

Integrating Public Policy for Sustainable Tourism Development in Badung Regency, Bali: Enhancing Spirituality, Social Harmony, and Environmental Stewardship

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Abstract

This study aims to explore the challenges and potential solutions in advancing sustainable tourism in Badung Regency, Bali Province, with a particular focus on three core elements: spirituality (Parhyangan), social relations (Pawongan), and environmental sustainability (Palemahan). As tourist numbers continue to rise, issues such as a lack of respect for sacred sites, social tensions between visitors and local communities, and negative ecological impacts have become increasingly urgent. Employing a qualitative methodology—including in-depth interviews with government officials (notably from the Tourism Office), tourism stakeholders, community members, and academics, along with field data analysis—this research identifies harmful behavioral patterns and proposes policy recommendations aimed at fostering harmony between tourism, society, and the environment. The findings highlight that education, stricter law enforcement, and enhanced collaboration among stakeholders are essential to cultivating a tourism experience that honors local values, strengthens communities, and safeguards natural resources. Ultimately, this study seeks to contribute to a new paradigm of tourism management—one that goes beyond economic gain to prioritize long-term social and environmental sustainability in Badung Regency as a premier travel destination.

Keywords: Sustainable Tourism; Local Wisdom; Tourism Governance; Balinese Cultural Heritage; Tourist Destinations; Social and Environmental Harmony; Indigenous Values; Cultural Tourism Policy;

INTRODUCTION

Tourism is one of the main sectors that supports Bali's economy. Badung Regency, as an area that has leading tourist destinations such as Kuta, Seminyak, and Uluwatu, is the center of the most dense tourism activity on the Island of the Gods. The presence of tourists from various countries has made a great contribution to regional income and improved the welfare of local communities. However, behind the charm of the natural and cultural beauty offered, various challenges have emerged that threaten the comfort and sustainability of the tourism sector in this area.

A problem that is quite prominent is the increasing incidence of disorder and violation of norms by tourists. Some of the cases that have emerged include fights between tourists, conflicts between tourists and local tourists, and traffic violations by foreign tourists who rent motorized vehicles without understanding or complying with the applicable rules. Not only that, there are also behaviors that do not respect traditional values and the purity of Balinese culture, such as dressing immodestly in temples or acting inappropriately in places that are sacred by the local community.

This phenomenon not only causes unrest among the local community, but also has the potential to lower the image of Bali tourism globally. This situation indicates an imbalance between the growth of the tourism industry and the preservation of cultural values that are the main identity of Bali.

Therefore, an approach is needed that is not only oriented to the economic aspect, but also touches the social and spiritual dimensions of the Balinese society.

In this context, the concept of local wisdom of Tri Hita Karana which has become the philosophy of life of the Balinese people can be used as a strategic solution. Tri Hita Karana is the concept of balance between the relationship between humans and God (*Parahyangan*), humans and others (*Pawongan*), and humans and nature (*Palemahan*). Cahaya et al (2024) This concept is not only relevant in the social life of the Balinese people, but also has great potential to be integrated into the tourism management system to be more harmonious, sustainable, and cultured.

Through the Tri Hita Karana approach, it is hoped that tourists can better understand and appreciate local values, while tourism actors and the government can formulate policies that prioritize spiritual, social, and ecological aspects. For example, socialization of local culture for tourists, ethics training and cross-cultural communication for tourism actors, and law enforcement that is balanced with cultural education. The integration of local wisdom can also strengthen Bali's tourism identity as a destination that is not only physically beautiful, but also rich in meaning.

METHOD

This research is a qualitative descriptive research. According to Moleong (2010:6) in Adhi et al. (2019) stated that qualitative analysis is a research procedure that produces descriptive data in the form of spoken and written words from people and observed behaviors. According to Sugiyono (2009) in Yahdi et al. (2016), descriptive analysis is a method that functions to describe or give an overview of the object being studied through data or samples that have been collected as it is without analyzing and making conclusions that are applicable to the public. This research is located in Badung Regency. The reason for taking this location is because Badung Regency is a Regency that relies on Tourism as the main income of its region, and Badung Regency as the epicenter of the most crowded tourism activities. Areas such as Kuta, Seminyak, and Nusa Dua are favorite destinations for domestic and foreign tourists.

