ensuring long-term resilience.

To address these interconnected challenges, adaptive strategies needed integration within a coherent policy framework. Strengthening regulatory enforcement and mandating environmental and cultural impact assessments aligned with THK principles became essential (Wibisana & Dewi, 2023). Community-based tourism models, such as those practiced in Sidetapa, demonstrated that local governance mechanisms rooted in Pawongan values enhanced equitable benefit-sharing and ecological stewardship (Widiastini et al., 2023). Environmental innovation, including coral rehabilitation and sustainable spatial planning, operationalized *Palemahan* in practice (Prihadi et al., 2024).

Cultural preservation strategies grounded in spiritual knowledge further reinforced *Parahyangan*. Integrating Tri Hita Karana into heritage management and tourism design ensured that sacred values remained central in tourism planning rather than becoming commodified symbols (Wirawan & Rosalina, 2024). Moreover, aligning tourism promotion and branding with authentic THK-based identity strengthened cultural positioning and reduced superficial appropriation (Udayana & Dwijendra, 2022).

Ultimately, the sustainability of Bali's tourism sector depended on institutionalizing Tri Hita Karana within governance, economic systems, and

environmental regulation. By addressing structural imbalances through coordinated adaptive strategies, Bali could maintain a resilient, inclusive, and ethically grounded tourism model aligned with its foundational philosophy.

## CONCLUSION

This study found that Tri Hita Karana functioned not only as a cultural philosophy but also as an operational governance framework in Bali's tourism development. The three pillars—Parahyangan, Pawongan, and Palemahan—were reflected in community-based management structures, environmental conservation initiatives, spatial planning models, and the preservation of spiritual and cultural traditions. Case studies in Sidetapa Village, Nusa Penida, and Mas Village demonstrated that Tri Hita Karana provided practical guidance for strengthening community participation, promoting equitable benefit distribution, safeguarding ecological resources, and maintaining cultural authenticity. These findings confirmed that sustainable tourism in Bali was most effective when development strategies integrated social cohesion, environmental stewardship, and spiritual values within local governance systems.

The research results carry broader implications for the Indonesian tourism and hospitality sector. First, they suggest that sustainable tourism policies are more effective when grounded in locally embedded value systems rather than relying solely on technocratic or market-driven models. The Tri Hita Karana framework illustrates how indigenous philosophies can be institutionalized within regional planning, tourism certification systems, and community-based management mechanisms. Second, the integration of cultural integrity and environmental ethics into tourism governance strengthens destination resilience, particularly in the face of climate change and global economic shocks. For Indonesia, which possesses diverse cultural traditions across regions, this model offers a strategic pathway for aligning national tourism development with local wisdom while enhancing long-term competitiveness.

However, this study has several limitations. The analysis relied primarily on qualitative case studies and literature-based interpretation, which may limit the generalizability of findings across all tourism destinations in Bali or Indonesia. The study also focused on selected destinations that already demonstrated relatively strong implementation of Tri Hita Karana, potentially overlooking areas where integration remains weak. Future research should incorporate comparative quantitative analysis, longitudinal data, and policy evaluation frameworks to measure the effectiveness of Tri Hita Karana-based governance more systematically. Further studies could also explore the integration of climate adaptation metrics, digital tourism transformation, and cross-regional application of similar indigenous sustainability frameworks within Indonesia.

Tri Hita Karana provided a holistic foundation for sustainable tourism governance by integrating ethical, social, and ecological dimensions. Its continued institutionalization within policy frameworks, community governance, and tourism management systems will determine the long-term resilience of Bali's tourism sector. Strengthening empirical research and adaptive policy design will be essential to ensure that this locally rooted philosophy remains relevant in addressing contemporary sustainability challenges within Indonesia's evolving tourism landscape.

