

DEVELOPING A REGENERATIVE TOURISM MODEL THROUGH COMMUNITY COGNITION AND PARTICIPATION: THE CASE OF PENGLIPURAN TOURISM VILLAGE, BALI

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ABSTRACT

This study explores the nexus between community cognition, participation, and the achievement of regenerative tourism indicators in Penglipur Tourism Village, Bali, Indonesia. Previous studies on Penglipur have primarily emphasized sustainable tourism management, architectural preservation, and economic impacts, yet limited attention has been given to the cognitive dimensions shaping community engagement. This research employed a concurrent mixed-methods design integrating quantitative and qualitative approaches. Quantitative data were analyzed using Structural Equation Modeling (SEM) to assess the relationships between knowledge, understanding, participation, challenges, and regenerative tourism indicators, while qualitative insights complemented and contextualized the statistical findings. The results demonstrate that community participation significantly influences key indicators of regenerative tourism, including the sustainability of creative economies, community empowerment, visitor education, and socio-cultural impacts, although its effect on environmental restoration was less pronounced. Furthermore, the analysis reveals that barriers and challenges partially moderate the relationship between community cognition and regenerative tourism outcomes. Theoretically, this study contributes to extending Doxey's Irridex and Butler's Tourism Area Life Cycle (TALC) frameworks into the emerging paradigm of regenerative tourism. Practically, it provides evidence-based insights for policymakers, destination managers, and community leaders to strengthen participatory governance, address structural barriers, and enhance the ecological dimensions of regenerative tourism in rural destinations.

Keywords: Regenerative tourism; Community cognition; Community participation; Penglipur Village; Rural tourism

INTRODUCTION

Penglipur Village, located in Bangli Regency, Bali Province, is one of Indonesia's most prominent rural tourism destinations. Its distinctiveness lies in the community's enduring commitment to preserving and maintaining traditional Balinese cultural values, which are deeply embedded in daily life practices (Andriyani et al., 2017; Arimbawa & Santhyasa, 2010; Arrafiani, 2012; Barkauskas et al., 2015). Over the years, Penglipur has gained international recognition. After being named the world's cleanest village in 2016, it achieved further global acclaim when it was selected as one of the Best Tourism Villages in the World, announced in Samarkand (UNWTO, 2023). This recognition not only elevated Penglipur's global visibility but also contributed significantly to the economic improvement of the local community (Barkauskas et al., 2015). Nevertheless, the increasing influx of tourists has brought socio-cultural implications that require further scholarly examination. Previous studies on Penglipur Tourism Village have generally emphasized three principal aspects. The first concerns sustainable tourism management, focusing on variables related to environmental governance, community participation, and economic impacts (Agoes et al., 2023; Ahmad Muhammad, T. Elfrida & E., 2023; Fujihasa et al., 2022). The second relates to the preservation of traditional architecture, which highlights the interconnections between architectural features, cultural values, and tourism attractiveness (Dharma & Pradana, 2022; Dharmadiatmika & Kohdrata, 2020; Susila & Arsa, 2020). The third aspect examines the economic impact of tourism on the local community, particularly in terms of income distribution, employment opportunities, and the equitable sharing of economic benefits (Biantoro & Ma'rif, 2014; Sandro & Ari, 2017; UI, 2019).

However, a notable research gap remains regarding the cognitive dimension of local participation, specifically, how community knowledge and understanding influence engagement in sustainable tourism practices (Herdiana, 2019; Ira & Muhamad, 2019; Prathama et al., 2020; Setijawan, 2018). Empirically, participation in tourism activities is often moderated by various barriers and challenges that affect the depth, consistency, and long-term sustainability of community involvement (Hutapea et al., 2024; Nadhira, 2023; Saputro, 2023; Sumiarsa, 2023).

Community participation is a fundamental pillar of sustainable tourism, which is currently evolving toward the regenerative tourism paradigm. Participation occurs across five progressive levels, from manipulation to empowerment, which are crucial in ensuring that local residents are actively involved in both decision-making and implementation processes (Wiramatika et al., 2021). The regenerative approach transcends the conventional sustainability perspective by emphasizing restoration, enrichment, and the holistic co-evolution of ecosystems and communities. Within this framework, it is hypothesized that community participation significantly contributes to the achievement of regenerative tourism indicators, namely: (1) the sustainability of creative and small-scale local economies, (2) environmental restoration and conservation, (3) community participation and empowerment, (4) enhancement of visitor education and awareness, and (5) tourism's social impacts (Dangi & Jamal, 2016; Hughes & Schellhorn, 2010; Mang & Haggard, 2016; Stronza & Gordillo, 2008; UNWTO, 2005).

Conceptually, the cognitive dimension of the community is assumed to influence its engagement in sustainable tourism, with the relationship mediated by the barriers and challenges encountered. These complex relationships can be effectively analyzed using Structural Equation Modeling (SEM), as recommended in previous methodological studies (Hair et al., 2022; Kline, 2021; Rigdon et al., 2017; J. Wang & Wang, 2019). By integrating cognition, participation, and perceived challenges into one analytical framework, this study aims to model how community understanding and participation interact to influence regenerative tourism outcomes in Penglipur Tourism Village.

Although Penglipur has been recognized as one of Indonesia's most successful and award-winning destinations, its achievement of sustainable tourism indicators still warrants deeper analysis. Persistent issues such as unequal income distribution, limited social inclusivity, environmental pressures, and the need to balance visitor expectations with community well-being remain central challenges (Widana & Sunarta, 2025). Previous findings have emphasized that tourism sustainability is not solely determined by economic outcomes but also depends on social and environmental dimensions that ensure holistic community participation (Anom, 2010; Asmariyanti, 2010). While earlier studies have underscored the importance of community participation in sustainable tourism management—particularly in areas of environmental governance and economic resilience (Agoes et al., 2023; Ahmad Muhammad, T. Elfrida & E., 2023; Fujihasa et al., 2022) limited understanding of the long-term benefits of sustainability continues to hinder active and transformative engagement among community members.

THEORETICAL BACKGROUND AND HYPOTHESIS DEVELOPMENT

Theoretical Background. Doxey's theory, known as the Irridex or Doxey's Irritation Index, was introduced by George Doxey in 1975 to explain the dynamics of changing attitudes among local communities toward tourism development within a destination (Butler, 2019; Nunkoo & Gursoy, 2012; Sharpley, 2014). The theory outlines four stages of attitudinal evolution: (1) Euphoria, characterized by high enthusiasm as tourism is perceived as a new source of economic and social opportunities; (2) Apathy, when interactions with tourists become increasingly formal and commercial, driven primarily by economic motives; (3) Annoyance, marked by growing discomfort as negative impacts such as congestion, pollution, and social change emerge; and (4) Antagonism, representing the peak of dissatisfaction when the community begins to show open rejection or even hostility toward tourists (Y. Wang & Pfister, 2008). This framework has been widely applied by tourism planners and destination managers to understand and predict local community responses to tourism growth. By recognizing these stages, more strategic interventions can be designed to minimize negative impacts while maximizing the benefits of tourism for local residents (Zhang et al., 2006). The Tourism Area Life Cycle (TALC) model, introduced by Richard W. Butler in 1980, provides a conceptual framework to describe the dynamic progression of a tourism destination—from its initial discovery to potential decline or rejuvenation (Ma & Hassink, 2013; Zhong et al., 2008). The model comprises six distinct stages: (1) Exploration, where a destination is discovered by a small number of tourists seeking authentic experiences; (2) Involvement, marked by the participation of local communities in providing basic facilities and services; (3) Development, when external investment increases, tourism infrastructure expands rapidly, and visitor numbers surge; (4) Consolidation, where growth slows but the destination becomes well-established as a major attraction; (5) Stagnation, when the destination reaches a saturation point and begins to lose its appeal; and finally, (6) Decline or Rejuvenation, where the destination either experiences further deterioration or undertakes renewal efforts to restore and sustain its attractiveness (I. N. Sunarta et al., 2021).

