

Implications of Tourism Development for the Community in Beraban Village, Tabanan, Bali

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ABSTRACT

The tourism sector plays an important role in the economic and developmental activities of Beraban Village. The most significant income is from the Tanah Lot tourist attraction. Tourism development in Beraban Village has generated both beneficial and adverse effects on the local community. Accordingly, this study examines how tourism growth influences the economic, sociocultural, and environmental dimensions of community life in Beraban Village. A qualitative research approach was adopted, utilizing in-depth interviews, participant observation, document analysis, and focus group discussions involving stakeholders from multiple sectors. The collected data were subjected to thematic analysis to explore the implications of tourism development within rural communities. The findings demonstrate that tourism development has substantially influenced the economic, sociocultural, and environmental conditions of the local community. In Beraban Village, four major benefits have been identified: greater access to education, improvements in health and well-being, increased economic opportunities, and the strengthening of social and cultural development. From an economic perspective, tourism has contributed to improving the livelihoods of previously less-prosperous households, enabling them to achieve more stable and better living conditions. From a sociocultural perspective, the development of tourism has generated additional economic benefits for Traditional Villages through the allocation of revenue derived from Tanah Lot. The sector also provides employment opportunities for local residents, while increasing community awareness of the importance of maintaining environmental cleanliness and sustainability.

Nevertheless, tourism development has also produced several adverse consequences. The substantial influx of migrants seeking employment and economic opportunities in Bali may contribute to social problems, including crime and the misuse of drugs and alcohol among younger generations. In addition, the increasing volume of tourism-related waste remains a challenge that has not been managed optimally. The expansion of tourism activities has also contributed to changes in agricultural land use.

Academically, this study contributes to a broader understanding of tourism development and its multidimensional impacts on local communities. Practically, the findings are expected to provide useful insights for Beraban Village in managing tourism development, strengthening tourism village initiatives, and supporting the emergence of new and sustainable tourism programs.

Keywords: *tourism village, tourism development, implication, community, Bali.*

INTRODUCTION

Tourism has been identified by the Indonesian government as a strategic sector contributing significantly to national economic growth (Nur, A. C., Nur, A. I., Akib, H., & Koliopoulus, 2024). The tourism paradigm has increasingly moved away from exploitative forms of mass tourism toward approaches that emphasize resilience, equity, and long-term sustainability. Sustainable tourism is now regarded not simply as a matter of regulatory preference, but as an essential requirement for the continued viability of tourism destinations (Palazzo et al., 2022). Within this context, Community-Based Tourism (CBT) has emerged as an organizational framework and practical mechanism for translating sustainable tourism principles into practice. Rather than treating local communities as passive recipients or observers, CBT recognizes them as key stakeholders who actively participate in tourism planning and management and have an important role in ownership and decision-making processes (Jackson, 2025; Ruiz-Ballesteros, 2025).

Recent studies have demonstrated a strong alignment between the implementation of Community-Based Tourism (CBT) and the United Nations 2030 Agenda for Sustainable Development, particularly in advancing the three fundamental dimensions of sustainability, as outlined below:

1) Economic Development and Poverty Reduction (SDG 1 and SDG 8).

Conventional tourism approaches are frequently associated with substantial economic leakage, as a significant portion of tourism revenue may flow to external stakeholders rather than remaining within local communities (De Abreu et al., 2024). In contrast, Sapkota et al. (2024) demonstrate that Community-Based Tourism (CBT) can strengthen local economic self-reliance by promoting community ownership of tourism enterprises, including homestays, local guiding services, and agrotourism activities. This sector stimulates local entrepreneurship, provides decent job opportunities, and creates high income retention within the community itself.

2) Socio-Cultural and Distributive Justice Pillar

Community-based tourism (CBT) can contribute to the development of social capital and the strengthening of community cohesion. Studies by Liu et al. (2023) and Yanan et al. (2024) indicate that incorporating ethical principles into CBT practices can support the revitalization of local cultural heritage while encouraging greater involvement among traditionally underrepresented groups, particularly women and young people. Tourists don't just come to see the sights, but engage in authentic cultural immersion that sparks mutual appreciation (Khanal, 2025).

3) Environmental and Resource Conservation Pillar

Through the CBT approach, communities develop a strong sense of psychological ownership over their environment. Practically, tourism revenue is reinvested into ecosystem rehabilitation, land conservation, and better waste management to maintain the long-term attractiveness of the area (Brown, M., Martinez, S., & Chen, D. (2026).

Community-Based Tourism (CBT) represents an important approach to advancing sustainable tourism development. In the context of Bali, CBT can encourage tourists to move beyond being merely passive consumers by actively engaging in efforts to protect and conserve the natural environment (Darmayasa et al., 2025; Widari et al., 2025). Even though many CBT models are considered successful, the previous literature also reveals major challenges, such as: (1) spatial inequality of development between the north and south of Bali. Big investments and tourist flows are piling up in South Bali (Badung, Denpasar), while tourist villages in North/East Bali lack market access (Wardana, A., & Haryanto, V., 2026); Utama, I., G. B. R., 2025); (2) digital literacy gap. Many tourist villages in Indonesia still can't manage digital booking platforms on their own, so

they still rely on foreign travel agents (Nuryananda et al., 2024); (3) cultural commodification occurs when traditional rituals or community living spaces are turned into commercial attractions to satisfy tourists' aesthetics. There is a thin line that is often crossed, blurring the sacredness of these traditions (Cole et al., 2024); (4) Political Intervention and Elitism. The implementation of Community-Based Tourism (CBT) may be affected by unequal access to its economic benefits, which can disproportionately favor village elites or influential community leaders and potentially create social tensions (Utama, 2025). Consequently, the effectiveness of CBT relies on enhancing local human resource capabilities, ensuring an equitable distribution of tourism-related economic benefits, and promoting the inclusive adoption of digital technologies.

In Indonesia, the development of tourism villages across the country has become an important component of government policy in the tourism sector. This initiative is closely associated with rural tourism, which plays a significant role in encouraging the sustainable utilization of local resources. Within the Indonesian context, these principles are implemented through the development of tourism village programs (Rosalina et al., 2023).