## REFERENCES

- Adityanandana, M., & Gerber, J. F. (2019). Post-growth in the Tropics? Contestations over Tri Hita Karana and a tourism megaproject in Bali. *Journal of Sustainable Tourism*, 27(12), 1839–1856. <https://doi.org/10.1080/09669582.2019.1666857>
- Anggana, I. P. S., Mudana, I. G., Triyuni, N. N., & Sukmawati, N. M. R. (2022). Tri Hita Karana as a form of pro-environmental behavior in Bindu Traditional Village. *International Journal of Green Tourism Research and Applications*, 4(1), 30–37. <https://doi.org/10.31940/ijogtra.v4i1.30-37>
- Dewi, C. I. R. S., Triyuwono, I., & Hariadi, B. (2024). Corporate social responsibility model based on Tri Hita Karana philosophy. *Cogent Social Sciences*, 10(1). <https://doi.org/10.1080/23311886.2023.2295056>
- Flick, Vosloo, J., Taylor-Powell, E., Renner, M., Research-part, B., Reid, S., Punch, K. F., O'connor, H., Gibson, N., Miles, M. B., Huberman, M. a, Saldana, J., Mellish, L., Morris, S., Do, M., Mcnair, R., Taft, A., Hegarty, K., Lacey, A., ... Data, A. C. I. (2014). Qualitative Data Analysis Qualitative Data. *The SAGE Handbook of Qualitative Data Analysis*, 561–595.
- Guest, G., Bunce, A., & Johnson, L. (2006). How Many Interviews Are Enough?: An Experiment with Data Saturation and Variability. *Field Methods*, 18(1), 59–82. <https://doi.org/10.1177/1525822X05279903>
- John W. Creswell and J. David Creswell. (2014). Qualitative, quantitative, and mixed methods approaches. Research Design Qualitative Quantitative and Mixed Methods Approaches. *Research Design*, 4(June).
- Lincoln, Y. S., Levin, M., Greenwood, D., Erickson, F., Kincheloe, J. L., & McLaren, P. (2011). *The SAGE Handbook of Qualitative Research Fourth Edition The SAGE Handbook of Qualitative Research*. 800, 1–3.
- Mizukoshi, K. (2023). Case Study Research and Applications. *Japan Marketing Journal*, 43(2), 3–5. <https://doi.org/10.7222/marketing.2023.045>
- Mudana, I. G., Suamba, I. B. P., Putra, I. M. A., & Ardini, N. W. (2018). Practices of Bali Tourism Development, Threefolding, and Tri Hita Karana Local Knowledge in New Order Indonesia. *Journal of Physics: Conference Series*, 953(1). <https://doi.org/10.1088/1742-6596/953/1/012108>
- Pasek Suryawan, I. P., Sutajaya, I. M., & Suja, I. W. (2022). Tri Hita Karana sebagai Kearifan Lokal dalam Pengembangan Pendidikan Karakter. *Jurnal Pendidikan Multikultural Indonesia*, 5(2), 50–65. <https://doi.org/10.23887/jpmu.v5i2.55555>
- Prihadi, D. J., Shalahuddin, M. R., Novianti, E., Junirahma, N. S., Pamungkas, W., Dhahiyat, A. P., Annida, S. B., & M. Lahbar, G. (2024). The “Tri Hita Karana” Ecotourism Approach For Sustainable Marine Resource Management And Tourism in Bali. *International Journal of Marine Engineering Innovation and Research*, 9(4). <https://doi.org/10.12962/j25481479.v9i4.22012>
- Rai, I. B., Sila, I. M., Brata, I. B., & Sutika, I. M. (2022). Membangun Karakter Profil Pelajar Pancasila Berlandaskan Tri Hita Karana dalam Perspektif Kehidupan Global. *Mimbar Ilmu*, 27(3), 417–425. <https://doi.org/10.23887/mi.v27i3.54307>
- Sugianthara, A. (2015). *Implementasi Tri Hita Karana dalam pengelolaan lingkungan hidup di Bali*.
- Sukarma, I. W. (2016). Tri Hita Karana: Theoretical Basic of Moral Hindu. *International Journal of Linguistics, Literature and Culture*, 2(3), 84. <https://doi.org/10.21744/ijllc.v2i3.230>
- Susiani, K., Sutajaya, M., & Suja, W. (2022). The Implementation of Tri Hita Karana in Maintaining Harmony in The Bali Tourism Area during the Covid-19 Pandemic. *Acta Counseling and Humanities*, 3(1).

- Syahriyah, U. U., & Zahid, A. (2022). Konsep Memanusiakan Alam dalam Kosmologi Tri Hita Karana. *Panangkaran: Jurnal Penelitian Agama Dan Masyarakat*, 6(1), 1–23. <https://doi.org/10.14421/panangkaran.v6i1.2754>
- Udayana, A. A. G. B., & Dwijendra, N. K. A. (2022). Implementation Model of the Tri Hita Karana Concept in the Media Promotion of Tourism in Bali, Indonesia. *Webology*, 19(1), 2900–2919. <https://doi.org/10.14704/web/v19i1/web19193>
- Wahyu Nurmala, C., Asrofi, M. H., Maqsuna, A. R., Madikha, A., Paramitha, S. A., Fatoni, F., & Virgiawan, D. B. (2025). Implementation of Zoning Theory Based on the Concept of Tri Hita Karana, Tri Mandala and Sanga Mandala of Mas Village, Ubud, Bali in Maintaining Cultural Values. *Sustainability (STPP) Theory, Practice and Policy*, 5(1), 59–73. <https://doi.org/10.30631/sdgs.v5i1.3176>
- Wibisana, A. A. N. A., & Dewi, A. A. S. L. (2023). *Tri Hita Karana as a Concept of Local Wisdom in The Development of Sustainable Tourism in Bali*. 65–72. [https://doi.org/10.2991/978-2-38476-180-7\\_9](https://doi.org/10.2991/978-2-38476-180-7_9)
- Widiastini, N. M. A., Arsa, I. K. S., Adinata, K. R. W., & Suryanto, I. G. B. (2023). Harmonization of Tri Hita Karana Local Value in Tourism Development in Sidetapa Village. *International Journal of Innovation in Management, Economics and Social Sciences*, 3(3), 22–30. <https://doi.org/10.59615/ijimes.3.3.22>
- Wirawan, P. E., & Rosalina, P. D. (2024). Enhancing Cultural Heritage Tourism Through a Spiritual Knowledge: The Implementation of Tri Hita Karana in Taro Village Gianyar Bali. *Jurnal Kajian Bali*, 14(1), 215–233. <https://doi.org/10.24843/JKB.2024.v14.i01.p10>