The data collection method carried out is by conducting observations, interviews, and literature studies. Observations are carried out with the aim of observing the situation and digging up information directly to complement the findings in the field (tSurveyid, 2025). The interview was conducted by selecting an informant from the Government side, namely the Badung Regency Tourism Office, from the academic side, namely one of the lecturers from Mahasaraswati University Denpasar, from the Business side, namely a tour guide from Badung Regency, and from the community side, a person living in the tourism area of Badung Regency. Literature studies are useful to find out facts that have existed for a long time to be included in the research results The determination of informants in this study was carried out by purposive sampling technique, where the selection was made deliberately based on predetermined criteria and determined based on the research objectives. The primary and secondary data obtained will then be analyzed using qualitative descriptive analysis techniques, namely analyzing the results of observations, interviews, observations, and other findings to be analyzed in accordance with the context at the time of observation or interview.

Theory

This study adopts the quadruple helix theory, which states that there are four main actors that play a significant role in the development process Mulyana et al. (2015). The four actors include

academics, the government, the industrial sector, and the public or users. In the context of tourism, stakeholders are classified into four main groups, namely: (1) government; (2) academics; (3) business actors; and (4) the community. This division is in line with the quadruple helix approach as described by Carayannis and Campbell (2020) and Etzkowitz (2019) in Gede Wirata (2022). The actors involved in the concept of the quadruple helix are depicted in relation as shown in Figure 1.

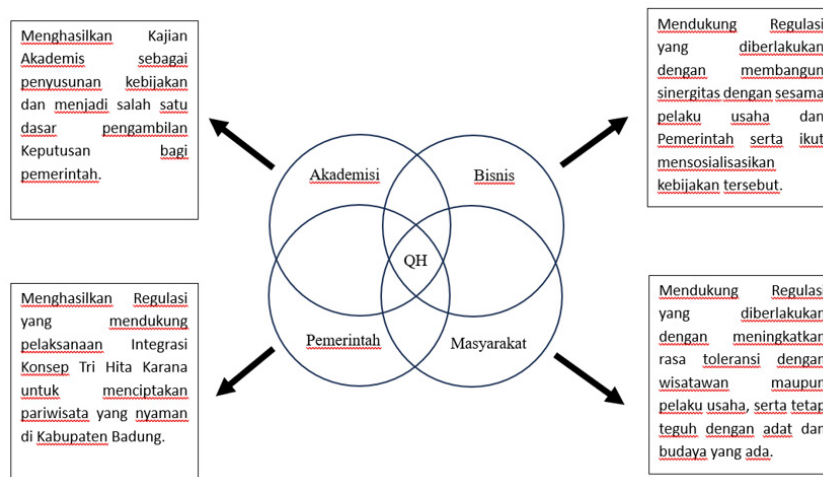


Figure 1. Quadruple Helix on Tri Hita Karana Concept Integration for Tourism Convenience
 Source: Etzkowitz & Leydesdorff (in Gede Wirata, 2010)

This theory is used to discuss the Integration of Tri Hita Karana Local Wisdom, especially by analyzing the role and contribution of each group. From there, the obstacles faced by each stakeholder in carrying out their duties for food security affairs were also discussed.

RESULTS AND DISCUSSION

Integration of the Concept of Local Wisdom (Tri Hita Karana) for the convenience of Tourism in Badung Regency

Tri Hita Karana is a Balinese philosophy of life that is rooted in Hinduism, reflecting the harmony between the three main elements of life: the relationship between humans and God (*Parahyangan*), the relationship between humans and others (*Pawongan*), and the relationship between humans and the environment (*Palemahan*). This concept is an ethical and spiritual foundation that shapes the mindset and actions of the Balinese people in various aspects of life, including in development and tourism governance.

Several studies state that *Tri Hita Karana* can be the basis for sustainable tourism development in Bali, because it is able to harmonize economic, social, and environmental interests. For example:

1. *Tri Hita Karana* has been proven to be effective in creating a culturally friendly and sustainable tourism approach by balancing spiritual, social, and ecological values Puspitadewi et al. (2015)
2. This concept plays an important role in building sustainable tourism as well as fostering tourists' awareness of local norms and forming more respectful behavior towards local cultural values (Paramita. 2025).

3. In the context of tourism development in Badung Regency, the *Tri Hita Karana Concept* also requires collaboration in environmental conservation strategies, local community involvement, and maintenance of sacred places so that they are not polluted by uncontrolled tourism activities Mertaningrum, Windia & Dewi (2019).

Tri Hitta Concept Because it means “three causes of well-being” in general has a definition of the pattern of a person’s interweaving with the environment which is composed of perhyangan, oppression, and weakness. The relationship of harmony and balance between living beings and their environment is considered to be able to add benefits to a person’s prosperity externally and internally.

