

Sustainable Tourism and Local Culture Preservation: Insights from Penglipuran Village Bali

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Abstract

This study examines the impact of cultural tourism on the preservation of local traditions in Penglipuran Village, one of Bali's recognized tourism villages. While previous research has extensively discussed the economic and environmental consequences of tourism, limited attention has been given to its influence on the sustainability of local cultural traditions at the village level. Moreover, existing studies tend to adopt general perspectives, lacking in-depth analysis of specific socio-cultural dynamics within particular communities. This research employs a qualitative approach using a case study design to explore how cultural tourism interacts with traditional practices in Penglipuran Village. Data were collected through field observation, interviews with community leaders and residents, and document analysis. The findings indicate that although tourism has introduced certain transformations in ritual practices and social organization, the community's strong adherence to fundamental Hindu philosophical doctrines, such as *Widhi Tattwa*, *Atman Tattwa*, *Karmaphala Tattwa*, *Samsara Tattwa*, and *Moksa Tattwa*, serves as a stabilizing framework that sustains cultural continuity. Local perceptions suggest that tourism, rather than eroding tradition, can reinforce cultural preservation due to visitors' interest in authenticity and ritual life. Strategic measures implemented include participatory tourism governance, cultural education programs, infrastructure development, sustainable mobility systems, community-based partnerships, small enterprise empowerment, experiential and educational tourism packages, regulatory frameworks, systematic documentation, and community capacity building. This study contributes to the discourse on sustainable cultural tourism by demonstrating how religious worldview and community-based management function as key mechanisms in safeguarding local traditions.

Keywords: Cultural Tourism; Preservation; Local Tradition; Sustainable Tourism

Introduction

Bali is one of the most visited tourist destinations in the world, receiving approximately 6.3 million international tourists in 2019 (BPS Bali, 2023). However, with the rapid growth of tourism, concerns regarding sustainability and cultural preservation have emerged. The increasing demand for cultural tourism has created opportunities to sustain local traditions, yet it also presents challenges such as commercialization and cultural dilution. Sustainable tourism, as defined by the World Tourism Organization (UNWTO), is tourism that fully considers its present and future economic, social, and environmental impacts while addressing the needs of visitors, industries, the environment, and host communities. It seeks to create a balance between economic benefits and the preservation of cultural and natural heritage. In destinations with strong local cultures, such as Bali, sustainable tourism is crucial to ensuring that tourism development does not erode indigenous traditions but rather supports and enhances them. Without proper management, mass tourism can lead to cultural commodification, loss of

authenticity, and environmental degradation. In culturally rich areas like Bali, sustainable tourism plays a key role in maintaining the identity of local communities by integrating traditional practices into tourism activities while promoting responsible tourism behavior.

It encourages local participation, preserves historical sites, supports traditional arts and crafts, and ensures that tourism revenue benefits the local population. By fostering a tourism model that respects local customs, traditions, and ecosystems, sustainable tourism enables destinations to thrive without sacrificing their cultural essence. The purpose of this study is to analyze how cultural tourism affects the preservation of local traditions in Penglipuran Village, a well-known traditional village in Bali. Specifically, this research seeks to (1) examine the impact of cultural tourism on local traditions, (2) identify supporting and hindering factors in cultural preservation, (3) understand the perspectives of local communities regarding tourism's influence on their culture, and (4) propose strategies to optimize cultural tourism for the benefit of tradition conservation. Penglipuran Village, recognized as one of the cleanest villages in the world, offers a unique case study due to its strong adherence to traditional Balinese customs despite the pressures of modernization. This study contributes to the ongoing discussion on sustainable tourism by providing insights into the role of cultural tourism in preserving indigenous traditions, ensuring tourism development aligns with local values. By examining Penglipuran Village's approach to managing cultural tourism, this study provides valuable recommendations for policymakers, tourism stakeholders, and local communities to enhance sustainable tourism while safeguarding Bali's rich cultural heritage.