Hypothesis Development. From a theoretical or tautological perspective, the concept of knowledge refers to the cognitive process of thinking (Anderson & Krathwohl, 2015; Bloom, 1956). Operationally, it measures the cognitive ability to (1) recognize, (2) recall, (3) identify, (4) articulate, and (5) memorize the five indicators of regenerative tourism. Various approaches aligned with the paradigm of sustainable development in tourism scholarship include steady-state, responsible, sustainable, resilient, transformative, and hopeful tourism models (Ateljevic, 2020; Ceria, 2020). However, many tourism scholars and practitioners have criticized the United Nations-led sustainable development agenda for failing to challenge the fundamental imperative of economic growth that perpetuates negative socio-ecological consequences (Dwyer et al., 2018; Hes & Coenen, 2018; Higgins-Desbiolles, 2018; Pollock, 2019; Scheyvens, 2018; UNWTO & UNDP, 2017).

H1: Community knowledge of sustainable and regenerative tourism concepts has a positive and significant influence on their involvement in tourism activities.

Theoretically, the concept of understanding represents a cognitive process through which individuals grasp the conceptual meaning of regenerative tourism. Operationally, it is measured through action verbs such as (1) explaining, (2) exemplifying, (3) summarizing, (4) concluding, and (5) elaborating on the five indicators of regenerative tourism. Emerging from a long conceptual lineage rooted in both Indigenous perspectives and Western science, regenerative tourism has evolved as a niche paradigm that seeks to enhance and transform the socio-ecological systems within which tourism practices occur (Cheer & Lew, 2018).

H2: Community understanding of sustainable and regenerative tourism concepts has a positive and significant influence on their involvement in tourism activities.

Barriers and challenges represent conditions of uncertainty that demand specific skills, capacities, motivation, and knowledge from individuals who experience them. Operationally, challenges refer to problems encountered by the community in (1) planning, (2) organizing, (3) implementing, (4) monitoring, and (5) evaluating the five indicators of regenerative tourism. At present, there remains limited clarity and consensus on the transformative potential of regenerative tourism or its applicability in practice (Chassagne & Everingham, 2020).

H3: Barriers and challenges moderate the relationship between community involvement and the sustainability of regenerative tourism.

The creative economy and local small enterprises constitute sustainable economic development efforts that leverage creativity within a competitive environment while relying on renewable resources. Operationally, the creative economy and small enterprises are assessed through (1) business growth, (2) business income, (3) product quality, (4) competitiveness, and (5) the business environment within the regenerative tourism model.

Furthermore, despite the ongoing efforts of sustainable development to minimize damage, doing “less harm” is increasingly regarded as insufficient (Bellato & Cheer, 2021; Pollock, 2019). Regenerative tourism departs from the sustainability paradigm by positioning tourism activities as interventions that build the capacity of places, communities, and visitors to operate harmoniously within interconnected socio-ecological systems. Therefore, regenerative tourism aligns with the regenerative development paradigm while resembling sustainable development in approach. It promotes tourism innovation by embedding tourism practices within local communities and ecological processes that enhance the well-being of both humans and non-humans (Creswell, 1998).

Regenerative tourism, as a concept, seeks to transform the tourism paradigm from one driven purely by economic objectives toward one oriented toward the welfare of local destinations, the environment, and their communities. According to Pollock (2019), regenerative tourism aims to restore the damage inflicted on nature by applying nature-based principles to create conditions conducive to the flourishing of life.

H4: Community engagement has a positive and significant influence on the sustainability of regenerative tourism (creative economy, environmental conservation, community empowerment, visitor education and awareness, and social impact).

RESEARCH METHODOLOGY

Research and Samples. This study adopts a mixed-method approach, specifically employing a concurrent mixed-method design, which integrates quantitative and qualitative data collection carried out almost simultaneously. In this design, both quantitative and qualitative data are collected independently, and one type of data does not inform or influence the collection of the other (Creswell, 2009). The research population and samples consist of individuals actively involved in tourism-related activities within Penglipuran Tourism Village. The research variables include knowledge, understanding, barriers and challenges, community participation and empowerment, education and awareness, sustainability of the creative economy and small-scale enterprises, and positive and negative social impacts of tourism (Candiasa, 2019; Fandiansyah et al., 2017; Permadi & Murinto, 2015; Soegiyono, 2019). The data used in this study comprise both quantitative (interval) and qualitative (nominal) data. Quantitative data were obtained from the measurement of variables such as knowledge, understanding, participation, barriers and challenges, sustainability of creative and small-scale community enterprises, environmental recovery and conservation, community empowerment, visitor education and awareness, and the social impacts of tourism in developing a regenerative tourism model in Penglipuran Tourism Village, Bangli Regency, Bali Province. Meanwhile, data related to the development of the regenerative tourism model are qualitative in nature (nominal).

Variable Measurement. The primary data sources used in this research are drawn from field observations and direct community participation. Data include measurements of knowledge, understanding, engagement, barriers and challenges, sustainability of the creative economy and community enterprises, environmental restoration and conservation, community empowerment, visitor education and awareness, and the social impacts of tourism, all within the context of developing a regenerative tourism model in Penglipuran Tourism Village, Bangli Regency, Bali Province. To ensure data validity, the study also utilizes secondary data such as official documents, institutional records, and statistical data to support the primary findings and strengthen the analytical rigor.

Table 1. Operationalization of Research Variables, Indicators, and Measurement Scales

Variable	Indicator	Scale
Knowledge (X1)	1. Recognising	Ratio
	2. Recalling	
	3. Mentioning	
	4. Writing	
	5. Memorizing 5 indicators of Regenerative Tourism	
Comprehension (X2)	1. Recognising	Ratio
	2. Recalling	
	3. Mentioning	
	4. Writing	
	5. Memorizing 5 indicators of Regenerative Tourism	
Engagement (X3)	1. Recognising	Ratio
	2. Recalling	
	3. Mentioning	
	4. Writing	
	5. Memorizing 5 indicators of Regenerative Tourism	
Barriers and Challenges (X4)	1. Recognising	Ratio
	2. Recalling	
	3. Mentioning	
	4. Writing	
	5. Memorizing 5 indicators of Regenerative Tourism	
Creative Economy and Small Business Sustainability (Y1)	1. Business growth	Ratio
	2. Business income	
	3. Product quality	
	4. Competitiveness	
	5. Business environment condition	
Regenerative Tourism Sustainability (Y2)	1. Water quality	Ratio
	2. Water resource sustainability	
	3. Flora and fauna diversity	
	4. Recycling practices	
	5. Waste reduction	
Community Involvement and Empowerment (Y3)	1. Access to information	Ratio
	2. Economic opportunity access	
	3. Participation in social and cultural activities	
	4. Access to education and health	
	5. Gender equality and inclusivity in regenerative tourism model development	
Visitor Education and Awareness (Y4)	1. Visitors' knowledge of cultural and historical values	Ratio
	2. Visitors' understanding of cultural and historical values	
	3. Visitors' appreciation of cultural and historical values	
	4. Application of local wisdom values	
	5. Evaluation of local wisdom values in accordance with contemporary development	
Social Impact of Tourism (Y5)	1. Income distribution	Ratio
	2. Social vulnerability	
	3. Environmental security	
	4. Cleanliness	
	5. Community comfort	

RESULTS

Model Analysis. Instrument validation is a series of procedures carried out in accordance with established protocols to verify that the instrument meets the expected quality standards. This process also includes recording the validation results as formal documentation. The purpose of instrument validation is to ensure, conceptually, that the instrument demonstrates (1) clarity and readability, (2) reliability in relation to the underlying theoretical constructs, and (3) validity of the instrument items. In addition to validation or calibration, a pilot test will be conducted to obtain empirical data on the instrument’s readability, reliability, and validity (Creswell, 1998; Gregory, 2018).