The parhyangan factor, related to a person’s intertwining with his spiritual scope which is the essence of a person becoming a homoreligiosus society, that is, people who believe in the power of nature. The existence of a belief system has long been the most important problem for everyone’s mental well-being. A life that only focuses on outward prosperity without being balanced by inner prosperity is considered capable of plunging a person’s life into gloom.

The pawonga factor is related to a person’s relationship with others as a reflection of the nature of the person who becomes a social being. In achieving prosperity in life, humans must always have good relations with others. In a broad context, this factor illustrates a great achievement in humanist assessment, human rights, and peace among others.

The weakening factor is related to a person’s relationship to his physical scope. In achieving prosperity in life, a person must always strive to protect the relationship well with his physical environment. The harmonious relationship between a person and the physical sphere is considered to be able to provide positive benefits for a person’s survival. On the contrary, a person’s arrogance in the form of excessive exploitation of Natural Resources without caring about the preservation of nature becomes a form of a person’s infatuation that is not good for his environment. So this is considered to bring misery to a person’s life.

A. Parahyangan Aspect

Parahyangan refers to the harmonious relationship between humans and God (*Ida Sang Hyang Widhi Wasa*). In the context of Balinese life, Parhyangan is reflected through various forms of spiritual and religious activities such as prayers, traditional ceremonies, and the preservation of temples (sacred places). This aspect emphasizes the importance of spiritual awareness in daily life as a basis for creating inner and social harmony.

The control of the parahyangan aspect will be related to the efforts carried out to factors in the spiritual environment to form a harmonious relationship between tourism and the spiritual scope. A homoreligiosus being is someone who believes in the presence of power as an influence on human life with nature. In achieving prosperity in life, one must always strive to have a good relationship with power that is niskala.

Efforts in having a good relationship with spirituality can be carried out through steps by adjusting the design of the residents’ beliefs such as carrying out religious ceremonies, protecting the purity and cleanliness of the temple, wearing cloth and shawls for tourists entering the sacred area/ temple, financing for the maintenance and restoration of the temple.

The most common thing that people do in maintaining spiritual relationships is the ritual activity of worship offerings which are carried out regularly every day. The maintenance of this tradition has the purpose of asking God Almighty and all manifestations to always build their people to a true, noble, and harmonious path. Efforts to protect the purity of the temple environment are carried out by imposing several prohibitions on visitors in carrying out cleanliness and purity activities in the temple environment. For Balinese people, temples are sacred places that must be kept away from all negative things so that they can become desacralized.

Some negative things that are felt to pollute the sanctity of the temple are women who are menstruating entering the temple area, someone who is in a state of grief, there is dirt, and obscene or immoral acts. As a step in overcoming the tendency of pollution to the sanctity of the temple, tourism visits will be limited only in the outer area of the temple. Even so, visitors can still see temples and religious activities outside the barrier wall (*penyengker*). Meanwhile, efforts to protect cleanliness in the temple environment over all impurities with real properties will be carried out with cleaning activities carried out every day around the environment with several officers who deal with cleanliness. Every temple in Bali, whether it is commercialized as a tourist attraction or not, requires visitors who travel to the temple to use cloth or shawls that have been provided by the temple manager or provided by the tour guide. This use is the minimum requirement for modesty in wearing clothes in temples based on Hindu culture in Bali.

Then the income obtained from visitors every year will be used to finance the restoration of temples and other temples in the Traditional Village area.

In practice, the Parahyangan aspect is the foundation of the Balinese values and influences the way the community interacts, works, and maintains the natural and social order. The Pretend not only serves as a place of worship, but also becomes a cultural center and a symbol of local identity that must be respected, including by visiting tourists.

Table 1. Results of the Analysis of the Integration of the Concept of Local Wisdom (Tri Hita Karana) for the convenience of Tourism in Badung Regency in the aspect of Parahyangan

Concept	Description
Parahyangan Aspect	<ul style="list-style-type: none"> A. Reminding tourists to respect sacred places, including dressing modestly and maintaining behavior when in a sacred area through tourism promotion in Badung Regency and supported by the community and tourism activists such as tour guides. B. Encourage tourism activists to prepare spiritual-based tour packages that are educational, so that tourists can get to know and appreciate Bali's spiritual values. C. It is a tool to build collective awareness about the importance of preserving sacred values in the flow of modernization and commercialization of tourism starting from the community to the highest level, namely the government. D. Implementing Customary Regulations, namely Awig-awig to affirm the rules and regulations that apply to sacred places in Badung Regency. E. Carry out strict actions, punishments and fines to anyone who violates the rules contained in the awig awig and regional regulations that regulate the obligations in the area of the holy place. F. Collaborate and coordinate in carrying out massive and continuous supervision and follow-up if there are violations.

