

CREATIVE ECONOMY DEVELOPMENT BASED ON LOCAL WISDOM: A CASE STUDY IN PANGLIPURAN VILLAGE, BALI

Rifki Romadhan^{1*}, Tri Wahyu Yuliani²

¹⁻² Faculty of Economics and Business, Jenderal Soedirman University, Indonesia

*Email corresponding author: tri.yuliani@unsoed.ac.id

Abstract

Creative Creative economic development rooted in local wisdom offers a strategic pathway to achieving sustainable, culturally grounded progress in tourism villages. This study focuses on Panglipuran Village in Bali, a community renowned for its cultural integrity and environmental stewardship. Using a qualitative case study approach through extensive literature review, the research investigates how traditional values, such as *Tri Hita Karana*, customary spatial planning, and cultural preservation, inform and sustain various forms of creative economy, including bamboo crafts, culinary heritage, homestays, and cultural performances.

Beyond mapping existing practices, this study proposes an integrative and adaptive development model that combines local wisdom with digital transformation and participatory economic structures. The model positions local knowledge not merely as heritage, but as a dynamic framework for innovation, inclusion, and ecological balance. The findings contribute to broader discussions on how indigenous cultural systems can be effectively mobilized to guide resilient and inclusive rural development in the face of global challenges.

Keywords: creative economy, local wisdom, sustainable development, Panglipuran Village, Bali

INTRODUCTION

In the contemporary landscape of global development, the creative economy has emerged as a pivotal force for achieving inclusive and sustainable growth. Unlike conventional economic models that rely heavily on finite natural resources, the creative economy is driven by human ingenuity, cultural assets, and intellectual capital. This shift is especially significant in culturally rich regions like Indonesia, where local traditions, arts, and indigenous knowledge offer unique competitive advantages for rural and community-based development initiatives (Prandodo & Mustikarani, 2024; Widyanti et al., 2022).

In this context, Bali's Panglipuran Village stands as an exemplary case of how local wisdom can be strategically leveraged to develop a sustainable creative economy. Recognized for its meticulous preservation of traditional architecture, social harmony, and environmental stewardship, Panglipuran embodies the Balinese concept of *Tri Hita Karana*, which emphasizes balance between humans, nature, and spirituality. This philosophical foundation is deeply embedded in every aspect of village life, from spatial planning and community rituals to the creation of cultural products and tourism services (Wayan et al., 2023; Wesna & Budiarta, 2020).

The integration of local wisdom into creative economic practices in Panglipuran Village has enabled the development of high-value cultural products, such as bamboo handicrafts, traditional culinary experiences, and ceremonial performances, that appeal to both domestic and international markets. These economic activities are not merely commercial; they serve as mediums for cultural transmission, environmental education, and community empowerment (Demolinggo et al., 2020; Wibowo et al., 2023). Indeed, tourism villages across Indonesia, including those in Yogyakarta, Central Java, and Toraja, have demonstrated similar success through the revitalization of indigenous practices and collective values (Rahmawati et al., 2025; Ruru et al., 2023).

Moreover, the intersection of local wisdom with digital transformation has broadened the scope of creative economy development. By utilizing digital tools, such as online marketing, virtual tours, and social media promotion, rural communities are now able to reach wider audiences and increase the visibility of their cultural assets, thereby enhancing both economic returns and cultural appreciation (Hakim & Rahman, 2024; Sawir et al., 2021). Such integration not only improves the competitiveness of rural tourism destinations but also ensures that younger generations remain engaged with traditional values by incorporating them into modern platforms.

Still, the path toward a fully integrated and sustainable creative economy is not without its challenges. Issues such as the commodification of culture, unequal benefit distribution, and the risk of losing authenticity are persistent concerns. These problems highlight the importance of adaptive governance structures, participatory planning, and the preservation of intangible cultural heritage as critical components of development strategies (Maryani & Indrianty, 2024; Saefullah et al., 2023; Tanjung & Tanjung, 2021).

This study seeks to delve into how local wisdom in Panglipuran Village serves as a foundational pillar for creative economic development. Using a qualitative case study approach grounded in literature analysis, it aims to uncover the mechanisms, values, and community practices that sustain this model. By doing so, the research contributes to the growing discourse on sustainable tourism, indigenous knowledge, and community-based economic innovation, offering insights that may be applied across similar rural contexts both in Indonesia and globally.

LITERATURE REVIEW AND HYPOTHESIS FORMULATION

Creative Economy

The concept of the creative economy has evolved into a central pillar of sustainable development, particularly in rural and tourism-based regions. As a knowledge-driven sector, the creative economy relies heavily on human creativity, cultural assets, and innovation to produce goods and services that offer unique added value. Unlike traditional industrial models, it draws from local identity, heritage, and intellectual capital to create economic resilience and cultural sustainability (Putranto & Kusumaningtyas, 2024).

In rural areas, especially those with rich cultural heritage, the creative economy functions not only as an economic driver but also as a mechanism for preserving tradition and promoting community empowerment. Various studies have demonstrated how creative economic activities, such as local crafts, culinary arts, and traditional performances, contribute to increased tourism appeal and community welfare (Priambodo et al., 2023; Sugiartana & Yasa, 2021).

Amory (2024) underscores the role of the creative economy as a catalyst for rural transformation, noting that initiatives based on local culture, such as those seen in Panglipuran and Trusmi, can generate employment, foster community pride, and improve access to education and digital tools. Moreover, creative tourism, as a branch of the creative economy, emphasizes experiential learning and interaction with local traditions, offering tourists a deeper cultural immersion while stimulating local innovation (Blapp & Mitas, 2018; Einali et al., 2019).

The creative economy holds great potential for advancing rural tourism by expanding economic opportunities, preserving cultural identity, and promoting inclusive development. However, challenges such as digital divides, the risk of cultural commodification, and the erosion of authenticity through commercialization must be addressed. Achieving sustainable success requires a participatory and adaptive approach that integrates local wisdom, strengthens infrastructure, and supports inclusive policy-making.

Local Wisdom

Local wisdom represents the collective intelligence of a community, accumulated through generations of lived experience, cultural practices, and environmental adaptation. In the context of tourism village development, it is more than a cultural backdrop, it becomes a living system of

knowledge that guides social interactions, economic activities, and ecological stewardship. This traditional knowledge, embodied in language, rituals, architecture, agriculture, and customary law. Offers an irreplaceable foundation for sustainable and inclusive development models, particularly in rural tourism settings where modern interventions must harmonize with deeply rooted ways of life (Demolinggo et al., 2020; Prandodo & Mustikarani, 2024).

In many Indonesian tourism villages, such as those in Bali, Lombok, and Java, local wisdom is operationalized through specific cultural expressions (rituals, festivals, artisanal crafts, traditional farming techniques, and community-based hospitality). These are not only tourist attractions but also mechanisms that transmit ethical values, social responsibility, and environmental awareness. For example, the “nyerabi” tradition in Sade Village, where cow dung is used to clean and purify floors, is more than a hygienic practice; it reflects a worldview of circular ecology and respect for the natural order. Such practices, when presented authentically, offer rich experiential learning for visitors and reinforce the cultural integrity of the host community (Mayasari et al., 2021).