Table 2. Construct validity and reliability

	Cronbach’s Alpha	Composite Reliability	AVE
X1	0.945	0.948	0.672
X2	0.918	0.923	0.577
X3	0.922	0.924	0.591
X4	0.922	0.927	0.592
Y1	0.894	0.899	0.516
Y2	0.922	0.927	0.592
Y3	0.915	0.920	0.567
Y4	0.948	0.949	0.682
Y5	0.918	0.923	0.577

Based on the results presented in **Table 2**, the main model satisfies all the established statistical criteria, with the values of **Cronbach’s $\alpha > 0.7$** , **Composite Reliability (CR) > 0.7** , and **Average Variance Extracted (AVE) > 0.5** for all latent variables.

Table 3. R-squared

Variable	R-squared
X3	0.975
Y1	0.743
Y2	1.000
Y3	0.822
Y4	0.773
Y5	0.935

Based on **Table 3**, which presents the results of the **R² test**, the coefficient of determination was used to evaluate whether the selected regression model is suitable for this study. The **R²** value is shown to be **> 0.75** . With an **R² > 0.75** , the model can be considered strong, indicating that all independent variables collectively explain a substantial proportion of the variance and contribute significantly to the dependent variable.

Table 4. T test results

Variable	Coefficient	P>[z]
X1 X3	0.445	0.000***
X2 X3	0.572	0.000***
X3 Y1	0.432	0.000***
X3 Y2	-0.007	0.284
X3 Y3	0.461	0.000***
X3 Y4	0.545	0.000***
X3 Y5	0.892	0.000***
X3 x X4 Y1	0.099	0.085
X3 x X4 Y2	-0.000	0.875
X3 x X4 Y3	0.001	0.969
X3 x X4 Y4	-0.103	0.048*
X3 x X4 Y5	0.021	0.377

DISCUSSION

The regression coefficient for knowledge ($\beta_1 = 0.445$) with a significance value of $p = 0.000 (< 0.05)$ indicates that knowledge serves as a positive determinant of community engagement. This supports Hypothesis 1 (H₁), which posits that community knowledge of sustainable and regenerative tourism concepts has a positive and significant effect on their participation in tourism-related activities.

Similarly, the regression coefficient for understanding ($\beta_2 = 0.572$) with a significance value of $p = 0.000 (< 0.05)$ shows that understanding also acts as a positive determinant of community engagement. This finding supports Hypothesis 2 (H₂), confirming that community understanding of sustainable and regenerative tourism concepts significantly enhances their participation in tourism activities.

In the model incorporating the moderating variable of barriers and challenges, the interaction coefficients were 0.099, -0.000, 0.001, -0.103, and 0.021, with corresponding significance levels of 0.085, 0.875, 0.969, 0.048, and 0.377, respectively. These results suggest that barriers and challenges do not consistently moderate the relationship between community understanding and participation in sustainable and regenerative tourism, as not all significance values were below 0.05. Hence, Hypothesis 3 (H₃)—which proposes that barriers and challenges moderate the relationship between community engagement and regenerative tourism sustainability, was not supported.

In contrast, the subsequent model revealed interaction coefficients of 0.432, -0.007, 0.461, 0.545, and 0.892, with significance values of 0.000, 0.284, 0.000, 0.000, and 0.000, respectively. These findings provide strong support for Hypothesis 4 (H₄), indicating that community engagement has a positive and significant influence on the sustainability of regenerative tourism across key indicators, namely, creative economy, environmental conservation, community empowerment, visitor education and awareness, and social impact.

While the quantitative findings provide statistical evidence of the relationships among knowledge, comprehension, engagement, and regenerative tourism sustainability, these numbers alone cannot fully capture the underlying social and cultural dynamics that shape community behavior. Therefore, to deepen understanding and contextualize the quantitative results, this section presents qualitative insights derived from in-depth interviews, observations, and field documentation.

Field Findings and Community Perspectives

The traditional village of Penglipuran stands as one of Bali’s most renowned tourism destinations, widely recognized for its remarkable cleanliness, well-organized spatial planning, and strong commitment to preserving local cultural values. These attributes are inseparable from the dedication of the *adat* community to maintaining environmental harmony amid the growing pressures of mass tourism. According to Doxey’s Irritation Index theory, the initial enthusiasm of local residents toward tourism often stems from perceived economic and social opportunities. In Penglipuran, the interaction between residents and visitors has fostered positive communication and economic benefits, which were initially regarded as highly favorable for improving the community’s overall well-being (N. Sunarta & Arida, 2017).

Community Knowledge of Regenerative Tourism

“Currently, Penglipuran Tourism Village has gained international recognition, yet it faces human resource (HR) challenges in dealing with tourists from diverse cultural backgrounds. We all hope that the tourism village can enhance the community’s knowledge, understanding, and engagement, as well as identify barriers

to participation. Equally important, it should be able to develop regenerative tourism indicators to ensure that the management of the village remains sustainable.” (academic informant, interview on 26 October 2025)

At present, the development trajectory of Penglipuran Tourism Village is directed toward the transition from sustainable tourism to regenerative tourism. The success of tourism should not merely be measured by its popularity or the number of tourist arrivals, but by the extent to which it restores socio-ecological systems and strengthens local community capacity. The human resource challenges faced by Penglipuran highlight an urgent need to enhance regenerative tourism literacy among residents. Given the diversity of international visitors, the local community must cultivate a holistic understanding of sustainability values so that social interactions, cultural preservation, and environmental protection can be maintained in balance. Ultimately, the community’s adaptive capacity serves as a key factor in safeguarding the authenticity and cultural integrity of the village amid the growing globalization of tourism.

Furthermore, the idea of enhancing knowledge, identifying participation barriers, and developing regenerative tourism indicators underscores the need for a systematic and measurable approach to tourism village management. Such an approach strengthens participatory governance and helps create evaluation mechanisms capable of assessing the tangible impacts of tourism activities on social, economic, and ecological dimensions. Within this context, regenerative tourism emerges as a new paradigm that demands collaboration among communities, governments, and academics to ensure that tourism activities deliver long-term benefits without compromising cultural values and environmental sustainability. It is expected that Penglipuran Traditional Village will continue deepening its regenerative practices, moving beyond mere environmental sustainability toward fostering meaningful socio-ecological transformation.

However, it must also be acknowledged that the recent shift toward mass tourism has increasingly led to commercial formalism that prioritizes short-term economic gain. Various social and environmental changes have emerged and need to be addressed to prevent potential community resentment toward tourists who fail to respect local customs, social norms, and ecological ethics embedded in Penglipuran’s traditional life. This is reflected, for instance, in the knowledge gap between visitors and local residents concerning the concept of regenerative tourism. Phenomena such as tourists stepping on grass areas indicate a lack of ecological awareness and limited understanding of environmental restoration principles that form the foundation of regenerative tourism. This condition stands in contrast to the proactive efforts of local residents and Penglipuran’s traditional village management, who generally possess a more comprehensive understanding of the importance of maintaining balance between tourism activities and environmental sustainability.

From the perspective of the traditional community and management of Penglipuran Village, the goal of environmental restoration within regenerative tourism is understood comprehensively, ranging from cleanliness and physical conservation to sustainable environmental management. Amid various threats of environmental degradation and ecological damage, the people of Penglipuran strive to promote social, cultural, and ecological sustainability, focusing on the protection of cultural landscapes to prevent degradation and encouraging the revitalization of traditional buildings through local wisdom practices, particularly those based on bamboo, which is abundant in the village.