The Indonesian government has increasingly promoted the Tourism Village program as an instrument for fostering inclusive economic recovery and expanding the benefits of tourism to local communities (Mala et al., 2024). In Bali, the pursuit of sustainable tourism is strongly grounded in the philosophy of Tri Hita Karana, which emphasizes harmony among humans and God, relationships within society, and the balance between people and the natural environment. Recent studies have positioned Tri Hita Karana not merely as a form of indigenous wisdom but also as a conceptual foundation for addressing and reducing the adverse effects associated with mass tourism (Wiranatha & Suryawardani, 2025; Pramana et al., 2023).

The establishment and development of tourism villages can also be viewed as part of the implementation of regional autonomy policies, particularly the decentralization framework introduced through Law No. 22/1999. Within this framework, local governments are encouraged to develop tourism village initiatives that can generate regional economic benefits while identifying and utilizing the distinctive resources and potential of rural communities. Nur et al. (2024) emphasize that effective tourism village development requires collaboration among multiple

stakeholders, including government institutions, private-sector businesses, academics, local communities, media organizations, and tourists. Such collaborative engagement can contribute to creating tourism villages that are attractive, well-managed, and capable of providing visitors with appropriate standards of safety and comfort.

The development of tourism villages can generate a wide range of benefits, contributing not only to tourism growth but also to the social and cultural well-being of local communities (Utami et al., 2023). With the development of this tourist village, tourism products will incorporate more nuances of rural culture, allowing tourism to develop in tandem with culture without compromising the existing cultural heritage. The establishment of tourism villages is expected to promote rural development while encouraging the identification and utilization of local resources and opportunities that have previously received limited attention or remained underdeveloped. In terms of development, the creation of tourist villages is one effort to capture market share that has not been previously captured. Bali is one of Indonesia's leading provinces in terms of tourism development and activity. As a major driver of the country's tourism industry, Bali continues to enhance its destinations, attractions, and tourism villages to strengthen their appeal to visitors. The province's tourism sector has experienced significant growth and demonstrated a strong recovery following the COVID-19 pandemic. International tourist arrivals have continued to increase, with Australia remaining one of the principal source markets for visitors to Bali. Bali's tourism industry faces challenges, including the environmental and cultural impacts of excessive tourism. Several areas in Bali experience congestion and garbage problems due to the excessive number of tourists. Tabanan Regency is among Bali's tourism destinations that attracts a substantial number of visitors. Its diverse tourism potential, encompassing natural landscapes, cultural heritage, and man-made attractions, has gained recognition among both domestic and international tourists. One of the villages that is a tourist destination in Tabanan Regency is Beraban Village. Beraban Village is a village that operates in the tourism sector, with its primary source of income being the Tanah Lot tourist attraction. The management and allocation of locally generated revenue (PAD) in Beraban Village involve coordination between the administrative village government and the Traditional Village leadership. This collaborative governance seeks to ensure that the benefits generated from tourism development are distributed fairly and

contribute to improvements in the community's economic, sociocultural, political, and environmental conditions. Through effective cooperation between these two institutions, tourism-related benefits can be extended to the wider community of Beraban Village, Tabanan, Bali.

Although tourism development has created various opportunities for Beraban Village, it has also resulted in several adverse effects. Therefore, this study examines the impacts of tourism development on the economic, sociocultural, political, and environmental dimensions of local community life. The findings are expected to provide practical benefits for both the administrative and Traditional Villages by supporting efforts to address the negative consequences of tourism development and strengthening institutional coordination. Improved collaboration between the village head and the Traditional Village head can contribute to more inclusive tourism governance and ensure that the benefits of tourism development are experienced more broadly by the people of Beraban Village, Tabanan.

This study seeks to generate empirical insights into the development of rural tourism. Rural tourism encompasses an integrated combination of attractions, accommodation, and supporting services that are embedded within the everyday life, social practices, and cultural traditions of local communities. Visitors may engage with rural destinations to experience the distinctive atmosphere of village life, stay within the community, and gain a deeper appreciation of local culture and traditions.

As a tourism product, rural tourism can contribute significantly to the promotion of tourism and the enhancement of socioeconomic opportunities in rural and emerging destinations. By creating employment and income-generating opportunities at the local level, it may help reduce the migration of rural residents to urban areas. More broadly, rural tourism seeks to introduce visitors to the lifestyle, arts, cultural expressions, and heritage of rural communities, particularly destinations with distinctive competencies in areas such as traditional arts, handicrafts, textiles, and natural resources.

Beyond its economic contribution, rural tourism can generate social benefits by creating opportunities for meaningful interaction between visitors and local residents. Such exchanges enable both groups to share knowledge, experiences, and cultural perspectives. At the same time, tourist expenditure can provide an additional source of income for local communities and strengthen their participation in tourism development.

Rural tourism represents a promising sector for empowering local communities by utilizing the distinctive resources and potential of rural areas as tourism products (Wijijayanti et al., 2020; Mohammadi et al., 2022; Kumar et al., 2025). Furthermore, tourism can make a significant contribution to rural development through its effects on employment opportunities, education, household income, and consumption patterns (Zhang, 2023). In developed countries, the tourism and service sectors have also been recognized as important contributors to rural economic development (Jurjević et al., 2021).

Transforming a village into a tourism destination requires careful planning, appropriate management, and continuous monitoring. This is particularly important when local tourism resources attract external investors or businesses with greater financial capacity than the local community. To ensure that tourism development benefits residents, meaningful community participation should be incorporated into the planning, implementation, and evaluation of tourism activities. Local communities therefore need to play an active role in shaping economic, sociocultural, and environmental development within their areas (Soeswoyo et al., 2021).

At the same time, the strong influence of commercial interests in tourism development highlights the importance of government policies that protect and empower local communities. Appropriate regulatory measures can help prevent excessive external control and ensure that tourism-related development does not undermine the economic interests, resources, and livelihoods of rural residents.

Tourism development in Bali should be guided by the principles, objectives, vision, and mission of Community-Based Tourism (CBT). Cohen and Uphoff, as cited in Prasiasa (2022), emphasize that meaningful community participation encompasses several key dimensions, including involvement in decision-making, participation in program implementation, equitable access to development benefits, and engagement in the evaluation of tourism programs. This perspective provides an important foundation for strengthening sustainable community-based tourism in Bali, ensuring that local residents are actively involved and can benefit from tourism development across economic, social, and political dimensions.

Sustainable tourism development requires meaningful engagement from a broad range of stakeholders, including government institutions, local communities, investors, academic institutions, and the media. Active stakeholder

involvement can strengthen the capacity of local communities to influence tourism planning and development while contributing to greater economic integration and social and political cohesion (Tabatabaei et al., 2025). Community participation in tourism can take various forms, ranging from employment in tourism-related occupations to the establishment and management of family-owned enterprises and other local businesses (Ruiz-Ballesteros & González-Portillo, 2024).