The control of the Parahyangan Aspect, which involves the existence of the temple and its unique values, has a significant impact on tourism development. In addition to being the main attraction for tourists, temples in Badung Regency also play an important role in maintaining and strengthening the surrounding spiritual environment. The positive contribution of the tourism sector can be used to support and revitalize the existence of the temple and maintain a balance between tourism and the spiritual environment.

B. The Aspect of the Society

In the aspect of *pawongan* is a dimension that refers to the harmonious relationship between fellow humans. This concept emphasizes the importance of maintaining social harmony through mutual respect, mutual cooperation, solidarity, and ethics in interacting. In the life of the Balinese people, *pawongan* is reflected in various collective activities such as community service (*ngayah*), traditional deliberations (*paruman*), and efforts to maintain harmony between human relations.

The control of the *pawongan* aspect is related to the efforts carried out to the social environment to form a harmonious relationship in the context of tourism with the social environment. The formation of a good relationship between these two things is considered to be beneficial for the progress of tourism and the prosperity of the population. Efforts are carried out to realize a good relationship between tourist attractions and their social environment, namely through empowering residents in improving their relationship with their position as hosts, the right to control tourism is entirely given to the local community to become an institution, namely the Tourist Attraction Management Agency.

This tourism control is based on a public empowerment design that makes income in the tourism sector in favor of the host. In relation to the relationship between visitors and hosts, tourism is often identified as a *hospitality* industry related to hospitality, services, and entertainment (Hamsiaty, 2020). The design is an explanation of the design between humans and humans in order to always maintain a harmonious relationship through effective actions for one's prosperity. The design becomes the social capital of the Balinese population as one of the world-famous tourist attractions, Bali is known for its people who uphold solidarity and hospitality so that it will cause comfort in tourism in the form of *hospitality*. Thus, the design becomes a form of tradition that is in line with the guideline in carrying out obligations to public services (Pujastawa, 2017).

Tat Twam Asi, which is the motto of Hindu moral teachings which means "you are he". This teaching contains moral judgments in building a parallel and equal relationship between others. Tat twam asi explains that every human being needs to have responsibility for all actions and focus on needs over his personal interests. This teaching has value in tolerating and maintaining differentiation (Setiyawan, 2020).

With a tradition that is already known in the world, namely its hospitality, it is very strange to hear that in the world of tourism in Bali if there is a commotion, which causes worry and even fear to visit Bali, this is because the more advanced technology, the easier and faster information develops, supported by the attention of very high social media users to someone who has succeeded in capturing or uploading a The incident of commotion and crime that occurs, this becomes a *normalization* when an incident occurs, the community seems to be racing to provide information because the desire to get attention from other social media users which should be done as a host in Bali is to reduce the stigma of tourists who want to visit Bali to still feel safe and comfortable.

Table 2. Results of the Analysis of the Integration of the Concept of Local Wisdom (Tri Hita Karana) for the convenience of Tourism in Badung Regency in the aspect of Pawongan

Concept	Description
The Aspect of the Society	<ul style="list-style-type: none"> A. Build harmonious relations between tourists and local communities, so that there are no social conflicts, cultural misunderstandings, and exploitative practices. B. Encourage the active involvement of local communities in tourism activities, so that they are not only objects, but also subjects of economically and socially empowered tourism development. C. Forming an ethics of interaction that respects each other between tourism actors and visitors, for example through cultural-based service training, cross-cultural communication, providing information for tourists about applicable social norms, forming a community of tourism actors and entrepreneurs in the tourism sector. D. Implementing Customary Regulations, namely Awig-awig to affirm the rules and regulations that apply to sacred places in Badung Regency. E. Carry out strict actions, punishments and fines to anyone who violates the rules contained in the awig awig and regional regulations that regulate the obligations in the area of the holy place. F. Collaborate and coordinate in carrying out massive and continuous supervision and follow-up if there are violations.

Research by (Astawa et al., 2018) explains that the application of *Pawongan* values in tourism management can create a comfortable and peaceful atmosphere, because it fosters collective awareness of the importance of tolerance and intercultural communication. Meanwhile, (Putra et al., 2020) stated that Pawongan-based tourism development encourages the involvement of indigenous communities (*pekraman villages*) in decision-making, thereby creating social justice and strengthening local identity.

Conflicts that often occur in the tourism sector, such as fights between tourists and tourists, non-compliance with cultural norms, or economic inequality, are often rooted in a failure to build healthy social relationships. Therefore, the implementation of *the Pawongan* aspect is very strategic to create a conducive, inclusive, and harmonious social climate for all parties involved in tourism.