Method

This study employs a qualitative research design using a case study approach to obtain an in-depth understanding of the influence of cultural tourism on the preservation of local traditions in Penglipuran Village. The case study method enables a detailed exploration of a specific real-life context in order to generate analytical insights and contextual interpretations (Creswell, 1994; Alsa, 2007; Arikunto, 2013). Data were collected through in-depth interviews with community leaders, tourism actors, and local residents to capture their perspectives and lived experiences regarding cultural tourism and tradition preservation. Participatory observation was conducted to directly examine tourism activities and the implementation of traditional practices within the village (Moleong, 2002). In addition, document analysis of relevant sources, such as government reports, scholarly publications, and local media, was undertaken to enrich and triangulate the empirical data (Creswell, 2014). The collected data were analyzed using thematic analysis to identify recurring patterns related to the impact of cultural tourism on cultural sustainability (Boyatzis, 1998; Braun and Clarke, 2006). The coding process generated five principal themes: (1) interest in local culture, (2) emotional experience, (3) interaction with local residents, (4) understanding of traditional ceremonies, and (5) critiques of commercialization. To ensure credibility and validity, data triangulation was applied by systematically comparing findings from interviews, observations, and documentary sources (Golafshani, 2003; Halcomb and Andrew, 2005; Hales et al., 2010).

Results and Discussions

In this section, the results of the research are presented, namely: the implementation of sustainable tourism in Penglipuran, cultural tourism and preservation of local community traditions, factors support or hinder the preservation of local traditions, views of local communities on the impact of cultural tourism on traditions, and strategies maximizing the benefits of cultural tourism in preserving local traditions

1. The Implementation of Sustainable Tourism in Penglipuran Village

Penglipuran Village, widely recognized as one of the cleanest villages in the world, presents a distinctive case study due to its strong commitment to traditional Balinese customs amid ongoing modernization. The village has adopted a sustainable tourism model that balances cultural preservation with economic development. Findings from interviews with local residents and tourism managers indicate broad community support for sustainability-oriented tourism governance. A village elder, I Wayan Suparsa, explained that tourism reinforces cultural continuity, as visitors are primarily attracted by the authenticity of local traditions, thereby motivating younger generations to learn and practice customary rituals.

Likewise, Made Sudarma, a local tourism coordinator, emphasized the existence of strict regulations designed to prevent over-commercialization; all homestays and shops must be owned and managed by local families to ensure equitable distribution of tourism revenue within the community. These governance mechanisms demonstrate how community-based tourism management serves not only as an economic strategy but also as a cultural safeguarding instrument. The sustainable tourism model implemented in Penglipuran Village is reflected in several key practices, as follows:

- a. **Eco-Friendly Infrastructure.** The village has implemented strict zoning laws to maintain traditional architectural styles. Homes are constructed using locally sourced bamboo and clay, reflecting ancient Balinese design. Additionally, the village has adopted a zero-plastic policy, requiring all businesses to use biodegradable packaging materials.
- b. **Community-Based Tourism Model.** Unlike mass tourism destinations, all tourism-related businesses in Penglipuran are owned and operated by local families. The revenue generated from tourism is reinvested into village development, such as funding education programs and maintaining sacred temples.
- c. **Cultural and Environmental Conservation Programs.** The village organizes annual cultural festivals showcasing traditional dance, music, and crafts. One key event is the *Penglipuran Village Festival*, where visitors can witness authentic Balinese performances. Additionally, the local government supports reforestation programs to protect the surrounding bamboo forest, which plays a crucial role in the village's ecosystem.
- d. **Sustainable Transportation Initiatives.** To minimize carbon emissions, the village has designated pedestrian-only zones, and visitors are encouraged to use bicycles or electric vehicles. This reduces air pollution and helps maintain the village's tranquil atmosphere.
- e. **Educational Workshops and Cultural Immersion.** Tourists are invited to participate in traditional Balinese cooking classes, weaving workshops, and temple ceremonies. These experiences promote cultural appreciation while ensuring that traditional skills are passed down to future generations.

By examining Penglipuran Village's approach to managing cultural tourism, this study provides valuable recommendations for policymakers, tourism stakeholders, and local communities to enhance sustainable tourism while safeguarding Bali's rich cultural heritage.