Sustainable tourism should be regarded as an ongoing process that requires regular and systematic monitoring to ensure that tourism activities remain consistent with sustainability principles. Continuous assessment enables stakeholders to identify potential deviations and implement appropriate corrective measures when necessary. One approach to evaluating the sustainability of tourism development is through the application of relevant indicators. These indicators provide a framework for assessing tourism performance and identifying its economic, environmental, and sociocultural implications. In this context, the present study examines the implications of tourism development in Beraban Village, Tabanan Regency, Bali.

A growing body of international research has examined the relationship between tourism development, rural development, and community empowerment. In Iran, Nooripoor et al. (2021) found a positive and significant association between tourism development and improvements in sociocultural, environmental, and economic conditions. Similarly, research conducted in Canada by Stolarick et al. (2010) identified Prince Edward County as an example of a rural community that has successfully utilized its natural and cultural resources to develop a creative economy. Its tourism development has incorporated gastronomy, wine production, culture and heritage, and visual arts, contributing not only to the attractiveness of the destination but also to broader regional economic development.

In the Indonesian context, Kalsum et al. (2025) highlighted the substantial potential of rural tourism to support economic development while contributing to the preservation of local cultural heritage. Tourism villages can also play an important role in strengthening the capacity of local residents and increasing their economic income through greater involvement in tourism activities (Abdillah & Syaiful Bahri, 2026).

Rural tourism is closely associated with the concept of

Community-Based Tourism (CBT), which emphasizes the active involvement of local residents in tourism planning, development, and operational activities within a destination (Hariyadi et al., 2024). CBT has increasingly been promoted as an alternative tourism development approach because of its potential to create more inclusive opportunities for local community empowerment (Dolezal & Novelli, 2022). In addition to generating economic opportunities for local tourism enterprises, CBT can enhance destination competitiveness while supporting the protection of environmental resources and cultural heritage (Mtapuri et al., 2022).

The distribution of benefits associated with CBT may also vary according to the social and institutional context of the destination. Zielinski et al. (2021) reported that communities in developing countries may derive greater benefits from CBT than those in developed countries, particularly where communal ownership of land and tourism enterprises is maintained. Such forms of collective ownership can strengthen community control over land, tourism activities, and natural resources. They may also support greater autonomy in decision-making, participatory management, and a more equitable distribution of tourism benefits (Zielinski et al., 2021).

Darmayanti (2020) investigated the implications of Community-Based Tourism (CBT) development for the local community in Bongan Village, Tabanan Regency, Bali. The study is relevant to the present research because it employed a qualitative research approach, utilized similar data collection techniques, and examined the implications of tourism development for local communities. The findings of Darmayanti (2020) provide a useful reference for understanding both the positive and negative consequences of tourism development at the community level.

Similarly, Pribadi (2021) examined the impacts of Community-Based Tourism on three major dimensions of sustainability: social, economic, and environmental aspects. This study provides a relevant conceptual basis for analyzing the multidimensional effects of tourism development on local communities. In addition, Budiyah (2020) explored the implications of tourism village development for improving the economic conditions of local residents, using Ketenger Village as a case study. Collectively, these previous studies demonstrate the importance of examining tourism development not only from an economic perspective but also in relation to its social, cultural, and environmental consequences for local communities.

A study by Soták-Benedeková et al. (2025) categorized existing research on rural tourism into six major thematic areas: (a) the effects of rural tourism on agriculture and environmental conditions; (b) the contribution of nature conservation and ecotourism to sustainable development; (c) ecological and sustainability-oriented strategies for biodiversity conservation; (d) the application of biotechnological innovations in rural tourism; (e) demographic and social factors influencing outdoor recreational activities; and (f) the contribution of rural tourism to sustainable development and the well-being of local communities.

The reviewed studies generally highlight the positive contributions of rural tourism and tourism village development. However, tourism development may also generate unintended consequences that require systematic attention. The novelty of the present study lies in its effort to examine tourism development from a more balanced perspective by considering both its beneficial and adverse implications for local communities. Sustainable tourism development requires not only maximizing positive outcomes and ensuring that tourism benefits are distributed appropriately but also identifying and reducing potential negative consequences (Hariyadi et al., 2024). Therefore, tourism planning and development should incorporate preventive and corrective measures to anticipate, manage, and mitigate adverse impacts while strengthening the benefits experienced by local communities. The tourism development discussed by the author is not directly aimed at the community; instead, managed by the village through the creation of the I Luh Mantul innovation program, which benefits the entire community in Beraban Village, Tabanan, Bali.

The literature gap of this research can be divided into three main dimensions: Conceptual Gap, Contextual/Empirical Gap, and Practical/Managerial Gap, namely: (1) Conceptual Gap: The Dichotomy of 'Independent CBT' vs 'Mass Appeal' Most global and local literature on Community-Based Tourism (CBT) assumes that successful tourist villages start from small-scale initiatives that grow organically from the bottom-up, as in the cases of Bongan Village or Ketenger Village (Darmayanti, 2020; Budiyah, 2020). There is a literature gap (conceptual gap) regarding how the CBT model operates in a village that already structurally accommodates international-scale mass-tourism magnets (mass tourism gateways) like Tanah Lot in Beraban Village. Existing Community-Based Tourism

(CBT) literature has not yet sufficiently explained how adaptive community governance mechanisms can be employed to address the adverse effects associated with mass tourism, including traffic congestion, waste generation, and the commodification of local culture. (2) Contextual and Empirical Gaps. Previous research on tourism villages has largely emphasized their positive contributions, particularly in strengthening local economic capacity and supporting the preservation of cultural heritage (Nooripoor et al., 2021; Kalsum et al., 2025; Abdillah & Bahri, 2026). There is still limited empirical research that equally considers the negative impacts of tourism—such as village political elite intervention (elite capture), spatial inequality, and outside capitalism—as the primary focus of analysis, directly confronting local social capital; (3) Managerial Gap. Although previous studies have extensively proven the success of CBT in promoting rural development (Naranjo Llupart, 2022; Soták-Benedeková et al., 2025), most of this literature still focuses on tourist villages that grew from a small scale and tends to explore only the positive impacts. There is a literature gap regarding how the CBT model is applied in villages facing the pressures of global mass tourism driven by large capital, such as the Tanah Lot area in Beraban Village. Furthermore, empirical research examining mechanisms for addressing the adverse effects of tourism through the integration of formal governmental structures and customary forms of tourism governance remains limited. This study seeks to address this gap by providing a balanced assessment of both the positive and negative consequences of tourism development. It also examines the managerial innovation represented by the “I Luh Mantul” program as a collective community-based strategy in Beraban Village for promoting distributive justice in accordance with the principles of Tri Hita Karana.