Local wisdom also functions as a form of **social capital**, enabling collective action and governance at the community level. In the Ciburial Tourism Village, West Java, the traditional value of *sauyunan*, a local term denoting mutual cooperation and collective harmony, has become central to the management of tourism enterprises. This cooperative ethos not only fosters social cohesion but also ensures that the tourism economy remains embedded in communal well-being, rather than being dominated by external investors or fragmented by individual competition (Maryani & Indrianty, 2024).

From a policy and planning perspective, local wisdom can inform a wide range of sustainable tourism strategies. In Cikolelet Tourism Village, the development process initially faced obstacles due to a fragmented understanding among stakeholders about the role of traditional knowledge in tourism planning. Through stakeholder mapping and inclusive community engagement, local traditions were re-evaluated as viable economic and cultural assets, enhancing the coherence and attractiveness of the tourism offering (Rahmawati et al., 2025).

Moreover, local wisdom is increasingly being integrated with modern tools and technologies to respond to changing visitor expectations and economic realities. In Ngerangan Village, Klaten, for instance, local values such as environmental care and ancestral respect were fused with Augmented Reality (AR) to enhance storytelling and create immersive tourist experiences. While the tradition-rooted culture remained intact, the use of digital interfaces significantly boosted small business resilience and visitor engagement, demonstrating that heritage and innovation can coexist and even reinforce one another (Violinda et al., 2023).

In the broader scheme of sustainable rural development, local wisdom plays a dual role: as a stabilizing force rooted in identity and continuity, and as a flexible system that can adapt to contemporary demands without losing its essence. Case studies from tourism villages in Pentingsari (Yogyakarta), Bongkasa (Bali), and Simanindo (North Sumatra) reinforce this view, illustrating how locally grounded leadership, traditional values, and inclusive participation lead to more resilient and equitable development outcomes (Revida & Badaruddin, 2024; Wibowo et al., 2021).

Rather than being perceived as static or regressive, local wisdom is now increasingly framed as a living system, one that evolves with the community while preserving core values. Its role in tourism village development is not only relevant but essential, offering a blueprint for harmonizing cultural continuity with economic innovation and participatory governance.

Tourism Villages and Cultural Sustainability

Tourism villages represent a model of community-based development where cultural, environmental, and economic elements are closely intertwined. Their emergence is often rooted in the desire to balance rural economic growth with the preservation of cultural identity. Unlike mass tourism, tourism villages emphasize authenticity, heritage conservation, and inclusive participation, creating a space where cultural sustainability becomes not only a goal, but a guiding principle in development planning (Islam et al., 2024).

Cultural sustainability in tourism villages refers to the ongoing process of maintaining, transmitting, and celebrating cultural expressions, from language and rituals to architecture and culinary traditions. This is especially evident in Bali, where villages like Penglipuran and Tenganan have embraced tourism while adhering to local philosophies such as *Tri Hita Karana*. These villages are recognized for integrating cultural performances, traditional architecture, and customary law into the visitor experience, ensuring that tourism activities do not erode, but rather reinforce their cultural values (Bendesa et al., 2019).

Studies show that well-managed tourism villages can simultaneously serve as living museums and engines of local pride, allowing communities to reinterpret and showcase their heritage through curated experiences. For example, in Bugisan Tourism Village, Klaten, cultural elements such as traditional clothing, music, local dialects, and ancestral narratives are actively preserved and presented to tourists, promoting both cultural transmission and economic vitality (Amini et al., 2023).

Cross-sector collaboration also plays a vital role. The alignment of village governments, cultural custodians, academic institutions, and the private sector ensures that cultural programs are not only preserved but strategically positioned as tourism assets. Integrated efforts can help tourism villages resist the homogenizing effects of globalization while remaining competitive as destinations (Ferdian et al., 2024).

Cultural sustainability, therefore, must be seen as a dynamic process that evolves alongside the community and its environment. It is sustained not only by traditional practices but also by the community's ability to adapt, reinterpret, and revalorize those practices in response to contemporary realities. Tourism villages that understand and embrace this evolution are more likely to thrive, not only as economic zones but as vibrant cultural ecosystems.

***Tri Hita Karana* and Customary Law in Balinese Development**

The Balinese concept of *Tri Hita Karana*, literally meaning "three causes of well-being", is a deeply rooted philosophical framework that guides life in harmony across three dimensions: the relationship between humans and the divine (*Parahyangan*), among humans (*Pawongan*), and between humans and nature (*Palemahan*). Far from being a static religious concept, *Tri Hita Karana* (THK) operates as a dynamic cultural system embedded in governance, environmental management, and tourism development across Balinese communities (Kirani et al., 2022).

In traditional villages such as Penglipuran, the principles of THK are institutionalized through *awig-awig* (customary law), which governs land use, social interaction, spiritual rituals, and environmental preservation. For example, zoning regulations and forest protection efforts in Penglipuran are directly linked to the community's adherence to *Palemahan*, ensuring environmental stewardship as a moral duty (Emy, 2024). This integration of customary and environmental law reflects a hybrid governance model where spiritual, social, and ecological dimensions are inseparable.

THK also plays a crucial role in conflict resolution and legal pluralism in Bali. Research by Wijaya & Artajaya (2020) illustrates how village boundary disputes are often resolved through consensus-building rooted in the THK framework, where respect, mutual understanding, and holistic harmony override adversarial legalism. This model reinforces the moral authority of *desa adat* (customary villages) as both legal and cultural institutions.

Moreover, the THK philosophy is increasingly used as a tourism communication strategy to counteract the rise of commodified, mass-market tourism. Sukma & Misnan (2023) argue that THK is a culturally resonant framework to re-center Balinese tourism around sacredness, authenticity, and communal values, elements that are otherwise diluted in profit-driven tourism models.

The adaptability of THK is evident in modern resource management strategies. A recent study by Rosalina et al (2023) on two Balinese tourism villages revealed that THK, alongside customary law, shapes how communities co-manage tourism assets, interpret infrastructure use, and maintain

collective storytelling, all while emphasizing harmony and sustainability. The result is a form of eco-cultural tourism rooted not just in attraction, but in ethical interaction.

Beyond village governance and tourism, THK also guides ecological stewardship. In Taro Village and other Bali Aga communities, THK informs sustainable forest and water management, emphasizing intergenerational responsibility and respect for natural cycles (N. W. S. W. D. Dewi et al., 2024; Qodim, 2023). This ecological ethic is codified through *awig-awig*, enabling the community to enforce sustainability norms based on spiritual belief rather than regulatory coercion.

The coexistence of *Tri Hita Karana* (THK)-based customary law and formal state law, though occasionally marked by tension, enables a form of legal dualism that fosters innovation. Wiratmaja et al (2023) show how Bali has harmonized this dual system by aligning village laws with THK values, strengthening both legal legitimacy and cultural preservation. Amid globalization, tourism, and digital shifts, the enduring resilience of THK and customary law lies in their cultural adaptability, functioning not as barriers to change, but as guiding frameworks for balanced, community-centered development.