The Penglipuran community also perceives the objective of regenerative tourism as closely related to environmental restoration through sustainable management that maintains the harmonious relationship between humans, God, and nature. This understanding is deeply rooted in the traditional Balinese worldview of Tri Hita Karana, which emphasizes the balance among human beings, the natural environment, and the divine. For the people of Penglipuran, tourism is not merely about attracting visitors but also about nurturing holistic human development, enabling individuals to act as ecological stewards.

“Regenerative tourism provides a foundation upon which tourism enterprises can truly be sustainable. If ‘sustainable’ means to maintain, then ‘regenerative’ means preservation that benefits life itself. Thus, the goal is not merely tourism, but how we sustain the good things that enrich life, things that, in turn, become added value for tourism, as well as for cultural and environmental preservation. The initial concept of tourism in Penglipuran has always been about how the community maintains traditions and participates in conservation, from which tourism attractiveness naturally emerges. For us, tourism is seen as a bonus, a means to help finance cultural preservation.”

(I Wayan Budiarta, *Kelian Adat Penglipuran, Interview on 26 September 2025.*)

Community Understanding of Regenerative Tourism

The community perceives the regenerative tourism paradigm as one that emphasizes an active restoration process, in which tourism activities directly contribute to ecosystem recovery, cultural value reinforcement, and the enhancement of community well-being. This aligns with the view that regenerative tourism represents the integration of indigenous knowledge and modern scientific approaches oriented toward socio-ecological sustainability (Hes & Coenen, 2018). Such a perspective positions indigenous communities as key actors in transforming tourism systems to become more holistic and equitable.

In the context of Penglipuran, the community’s understanding of this concept has fostered a collective awareness that the preservation of nature and culture is not merely a moral obligation but also a regenerative strategy to ensure intergenerational well-being. Empirically, residents who comprehend the concept of regenerative tourism demonstrate higher levels of participation across various stages, ranging from planning and implementation to evaluation of tourism activities. They actively maintain harmony among humans, culture, and nature, as reflected in the Tri Hita Karana philosophy.

Thus, community engagement is driven not solely by economic motivation but also by cognitive and affective awareness of the importance of socio-ecological regeneration. This implies that the greater the community’s understanding of the regenerative tourism concept, the stronger their participation in sustaining and enhancing the long-term benefits of tourism activities.

The community’s collective understanding of regenerative tourism is manifested through strong participation that combines social and cultural instruments, the enhancement of sustainable ecological aspects, and the promotion of tourism as an economic incentive for local livelihoods. The people of Penglipuran perceive regenerative tourism as an approach aimed at restoring degraded ecosystems, revitalizing local culture rooted in bamboo forest heritage and ecological balance, and building community well-being. Within this framework, one can observe a growing awareness among residents of tourism’s dual function as both an ecological and socio-economic value. The economic impacts are reflected in increased household income, job creation, and the development of small-scale enterprises that contribute to poverty alleviation and the reduction of unemployment.

“In the past, our community had a strong social orientation, but now it has started to decline as economic growth increases. The focus has shifted toward profit-oriented goals, that I admit. For example, in terms of tourist arrivals, the economic impact is indeed significant, but it also brings challenges, such as improper spatial arrangements. The hope is that the community will be educated to maintain sustainability and not merely pursue economic profit. Overcapacity occurred in 2022–2023, posing a serious challenge, especially amid the phenomenon of overtourism in Bali.”

(I Wayan Budiarta, *Kelian Adat Penglipuran, Interview on 26 September 2025.*)

The Penglipuran community understands the importance of economic sustainability in supporting tourism activities. Various micro and small enterprises have emerged, serving as vital foundations for a resilient and independent village economy that aligns with the principles of regenerative tourism. However, residents also recognize the challenges and negative impacts accompanying rapid tourism development such as vulnerability to sociocultural change, dependency on tourism leading to environmental degradation, and inappropriate tourist behavior (both domestic and international) that conflicts with local norms and traditions.

There is a shared expectation among the traditional village leaders that Penglipuran’s well-preserved spatial harmony and inherited local wisdom will continue to serve as a tourism icon that is economically rewarding while maintaining ecological sustainability.

“The regenerative concept has already been implemented, but there is concern about the rise of conventional tourism, which could lead to declining environmental and cultural awareness. In our community, we care not only about the outcomes but also about protecting the environment. For instance, in plastic waste management, the women’s organization (PKK) segregates household waste, which is then collected monthly for the village waste bank. There is also wastewater treatment through a communal septic tank system. Government programs have even shifted focus to other villages because Penglipuran is already more advanced in this regard.”

(I Wayan Agustina, *Head of Neighborhood, Interview on 26 September 2025.*)

Although there are growing concerns about the increasing number of tourists leading to a resurgence of conventional tourism patterns focused on short-term economic gains, thereby undermining the regenerative values built by the Penglipuran Traditional Village community, the reality on the ground tells a different story. The people of Penglipuran have successfully demonstrated their ability to integrate cultural and environmental preservation values into their tourism activities.

In practice, local residents actively engage in household-based waste management, led by the village women’s association (PKK), which sorts and collects plastic waste to be delivered to the village’s waste bank on a monthly basis. A tangible application of regenerative tourism knowledge can also be seen in the eco-friendly

wastewater management system, implemented through the use of communal septic tanks. These initiatives reflect the community's collective awareness that environmental conservation is an integral component of maintaining high-quality and ethical tourism practices.

Community Engagement in Regenerative Tourism

"Our elders have long instilled environmental values. For us, the concept of *Tri Hita Karana* serves as an essential ideology in maintaining harmony among humans, the divine, and nature. Even in the architecture of traditional houses, such as the kitchen, there is wisdom embedded—for instance, smoke exits through the bamboo slats, keeping the room warm but not suffocating. This shows that our ancestors already contemplated sustainability."

(I Wayan Agustina, Head of Neighborhood, Interview on 26 September 2025)

The concept of regenerative tourism in Penglipuran Traditional Village is deeply rooted in local wisdom values, particularly the *Tri Hita Karana* philosophy, which forms the philosophical, behavioral, and spatial foundation of the community's relationship with humans, nature, and God. In practice, this principle is reflected in traditional spatial planning and architecture, where every element embodies the community's ecological and cultural worldview. The people of Penglipuran consciously understand that the idea of regenerative tourism arises from the reflection of deeply embedded traditional practices, demonstrating their possession of indigenous ecological knowledge, a form of *indigenous science* based on experience and local tradition that directly contributes to environmental sustainability.

"For me, regenerative means improving and enhancing quality, not merely preserving. Penglipuran's main icons are its strong customs and clean environment, and every activity must strengthen both. For instance, in the environmental domain, we release birds and plant trees. In culture, we not only preserve but also innovate—such as introducing the *Barong Macan* performance as a new cultural icon, so our heritage doesn't rely solely on the southern Balinese *Barong*."

(I Ketut Nuryada, Village Secretary, Interview on 27 September 2025)

Regenerative tourism is thus understood as a process of environmental preservation, enhancement, and cultural conservation practiced continuously. In the context of Penglipuran, it functions as an active movement to restore the environment and enrich local heritage and community life. Concrete manifestations include activities such as bird release ceremonies and tree planting, which symbolize ecological stewardship and strategic efforts to restore the village's environmental balance. This approach highlights the community's role as guardians of sociocultural heritage who contribute to improving environmental quality. It aligns closely with the regenerative tourism paradigm, which emphasizes restoration and the enhancement of social-ecological systems.