METHODOLOGY

The study area: Bali

This study was carried out from July to December 2024 in Beraban Village, Tabanan Regency, Bali Province, Indonesia. The village is home to Tanah Lot Temple, one of Bali’s well-known tourism destinations, which attracts a large number of visitors, particularly those seeking to experience its scenic landscape and renowned sunset views. The geographical location of the study area is presented in the map below.



Figure 1. Research location.

Source: google

Respondent Selection

This study employed purposive sampling to identify informants who met specific criteria relevant to the research objectives. The informants were selected based on their knowledge and experience concerning the dynamics of mass tourism and tourism governance in Beraban Village. A total of 24 informants participated in the interviews, representing four strategic stakeholder groups: (1) Village Government Officials: This group included the Perbekel (Village Head), Village Secretary, and Hamlet Head. They were selected because of their institutional authority and access to macro-level information, formal regulations, development policies, and current conditions related to tourism development in the village; (2) Community Leaders: This group comprised customary leaders, such as the Bendesa Adat and Prajuru Adat, as well as youth representatives. Their involvement was important for understanding local perspectives on distributive justice, the implementation of the Tri Hita Karana philosophy, and the relationship between formal and customary governance systems; (3) Tourism Managers of the Tanah Lot Coastal Area: The management team or managing body of the Tanah Lot tourist attraction. They act as initiators and key informants regarding the history of development, major capital penetration, and the operational management of global mass tourism; (4) Tourism Community Groups: Representatives of local business actors, tourism awareness groups (Pokdarwis), or local associations that serve as direct liaisons between the local community and the Tanah

Lot tourist attraction management.

Justification for Choosing Informants is the relevance of the insights and experience they have regarding tourism in Beraban Village. The informants from Beraban Village were considered valuable sources of information because of their direct involvement in the community's daily social interactions and their comprehensive knowledge of local governance and regulations. Their understanding encompasses both formal legal provisions and customary rules, including *awig-awig* and *pararem*, particularly those governing tourism-related activities in the village.

Data collection procedure

Data were collected using a triangulation approach to enhance the credibility and validity of the findings. This process involved integrating primary and secondary sources through three main data collection methods:

(1) Observation: The researcher conducted direct field observations (non-participant) in the coastal areas of Beraban Village and Tanah Lot Tourist Area. The observation focused on the physical impacts of mass tourism, forms of space commercialization, interactions between big capital and the community's communal spaces, as well as the manifestations of the 'I Luh Mantul' innovation program.

(2) In-Depth Interviews: Semi-structured interviews were conducted with 24 purposively selected informants. The interview protocol was designed to provide sufficient flexibility to explore participants' perspectives on the positive and negative impacts of tourism, challenges associated with global mass tourism, the effectiveness of collaboration between formal and customary governance systems, and the role of the "I Luh Mantul" program in promoting distributive justice. Each interview was recorded with the participants' consent and noted in field notes.

(3) Documentation Study: Secondary data were collected to complement and strengthen the analysis of primary data. The secondary sources included: (1) official reports from the village government and statistical data from the Beraban Village monograph; (2) formal regulatory/governance documents and customary law documents (if allowed). (3) online news archives and official websites that document the tourism dynamics of Tanah Lot over time.

Data analysis

This research is a qualitative descriptive study. The data analysis process involved systematic processing and interpretation of the collected information through several stages, including reviewing, categorizing, organizing, interpreting, and contextualizing the data to generate meaningful social, academic, and scientific insights (Bungin, 2011, p. 45). In a similar vein, Veal (2006) explains that qualitative data analysis involves activities such as reviewing field notes, documents, and interview transcripts; listening to recorded interviews; making analytical notes; transcribing and coding the data; and subsequently sorting and organizing the information into meaningful categories.

The data analysis procedure for this research is divided into the following systematic stages: [Transcription & Reading] → [Data Coding & Grouping] → [Systematizing] → [Interpretation & Reification]

- 1) Reading & Listening Again: The first stage involves carefully listening to the interview recordings again, reading the field notes, and reviewing the collected secondary documents (Veal, 2006). The verbal data is then turned into a written transcript (verbatim transcript).
- 2) Encoding & Sorting Data: The transcripts and documents are read repeatedly for coding. The data is sorted and grouped based on main themes (Bungin, 2011), such as: positive impacts of tourism, pressures from mass tourism capitalism, friction/integration between formal and customary governance, the 'I Luh Mantul' program mechanism, and distributive justice based on Tri Hita Karana.
- 3) Data Systematization: The coded data is organized into qualitative matrices or relationship charts to observe patterns, consistencies, or contradictions among informants (Veal, 2006). At this stage, source triangulation was conducted by comparing information obtained from different groups of informants, while method triangulation involved cross-checking interview findings against data derived from field observations.
- 4) Interpretation and Reification: The final stage is performing an in-depth interpretation of the systematized data. The researcher assigns social, academic, and scientific meaning to the phenomena found in Beraban Village (Bungin, 2011). The interpretation results are conceptualized into a

detailed narrative description to answer how Beraban Village mitigates global mass tourism in order to achieve distributive justice.

FINDINGS

Beraban Village has been officially recognized as a tourism village since 2001, supported by its diverse natural and cultural attractions that provide a strong foundation for tourism development. The natural potential as a tourist attraction includes stretches of rice fields, which are very suitable for use as trekking routes, especially in the morning, because the view of Mount Batu Karu is very clear and beautiful. Beraban Village has two trekking tours. The first route follows the tourism trail along Galiran Road, passing through the rice fields from Tanah Lot to Nyanyi Beach, where Mount Batukaru can be seen in the distance, along with neatly arranged rice fields. The second route is a trek along Pakendungan Road, west of the village, through rice fields with neatly arranged terraces. It continues along Galiran Road and ends at a place to rest and relax, Nyanyi Beach. In addition, Beraban Village has cultural performances such as mask dance, janger dance, and shadow puppets as supporting tourist attractions. From a culinary perspective, Beraban Village also offers sate lagoon and plantation products served as menus for tourists.