RESEARCH METHODS

This research adopts a qualitative approach with a literature study method as the primary strategy for data collection and analysis. Literature study, or library research, is appropriate for exploratory and conceptual investigations where the goal is to understand phenomena based on existing scholarly knowledge, theoretical frameworks, and previous empirical findings. Through this method, the study explores how local wisdom, particularly the *Tri Hita Karana* philosophy and customary law, serves as the foundation for creative economy development in Panglipuran Village, Bali.

Sources for this study include peer-reviewed journal articles, books, government policy documents, academic reports, and other reputable scientific publications published between 2018 and 2025. Data were obtained from both print and digital databases, including research indexed in platforms such as ScienceDirect, Google Scholar, Scopus and anymore.

The process of literature review followed several stages:

1. **Topic Definition and Keywords Formulation:** Keywords such as “creative economy”, “local wisdom”, “tourism village”, “Tri Hita Karana”, and “Balinese customary law” were defined to guide the literature search.
2. **Screening and Selection:** Literature was selected based on relevance, publication year (2018–2025), and academic credibility. Priority was given to sources that specifically discussed rural tourism, cultural sustainability, and community-based development in Bali.
3. **Thematic Analysis:** The selected literature was coded and grouped into key thematic categories corresponding to the main focus of the study: creative economy, local wisdom, cultural sustainability, and the application of *Tri Hita Karana* in village development.
4. **Interpretative Synthesis:** The findings were analyzed inductively to identify patterns, relationships, and conceptual frameworks that help explain the role of local wisdom in shaping the creative economy model in Panglipuran Village.

This method enables a holistic understanding of the intersection between cultural values and economic development in rural tourism settings. By drawing insights from existing studies, this research contributes to the broader discourse on sustainable development models that are grounded in indigenous knowledge and local governance structures.

RESULTS AND DISCUSSION

Panglipuran Village, located in Bangli District, Bali, is one of the most successful examples of a local wisdom-based tourism village in Indonesia. Renowned for its cleanliness, uniform traditional architecture, and spatial layout based on customary values and spirituality, Panglipuran has become

a symbol of harmony between people, nature, and culture. This uniqueness makes Panglipuran not only a top tourist destination, but also a tangible representation of the *Tri Hita Karana* philosophy, which is the principle of Balinese life (Kirani et al., 2022).

The village has a social and governance structure that still maintains customary institutions, such as *desa adat* and *awig-awig* (customary law), which directly regulate community life, including tourism management. In fact, most of the land used for tourism development is customary land (*tanah ayahan desa*), which is managed collectively by local communities through official institutions such as BUPDA (Bahga Utsaha Padruwen Desa Adat) (Astara et al., 2022).

One important aspect of Panglipuran's profile is its success in maintaining cultural sustainability. The village imposes strict rules on physical development—all buildings must use traditional Balinese architecture, with uniform orientation and form to maintain spiritual harmony and village aesthetics. In addition, the community actively preserves traditions through religious ceremonies, dance, and typical handicraft products such as woven bamboo, which also become creative economic commodities (Pratiwi & Wikantiyoso, 2022).

From an economic perspective, Panglipuran has experienced significant growth through the management of homestays, sales of local products, and management of entrance tickets and tourist facilities. This management model involves the community directly through tourism awareness groups (*Pokdarwis*) and village cooperatives, allowing for equitable distribution of benefits among residents (D. Gede et al., 2023).

Not only a tourist destination, Panglipuran is also positioned as a “learnscape”—a geographical and cultural learning space that introduces local values directly to tourists and students. Through interaction with local communities and direct observation of spatial arrangements, architecture, and daily life, visitors gain an in-depth understanding of the social systems and spiritual values of Balinese society (Widodo et al., 2024).

Panglipuran Village has emerged as a global model of a tourist village that successfully integrates cultural preservation, local economic empowerment, and value-based governance. Rooted in Balinese philosophy and traditional governance, its creative economy is built on culturally meaningful products and services that support livelihoods while strengthening local identity, intergenerational knowledge, and cultural resilience.

Among the most prominent forms of creative economy in Panglipuran are traditional bamboo crafts. Using locally sourced bamboo from the village's conservation forest, artisans produce handmade items such as baskets, trays, decorative panels, and household goods. These crafts are designed and marketed not only as souvenirs, but also as functional expressions of Balinese cultural aesthetics, rooted in centuries-old craftsmanship traditions (Mubaroq et al., 2025).

In addition to crafts, culinary tourism plays an essential role. The village promotes traditional Balinese food such as *tipat cantok*, *lawar*, and herbal drinks (*loloh*), all of which are prepared using customary techniques and locally grown ingredients. These culinary experiences serve not only as tourist attractions but also as platforms for preserving culinary heritage and promoting food sovereignty.

Homestay businesses in Panglipuran exemplify the creative economy in practice, offering authentic cultural experiences, such as traditional architecture, ceremonial participation, and communal meals, managed by local families under traditional village institutions (D. Gede et al., 2023). These experiences are enriched by cultural performances like traditional dance and gamelan music, which serve not only as entertainment but also as a means of preserving living heritage through intergenerational participation. Additionally, the village encourages the use of “green products” through eco-friendly souvenirs and sustainable packaging, with studies showing tourists are more inclined to buy these products when cultural storytelling and environmental values are emphasized (L. K. C. Dewi & Widagdo, 2024).

All these forms of creative economy are coordinated through participatory management structures. Community-based organizations such as *Pokdarwis* (Tourism Awareness Groups) and

BUPDA (Village-Owned Enterprises) are actively involved in organizing production, distribution, and promotion of creative products and services, ensuring that economic benefits remain within the community and align with customary values (Lamopia et al., 2021).

Through locally rooted and community-driven initiatives, Panglipuran has developed a creative economy that is environmentally conscious and culturally grounded. Rather than adopting external models, the village builds on its own cultural capital, with creative activities serving not only as sources of income but also as tools for preserving identity, transferring knowledge across generations, and fostering inclusive participation. Guided by the principles of *Tri Hita Karana*, enforced through *awig-awig* (customary law), and supported by grassroots institutions like Pokdarwis and BUPDA, Panglipuran demonstrates how traditional values can become productive economic assets (D. Gede et al., 2023; Kirani et al., 2022).

The creative economy in Panglipuran is manifested in several interrelated forms, each of which reflects a combination of local skill, indigenous resource use, cultural symbolism, and economic innovation:

1. Bamboo Craftsmanship and Sustainable Handicrafts

Bamboo handicrafts are one of the most iconic creative products in Panglipuran. Sourced from the village's 45-hectare bamboo forest, which also functions as a protected ecosystem and spiritual zone, bamboo is crafted into items such as baskets, trays, house decorations, and utility items like lamps and furniture. These products are valued for their aesthetic qualities and environmental sustainability. The production process is deeply ritualized, with certain harvesting techniques and times dictated by customary beliefs, ensuring ecological balance (Muliawan et al., 2023).