2. Cultural Tourism and its impacts on Local culture

According to local historiography, Penglipuran Village has existed since the era of the Bangli Kingdom approximately seven centuries ago. Oral tradition within the community recounts that the village was granted by the King of Bangli to soldiers who had participated in battles against the Kingdom of Gianyar (Andriyani, 2017). The name "*Penglipuran*" is derived from the words *pengeling* (reminder), rooted in *eling* (to

remember), and *pura* (temple or ancestral land), signifying a sacred place intended to commemorate ancestral origins. Village elders (*penglingsir*) explain that the ancestors of Penglipuran migrated from Bayung Gede Village in Kintamani.

During their long journeys covering approximately 25 kilometers, a considerable distance in earlier times they would rest in an area known as Kubu. Over time, the Bayung Gede migrants who settled in Kubu grew in number and eventually established an autonomous settlement known initially as Kubu Bayung Village. As an independent community, they constructed their own sacred complex, *Pura Kahyangan Tiga*, while maintaining the spatial layout (*tata ruang*) and cosmological village concept inherited from Bayung Gede. Thus, although administratively autonomous, Penglipuran preserved the traditional architectural and philosophical principles of its ancestral village (Andriyani, 2017; Arimbawa and Santhyasa, 2010; Kasuma and Suprijanto, 2012).

In this village, there is a custom that applies regarding marriage, namely the prohibition of polygamy against its residents. It is customary to prohibit this in order to protect women. Although some are allowed to practice polygamy, they will be sanctioned (Agung, 2016). The sanction usually for the polygamist will be placed in a place called 'nista mandala'. And, it is forbidden to travel from south to north because the northern region for the Penglipuran people is the holiest region. The Penglipuran community also abstains from marrying neighbors on the right and left as well as the front of their houses. Because the neighbors are already considered their own family.

For residents who want to marry people outside Penglipuran it is possible. With the provision that if the groom is from Penglipuran then the bride from another region must be part of the Penglipuran custom. What is interesting is that if the bride is from Penglipuran village and the man is from another custom, then the man may enter the Penglipuran custom and live in Penglipuran village but with the consequence that the man is considered a woman by other residents. This means that the traditional tasks carried out are the duties of the women, not the duties of the men.

The topography of the village is arranged in such a way that in the main area the village is higher and then decreases to the downstream area. In the village area, there are Penataran Temple and Puseh Temple which are the main areas of the village which are unique and specific because along the village corridor road is only used for pedestrians, which are equipped with the attributes of the village structure; such as the uniform 'sengker wall', 'angkul-angkul' and 'telajakan'. The uniformity of the face of the village is due to the uniformity of the shape as well as the uniformity of the materials, namely the soil for the 'fence wall' and 'angkul-angkul' and the roof of bamboo that is split for all village buildings (Dwijendra, 2008).

The use of bamboo for roofs, walls and other needs is a must to be used because Penglipuran village is surrounded by bamboo forests and is still the territory of Penglipuran village. Like other areas in Bali, in Penglipuran the people hold a ceremony commonly called ngaben. Where ngaben is a death ceremony in order to return the soul of the deceased person which initially according to Balinese beliefs the spirit was still lost and then returned to the temple where the spirit lived. The only thing that distinguishes this area is the ritual. Where if other Balinese ngaben is done by burning the corpse, in Penglipuran the corpse is in the grave. According to the analysis, this is done by the Penglipuran community as a sign of respect and also as a way to reduce bad possibilities considering the Penglipuran area which is in a mountainous area far from the sea, as we know that the ashes of the body that have been burned must be prohibited or thrown into the sea while for the Balinese people storing the ashes is a taboo, so the best solution is to be buried. In Penglipuran, there is only one caste level, namely the Sudra Caste, so in Penglipuran the position between the citizens is equal (Stanton, 2012; Goose, 2013).