The proximity of Beraban Village to Tanah Lot Temple gives Beraban Village strategic value as a tourist village. Tourism in Tanah Lot offers beautiful panoramic views of the beach with sacred temple buildings, which are places of worship for Hindus. Many local and foreign tourists come to see the beauty of Tanah Lot Temple. Tanah Lot has many supporting tourism facilities, including hotels, villas, tourist lodges, and transport services.



Figure 2. Tanah Lot Temple
Source: Author collection, 2026

Tanah Lot is one of Bali's prominent tourist destinations and has generally experienced an upward trend in visitor numbers over the years, with a significant decline occurring during the COVID-19 pandemic. Tourism activities at Tanah Lot also contribute substantially to government revenues at the village, provincial, and national levels. The visitor statistics for Tanah Lot, Bali, are presented in Table 1.

Table 1. Tourist Arrivals at Tanah Lot, Bali

Year	Tourists		Total number of visitation
	Domestic	Foreign	
2019	1.289.606	1.507.520	2.797.126
2020	406.142	211.545	617.687
2021	271.020	5.838	276.858
2022	989.698	331.389	1.321.087
2023	1.201.476	823.943	2.025.419

Source: Beraban Village Office, 2024

Another potential business owned by Beraban Village is Nyanyi Beach, renowned for its surfing and stunning sunset views. Nyanyi Beach has a new tourist destination called Nuanu Creative City. This new destination brings a new atmosphere to the village and also attracts many tourists to visit this area. There are numerous activities and man-made tourist attractions in Nuanu Creative City, where culture, nature, and innovation coexist in harmony, blending divine inspiration with a harmonious way of life. Detailed information regarding Nuanu Creative City can be seen at the following website address: [Nuanu Creative City](#).



Figure 3. Nuanu Creative City at night
Source: Author collection, 2026

The development of tourism in Beraban Village follows sustainable tourism principles, which have implications for the programs of the Village government. The innovation

program of Beraban Village is named I Luh Mantul, which was launched on Sunday, June 30, 2018, in front of the Beraban Village Traditional Market, inaugurated directly by the Regent's wife, Ni Putu Eka Wiryastuti, S.Sos. The “I Luh Mantul” program has made a substantial contribution to tourism development in Beraban Village, particularly across the economic, sociocultural, political, and environmental dimensions.

1. Economic Implications

Tourism development has significantly influenced various initiatives implemented by Beraban Village, including the “I Luh Mantul” innovation program, which is designed to strengthen and support the local economy. The most significant source of income for Beraban Village is the Tanah Lot tourist attraction. The local government has innovated tourism development by opening additional tourist attractions, namely Nyanyi Beach, to increase economic growth in Beraban Village.

In addition, Beraban Village opened a traditional market that functions to market agricultural products and local products produced by the Beraban Village community. The Beraban market has become a source of income for the village government. Beraban Village also collaborates with the LPD (Village Credit Institutions) to support and assist villagers who need funding to develop their businesses. Profits from this LPD will be returned to Beraban Village by 10%. LPD profits help support development in Beraban Village. The economic sector has enabled the community to increase its income. Previously, 15 families were less prosperous; now, all families in Beraban Village are prosperous. These findings are consistent with Hermawan (2016), who argued that the development of tourism villages can generate positive economic effects for local communities. The results also support the findings reported by Wijijayanti et al. (2023), which further demonstrate the economic benefits associated with tourism village development.

2. Social and Cultural Implications.

Tourism development has significantly influenced the implementation and advancement of various programs initiated by Beraban Village. This research also highlights Mantul's innovation programs that support the socio-cultural sector, which include education, health, religion, and culture.

(1) Community Services in the Education Sector

a. One Family, One Graduate

One Family, One Graduate is one of the innovations

expected to improve the community's educational intelligence. This innovation targets underprivileged families or children who excel but lack the financial resources to continue their education in college. This innovation contributes to strengthening the capacity and quality of human resources in Beraban Village, enabling local residents to adapt to and remain competitive in an increasingly globalized environment. This education support can help advance Beraban Village to become better and more advanced in the future.

Tabel 2. Fund Realization for one family one graduate Year 2019 - 2023

No	Year	Month	No. of people	Fund realization
1	2019	August-December	33	Rp.66.000.000
2	2020	January - Pebruary	33	Rp.26.400.000
		March - June	33	Rp.52.800.000
		July - December	33	Rp.79.200.000
		July - December	34	Rp.81.600.000 (new students)
3	2021	January - June	67	Rp.160.800.000
4	2022	January - December	-	Covid 19
5	2023	January - December	-	Covid 19

Source: Beraban village office, Year 2023

Table 2 illustrates the community's high enthusiasm of the community for the “One Family, One Graduate” program, as evidenced by the increase in the number of people who received assistance from 2019 to 2021. From August to December 2019, 33 people received undergraduate studies for IDR 66,000,000. From January to December 2020, 133 people received undergraduate studies for IDR 240,000,000. From January to June 2021, 67 people received undergraduate studies for IDR 160,800,000. Between July 2021 and December 2023, the program could not be implemented due to the impact of COVID-19 and it continued only with assistance already provided to the community.

An interview with one of the Beraban Village residents stated that: “The One Family One Bachelor's Degree program helps me as a parent who is constrained by costs to continue my child's education at a higher level.” With

this program, I feel very helped” (R1). Another respondent from the Beraban Village community leader stated that this program is a perfect solution; apart from receiving a scholarship, The One Family One Bachelor’s Degree program makes education achievable, and the younger generation can reach their dreams. This program significantly helps the Beraban Village community become graduates and compete in the industry (R1).

b. Free Early Childhood Education

The second program of I Luh Mantul’s innovation in the field of education is a free Early Childhood Education program for children from Beraban Village. Meanwhile, children from outside Bearaban Village will only be charged for tuition fees and clothing.