In the cultural sphere, the application of regenerative principles is seen in efforts to expand artistic and traditional expressions, such as introducing the *Barong Macan* performance as a new cultural innovation, ensuring that tourism icons remain relevant to contemporary dynamics. The Penglipuran community believes that cultural and environmental regeneration can progress together within a framework of sustainable tourism. Such innovations sustain visitor appeal while ensuring that social and cultural roots continue to grow and adapt without losing their original meaning. This demonstrates how regenerative tourism serves as a creative space that fosters balanced social, ecological, and cultural sustainability.

"Tourism today leans more toward economics. People tend to be financially oriented, while the regeneration of cultural knowledge among the youth is weakening. Young people are more drawn to gadgets and online games, so their understanding of history and cultural values must be strengthened again. Community awareness to support regenerative tourism remains limited. The community forum often struggles to make decisions because the euphoria of tourism outweighs sustainability awareness."

(I Wayan Budiarta, Kelian Adat Penglipuran, Interview on 26 September 2025)

Tourism in Penglipuran has gradually shifted toward economic orientation, overshadowing cultural and ecological preservation. This phenomenon represents a major challenge in implementing regenerative tourism where tourism risks losing its grounding in local knowledge and values, becoming focused instead on short-term financial gain. Such a tendency may weaken the intergenerational transmission of cultural knowledge, especially among youth increasingly influenced by digital technology and global culture. Consequently, fundamental values that form the backbone of traditional life, such as harmony with nature and social balance begin to fade.

This situation underscores that tourism sustainability depends not only on infrastructure or economic factors but also on the preservation of cultural and local knowledge values passed down through generations. Furthermore, as explained by Doxey (1975), the euphoria surrounding tourism growth often undermines awareness of ecological and social balance. Community forums, which should serve as spaces for collective deliberation to ensure sustainable development, frequently struggle to reach consensus due to the dominance of short-term economic perspectives.

To address this, revitalizing cultural knowledge through education, training, and community-based social activities becomes essential to strengthen regenerative awareness at the grassroots level. Through such efforts, communities can once again position tourism as a means to reinforce cultural identity, protect the environment, and build a sustainable future for the next generations.

Barriers and Challenges in Regenerative Tourism

"Tourism is both an opportunity and a challenge. It can bring benefits but also problems if not managed properly. In our village, many tourists come only to take pictures without buying local products such as souvenirs, food, or experiencing the village's unique traditions."

(Trisno, Penglipuran Traditional Village Manager, Interview on 26 September 2025)

Tourist behavior remains a classic challenge in the practice of tourism across Indonesia, including in Penglipuran Traditional Village, where the increase in tourist visits does not always correlate with improved local welfare. The phenomenon of visitors coming merely to take photos without purchasing local products reflects a disconnect between tourist attraction and economic impact, suggesting that tourism remains consumptive rather than regenerative. This condition demonstrates that current tourism practices have yet to fully embody principles of restoration, empowerment, and sustainability.

As emphasized by Nadhira (2023), Saputro (2023), and Sumiarsa (2023), low community participation is often influenced by structural and social barriers, such as limited market access, lack of entrepreneurship training, and weak integration between local economic activities and the tourism ecosystem. In Penglipuran's context, these conditions signal the need for an inclusive and long-term management strategy that benefits local communities. Regenerative tourism requires active community participation in creating value-based experiences, not merely visual consumption. This can be realized through developing culture- and nature-based tourism packages, promoting authentic local products, and strengthening community capacity in creative economic innovation.

Consistent with Hutapea et al. (2024), the success of regenerative tourism depends on how well communities can transform challenges into opportunities that reinforce cultural identity and economic resilience. Penglipuran must therefore design mechanisms that not only attract visitors but also encourage responsible consumption and participation in socio-ecological regeneration.

"We also faced an overcapacity issue. In 2022, when visitor numbers surged, we considered solutions like online reservations and visitor limits. However, not everyone was ready for such changes. As managers, we plan strategies, but the community must execute them. Since 2021, structured management has quadrupled our income, reaching up to 10,000 visitors during peak moments."

(I Wayan Budiarta, Kelian Adat Penglipuran, Interview on 26 September 2025)

This overcapacity phenomenon reflects the complex dynamics of Penglipuran's tourism management. The 2022 visitor surge highlighted the village's success in attracting mass attention, yet simultaneously exposed serious challenges in maintaining balance between economic gain, environmental carrying capacity, and cultural integrity. From a regenerative tourism perspective, increased visitation without proper regulation threatens the sustainability of the village by compromising environmental quality, visitor comfort, and cultural heritage.

There are often complex dynamics in managing tourism in Penglipuran Village, especially related to the issue of visitor overcapacity. For example, in 2022 there was a sharp increase in visitor arrivals, which demonstrated the village's success in attracting mass attention but at the same time revealed serious challenges in maintaining balance between economic benefits, environmental capacity, and social stability. From a regenerative tourism perspective, this situation shows that a rise in visits without proper regulation can threaten the sustainability of the tourist village in terms of environmental quality, visitor comfort, and cultural preservation.

The management's efforts to introduce an online reservation system and visitor limits represent strategic steps toward adaptive and long-term tourism management. However, community resistance to change indicates that the successful implementation of a regenerative management model requires social readiness, intensive communication, and widespread sustainable tourism education at the community level.

Furthermore, the fourfold increase in income following structured management demonstrates the strong economic potential of professional tourism governance. Yet, without integrating regenerative principles such as visitor control, fair distribution of economic benefits, and protection of environmental carrying capacity,

short-term economic success may lead to social and ecological degradation in the long run. In this context, Penglipuran Village stands at a critical juncture to strengthen collaboration among managers, local communities, and regional governments in formulating data-driven policies on carrying capacity, digital reservation systems, and community-based governance. Thus, the regenerative approach is not merely a solution to overcapacity, but also a development paradigm that balances economic success with cultural and environmental preservation.

“Economic growth is fine, but tradition must continue. The traditional village still carries out monthly and annual ceremonies. What must be strengthened is balance, the economy must not overshadow tradition. The soul of Penglipuran is culture. The tourist village is simply the consequence of preservation. Many other villages develop tourism because of financial motives, while we have always focused on preservation. I worry that people will only realize the importance of preservation once the economic benefits decline. Therefore, criticism and negative feedback are valuable lessons.”

(I Wayan Budiarta, Kelian Adat Penglipuran, Interview on 26 September 2025.)

In managing a tourist village, a frequent obstacle lies in moderating the tension between economic goals and cultural preservation. There must be a shared awareness within the Penglipuran community to maintain a balance between economic progress and cultural sustainability, as one of the main principles in regenerative tourism. The creative economy and small community enterprises are positioned as instruments of economic growth and as vehicles for restoring social and cultural values, which form the foundation of the local community’s identity.

From a theoretical perspective, this condition illustrates the presence of social and cultural barriers that moderate the relationship between community engagement and regenerative tourism sustainability. These obstacles arise from differing orientations between profit-driven economic actors and value-driven cultural leaders. On one hand, the local community needs economic activities to improve livelihoods, but on the other, traditional leaders resist excessive commercialization, which is perceived as a threat to Penglipuran’s social and cultural life. This represents a major challenge in building collective awareness that cultural preservation is not a barrier to growth but a key element of long-term sustainability.

Operationally, the creative economy approach within regenerative tourism requires transforming small-scale local enterprises into systems that are adaptive to market dynamics while upholding social and spiritual dimensions. The five indicators—business growth, income, product quality, competitiveness, and environmental conditions—can only be achieved sustainably when moderated by cultural values that ensure harmony between humans and nature. Another challenge is ensuring a participatory collaboration model that involves traditional communities as primary decision-makers, not merely as policy implementers.