It's just that there is someone appointed to lead them, namely the traditional leader. In Penglipuran Village, there are dances, namely the Baris dance. Baris Dance as a traditional art form that is firmly rooted in the life of the community and lives traditionally or hereditary, where the existence of the Sacred Baris Dance in Penglipuran Traditional Village is a rare dance, and functions as the dance of organizing the ceremony of the god 'yadnya' (Ardhana et al., 2020; Aridiantari, 2020). The accompaniment of the 'gambelan' that accompanies the performance of all types of Sacred Line Dances is a set of 'Gong Gede gambelan' supported by 'Sekaa Gong Gede' of Penglipuran Traditional Village.

Elements of this form include also the membership of this sacred row is arranged in the 'awig-awig' of the Penglipuran Traditional Village. Then the names of the dancers of the three types of sacred rows have also been determined, namely Baris Jojo 12 people, Baris Presi 12 people, and Baris Bedil 20 people (Bandem, 2004). Penglipuran Traditional Village is a tourist village in Bali that relies on its unique architecture as its main attraction. This village is categorized as a form of ancient Balinese village architecture that existed before the influence of Hindu-Javanese architecture entered Bali during the Majapahit period.

As a tourist attraction, of course, it will have more contact with outside parties. This can have a lot of influence in people's lives, including in the form of architecture. This can be seen in the physical architecture of community residences which are beginning to show changes in accordance with the demands of tourism activities, such as adding space or changing the physical structure of buildings. Viewed from the socio-cultural aspect, the development of tourist villages has an impact on the population structure of the community, the preservation of arts and culture through the *Penglipuran Village Festival* and the maintenance of traditional buildings.

The negative impact is a change in mindset and a change in the lifestyle of the local community (Astuti, 2013; Azizah and Indrawati, 2015). In conclusion, the Penglipuran Indigenous Peoples carry out conservation through (1) making customary laws, (2) placing spatial management in customary institutions, (3) providing responsibility to all community members in preserving the environment, (4) establishing protected forests, (5) determining yard areas and building architecture (Aziz, 2013; Sharma, 2015). Tourism can have both positive and negative effects on local culture. In Penglipuran Village, where sustainable tourism is actively promoted, these impacts can be observed in various aspects of community life. The positive impacts of tourism on local culture are:

- a. Cultural Preservation and Revitalization. Tourism has encouraged the preservation of Penglipuran's unique customs and traditions. As tourists seek authentic cultural experiences, local residents have a strong motivation to maintain traditional ceremonies, dances, and handicrafts. For example, the annual *Penglipuran Village Festival* has gained popularity among visitors, showcasing Balinese art, music, and cuisine while strengthening community pride.
- b. Economic Support for Traditional Practices. The financial benefits from tourism provide funding for the maintenance of temples, traditional houses, and cultural sites. Many local artisans, such as woodcarvers and textile weavers, have been able to sustain their crafts by selling products to visitors. According to I Wayan Suparsa, a village elder, "The income from tourism helps us continue our ancestral traditions, ensuring that future generations do not abandon them".
- c. Education and Awareness. Tourism has also increased awareness among both locals and visitors about the importance of cultural heritage. Schools in Penglipuran have incorporated cultural education into their curriculum, teaching children traditional Balinese values, dances, and rituals to ensure the knowledge is passed down.

d. **Community Empowerment.** Unlike many tourism-dependent areas, Penglipuran's residents actively participate in tourism management. The local government has implemented policies ensuring that all tourism-related businesses, including homestays and tour operations, remain under community control. This guarantees that economic benefits directly support the local population.

Tourism also has negative impacts on local culture, including the erosion of traditional customs and practices as communities adjust to accommodate visitors. Specifically, in Penglipuran, the adverse effects of tourism on local culture include the following:

- a. **Cultural Commercialization.** One of the major risks of tourism is the potential for cultural commodification, where traditions are modified to cater to tourist expectations rather than maintaining their original meanings. For example, some sacred ceremonies have been adjusted to fit visitor schedules, reducing their religious significance.
- b. **Changes in Lifestyle and Values.** With increased exposure to outside influences, younger generations in Penglipuran may prioritize modern lifestyles over traditional ways of living. Made Sudarma, a tourism manager, expressed concern: "We see more young people becoming less interested in traditional ceremonies because they are drawn to modern entertainment and digital culture".
- c. **Infrastructure and Environmental Pressures.** While tourism brings economic benefits, it also places a burden on infrastructure and natural resources. Increased foot traffic in Penglipuran has led to higher waste production, prompting the village to implement strict waste management policies such as banning plastic use and promoting eco-friendly practices.
- d. **Risk of Over-Tourism.** The village's popularity has led to concerns about over-tourism, where the number of visitors exceeds the community's capacity to manage them sustainably. On peak days, local residents have reported feeling overwhelmed by large tour groups, disrupting their daily routines. To address this, the village has implemented visitor quotas and entrance fees to limit numbers and support conservation efforts.

3. Initiatives for Nurturing Culture in a World of Expanding Tourism in Penglipuran

a. Community-Led Cultural Preservation Efforts

The residents of Penglipuran Village have taken proactive steps to protect their cultural heritage while embracing tourism. One of their main initiatives is the strict enforcement of customary laws (*awig-awig*) that regulate village activities, including building regulations, environmental conservation, and cultural practices. The community has established the following measures:

- 1) **Mandatory Participation in Cultural Activities,** Every resident is required to participate in traditional ceremonies and rituals, ensuring that cultural heritage is maintained. This includes mandatory involvement in religious festivals, dance performances, and traditional arts.
- 2) **Traditional Architecture Preservation,** The village government enforces strict regulations to maintain the traditional Balinese architectural style. Houses must be built using bamboo and clay, and modifications that deviate from traditional design are not permitted.
- 3) **Community-Based Tourism Management,** Tourism-related businesses, including homestays, craft shops, and tour services, must be owned and managed by local families. This ensures that financial benefits remain within the community and support cultural sustainability.

- 4) Educational Programs for the Younger Generation, To prevent cultural erosion, schools in Penglipuran incorporate local traditions into their curriculum. Children are taught traditional Balinese dance, gamelan music, and storytelling to instill pride in their heritage.

b. Government Initiatives Supporting Cultural Tourism

The Balinese government and tourism authorities have also implemented policies to ensure cultural preservation while promoting tourism development:

- 1) Designation of Cultural Heritage Sites, Penglipuran Village has been officially recognized as a cultural heritage site, granting it protection from uncontrolled development and commercialization.
- 2) Sustainable Tourism Guidelines, The government collaborates with local communities to create guidelines for responsible tourism, including visitor limits, environmental protection measures, and cultural respect protocols.
- 3) Financial Incentives for Cultural Preservation, Local artisans and traditional performers receive government subsidies and grants to continue their crafts and ensure they are not replaced by mass-produced souvenirs or modern entertainment.
- 4) Waste Management and Environmental Policies, The government supports zero-waste initiatives in Penglipuran, including plastic bans and eco-friendly waste disposal systems to maintain the village's pristine environment.

c. Practical Recommendations For Cultural Preservation

To further strengthen cultural preservation efforts amidst tourism growth, the following practical recommendations can be implemented:

- 1) Establishing Cultural Training Programs
 - a) Conduct workshops for local guides and tourism operators on how to educate visitors about cultural etiquette and traditions.
 - b) Train younger generations in traditional arts, rituals, and storytelling to ensure knowledge transfer.
- 2) Regulating Tourist Behavior
 - a) Implement visitor orientation sessions before entering the village to educate tourists on respectful behavior.
 - b) Develop signage and brochures detailing local customs, dress codes, and religious practices.
- 3) Enhancing Community Participation in Tourism Planning
 - a) Establish local tourism boards with community representatives to oversee tourism development.
 - b) Ensure that all tourism initiatives are designed with community input to prevent cultural exploitation.
- 4) Creating Authentic Cultural Experiences
 - a) Organize immersive tourism experiences where visitors can engage in traditional activities such as rice farming, handicraft making, and temple rituals.
 - b) Encourage homestay programs where tourists can live with local families and experience Balinese daily life firsthand.
- 5) Strengthening Regulations on Commercialization
 - a) Limit the number of commercial businesses that do not align with local cultural values.
 - b) Prevent international corporations from dominating the tourism sector by prioritizing local business ownership.
- 6) Monitoring and Evaluating Sustainable Tourism Impact
 - a) Conduct periodic assessments of tourism's cultural, social, and environmental impact.
 - b) Adjust policies based on findings to ensure long-term sustainability.