C. Aspects of Weakness

Palemahan is an aspect of the Tri Hita Karana concept, which focuses on the harmonious relationship between humans and the natural environment. This value teaches that nature is not only a resource that can be exploited, but a life partner that must be maintained, respected, and preserved. In Balinese tradition, this relationship is manifested through various forms of local wisdom, such as land management based on the subak system (traditional irrigation), the prohibition of littering, and the preservation of forests and springs that are considered sacred.

In the context of tourism management in Badung Regency, the Palemahan aspect is very relevant considering the increasing pressure on the environment due to the rapid growth of the tourism sector.

The control of this aspect is related to the efforts carried out to form a good relationship between tourism and the physical environment. The natural charm of the mountains and rice fields in the North Badung area, the charm of urban planning with a modern touch in the Central Badung area and the charm

of the Beach and Sea that are spread in the South Badung area are a grace owned by Badung Regency as a tourist attraction. By having this very rich capital, of course, it must be accompanied by control in the physical environment, the controlling party, namely the government, must emphasize investment permits and permits to erect excessive buildings in the Badung area, in addition, the government must cooperate with the Tourism Awareness Group (POKDARWIS) in carrying out activities to organize and preserve in the tourism sector; for example in preserving tourism areas in their respective environments to coordinating with the government in the lowest sector, namely the village government, and the most important public concern is waste, with population density accompanied by the arrival of tourists who are not a few to Badung Regency, the waste problem is the government's focus that must be prioritized in addition to arranging and caring for tourism infrastructure, with the solution of the waste problem, then the environment will always be maintained and strive for comfort for everyone. The contribution of *Palemahan* values in tourism includes:

Table 3. Results of the Analysis of the Integration of the Concept of Local Wisdom (Tri Hita Karana) for the convenience of Tourism in Badung Regency in the aspect of *Palemahan*

Concept	Description
Aspects of Weakness	<ul style="list-style-type: none"> A. Preservation of the natural environment as a tourist asset: Beaches, rice fields, temples, and other natural areas must be maintained in quality, because environmental damage will directly impact the comfort and interest of tourists. B. Control of physical development: The application of <i>the Palemahan aspect</i> encourages the development of tourism that does not damage the landscape, avoids excessive land conversion, and pays attention to the carrying capacity of the environment. C. Educate tourists about the importance of maintaining the cleanliness and purity of tourist attractions, such as the prohibition of throwing garbage in temples or respecting sacred paths in spiritual tourism areas. D. Implementing Customary Regulations, namely Awig-awig to affirm the rules and regulations that apply to sacred places in Badung Regency. E. Carry out strict actions, punishments and fines to anyone who violates the rules contained in the awig awig and regional regulations that regulate the obligations in the area of the holy place. F. Collaborate and coordinate in carrying out massive and continuous supervision and follow-up if there are violations.

Research by (Putra et al., 2020) states that the integration of *Palemahan* values in tourism management supports environmental sustainability through green area preservation programs, wise waste management, and the use of environmentally friendly energy. Meanwhile, (Astawa et al., 2018) emphasized that neglecting the *value of Palemahan* risks causing ecological damage that ultimately damages Bali's overall tourist attraction.

Challenges such as environmental pollution, congestion, and the conversion of agricultural land into villas or hotels are proof that *Palemahan* has often not been implemented optimally. Therefore, the application of this value needs to be strengthened through strict regulations, education to tourism actors and tourists, and the involvement of local communities in environmental protection.

CONCLUSION

The concept of Tri Hita Karana is the foundation of local wisdom of the Balinese people which can be a strategic solution in creating comfort and sustainability of tourism, especially in Badung Regency. The Parhyangan aspect emphasizes the importance of a harmonious relationship between humans and God, which is reflected in the respect for the sacred places and spiritual values of the local community. With the implementation of this aspect, tourists are expected to appreciate the sanctity of Balinese temples and religious traditions more.

The Pawongan aspect emphasizes harmony between people. In tourism, this means building a respectful relationship between tourists, tourism actors, and local communities. Strengthening cross-cultural communication and community involvement in tourism decision-making is an important key.

Meanwhile, the Palemahan aspect teaches the importance of maintaining a balanced relationship between humans and the environment. Nature conservation and sustainable development control will maintain tourist attractions and create long-term comfort.

By integrating the three aspects of Tri Hita Karana, tourism in Badung can develop holistically, not only economically profitable, but also maintaining cultural, social, and environmental values in a sustainable manner.

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