The handicraft sector also demonstrates substantial economic impact. A study by Mubaroq et al (2025) reports that the income of craft-producing households increased by over 150%, from IDR 2 million to IDR 5 million monthly, following enhanced participation in tourism-linked product marketing and capacity-building programs. Beyond monetary value, these crafts preserve ancestral knowledge about weaving techniques, symbolism in design, and natural dyeing practices.

2. Traditional Culinary Products and Heritage-Based Food Experiences

Balinese cuisine is another key sector in the village's creative economy. Local households offer home-prepared meals made with traditional recipes, many of which are passed down orally. Foods like *tipat cantok* (rice cakes with peanut sauce), *lawar* (spiced chopped meat with vegetables and coconut), and *lolo cemcem* (herbal drink) are served to tourists as part of immersive dining experiences that take place within traditional homes. These culinary offerings are not only gastronomic attractions but also educational, introducing tourists to traditional foodways, medicinal herbs, and the ritual significance of food in Balinese culture (Widodo et al., 2024).

To maintain authenticity and health standards, several cooking groups participate in local training programs focused on food hygiene, presentation, and storytelling. These food products are often paired with eco-packaging, supporting Panglipuran's sustainability brand. Moreover, tourists show a high level of responsiveness to "green-labeled" culinary goods, as confirmed by L. K. C. Dewi & Widagdo (2024), whose study found a significant positive correlation between tourist perception and purchase behavior toward green culinary products.

3. Cultural Performances and Ritual-Based Tourism

Panglipuran's vibrant artistic traditions, such as *Barong*, *Rejang*, and *Topeng Sidakarya* dances performed by local troupes and *gamelan* ensembles, serve as both cultural attractions and educational experiences, often accompanied by explanations of their meanings and opportunities for tourist participation through workshops (Bendesa et al., 2019). What sets these performances apart is their integration into the village's spiritual calendar, with timing, costumes, and venues adhering to religious customs, thereby

preserving cultural integrity and preventing excessive commercialization (Wayan et al., 2023).

4. Community-Operated Homestays and Heritage Architecture

Panglipuran's community-managed homestays are a key pillar of its creative economy, offering immersive cultural experiences such as participating in temple rituals, preparing offerings, or engaging in daily activities like weaving and gardening, within homes built according to traditional architectural norms like the *Bale Sakenem* (six-pillared ceremonial pavilion) and sacred spaces for ancestral worship (Winardi, 2024). Regulated by village institutions to ensure fair pricing, quality, and cultural integrity, these homestays have become a primary income source for many families, especially during peak tourism and ceremonial periods (D. Gede et al., 2023). Complemented by handicrafts, culinary arts, and performance traditions, Panglipuran's creative economy forms a holistic ecosystem grounded in Balinese wisdom and sustained through strong community governance, tourism education, and adaptive visitor engagement (Lamopia et al., 2021; Mubaroq et al., 2025).

Local wisdom (*kearifan lokal*) in Panglipuran Village plays a central and irreplaceable role in shaping not only the community's identity but also the operational logic of its tourism and creative economy development. Rather than functioning as passive cultural heritage, these values actively inform decision-making processes, environmental management, spatial planning, conflict resolution, and economic practices. In Panglipuran, local wisdom is not simply preserved, it is lived, practiced, and continuously adapted to new social and economic realities.

One of the most influential value systems embedded in daily life is *Tri Hita Karana*, which promotes harmony between humans and God (*Parahyangan*), among human beings (*Pawongan*), and between humans and nature (*Palemahan*). This philosophy is reflected in how tourism is structured in the village: sacred areas are preserved for rituals, spatial zoning respects natural boundaries, and community-based economic systems ensure equitable benefit sharing. Research confirms that *Tri Hita Karana* serves as a cultural compass for both tourism governance and creative economy integration in traditional villages like Panglipuran (Darma et al., 2021; Wayan et al., 2023). These practices are not imposed top-down but are embedded in communal norms and religious belief systems, which makes their application both voluntary and resilient.

The legal enforcement of local wisdom is institutionalized through *awig-awig* (customary law), which governs both social behavior and land management. These regulations guide everything from housing architecture to ceremonial obligations and community contributions. In practice, *awig-awig* provides a robust community-based legal framework that works alongside national regulations to ensure cultural continuity and environmental protection (Kosasih et al., 2024).

Local wisdom also reinforces collective ownership and mutual cooperation (*gotong royong*) in economic activities. Creative products like bamboo crafts and herbal drinks are typically produced by family groups or small cooperatives rather than individuals, reflecting a cultural preference for collaboration over competition. Moreover, the pricing, branding, and marketing of these products often include narratives about spiritual harmony and ancestral values, strategically linking tradition to market appeal (Sekarlangit, 2020).

In the governance of tourism, local wisdom guides stakeholder collaboration and safeguards against exploitative development. For example, land in Panglipuran is largely held communally under *tanah ayahan desa* (village-shared land), and any proposal for infrastructure or tourism business must pass through deliberation by the *desa adat* and its elders. This practice ensures that decisions are consistent with local ethical values and not driven solely by profit (Surpa et al., 2023).

Even in the face of globalization and mass tourism, the application of local wisdom has proven to be adaptive. As highlighted by Sitohang & Purnomo (2023), the evolving interpretation of

Tri Hita Karana allows for critical reflection and innovation in solving new challenges, such as managing tourism waste or balancing authenticity with visitor demands.

Local wisdom in Panglipuran Village functions as more than just a set of traditions, it serves as a living, strategic foundation that guides economic, social, and environmental life. It governs fair resource use, preserves cultural identity, and ensures that tourism and creative economy activities align with communal values. Its enduring relevance comes from its adaptability, allowing traditional principles to evolve in response to modern challenges while keeping the village rooted in its identity.

Moreover, these local values guide economic behavior. In Panglipuran, creative economic activities such as bamboo handicrafts and herbal culinary products are shaped by local concepts of balance and sustainability. Crafting processes follow traditional schedules and use eco-friendly materials; products are often marketed using cultural narratives that evoke spiritual and ecological harmony. This integration of belief and business not only enhances authenticity but also responds to market demand for ethical and sustainable products (L. K. C. Dewi & Widagdo, 2024; Mubaroq et al., 2025).

The safeguarding of local wisdom is further ensured by the structure of community rituals and generational knowledge transfer. Children are introduced to traditional ceremonies, agricultural practices, and artistic performances from an early age, maintaining the continuity of intangible cultural heritage. In this way, local wisdom acts as a system of informal education that builds cultural literacy while preparing youth to participate in local governance and economic life (Karmini, 2020; Suarya et al., 2019).

Local wisdom in Panglipuran also acts as a moral compass in times of crisis. During the COVID-19 pandemic, the village's resilience was shaped by its value-based governance system, which integrated scientific recommendations with spiritual and communal norms. Decisions such as closing public areas and reallocating resources were made collectively, reflecting both adaptive and ethical leadership (Rahmawati et al., 2025; Wayan et al., 2023).