The concern that society may only recognize the importance of socio-cultural preservation once economic benefits decline reflects social vulnerability in a market-based tourism system. This underlines the need for mechanisms of social reflection, including critique and public participation, as part of the regenerative process. Hence, balancing creative economic interests and cultural sustainability requires institutional moderation and eco-cultural awareness, ensuring that tourist villages remain spaces of value regeneration, not merely sites of tourist consumption.

“The biggest challenge is getting the community involved in decision-making. Because everything is based on consensus (*musyawarah*), decisions often take a long time or end in deadlock. When visits increase, preservation awareness tends to decline. For example, although there’s a commitment to maintain traditional architectural standards, convincing everyone is sometimes difficult.”

(I Wayan Budiarta, Kelian Adat Penglipuran, Interview on 26 September 2025.)

Another challenge in Penglipuran relates to structural and cultural constraints within its participatory governance system. Strategic decision-making is often difficult due to the customary consensus system, which, while ideal for deliberative participation, involves complex processes such as requiring approval from 78 traditional leaders. This ensures cultural legitimacy but can also slow institutional response, leading to delays and potential deadlocks.

Sociologically, this reflects the dilemma between traditional collectivism and modern professionalism. Managerial logic emphasizing efficiency and accountability often conflicts with customary values of prudence, solidarity, and moral legitimacy. Therefore, finding solutions to reconcile moral authority with administrative agility is essential.

Ultimately, this dynamic shows that sustainability cannot rely solely on economic or administrative interventions, but must involve institutional adaptation grounded in local values. Penglipuran faces the challenge of creating a hybrid governance model that respects customary legitimacy while integrating modern management principles of transparency, accountability, and responsiveness. Striking this balance ensures that cultural preservation strengthens rather than hinders innovation, positioning Penglipuran as a living example of regenerative, community-based tourism governance.

Nevertheless, the involvement of 78 traditional leaders in every strategic decision tends to ensure cultural legitimacy for all policies enacted. However, at the same time, it creates institutional challenges that can slow the community’s response to social and economic changes. This affects the tourism sector, particularly when facing visitor surges or the need for innovation in regenerative tourism management. When tourist arrivals increase, preservation awareness often declines, revealing an imbalance between economic awareness and ecological-cultural consciousness at the community level.

Within the framework of regenerative tourism, this dynamic illustrates that sustainability cannot be achieved solely through economic or administrative interventions; it must involve institutional adaptation grounded in local values. Penglipuran Village faces the challenge of developing a hybrid governance model, a system that simultaneously respects customary structures (deliberation, moral legitimacy of traditional leaders) and applies modern professional principles such as efficiency, transparency, and accountability. Balancing these two systems is crucial to ensure that cultural preservation does not hinder tourism innovation, but rather reinforces it as the core foundation of the village’s identity.

Custom-based governance in Penglipuran represents both a strength and a challenge. On one hand, it is essential for maintaining the authenticity and socio-cultural legitimacy of the village; on the other, it can create adaptive barriers to the rapid advancement of innovation and modern tourism management. The academic and practical challenge, therefore, lies in designing participatory mechanisms that continue to uphold the spirit of customary deliberation (*musyawarah*), while enabling swift and sustainable responses within the framework of the creative economy and regenerative tourism.

Efforts Toward Creative Economy Sustainability and Community Small Enterprises

“An increase in ticket sales always goes hand in hand with the growing number of residents selling goods. That shows a domino effect in the local economy. In the past, everyone sold durians — I even joined in during the holiday season. Even when some were left unsold, there was still a profit. This is tangible proof that tourism brings economic benefits. To maximize tourism business, we can’t stick to the old ways — we must move fast. But because all decisions are made collectively, it’s difficult when there’s no quorum. The community members are the main shareholders; the traditional village only represents them. When there’s a deadlock, the process becomes slow.”

(I Wayan Budiarta, Kelian Adat Penglipuran, Interview on 26 September 2025.)

Tourism in Penglipuran Village has a multiplicative effect on the local economy, especially for small businesses and the informal sector. The increase in ticket sales that aligns with the growing number of local vendors reflects business growth and higher community income, both of which serve as key indicators of creative economy sustainability. This phenomenon demonstrates that tourism activities not only benefit the traditional village management but also foster inclusive economic distribution, allowing nearly all residents to participate directly.

However, this economic success also highlights the need for innovation, as many small business owners who still rely on traditional seasonal product sales struggle to maintain competitiveness and product quality in the long term. Within the framework of regenerative tourism, the sustainability of Penglipuran’s local economy largely depends on the village’s institutional capacity to manage community participation effectively and responsively. Although the consensus-based decision-making system (*musyawarah*) upholds participatory democracy, it can also delay adaptation to market dynamics. When quorum is not achieved or discussions reach a deadlock, innovation processes become stagnant.

The regenerative tourism model requires a governance system that maintains a balance between decision-making efficiency and social legitimacy, ensuring a conducive environment for entrepreneurship. In this sense, the traditional village acts as a representative agent of the community, bridging economic, social, and cultural interests. Therefore, the sustainability of Penglipuran’s creative economy depends on strengthening adaptive institutions, improving local product quality, and developing decision-making systems that promote innovation without compromising traditional values.

“Tourism has clearly improved residents’ welfare. Many housewives can now sell products from home and run their own businesses. Daily turnover for microenterprises can reach around IDR 1,000,000, with a net profit of about IDR 200,000. For souvenirs, the profit margin is even higher — around 40%. However, tourists often feel a lack of information. They want to learn more about the village’s history and culture. So, there needs to be local guides to give them more complete explanations.”

(Cintya Dewi, *Operational Manager of Local MSMEs, Interview on 26 September 2025.*)

Tourism in Penglipuran Village has made a positive contribution to improving local economic welfare, particularly among households and micro-entrepreneurs. The involvement of housewives in tourism-related economic activities represents a socio-economic transformation, where community members become active and productive agents within the village's creative economy ecosystem. The daily turnover reaching IDR 1 million with profit margins up to 40% demonstrates the significant growth potential of local enterprises and community income. This condition reflects the successful implementation of regenerative tourism principles, which encourage environmental and cultural preservation while promoting economic empowerment through small-scale, resource-based entrepreneurship.

However, challenges remain regarding product quality and competitiveness, particularly in the areas of cultural interpretation and visitor experience. Many tourists seek not only physical products but also authentic knowledge and stories about the village's history, philosophy, and local wisdom. The absence of competent local guides reduces the added value of tourism experiences, limiting the full potential of the creative economy.

Thus, in the context of creative economy sustainability and community-based entrepreneurship, there is an urgent need to enhance community capacity, especially in cultural interpretation and tourism services. Developing local tour guides in the future is expected to strengthen the educational aspect of tourism, creating new economic value chains that sustain businesses and broaden employment opportunities. Ultimately, maintaining a balance between human capacity development, product quality improvement, and cultural preservation is the key to ensuring the long-term sustainability of the regenerative tourism model in Penglipuran Village.

Environmental Restoration and Conservation

"The potential of local products such as *lolah cemcem* (a traditional herbal drink) is actually very high and could reach wider markets. However, we need innovation and BPOM certification to increase its economic value and encourage the community to better preserve the natural raw materials from the surrounding environment. In addition, environmentally friendly tourism activities have become a distinct attraction for visitors. Many tourists are interested in participating in activities such as bird releases and tree planting. We see these activities not merely as ceremonial but as tangible ways to maintain ecological balance and strengthen environmental awareness. Now we are also learning to use digital technology and artificial intelligence (AI) to promote the village. We aim to present Penglipuran as a traditional village that embraces modernity while upholding the values of cultural and environmental preservation."