Table 3. Fund Realization Free Early Childhood Education in Beraban Village. Year 2019-2023

No	Year	Month	Fund Realization
1	2019	July – December	Rp. 35.000.000
2	2020	January-December	Rp. 254.260.000
3	2021	January – December	Rp. 81.317.000
4	2022	January – December	Rp. 122.775.000
5	2023	January – December	Rp. 240.792.000

Source: Beraban Village, 2023

Table 3 relates to the realization of the Free Paud budget, which is one of the flagship programs of I Luh Mantul's innovation. This program provides various forms of assistance from the village to Paud in Beraban Village, specifically Paud Tunas Harapan. With this financial assistance, Paud Tunas Harapan can provide all the necessary learning facilities at school. I Luh Mantul's program is Free Paud for children in Beraban Village. July - December 2019, the budget for the Free Paud program was IDR 35,000,000; January - December 2020, the budget for the Free Paud program was IDR 254,260,000; January - December 2021, the budget for the Free Paud program was IDR 81,317,000, January - December 2022 the budget for the Free Early Childhood program was IDR 122,775,000, January - December 2023 the budget for the Free Paud program was IDR 240,792,000.

The Head of the Tunas Harapan Paud Foundation stated that the assistance from Beraban Village was invaluable and beneficial for Tunas Harapan Paud, as well as for children who will be entering Paud. The facilities and infrastructure in Paud are currently very supportive, encompassing school buildings, school supplies, teachers, administrative systems, and more. In addition, the introduction of this Free Paud program has made Tunas Harapan Paud very popular among the people of Beraban

Village, particularly among those outside the village (R2). An interview with one of the parents stated that this Free Early Childhood Education program helps parents. Besides being free, the school building is very spacious, and the facilities are complete. The teachers are excellent, and the location is far from the main road and the crowds. This free Early Childhood Education program provides both financial assistance and support in terms of distance from home (R3).

(2). Public Health Services

a. Doctor On Call

This innovation is one of the leading innovations in the health sector. The purpose of this innovation is to make it easier for the people of Beraban Village to receive proper and prime medical treatment. Beraban Village collaborates with several doctors and medical personnel from the village. These doctors will be ready to receive calls from the Beraban community if there are people who need examination. The Doctor On Call program can provide fast treatment to the community, offering care for people experiencing minor illnesses. Community members can consult directly about their illness, which can be treated on-site or referred to the hospital for further treatment. The travel costs for the doctor's examination will be split, with half covered by the village and the other half paid by the sick villager. If villagers use the Doctor On Call service more than once a month, the cost of the second doctor's examination will be paid by the villagers.

Table 4. Doctor On Call Fund in 2019-2023

No	Year	Month	People	Funding (Rp)
1	2019	July-December	2.532	126.600.000
2	2020	January-December	4.061	203.050.000
3	2021	January-December	3.764	188.200.000
4	2022	January-December	-	Covid 19
5	2023	January-December	-	Covid 19

Source: Beraban village office, 2023

Table 4 outlines the users of Doctor On Call services and the associated costs incurred from 2019 to 2023. Between July and December 2019, the number of Beraban residents who used Doctor On Call services was 2,532 people. In January-December 2020, the number of Beraban residents who used Doctor On Call services was 4,061, with a budget

of Rp. 203,050,000. In January-December 2021, the number of Beraban residents who used Doctor On Call services was 3,764 people, with a budget of Rp. 188,200,000. In 2022-2023, this program was unable to run due to COVID-19.

An interview with one of the doctors who collaborated in the Doctor On Call program stated that this program was truly a breakthrough and also one of the missions of the Village Head when he was elected, which was truly realized. As one of the doctors who participated in this program, I am very grateful. I can feel how enthusiastic the people of Beraban Village are about using this facility, especially the elderly, who can now check their health regularly. This program also serves as an education for the community so that they do not take the diseases they suffer from lightly. With this program, all levels of society in Beraban Village can check their illnesses or consult about them, allowing them to take action earlier if the illness requires further treatment (R4)

Interview with a resident of Beraban Village revealed that the program initiated by the Head of Beraban Village is very helpful; one example is myself. For the past three years, I have had complaints about my eyes. They feel very sore when exposed to the sun, so I have to wear glasses every day. I am reluctant to have my eyes checked by a doctor because it will require a lot of money, and the distance to the hospital is quite far. However, with this program, I tried to have my eyes checked and also consulted, and then the doctor gave me medicine to prevent the disease I was suffering from temporarily. After using the eye drops prescribed and the medication that needed to be taken, my eyes slowly began to improve, and after three months, I no longer needed glasses. From my experience, this service is invaluable, and I no longer need to go far to see the doctor. Just by calling, the doctor will come to my house. This is a truly valuable service for me.

b. Emergency Transport

Beraban Village prepares an ambulance and a driver to transport people who require emergency treatment, such as those who need to be taken immediately to the hospital for further treatment.

Table 5. Emergency Transport User in 2019-2023

No	Year	Month	Number of users
1	2019	January-December	7 people
2	2020	January-December	48 people
3	2021	January-December	19 people

4	2022	January-December	20 people
5	2023	January-December	12 people
Total User			106 people

Source: *Emergency Transport* of Beraban Village Officer, 2023

Table 5 outlines the users of Emergency Transport cars from 2019 to 2023. January-December 2019 totaled seven people, January-December 2020 totaled 48 people, January-December 2021 totaled 19 people, January-December 2022 totaled 20 people, and January-December 2023 totaled 12 people. An interview with a resident of Beraban Village revealed that the Emergency Transport facility is beneficial. If someone gets sick or has an accident and needs to go to the hospital, it can help quickly. We only need to contact the village leader, and the Emergency Transport car will come immediately. This emergency transport is also beneficial for people who do not have a private car in the family.

c. Hospitalization allowance

To help the people of Beraban Village whose family members are sick and require intensive care (hospitalization), Beraban Village provides cash assistance of Rp. 1,000,000 per family once a year to the patient's caregivers to ease the burden on the sick family.

Table 6. Hospitalization allowance 2021-2023

No	Year	Month	No. of people	Fund realization
1	2019	July-December	119	Rp.119.000.000
2	2020	January-December	178	Rp.178.000.000
3	2021	January-July	43	Rp. 21.500.000
4	2022	January-December	-	Covid 19
5	2023	January-December	-	Covid 19

Source: Beraban village office, 2023

Table 6 outlines the realization of inpatient benefits in 2019 for 119 individuals, totaling IDR 119,000,000; in 2020, for 178 individuals, totaling IDR 178,000,000; and in 2021, for 43 individuals, totaling IDR 21,500,000. Inpatient benefits from August 2021 to December 2023 were eliminated due to COVID-19, as tourism remained closed, and when it reopened, the funds were insufficient. An interview with one of the residents of Beraban Village revealed that, with this inpatient benefits program, I, as a resident who has received assistance from this program, feel immensely helped. The funds provided can be used to pay for hospital

bills, or I can use them to buy additional medicines that are needed. Additionally, I feel very cared for as a resident of Beraban Village through this program.