By implementing these recommendations, Penglipuran Village and similar destinations can continue to thrive as sustainable cultural tourism sites, preserving their heritage while benefiting from responsible tourism. Through a collaborative effort between local communities, governments, and tourism stakeholders, cultural integrity can be maintained, ensuring that tourism supports rather than threatens the unique identity of these destinations. The Penglipuran Traditional Village community is a Balinese community group (*Bali Mula*) that adheres to Hinduism.

The people of Penglipuran Village still maintain the sacred places (temples) and traditional rituals inherited by their ancestors (Dharmayuda, 2001; Sulastiningsih, 2005). The Penglipuran community adheres to the basis of belief in practicing Hinduism. The basis of this belief consists of five aspects called the Five Sradha. The five beliefs are: (1) *Ida Sanghyang Widhi* or *Widhi Tattwa*, God Almighty, (2) *Atman* or *Atman Tattwa*, (3) *Karmaphala* or *Karmaphala Tattwa*, (4) *Samsara* or *Samsara Tattwa*, and (5) *Moksa* or *Moksa Tattwa* (Budiarta, 2013; Sudiarta and Nurjaya, 2015).

Salah satu ritual keagamaan yang sering menarik perhatian wisatawan adalah Ngusaba. Ritual ini dilakukan untuk menyambut Hari Raya Nyepi. Desa ini juga rutin mengadakan festival budaya bertajuk Penglipuran Village Festival yang biasanya diadakan pada akhir tahun, dengan kegiatan yang beragam. Masyarakat Desa Adat Penglipuran melakukan kenduri selesai mengeruk sumur. Kenduri untuk semua hal yang tersangkut kesejahteraan masyarakat. Seperti kenduri beberapa tumbuhan, hewan, dan perlatan termasuk motor dan mobil diupacarakan. Upacara suci tersebut merupakan permohonan kepada Tuhan Yang Maha Esa, tutur I Wayan Supat.

As one of the old villages in Bali, Penglipuran Village still carries out the Nepak Baan tradition. The Nepak Baan tradition is carried out when there is a ceremony at Penataran Temple. One of them is during the 'melaspas' ceremony or purification of buildings in the temple. Nepak Baan is a ritual performed by a person so that he can sit on Bale Agung. This ceremony is carried out by 76 pangarep krama because these krama will often carry out activities in Bale Agung. Actually, in addition to the panguren ritual, it is possible to perform the Nepak Baan ritual (Koentjaraningrat, 1994; Dwijayasastra, 2013). The preservation of tradition in Penglipuran Village faces various inhibiting factors. Some factors that are often obstacles, namely:

- 1) Modernization and globalization, namely: the influence of outside culture and modernization results in the younger generation being more interested in modern culture compared to local traditions (Lestari, 2028; Listiana, 2021).
- 2) Lack of interest of the younger generation, namely: the younger generation may be less interested or do not understand the importance of preserving traditions, so not many are willing to participate in cultural activities (Irianto, 2015; Abid, 2019).
- 3) Economy and employment, that is: priorities on income and employment often distract people from preserving traditions. People are more focused on finding jobs that may not be related to local culture and traditions (Desi et al., 2015; Elsy et al., 2014).
- 4) Education, namely: an education system that does not emphasize the importance of local culture is one of the factors that make traditions begin to be forgotten (Suyanto, 2018; Wijaya, 2019; Susanti, 2020).
- 5) Social changes, that is: changes in social structures, such as urbanization or changes in social values and norms, affect the preservation of traditions (Hobsbawm and Terence, 1983). Overtourism, that is: although tourism brings economic benefits, poorly managed tourism damages traditions and the village environment. For example, over-commercialization changes the essence of the tradition itself (Doxey, 1975; Butler, 1980; O'Reilly, 1986; McKercher and du Cros, 2002).