(Cintya Dewi, *Operational Manager of Local MSMEs, Interview on 26 September 2025.*)

Currently, the regenerative tourism model in Penglipuran Tourism Village is developed around four key pillars: cultural and spatial preservation, innovation in local product management, environmentally friendly activities, and digital technology utilization. Local products such as *lolah cemcem* symbolize indigenous wisdom and hold significant economic potential, requiring standardization and legal certification (such as BPOM approval) to enhance their market value. Product innovation not only increases economic benefits but also supports regenerative tourism principles through sustainable resource-based community empowerment. The development of *lolah cemcem* as a nature-based product represents a strategic effort in environmental recovery and conservation, while simultaneously strengthening the community's creative economy.

Furthermore, eco-friendly tourism activities such as tree planting and bird releasing carry high educational and ecological value, reflecting the harmonious relationship between humans and nature as embodied in the Tri Hita Karana philosophy. These activities serve as concrete expressions of regenerative values, repairing, restoring, and enhancing the quality of ecosystems.

Meanwhile, the integration of digital technology and artificial intelligence (AI) by local youth (*truna truni*) presents a major opportunity to expand the village's global tourism reach without compromising sustainability principles. The use of technology in promotion and destination management enhances efficiency, transparency, and the positive image of Penglipuran as a culturally rooted yet forward-looking village, positioning it as a model of environmentally and culturally conscious tourism innovation.

Community Involvement and Empowerment

"Young people have been active in the Penglipuran Festival since 2013. In 2024, the theme was *Regenerative Tourism*, which focused on enhancing the three pillars: economy, culture, and environment. That year's implementation focused on culture — for example, introducing *Jegog* art performances. In addition to the festival, the *Barong Lawang* tradition is held every week, also led by young people. However, many of them don't know Penglipuran's history. They enjoy the economic benefits but don't understand the process behind them. The solution is to create engaging audiovisual media so that young people can learn about history instead of spending all their time on TikTok or games."

(I Kadek Dwi Bayu Artha, *Youth Representative / Yowana Penglipuran, Interview on 26 September 2025.*)

The involvement of young people in the annual Penglipuran Festival since 2013 represents a tangible form of community involvement and empowerment within the framework of regenerative tourism. By adopting the *Regenerative Tourism* theme in 2024, the community reaffirmed its commitment to balancing the three main pillars — economy, culture, and environment. Youth participation in artistic performances such as *Jegog* and the weekly *Barong Lawang* tradition demonstrates strong social and cultural engagement. However, challenges arise as younger generations tend to prioritize economic gains over an understanding of the village's historical and cultural significance. This indicates limited access to cultural education and information, which are essential foundations for sustaining regenerative tourism.

Within the regenerative tourism development framework, such conditions call for inclusive, education-based empowerment strategies. Developing engaging audiovisual media becomes a strategic solution to expand access to information and improve cultural literacy among the youth. This approach not only facilitates intergenerational knowledge transfer but also promotes gender inclusivity, ensuring equal opportunities for both men and women to participate in tourism-related activities. Consequently, the regeneration of cultural knowledge and values can progress in tandem with creative economic empowerment and environmental conservation, aligning with regenerative tourism principles that position humans as the key agents of socio-ecological transformation.

"We are preparing a *pesraman* (community-based learning center) as an educational platform for children to learn about local history and customs. The structure is already in place and managed by teachers, but implementation remains difficult. The main challenge is that children today are more occupied with their phones, TikTok, and games rather than listening to stories from their elders."

(I Wayan Budiarta, *Kelian Adat Penglipuran, Interview on 26 September 2025.*)

Currently, several strategic cultural preservation efforts are being implemented through community-based education. However, the increasing interest of children in digital media such as mobile phones, TikTok, and gaming platforms reveals a disconnect between local heritage values and digital learning behaviors. This illustrates the low level of cultural awareness and understanding among younger generations due to the lack of technological integration with local cultural content. The result is a limited appreciation of cultural heritage, which should serve as the foundation of the community's collective identity.

From a local wisdom perspective, the challenge lies in adapting traditional educational methods into formats relevant to the digital generation, such as interactive media or digital storytelling. Furthermore, in the evaluation of traditional knowledge within the context of modern development, there is a need for curricular innovation and pedagogical approaches that bridge traditional values and modern realities, ensuring that cultural preservation remains contextual, meaningful, and sustainable amid technological globalization.

"Our main challenge in managing social media is storytelling. We haven't deeply explored the stories from our elders about the history or cultural meanings. That's why our Instagram captions often lack depth. We need stronger cultural knowledge so our content can be more meaningful."

(Komang Kembar, *Youth Representative / Social Media Manager, Interview on 26 September 2025.*)

It is widely acknowledged that there exists a gap between the potential of social media as a cultural preservation tool and the capacity of content managers to create meaningful narratives. The main challenge lies in weak storytelling abilities rooted in a lack of deep understanding of local history and cultural meaning. Without sufficient engagement with elders' stories, the resulting content tends to be superficial, emphasizing visual aesthetics over cultural substance.

In this context, social media has not yet fully functioned as a cultural education and reflection platform, serving primarily as a promotional medium instead. This underscores the need to strengthen digital cultural literacy, particularly the ability to translate traditional narratives into engaging and relevant messages for modern audiences. Strengthening cultural knowledge and narrative capacity among content creators is therefore a strategic step to ensure that social media revives local cultural meaning while fostering digital identity and pride.

"We also actively manage social media: the village's official Instagram, the Yowana Instagram, Tik Tok, YouTube, and Facebook. All Yowana activities are shared there, making social media both a promotional and cultural documentation space."

(I Kadek Dwi Bayu Artha, *Youth Representative / Yowana Penglipuran, Interview on 26 September 2025.*)

Social media undeniably plays a strategic role in communication and cultural documentation within the management of Penglipuran Tourism Village. The active engagement of youth in managing platforms such as Instagram, TikTok, YouTube, and Facebook reflects a digital transformation in cultural preservation practices. Through social media, cultural activities are not only archived but also widely disseminated, creating a digital repository that strengthens the community's collective identity.

Moreover, the use of social media as a promotional platform expands audience reach and enhances the appeal of value-based tourism. However, this practice also requires sensitive curatorial and narrative skills to avoid the commodification of cultural symbols. Ultimately, social media serves as a reflection of how young generations adapt to technological change, offering new opportunities for cultural regeneration through inclusive and participatory digital media.

Visitor Education and Awareness

"I also hope that a book about Penglipuran's history can be published. Tourists often ask about mystical stories or the village's past. The problem is that there aren't enough guides, so we need to prepare more local guides."

(Ni Luh Merdani – Local Guide, Interview on 26 September 2025)

In Penglipuran's tourism development, there is a growing need to strengthen historical and cultural literacy as part of the strategy to preserve the village's identity. The aspiration to publish a book on the history of Penglipuran Village reflects a growing awareness of the importance of written documentation as a medium for intergenerational knowledge transfer. Within the framework of culture-based tourism, written sources serve not only as educational tools for visitors, but also as legitimizing instruments for local knowledge—often rooted in oral traditions. A written history would ensure that the information presented to visitors is standardized, credible, and comprehensive, preventing the cultural narrative from relying solely on the subjective interpretation of tour guides.

However, the limited number of local guides remains a structural challenge that may hinder the dissemination of cultural values to tourists. Therefore, capacity-building programs, through training and recruitment of additional guides, are essential to maintain the educational quality of visitor experiences. At the same time, the publication of a history book can serve as an alternative solution in cases of limited human resources, allowing visitors to still access in-depth cultural knowledge through written media.

Broadly speaking, this reflects the need for integration between cultural preservation and sustainable tourism management. Efforts to write and document local history can be viewed as part of a regenerative tourism model, in which cultural knowledge is not only consumed by tourists but also regenerated through education and documentation processes that actively involve the local community. Thus, initiatives such as publishing a historical book and empowering local guides represent not only informational efforts but also community empowerment strategies that safeguard traditional knowledge amid tourism modernization.