Ultimately, local wisdom in Panglipuran functions as a living, adaptable system that shapes ethical behavior, legal norms, economic practices, environmental stewardship, and cultural preservation. This foundation, upheld through participatory decision-making, enables sustainable, community-led development amid growing tourism and environmental pressures. The village's success as a sustainable tourism and creative economy hub is also driven by the active collaboration between local communities and government institutions, reflecting a balanced integration of top-down policy and bottom-up empowerment essential for long-term cultural, social, and economic sustainability.

Community involvement in Panglipuran operates on multiple levels, ideational, institutional, and operational. At the ideational level, the community collectively embraces *Tri Hita Karana* as a guiding value system, embedding spiritual, social, and ecological balance into their vision of development (Wayan et al., 2023). Institutionally, community bodies such as *Pokdarwis* (Tourism Awareness Groups), *desa adat* (customary village), and cooperatives act as key stakeholders in managing tourism operations, distributing economic benefits, and enforcing cultural regulations (Rachmawati & Fitriyani, 2024).

Operational participation includes local residents serving as homestay hosts, craft producers, culinary entrepreneurs, tour guides, and ritual facilitators. These roles empower villagers not just as passive beneficiaries but as cultural stewards and economic actors. This kind of participatory development fosters a sense of ownership and strengthens social capital within the community (Heryanda et al., 2023; Nyan et al., 2023).

Government involvement complements community participation by providing legal frameworks, technical assistance, and infrastructure development. At the village level, the official (*dinas*) village government coordinates with the *desa adat* to align modern administrative systems with customary governance. However, challenges remain, studies show that funding constraints, bureaucratic overlap, and unclear jurisdiction between traditional and administrative authorities can hinder coordinated action (Regeg, 2023).

At the regional and provincial level, the Balinese government has prioritized cultural tourism and village development in its long-term tourism strategy. Initiatives such as village funding schemes, promotional platforms, and training programs have strengthened the capacity of tourism villages. In Tihingan Village, similar to Panglipuran, government involvement significantly improved tourism outcomes, accounting for 52.5% of sustainability variation when combined with community participation (I. Gede et al., 2024).

Moreover, frameworks such as the **Penta-Helix model**, which integrates government, academia, business, community, and media have been promoted to guide collaborative tourism development across Bali. This model ensures that multiple stakeholders contribute to the co-creation of sustainable village tourism, each bringing their expertise and resources to support local culture and economy (Novianti, 2021).

To sustain collaboration, capacity-building efforts are vital, particularly in enhancing digital literacy, financial skills, and environmental awareness within the community—often with support from government or academic institutions (Wisnumurti et al., 2020). This synergy between community initiatives and government support forms a strong foundation for inclusive and culturally respectful tourism in Panglipuran, where the government provides infrastructure and policy backing, while the community actively preserves and adapts its cultural wisdom into a dynamic economic model.

Based on the findings of this study and a synthesis of best practices across Bali's tourism villages, this research proposes a **sustainable development model** for creative economy growth rooted in local wisdom. The model aims to ensure cultural preservation, economic equity, and ecological resilience by integrating three core pillars: **(1) Local Wisdom**, **(2) Digital Transformation**, and **(3) Participatory Economy**. This integrative framework not only aligns with the values of *Tri Hita Karana*, but also responds to contemporary demands in tourism, environmental sustainability, and market dynamics.

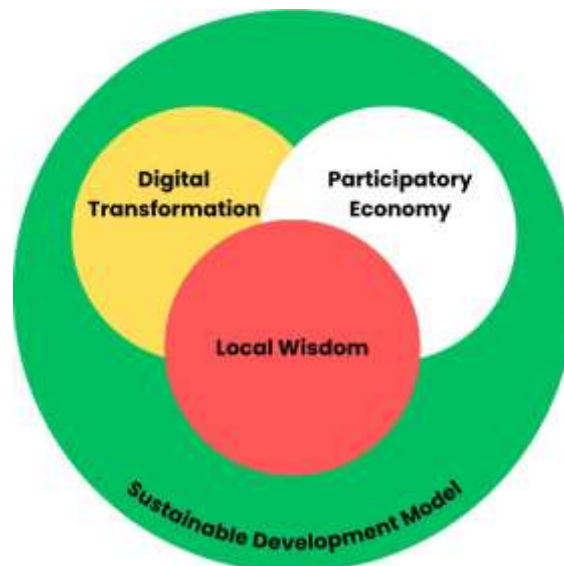


Figure 1 Sustainable Development Model

A. Pillar 1: Local Wisdom as Ethical and Governance Foundation

Local wisdom serves as both the philosophical and operational backbone of tourism village development. In Panglipuran, elements such as customary law (*awig-awig*), spatial planning, ritual cycles, and social norms collectively shape community decisions related to land use, festival organization, and acceptable tourist conduct. These cultural values are not merely symbolic but function as a living guide to maintain harmony between spiritual, social, and ecological life components (Surpa et al., 2023; Wayan et al., 2023). In this sense,

traditional frameworks like *Tri Hita Karana* must not be treated as supplementary but must instead remain at the core of any forward-looking development strategy.

B. Pillar 2: Digital Transformation as Enabler of Reach and Innovation

To ensure the resilience and relevance of cultural products and tourism services, embracing digital transformation is essential. Villages must adopt digital tools such as online booking systems and virtual tours to access wider global audiences, while also creating e-commerce platforms to promote and sell traditional crafts, herbal products, and culinary items. Storytelling through social media, augmented and virtual reality (AR/VR), and QR-coded signage can enrich visitor experiences while digitally archiving local knowledge ensures cultural continuity across generations (L. K. C. Dewi et al., 2025). Moreover, fostering digital literacy among youth and local entrepreneurs becomes a strategic necessity to bridge the divide between heritage and modernity.

C. Pillar 3: Participatory Economy to Ensure Equity and Resilience

The long-term viability of tourism villages hinges on inclusive economic practices and strong communal institutions. The proposed model emphasizes the establishment of profit-sharing mechanisms via *BUPDA* (village-owned enterprises) to ensure that financial benefits are distributed equitably. It encourages rotational leadership systems and participatory tourism governance to ensure transparency and collective decision-making. Additionally, it advocates for creative training programs that are inclusive of gender and generational diversity, thereby empowering all community members. Collaboration with external stakeholders such as universities and NGOs should also be facilitated, but always under the supervision of village authorities to preserve local control (Bendesa et al., 2019; Budarma, 2024). This approach resonates with the Balinese principle of *gotong royong* (mutual cooperation), reinforcing the community's ability to adapt and remain resilient during times of uncertainty or crisis.

This model demonstrates how the integration of local wisdom, digital transformation, and a participatory economy can create a holistic and future-oriented framework for sustainable development in tourism villages. By placing *Tri Hita Karana* at the center, it not only preserves cultural identity and ecological balance but also enhances economic adaptability and inclusivity. Such an approach positions local communities as active agents of change, capable of innovating while remaining grounded in tradition, ensuring long-term resilience amid shifting global and market dynamics.

CONCLUSION

The case of Panglipuran Village illustrates how local wisdom, when deeply embedded in governance, spatial planning, and cultural expression, can serve as a powerful driver of sustainable development and creative economic growth. This research has shown that the village's success is rooted not in rapid modernization or commercialization, but in the strategic mobilization of its intangible heritage, especially the *Tri Hita Karana* philosophy and customary law (*awig-awig*), as foundations for tourism, entrepreneurship, and community participation.