(3) Community Service in Religion and Socio-Culture

a. Grant to the Temple in Beraban Village

This program is a grant without a proposal to the temples in Beraban Village to help cover costs incurred by the temples. The annual amount is IDR 20,000,000 per temple.

Table 7. Grant to Temple in Beraban Village Year 2019-2023

No	Year	No of Temple	Fund realization
1	2019	43	Rp. 860.000.000
2	2020	45	Rp. 900.000.000
3	2021	-	Covid 19
4	2022	-	Covid 19
5	2023	-	Covid 19

Table 7 explains that in 2019, donations to 43 temples totaled IDR 860,000,000; in 2020, donations to 45 temples totaled IDR 900,000,000. Between 2021 and 2023, donations to temples were not possible due to COVID-19. An interview with the caretaker of Pura in Beraban Village said that the distribution of donations to Pemaksan temples in the Beraban Village area was beneficial, especially for Balinese ceremonies and for renovation of temples.

b. Death Condolence Fund

The death condolence fund is one of the innovative programs introduced by the Beraban Village government for its villagers who have passed away. This benefit is given to the family of the deceased resident in the amount of Rp. 4,000,000. This death benefit fund is expected to be useful and to help with the funeral costs of the deceased resident.

Table 8. The death condolence fund realization
Tahun 2019-2023

No	Year	Number of death	The death condolence fund
1	2019	89	Rp. 356.000.000
2	2020	74	Rp. 296.000.000
3	2021	81	RP.124.000.000
4	2022	-	Covid 19
5	2023	-	Covid 19

Table 8 explains that in 2019, the number of death benefit recipients in Beraban Village was 89, with a total of IDR 356,000,000. In 2020, there were 74 people, with a total of IDR 296,000,000. From January to July 31, 2021, there were 81 people, with a total of IDR 124,000,000. Between August 2021 and December 2023, no further death benefits were provided due to Covid-19.

An interview with one of the residents of Beraban Village revealed that the death benefits provided by Beraban

Village are greatly appreciated and very helpful. The presence of the Village Head and other village officials, together with the direct distribution of IDR 4,000,000 in compensation, made me feel genuinely supported and valued by the village administration. The people of Beraban Village feel the same way, as they are also very cared for by their Village.



Figure 4. Community leader gives death condolence fund
Source: Author collection, 2026

3. Political Implications

In 2020, the Head of Beraban Village collaborated with foreign investors interested in investing in Nyanyi Beach, resulting in an agreement between the investors and Beraban Village to develop Nuanu Creative City. The community is very enthusiastic about the development of this area because it requires a significant amount of labor, and the investors recruit almost 80% of the workforce from residents of Beraban Village. The construction of Nuanu Creative City increases the income of Beraban Village. In addition, the rapid progress of social media has caused the community's understanding of politics to develop very rapid so that the Beraban community is difficult to direct according to their wishes without objective evidence, especially in the political field, both to educate the community and to facilitate the community's wishes of the community as constituents.

The tourism development in Beraban Village brings enormous implications for the environment. After witnessing the development of tourism, I Luh Mantul, was able to implement an innovation program that can help the community in Beraban Village, thereby increasing community awareness of environmental cleanliness. Business owners in Beraban Village actively support the local government in maintaining environmental cleanliness and promoting sustainable practices throughout the village.

Discussion

This study examines the dynamics of Community-Based

Tourism (CBT) implementation in Beraban Village, a destination shaped not only by grassroots tourism initiatives but also by the influence and pressures of large-scale global tourism, particularly the Tanah Lot area and the emerging Nuanu Creative City destination. Through the governance innovation program 'I Luh Mantul,' Beraban Village has successfully made the principle of distributive justice relevant, rooted in the Tri Hita Karana philosophy. This discussion is divided into four impact pillars (Economic, Socio-Cultural, Political/Leadership, and Environmental) with a critical focus on the novelty of the governance model in Beraban Village.

Distributive Justice Addresses Global Capital Pressures. Research findings show that tourism in Beraban Village—boosted by the mass tourism draw of Tanah Lot Temple and the modern expansion of Nuanu Creative City at Nyanyi Beach—has transformed into a massive economic growth engine for the village fund and household welfare. The reduction in poverty, reflected in the transition from 15 previously disadvantaged households to a situation in which all households are considered economically better off, together with the revitalization of traditional markets and financial restructuring through the Village Credit Institution (LPD), provides further support for Hermawan (2016) and Wijijayanti et al. (2023). These studies highlight the substantial positive contribution of tourism village development to local economic conditions.

However, the theoretical novelty of the Beraban Village case lies in its distributive mechanism. Although earlier CBT literature has raised concerns about the marginalization of local communities resulting from the expansion of large-scale investment and mass tourism, Beraban Village demonstrates a different approach by channeling a portion of tourism-related revenues into the communal economy. This is reflected in the allocation of a 10% levy to the Village Credit Institution (LPD), with the funds subsequently directed toward supporting village development. This proves that the relationship between global tourism capitalism and CBT isn't always dichotomous; it can be synergized through strong village governance regulations.

Naranjo Liupart, M. R. (2022) found that the failure of CBT social programs is often caused by the inability of local capital to fund long-term social infrastructure. This research finding addresses CBT weakness by leveraging capital from external mass tourism to create self-sufficient and sustainable social funding (One Family One Graduate,

Doctor on Call). Soták-Benedeková et al. (2025) emphasized that the expansion of global tourism can potentially weaken local communities' influence over decision-making processes related to sociocultural matters. However, this research is the antithesis of Soták-Benedeková et al. (2025). Beraban Village shows that community control remains dominant and resilient if it is based on customary law/local philosophy that are formally institutionalized into village policy programs. Suaspha et al. (2021) argued that the Tri Hita Karana philosophy is sometimes reduced to a marketing slogan associated with greenwashing, without being supported by concrete financial commitments or budgetary implementation. However, this research provides novel empirical evidence based on budget realization data. Tri Hita Karana in Beraban has been operationalized in a concrete, measurable way, and it has a direct sociological impact on human well-being.