- 6) Lack of documentation, i.e.: lack of effort in documenting local traditions and knowledge leads to the loss of important information over time (Hobsbawm & Ranger, 1983; Taylor, 2003).

4. Views of Local Communities on the Impact of Cultural Tourism on Traditions

The perception of the Penglipuran community towards the impact of tourism on the traditions of local communities can vary greatly depending on various factors such as education level, involvement in the tourism industry, and cultural and social values adhered to. In general, there are several general views that can be explored from the community regarding the impact of tourism on local traditions. The positive aspects of cultural tourism on the preservation of local community traditions are seen from the following aspects.

- a. Cultural preservation that tourism encourages the preservation of local traditions and culture because of the demand from tourists who are interested in the culture. This can include art, dance, music, and traditional ceremonies.
- b. Economic improvement that income from tourism can improve the living standards of local people. This could give them more resources to maintain their traditions and culture.
- c. Cultural awareness that interaction with tourists can increase the awareness of local communities about the value and importance of their culture, so that they are more eager to preserve it.

Meanwhile, the negative aspects of cultural tourism on the preservation of local community traditions are seen from the following aspects.

- a. Cultural commercialization that sometimes, local cultures and traditions are altered or simplified to meet the tastes of tourists, which can reduce the original meaning of those traditions.
- b. Social changes that tourism can bring about changes in the social structure of local communities, for example a shift in values from traditional values to more materialistic or consumptive values.
- c. Environmental damage that the increase in the number of tourists is often followed by environmental damage, which can have a negative impact on the cultural sites and traditions that depend on the environment.
- d. Marginalization of local culture that in some cases, local culture can be marginalized by outside cultures brought by tourists or by international standards applied in the tourism industry.

5. Balancing Tourism and Cultural Preservation

Achieving a balance between sustainable tourism development and the preservation of strong local cultures is essential for ensuring the long-term viability of both the tourism industry and the communities it touches. When tourism is developed responsibly, it can bring significant economic benefits, improve infrastructure, and create opportunities for cultural exchange. However, without careful management, it can also lead to cultural erosion, commodification of traditions, and environmental degradation. Preserving strong local cultures not only protects a community's identity and values but also enhances the authenticity and appeal of a destination for visitors seeking meaningful experiences.

Therefore, integrating cultural preservation into tourism planning helps foster mutual respect, empowers local communities, and ensures that development does not come at the cost of cultural and social integrity. To mitigate these challenges, Penglipuran has adopted strict sustainability guidelines:

- a. Regulating tourism activities, Cultural performances and rituals follow strict schedules to prevent over-commercialization.
- b. Promoting responsible tourism, Visitors receive educational briefings about local customs and appropriate behavior before entering the village.
- c. Investing in environmental initiatives, Revenue from tourism is reinvested in conservation projects, such as bamboo forest preservation and renewable energy development.

By implementing these measures, Penglipuran Village serves as a model for sustainable tourism, demonstrating how a destination can benefit from tourism while maintaining its cultural authenticity. This balance is crucial to ensuring that tourism continues to support, rather than erode, local traditions and values. Cultural tourism can be an effective tool to preserve the traditions of local communities if managed properly. Here are some strategies used to capitalize on the positive impact of cultural tourism, namely:

- a. Cultural education and awareness, namely: holding workshops and training for tour guides, tourism industry players, and local communities so that they understand the importance of cultural preservation and can convey this information to tourists. In addition, conducting public awareness campaigns using social media, brochures, and information boards at tourist attractions to educate tourists about local cultural values (Bandem and de Boer, 1995; Saptari, 1995).
- b. Provision of supporting infrastructure, namely: sustainable development of facilities by building infrastructure that does not damage the local environment and culture, such as cultural museums, cultural information centers, and local handicraft places (Larasati and Rahmawati, 2017; Fenriza, 2017; Ariyaningsih, 2019).
- c. Provision of environmentally friendly transportation, namely: using low-pollution transportation to reduce negative impacts on the environment and cultural sites (Becken and Hay, 2007; Banister, 2008; Gössling and Peeters, 2015).
- d. Partnership with local communities, that is: local communities must be involved in the planning and management of cultural tourism. They can provide valuable perspectives and input on how best to preserve their traditions (Bramwell and Lane, 2000; Fyall and Garrod, 2005; Dredge and Jenkins, 2007; Hall, 2008).
- e. Local economic empowerment, namely: creating programs that support local small businesses such as handicraft shops, traditional culinary, and homestays managed by local residents (Honey, 2008; Mitchell and Ashley, 2010; Jamal and Camargo, 2014; Holden, 2016).
- f. Development of authentic tourism products, namely: organizing cultural festivals, art performances, and traditional ceremonies that can attract tourists while remaining authentic and not seem contrived (Wood, 2002; Weaver, 2006; Wearing, 2009).
- g. Educational tours, namely: developing tours that provide educational experiences about local history and traditions, such as visits to traditional villages, craft workshops, and traditional food cooking classes (Buckley, 2010; Blum and Bourn, 2013; Boley and Green, 2016).
- h. Regulations and policies, namely: carrying out cultural protection. Local governments need to establish regulations that protect cultural sites and ensure that tourism does not damage such cultural heritage (Dredge and Jenkins, 2007; Hall, 2008; Bramwell and Lane, 2011; Buckley, 2012).
- i. Supervision and law enforcement, namely: ensuring that all tourism actors comply with existing regulations and sanctioning violators (Cooper and Hall, 2008; Beunen and de Vries, 2011; Buckley, 2012).

- j. Documentation and research, namely: conducting good archiving and documentation. Build digital or physical archives that document local traditions, art, and history. In addition, conducting collaborative research in collaboration with academics and research institutions to study the impact of tourism on culture and find innovative ways to preserve it (Bramwell and Lane, 2011; Buckley, 2012).
- k. Capacity building, i.e.: providing training for local community leaders on cultural tourism management. And, encourage interaction between older and younger generations in the community to ensure that traditional knowledge and skills are passed down properly. By implementing these strategies, cultural tourism can be an effective means of preserving the traditions of local communities, while providing economic and social benefits to local communities (Ashley and Roe, 2002; Bramwell and Lane, 2011; Buckley, 2012).

Conclusion

There have been several changes in traditions in Penglipuran Tourism Village due to tourism, namely: traditions and ceremonies that are held more often or adjusted in time to attract tourists. This led to a shift in meaning from the tradition, from initially sacred to more commercially oriented; The construction of tourism facilities often changes the appearance of traditional village architecture. Although it still retains some traditional elements, there are adjustments to meet the needs of tourists; The arrival of tourists from various cultural backgrounds affects the daily life of the villagers. There are adjustments in the way of dressing, the language used, and the way of interacting with outsiders; Changes in the economic structure of villages occur because many residents have changed their professions from farmers or other traditional jobs to tourism industry players. However, despite the changes, many residents of Penglipuran Village are trying to maintain a balance between tourism development and the preservation of their traditional culture. Factor that supports the preservation of local traditions because the people of Penglipuran Village still maintain the sacred places (temples) and traditional rituals inherited by their ancestors The Penglipuran community adheres to the basis of belief in practicing Hinduism. The basis of this belief consists of five aspects called the Five Sradha. The five beliefs are: *Widhi Tattwa*, *Atman Tattwa*, *Karmaphala Tattwa*, *Samsara Tattwa*, and *Moksa Tattwa*. Sustainable tourism encourages the preservation of local traditions and culture because of the demand from tourists who are interested in the culture. This can include art, dance, music, and traditional ceremonies. Cultural awareness that interaction with tourists can increase the awareness of local communities about the value and importance of their culture, so that they are more eager to preserve it. Strategies implemented to maximize the benefits of cultural tourism in preserving local traditions are: through proper rural tourism management, cultural education and awareness, provision of supporting infrastructure, provision of environmentally friendly transportation, partnership with local communities, creating programs that support local small businesses, homestays managed by local residents, development of authentic tourism products, educational tours, regulations and policies, supervision and law enforcement, documentation and research, as well as capacity building.

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