Through a literature-based qualitative approach, this study identified key components of Panglipuran's creative economy, including bamboo craftsmanship, culinary heritage, cultural performances, and homestay experiences, all of which are produced and managed in ways that honor ecological ethics and social values. The active roles of both the local community and government were found to be essential in facilitating equitable benefit-sharing, regulatory harmony, and resilience in the face of external pressures such as globalization and the COVID-19 pandemic.

In response, this research proposes a sustainable development model grounded in three pillars: local wisdom as the ethical foundation, digital transformation as a driver of innovation and outreach, and a participatory economy to ensure inclusivity and resilience. Together, these elements offer a holistic framework for guiding Panglipuran's continued growth and inspiring other

tourism villages seeking to balance cultural authenticity with modern relevance. Ultimately, Panglipuran exemplifies how tradition can serve not as a constraint, but as a strategic resource for adaptive, inclusive, and dignified rural development.

BIBLIOGRAPHY

- Amini, D. S., Wiratma, H. D., Nuswantoro, B. S., Subandi, Y., & Nurgiyanti, T. (2023). THE SUSTAINABLE TOURISM DEVELOPMENT EFFORTS THROUGH THE DEVELOPMENT OF CULTURAL TOURIST DESTINATIONS IN BUGISAN TOURISM VILLAGE, KLATEN, CENTRAL JAVA. *JURNAL ILMIAH GLOBAL EDUCATION*. <https://doi.org/10.55681/jige.v4i3.1161>
- Amory, J. D. S. (2024). Creative Economy as a Catalyst for Change: A New Strategy to Alleviate Rural Poverty. *Indo-Fintech Intellectuals: Journal of Economics and Business*. <https://doi.org/10.54373/ifijeb.v4i5.2189>
- Astara, W. W., Budiarta, N. P., Rideng, W., & Sugiarta, N. G. (2022). Penglipuran Traditional Village, Kubu Village, Bangli Regency, Bali as a Cultural Tourism Village Based on Local Wisdom and Creative Economy. *Law Doctoral Community Service Journal*. <https://doi.org/10.55637/ldcsj.1.1.4472.21-27>
- Bendesa, I., Putra, D., & Pickel-Chevalier, S. (2019). The integrated touristic villages: an Indonesian model of sustainable tourism? *Tourism Geographies*, 23, 623–647. <https://doi.org/10.1080/14616688.2019.1600006>
- Blapp, M., & Mitas, O. (2018). Creative tourism in Balinese rural communities. *Current Issues in Tourism*, 21, 1285–1311. <https://doi.org/10.1080/13683500.2017.1358701>
- Budarma, I. (2024). A model of religiosity integration in sustainable tourism development (The case of Tenganan Pagringsingan Village, Bali, Indonesia). *Journal of Applied Sciences in Travel and Hospitality*. <https://doi.org/10.31940/jasth.v7i2.84-93>
- Darma, I., Arsawati, N. N. J., & Triwulandari, I. (2021). Strengthening of Adat Village and The Value of Local Wisdom in Bali in Prevention Commercial Sexual Exploitation of Children (CSEC). *Systems and Computers in Japan*, 4, 23–30. <https://doi.org/10.22225/SCJ.4.1.1594.23-30>
- Demolinggo, R., Damanik, D., Wiweka, K., & Adnyana, P. P. (2020). SUSTAINABLE TOURIST VILLAGES MANAGEMENT BASED ON JAVANESE LOCAL WISDOM ‘MEMAYU HAYUNING BAWONO’ BEST PRACTICE OF DESA WISATA PENTINGSARI, YOGYAKARTA. *Journal of Tourism and Hospitality*, 7, 41–53. <https://doi.org/10.18510/IJTHR.2020.725>
- Dewi, L. K. C., Putra, I. B. U., Widodo, S., Yudithiad, Y., & Soares, A. (2025). An Empirical Study on the Internet of Things (IoT) Practices on the Digital Marketing Effectiveness Within Tourism Village Business Continuity Management in Bali, Indonesia. *Journal of Digitainability, Realism & Mastery (DREAM)*. <https://doi.org/10.56982/dream.v4i01.293>
- Dewi, L. K. C., & Widagdo, S. (2024). Persepsi dan Keputusan Wisatawan dalam Membeli Produk Berlabel Green Product di Desa Wisata Panglipuran, Bali. *RELASI : JURNAL EKONOMI*. <https://doi.org/10.31967/relasi.v20i1.1015>
- Dewi, N. W. S. W. D., Mangadang, N. O., Saputra, K., Suartika, G., & Asmiywati, I. (2024). Identification of Tri Hita Karana Aspect in Taro Village. *Journal of A Sustainable Global South*. <https://doi.org/10.24843/jsgs.2024.v08.i01.p02>
- Einali, J., Yeganeh, B., & Ghasemlou, H. (2019). *The Role of Creative Tourism in Sustainable Development of Rural Areas (Case Study: Historic-Cultural Villages in North-West of Iran)*. <https://consensus.app/papers/the-role-of-creative-tourism-in-sustainable-development-of-ghasemlou-einali/e5befd28e4af574ebdf3cb5b4bb444c8/>
- Emy, E. (2024). Implementasi Tri Hita Karana Sebagai Dasar Pelaksanaan Hukum Lingkungan Pada Desa Penglipuran, Bali. *Cakrawala Hukum: Majalah Ilmiah Fakultas Hukum Universitas Wijayakusuma*. <https://doi.org/10.51921/chk.jhm5xa72>
- Ferdian, F., Zahari, M. S. M., Abrian, Y., Wulansari, N., Azwar, H., Adrian, A., Putra, T., Wulandari, D. P., Suyuthie, H., Pasaribu, P., Susanti, D., Aisiah, A., Yulfa, A., Pratama, V. M., Harmawan, V.,