The findings of this study indicate that the sustainability and resilience of tourism villages in the face of global tourism pressures are strongly influenced by the effectiveness and capacity of local leadership. The strategic decision of the Head of Beraban Village to negotiate an 80% local workforce quota with foreign investors at Nuanu Creative City represents a form of protection for constituents' rights based on local sovereignty. This finding is consistent with Priatmoko et al. (2021), who emphasized that the long-term sustainability of a tourism village depends largely on the collective commitment and coordinated efforts of community leaders rather than on isolated individual initiatives.

Furthermore, the active involvement of formal institutions, represented by the Village Government, and informal institutions, represented by Traditional Leaders, in promoting sustainable tourism governance in Beraban Village supports the strategic leadership perspective proposed by Corral et al. (2016) and Situmorang et al. (2019). Similarly, Silva et al. (2021) argued that Community-Based Tourism (CBT) requires the ability to translate long-term development goals into adaptive strategies that can respond to changing conditions throughout the tourism life cycle. Leadership in Beraban Village shows this evolutionary competence: when mass tourism in Tanah Lot reached saturation or faced external shocks (such as the suspension of several programs due to the COVID-19 pandemic in 2022-2023), local policymakers were able to maintain the village's socio-

political stability and quickly open up new attraction diversifications at Nyanyi Beach.

The findings of this study show that Beraban Village has successfully reversed the negative stigma of coastal mass tourism through the innovative 'I Luh Mantul' program. This program acts as a catalyst for building collective environmental awareness involving the village government, local business actors, and the community. The arrangement of two agro-tourism trekking routes (Galiran Street and Pakendungan Street), which maintains the terraced rice field landscape and green corridors amidst the onslaught of global investment, is concrete evidence of putting the Palemahan pillar (harmonious human-nature relationship) of the Tri Hita Karana philosophy into practice.

Compared with previous literature and research, the ecological findings in Beraban Village provide a very rich theoretical and comparative contribution.

Antithesis to the Theory of Environmental Degradation from Mass Tourism. In global coastal tourism literature, there is strong consensus that mass tourism driven by big capital is always directly proportional to environmental damage. Classic to modern studies (for example, Cole, 2012; Sunarta et al., 2019) argue that coastal privatization and the surge of tourists trigger crises in clean water, massive land conversion, and failures in waste management. In contrast, Beraban Village has not experienced ecological collapse. Instead, the decentralization of governance through the 'I Luh Mantul' program has been able to create a pattern of mutualistic symbiosis, where local business actors actively fund and maintain public cleanliness because they realize that environmental sustainability is their main selling point.

The findings in Beraban Village are an interesting rebuttal to that pessimistic narrative. Even though they manage super-crowded destinations like Tanah Lot and face interventions from modern areas like Nuanu Creative City, Beraban Village hasn't experienced ecological collapse. On the contrary, decentralizing management through the 'I Luh Mantul' program has created a pattern of mutualism where local business owners actively fund and maintain public spaces because they understand that environmental sustainability is their main selling point.

Benedeková et al. (2025) stated that villages transitioning from small-scale to global tourism tend to lose control over land use, triggering the fragmentation of green spaces. However, the findings in Beraban Village provide an

interesting counterpoint to that argument. Beraban Village shows that pressures from global tourism are actually managed through community-based zoning. The Galiran and Pakendungan trekking paths are intentionally designated as agrotourism areas to slow down the pace of rice field concretization. Moreover, Budiya (2020) & Darmayanti (2020) found that, in small-scale CBT, pure environmental conservation is driven by voluntary social capital without strong budget policy regulation support. This research provides empirical evidence that in Beraban, ecological protection is no longer just a communal (bottom-up) voluntary movement, but has become institutionalized and is supported by formal-traditional strategic partnerships that use tourism profits for sanitation mitigation.

CONCLUSIONS

1) Positive implications of tourism development for the community in Beraban Village, Tabanan, Bali, include increased community income in the economic sector. Previously, 15 households in Beraban Village were classified as economically disadvantaged; however, the current situation indicates that all households have achieved more prosperous living conditions. In the sociocultural dimension, tourism development has contributed to improvements in community well-being, particularly in the field of education. These improvements have been supported through the "I Luh Mantul" innovation program, which includes: (1) one family one graduate program, (2) free early childhood education, (3) Doctor On Call, (4) Emergency Transport, and (5) Hospitalization benefits that support the health sector. The cultural sector is carried out by providing donations to the Pura Pemaksan temple in Beraban Village, as well as offering death benefits, which have an impact on the preservation of Hindu cultural traditions. The political sector has caused the Beraban Village community to receive priority in recruiting workers, up to 80%. The political sector has also increased public awareness of maintaining environmental cleanliness.

2) The negative implications of tourism development for the community in Beraban Village, namely the large number of immigrants from abroad and outside the region seeking fortune in Bali have environmental vulnerability including the abuse of illegal drugs and alcohol including handling environmental cleanliness, especially garbage, which is very overwhelming. For the Perbekel and Traditional Village leaders of Beraban Village:

Strengthening communication and coordination between the administrative and customary village authorities is essential for managing tourism development and addressing emerging challenges. Such collaboration is important to ensure the continuity and effectiveness of the “I Luh Mantul” program, which has significant implications for the Beraban community across economic, sociocultural, political, and environmental dimensions.

Theoretically, studies in Beraban Village challenge the conventional assumption that a pure CBT model can only thrive organically in small, isolated tourist villages. Beraban Village offers managerial novelty: a CBT model that is resilient in the face of global mass tourism driven by strong capital. The key lies in strengthening dynamic formal-traditional governance through local innovation programs (like 'I Luh Mantul'), which can distribute the accumulation of global capital into social, spiritual, intellectual, and health resources for the long-term well-being and sustainable development of the local community.

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DECLARATIONS

CONFLICT OF INTEREST

The authors declare that there are no financial, professional, or personal conflicts of interest that could have influenced the conduct, interpretation, or publication of this research.

ETHICAL APPROVAL

This study received ethical approval from the Academic Board of Politeknik International Bali. The research was carried out in accordance with institutional ethical standards for research involving human participants. All respondents were informed of the study objectives, procedures, and their rights, including voluntary participation, confidentiality, and anonymity.

INFORMED CONSENT

Informed consent was obtained from all participants before data collection. Participation was entirely voluntary, and

participants were free to withdraw from the study at any stage without any negative consequences.

Data Availability

The data that support the findings of this study are available from the corresponding author, Anak Agung Nyoman Sri Wahyuni (yuniagung1407@gmail.com), upon reasonable request.

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