- Fadilah, R., Donie, D., & Waryono, W. (2024). Driving Sustainable Tourism Villages: Evaluating Stakeholder Commitment, Attitude, and Performance: Evidence from West Sumatra, Indonesia. *Sustainability*. <https://doi.org/10.3390/su16146066>
- Gede, D., Pemayun, A., Meirejeki, N., Made, N., Sukmawati, R., Ayu, A., Harmini, N., & Kanca, N. (2023). Tourism development and community business development through homestay in Panglipuran Village Bali. *World Journal of Advanced Research and Reviews*. <https://doi.org/10.30574/wjarr.2023.20.2.2489>
- Gede, I., Nugraha, P., Putu, I., Parma, G., Dian, M., Agustina, P., & Hutnaleontina, P. (2024). The role of government and community participation in realizing sustainable tourism development in Tihingan Village, Bali, Indonesia. *Journal of Infrastructure, Policy and Development*. <https://doi.org/10.24294/jipd.v8i8.4621>
- Hakim, L. M., & Rahman, I. (2024). Development of Creative Economy Based on Local Wisdom in the Era of Digital Transformation Through Inclusive Education and Village Community Empowerment in Bantul Regency, Yogyakarta. *BASKARA : Journal of Business and Entrepreneurship*. <https://doi.org/10.54268/baskara.v6i2.21629>
- Heryanda, K. K., Putu, I., Dharmayasa, A., Rai, K., Suwena, M., & Irwansyah, R. (2023). Advancing Customary Village Development in Bali Through Community Participation: Do Village Government Roles Matters? *Journal of Accounting Research, Organization and Economics*. <https://doi.org/10.24815/jaroe.v6i1.32107>
- Islam, M. S., Izzati, I., Zamroni, Hafifah, P., Saputra, S. A., Laili, Y. N., Maulana, A., Nurjannah, S., Aprilia, H., Putra, B. K., Azizah, N., Aini, D., Hamdani, M. S., & Noviana. (2024). Mekarsari village towards sustainable tourism village: A literature review. *Environmental, Social, Governance and Sustainable Business*. <https://doi.org/10.61511/esgsb.v1i2.2024.1325>
- Karmini, N. W. (2020). *Ecotourism Management Based on Local Wisdom in Tenganan Village, Karangasem Bali*. 295–310. <https://consensus.app/papers/ecotourism-management-based-on-local-wisdom-in-tenganan-karmini/83650bcf315350079d3f2d30b86bc356/>
- Kirani, N. P. I. C., Kharisma, W. W., Asih, N. W. E. P., Saraswati, N. N. I. S., Ratihningsih, N. K. S., & Suryandari, N. N. A. (2022). TRI HITA KARANA SEBAGAI IDEOLOGI KEHIDUPAN MASYARAKAT BALI DALAM PENGEMBANGAN DESA WISATA PENGLIPURAN BALI. *Journal of Tourism and Interdisciplinary Studies*. <https://doi.org/10.51713/jotis.v2i2.73>
- Kosasih, J. I., Mahendrawati, N., Rideng, W., Gede, D., & Girinatha, W. (2024). Management and Utilization of the Culture of Customary Villages as “Local Wisdom” in Tourism Development in Bali. *INTERNATIONAL JOURNAL OF MULTIDISCIPLINARY RESEARCH AND ANALYSIS*. <https://doi.org/10.47191/ijmra/v7-i02-04>
- Lamopia, I., Wulandari, R., & Yuniarti, I. I. S. (2021). *Social Mapping of Cultural Production : Strategies in dealing with the decline in tourism due to the Covid19 pandemic in Penglipuran Village, Bali*. 1, 129–135. <https://doi.org/10.21070/PSSH.V1I.32>
- Maryani, E., & Indrianty, S. (2024). The role of government and community in the development of local wisdom-based sustainable tourism village. *IOP Conference Series: Earth and Environmental Science*, 1366. <https://doi.org/10.1088/1755-1315/1366/1/012009>
- Mayasari, D., Kanto, S., & Prasetyo, B. (2021). *Local Wisdom as social capital in developing a Sade Tourism Village Central Lombok, Indonesia*. <https://consensus.app/papers/local-wisdom-as-social-capital-in-developing-a-sade-tourism-mayasari-prasetyo/0ae120c1050650debd391c4cfb927b0/>
- Mubarok, H. N. H. Al, Sholichah, N., & Widyawati. (2025). Pemberdayaan Masyarakat Berbasis Partisipasi Lokal melalui Pengelolaan Desa Wisata di Desa Panglipuran, Bali untuk Mendukung Kemandirian Ekonomi. *Mutiara: Jurnal Ilmiah Multidisiplin Indonesia*. <https://doi.org/10.61404/jimi.v3i1.363>
- Muliawan, W., Made, N., & Pratiwi, W. (2023). Utilization of eco-tourism in Bangli regency of Penglipuran village as a bamboo forest conservation center in Bali. *Journal of Infrastructure Planning and Engineering (JIPE)*. <https://doi.org/10.22225/jipe.2.1.2023.21-27>

- Novianti, K. (2021). *Maximizing Bali Village Tourism Potential Using Penta-Helix Model*. 5. <https://doi.org/10.23887/IJSSB.V5i1.30650>
- Nyan, F., Anom, P., & Narottama, N. (2023). The Involvement of Local Community in The Tourist Attractions of Baliwoso Upadesa, Pengotan, Bangli. *Journal of Business on Hospitality and Tourism*. <https://doi.org/10.22334/jbhost.v9i1.462>
- Prandodo, D., & Mustikarani, W. (2024). THE DEVELOPMENT OF A TOURISM VILLAGE BASED ON LOCAL WISDOM. *International Conference on Aplied Social Sciences in Education*. <https://doi.org/10.31316/icasse.v1i1.6757>
- Pratiwi, M. A., & Wikantiyoso, R. (2022). Local Wisdom as Cultural Resilience on Tourism Activities (Case Study: Penglipuran Bali Traditional Village). *Local Wisdom : Jurnal Ilmiah Kajian Kearifan Lokal*. <https://doi.org/10.26905/lw.v14i2.6857>
- Priambodo, M., Abbas, M. H. I., & Pratiwi, L. (2023). Optimizing the Socio-Economic Welfare Aspect of Communities in Rural Tourism Areas by Developing the Potencies of Indigenous Creative Economy. *E3S Web of Conferences*. <https://doi.org/10.1051/e3sconf/202344403013>
- Putranto, J. H., & Kusumaningtyas, M. (2024). Local creativity and economic growth: Creative economic potential in developing village tourism area. *World Journal of Advanced Research and Reviews*. <https://doi.org/10.30574/wjarr.2024.21.1.0298>
- Qodim, H. (2023). Nature Harmony and Local Wisdom: Exploring Tri Hita Karana and Traditional Ecological Knowledge of the Bali Aga Community in Environmental Protection. *Religious: Jurnal Studi Agama-Agama Dan Lintas Budaya*. <https://doi.org/10.15575/rjsalb.v7i1.24250>
- Rachmawati, D., & Fitriyani, L. R. (2024). Community Participation in Developing Penglipuran Village in Bali as Tourism Village. *Humaniora*. <https://doi.org/10.21512/humaniora.v15i1.11007>
- Rahmawati, R., Purnaweni, H., Warsono, H., & Yuniningsih, T. (2025). Identification and mapping of stakeholder roles in the development of local wisdom-based tourism villages in Cikolelet tourism village, Serang, Indonesia. *Edelweiss Applied Science and Technology*. <https://doi.org/10.55214/25768484.v9i2.4748>
- Regeg, I. (2023). *The Existence of Tourism Villages in Bali on Overview of Village Government and Traditional Village*. <https://consensus.app/papers/the-existence-of-tourism-villages-in-bali-on-overview-of-regeg/db067f48a29e5c96bc4c41411e9d3191/>
- Revida, E., & Badaruddin. (2024). Implementation of Good Tourism Governance Based on Local Wisdom in Increasing Community Income in the Simanindo Samosir Tourism Village, North Sumatra. *ABDIMAS TALENTA: Jurnal Pengabdian Kepada Masyarakat*. <https://doi.org/10.32734/abdimastalenta.v9i2.17907>
- Rosalina, P. D., Devi, P., Dupre, K., Nyoman, I., Putra, D., Jin, X., & Wang, Y. (2023). Rural tourism resource management strategies: A case study of two tourism villages in Bali. *Tourism Management Perspectives*. <https://doi.org/10.1016/j.tmp.2023.101194>
- Ruru, D., Kussu, R., Pongtuluran, A., & Ronal, M. (2023). Potensi Pengembangan Pariwisata Local Wisdom Pada Lembang Baruppu' Benteng Batu. *ARDHI : Jurnal Pengabdian Dalam Negeri*. <https://doi.org/10.61132/ardhi.v1i6.126>
- Saefullah, A., Fadli, A., & Fariha, H. (2023). Local wisdom-based tourism and creative economy development strategies in Cisantana Village. *Jurnal Pariwisata Pesona*. <https://doi.org/10.26905/jpp.v8i2.11357>
- Sawir, M., Yuswadi, H., Murdyastuti, A., & Pairan, P. (2021). *Sustainable Tourism Development Based on Local Wisdom in Rural Area, Study in Lalos Village, Tolitoli, Indonesia*. 4, 5471–5476. <https://doi.org/10.33258/BIRCI.V4i3.2340>
- Sekarlangit, N. (2020). ARCHITECTURE BRANDING IN A LOCAL WISDOM BASED ON TOURISM DEVELOPMENT 4.0 IN BALI. 7, 56–65. <https://doi.org/10.22225/UNDAGI.7.2.1564.153-162>
- Sitohang, L., & Purnomo, N. (2023). SUSTAINABLE TOURISM AND LOCAL WISDOM : A TWO-SIDED PHENOMENON OF THE IMPLEMENTATION OF TRI HITA KARANA IN TOURISM IN BALI. <https://consensus.app/papers/sustainable-tourism-and-local-wisdom-a-twosided-purnomo-sitohang/be8d1d2126035bd098d979988d2d3e18/>

- Suarya, M., Paramadhyaksa, I., Suryada, I., & Dewi, N. K. A. (2019). Implementation of Local Wisdom Value in Arranging Tourism Objects of Balinese Traditional Settlements in Banjar Adat Belaluan, Singapadu Tengah Village, Sukawati District, Gianyar Regency, Bali Indonesia. *Environmental Anthropology EJournal*. <https://doi.org/10.31014/AIOR.1991.02.03.98>
- Sugiartana, W., & Yasa, I. (2021). Village Development with Creativity Based on Local Wisdom in Bali. *International Journal of Multidisciplinary Research and Analysis*. <https://doi.org/10.47191/IJMRA/V4-I7-09>
- Sukma, A. H., & Misnan. (2023). Tri Hita Karana as a Bali Tourism Communication Strategy in Preserving Tourism Cultural Destinations. *Review of Politics and Public Policy in Emerging Economies*. <https://doi.org/10.26710/rope.v4i2.2652>
- Surpa, W., Bagus, G., & Agung, W. (2023). Existence Deep Local Wisdom Policy Development Tourism in Tenganan Village Gringsingan Karangasem Regency, Bali Province. *International Journal of Educational Research Excellence (IJERE)*. <https://doi.org/10.55299/ijere.v2i2.615>
- Tanjung, I. S., & Tanjung, H. (2021). Development of Tourism Communication Model Based on Local Wisdom in Padangsidempuan. 4, 9877–9885. <https://doi.org/10.33258/BIRCI.V4I4.3011>
- Violinda, Q., Setyorini, N., Ulumuddin, A., & Herlambang, A. (2023). Local Wisdom, Resilience, and Technology Acceptance Model (TAM) based Augmented Reality (AR) on tourism performance in Ngerangan Village, Klaten. *Journal of Innovative Agriculture and Social Development*. <https://doi.org/10.57095/jiasd20232130>
- Wayan, I., Astara, W., Ayu, P., & Wesna, S. (2023). Tourism Village Management in Bali by Traditional Villages Based on Local Wisdom in the New Normal Era. *Jurnal Magister Hukum Udayana (Udayana Master Law Journal)*. <https://doi.org/10.24843/jmhu.2023.v12.i02.p03>
- Wesna, I., & Budiarta, N. (2020). LEGAL POLITIC OF TOURISM VILLAGE MANAGEMENT BASED ON LOCAL WISDOM VALUE OF PANCASILA'S LEGAL IDEALS. <https://consensus.app/papers/legal-politic-of-tourism-village-management-based-on-local-budiarta-wesna/14d847c244c150899ca7b3152a7d7976/>
- Wibowo, A., Karsidi, R., Sudardi, B., & Wijaya, M. (2021). The Development of Organic Tourism Villages Based on Participation and Local Wisdom in Indonesia. *E3S Web of Conferences*. <https://doi.org/10.1051/E3SCONF/202123204004>
- Wibowo, A., Winarno Joko, S., & Permatasari, P. (2023). Local wisdom and social entrepreneurship as the foundation for the development of organic tourism villages in Karanganyar Regency, Indonesia. *E3S Web of Conferences*. <https://doi.org/10.1051/e3sconf/202344403002>
- Widodo, B., Prastiyono, H., Utami, W. S., Prabawati, I., Wahyuni, J., & Dizon, C. (2024). THE POTENTIAL OF TOURISM VILLAGES BASED LEARNSCAPE AS A GEOGRAPHY LEARNING RESOURCE (CASE STUDY IN PANGLIPURAN, BALI). *GeoJournal of Tourism and Geosites*. <https://doi.org/10.30892/gtg.574spl30-1383>
- Widyanti, T., Tetep, T., Supriatna, A., & Nurgania, S. (2022). Development of a Local Wisdom-Based Creative Economy. *Proceedings of the 6th Global Conference on Business, Management, and Entrepreneurship (GCBME 2021)*. <https://doi.org/10.2991/aebmr.k.220701.010>
- Wijaya, M., & Artajaya, I. (2020). Tri Hita Karana in Balinese Customary Law as a Basis for The Settlement of the Village Boundary Conflict in Bali. *Sociological Jurisprudence Journal*. <https://doi.org/10.22225/scj.3.1.1320.59-64>
- Winardi, K. (2024). The WUJUD BANGUNAN ARSITEKTUR BALE SAKENEM. *Jurnal Teknik Sipil Dan Arsitektur*. <https://doi.org/10.36728/jtsa.v29i1.2917>
- Wiratmaja, N., Sudana, W., & Suacana, W. G. (2023). The Development of the Duality Model of Village Government Based on Local Wisdom Tri Hita Karana in Bali Province 1979 to 2019. *Journal of Namibian Studies : History Politics Culture*. <https://doi.org/10.59670/jns.v34i.1508>
- Wisnumurti, A., Candranegara, I., Suryawan, D. K., & Wijaya, I. (2020). Collaborative Governance: Synergy Among the Local Government, Higher Education, and Community in Empowerment of Communities and Management of Potential Tourism Village. *Proceedings of the 2nd Annual International Conference on Business and Public Administration (AICoBPA 2019)*.