"My hope is that Penglipuran continues to be rooted in tradition and culture, but also offers more tourist activities. For example, at Bambu Café, we could develop an integrated camping area with dining packages. There could also be walking trails through the bamboo forest or even unique activities like horseback riding. That way, visitors don't just take photos in front of houses but enjoy other meaningful experiences."

(Ni Luh Merdani – Local Guide, Interview on 26 September 2025)

In tourism development, there is often a dynamic tension between cultural preservation and innovation in community-based destinations. This reflects a transition toward sustainable tourism, emphasizing a balance between conservation of traditional values and diversification of visitor experiences. The community's hope for Penglipuran to remain culturally grounded while expanding tourist activities demonstrates an awareness of the need for economic innovation without losing cultural identity, the village's foundational value. This aligns with the principles of regenerative tourism, which emphasize tourism development as a means to sustain and strengthen social and cultural values of local communities.

From a social impact perspective, the development of new activities such as camping areas, bamboo forest trails, and horseback tours holds the potential to create new employment opportunities, expand community participation, and increase local income. These activities can stimulate the growth of small and medium enterprises (SMEs) such as food services, guiding, and equipment rentals. However, it is crucial to recognize that expanding tourism activities also carries social risks, including shifts in social interaction patterns, cultural commodification, and potential tension between traditional values and modern economic demands. To address this, an adat-based (customary) governance mechanism is needed to ensure a balance between tourism innovation and social-cultural values in Penglipuran. Initiatives such as the development of Bambu Café and nature-based tourism activities represent a community-driven tourism model, where local residents are the main actors shaping socio-economic transformation driven by tourism. This model emphasizes the importance of social capital in maintaining community cohesion and cultural resilience to ensure that economic innovation does not erode local identity. Therefore, the expansion of tourism activities in Penglipuran should be understood not merely as an effort to increase income, but as an instrument for creating harmony between economic progress, social well-being, and the sustainability of cultural values within the traditional community.

The Impact of TALC Theory on the Quality of Regenerative Tourism in Penglipuran Tourism Village

In the context of Penglipuran Tourism Village, the six stages of the Tourism Area Life Cycle (TALC) can be strategically analyzed to understand the village's current position within the tourism cycle and its development trajectory toward a sustainable and transformative regenerative tourism model.

Exploration: Authenticity and Initial Attraction

The *exploration* stage is marked by the arrival of early visitors attracted to the village's cultural authenticity and natural beauty. In Penglipuran, this phase began when the village became known for its traditional Balinese architecture, spatial layout based on the Tri Hita Karana philosophy, and the community's strong commitment to environmental conservation. During this phase, the main attraction was community-based authenticity, which became the foundation for future regenerative tourism development. The regenerative approach strengthens this stage by ensuring that natural and cultural attractions are not only preserved but also restored and enhanced through active community involvement in conservation.

Involvement: Community Engagement as the Driving Force

The *involvement* stage represents active community participation in tourism service provision. In Penglipuran, this is evident through its customary-based governance system and communal cooperation (gotong royong). From a regenerative perspective, such involvement should extend beyond economic interests to create long-term socio-ecological value. Regenerative tourism encourages communities to act as agents of transformation, integrating sustainable agriculture, organic waste management, and renewable energy practices into tourism activities.

Development: Investment and Infrastructure Transformation

The *development* stage is characterized by increased investment and infrastructure expansion. In Penglipuran, this phase is reflected in the establishment of visitor facilities such as homestays, parking areas, and tourism information systems. However, this stage often carries risks of cultural commodification and homogenization. Within a regenerative framework, development must balance economic needs with cultural-ecological integrity, ensuring that investments prioritize green infrastructure, eco-friendly local architecture, and visitor education that promotes awareness of ecological and cultural balance.

Consolidation: Stability and Identity Reinforcement

The *consolidation* phase signifies a stage of maturity and stability. Penglipuran is currently in this phase, visitor numbers are relatively high, and the village has established a strong national and international reputation. However, behind this stability lies pressure on environmental and social carrying capacity. The regenerative approach at this stage should focus on restoring natural and cultural cycles, such as water conservation, ecosystem rehabilitation, and the revitalization of local wisdom. Regeneration ensures that consolidation does not turn into stagnation but becomes a momentum for strengthening the foundation of long-term sustainability.

Stagnation: Saturation and Risk of Decline

The *stagnation* stage is a critical phase marked by saturation due to mass tourism pressure, environmental degradation, and declining cultural authenticity. This early indication is visible in Penglipuran through the increasing number of visitors that does not always align with the quality of experience or environmental capacity. Without proper management, the village risks entering a decline phase. The regenerative tourism model offers solutions by reorienting development strategies from quantity to quality, from consumption to conservation, and from exploitation to restoration. Regeneration, in this sense, means reviving the harmonious relationship between people, nature, and culture.

Decline or Rejuvenation: Transition Toward Regeneration

The final stage of TALC presents two possible trajectories: decline or rejuvenation. Penglipuran's regenerative tourism development aims firmly toward rejuvenation through social, economic, and ecological innovation. The regenerative approach not only prevents decline but also establishes a tourism system that

restores the environment, strengthens social cohesion, and enhances cultural resilience. Thus, rejuvenation in Penglipuran is not merely about “refreshing the destination” but about transforming it into a new, healthier equilibrium that is adaptive to global change and firmly rooted in local values.

In the context of Penglipuran Tourism Village in Bangli Regency, Bali, the application of the Tourism Area Life Cycle (TALC) theory is highly relevant. Penglipuran has long been recognized as an iconic tourism village characterized by its well-organized spatial planning and commitment to preserving both cultural and environmental values. However, like many other established destinations, Penglipuran faces the potential of entering a stagnation phase, where pressures on environmental carrying capacity, the homogenization of visitor experiences, and market saturation may threaten the sustainability of its appeal. Without innovative management, the destination risks moving toward decline, marked by a decrease in visitor quality and economic value.

This is where the urgency of developing a regenerative tourism model emerges. Regenerative tourism not only aims to maintain but also to restore and strengthen the social, cultural, and environmental ecosystems of the tourism village, making them more resilient and sustainable. By integrating TALC principles, the regenerative tourism model in Penglipuran can be directed toward rejuvenation through innovation rooted in local values, enhanced community participation, and the implementation of environmentally friendly practices. This approach enables Penglipuran not only to withstand the stagnation cycle but also to become a model of transition from conventional tourism to sustainable and regenerative tourism—a model that restores nature while simultaneously strengthening the local Balinese cultural identity.

CONCLUSION

Overall, Penglipuran Village has demonstrated the tangible implementation of regenerative tourism principles through the harmonious integration of cultural preservation, local economic empowerment, and environmental conservation. However, several fundamental challenges remain particularly in maintaining balance between economic growth, cultural preservation, and environmental sustainability. The village’s reliance on traditional *musyawarah adat* (customary deliberation) for decision-making often slows the process, yet at the same time, it ensures that every developmental step remains grounded in local values and collective legitimacy.

Education for younger generations and the strengthening of community decision-making capacity are crucial elements in sustaining the regenerative principles. Young people must rediscover and understand the historical and cultural values of Penglipuran, not merely to enjoy the economic benefits of tourism, but also to safeguard the identity and ancestral heritage of the village. In this regard, technology-based educational media, such as audio-visual storytelling, can serve as an effective tool to foster cultural awareness amid rapid digitalization.

Furthermore, visitor capacity management and local product innovation such as improving the quality of *lolohe cemcem* to meet BPOM (Food and Drug Authority) standards, represent strategic steps toward enhancing the village’s economic sustainability without compromising its distinctive character. The use of digital technology and artificial intelligence (AI) by the younger generation (*truna truni*) can act as a new driving force for promotion, cultural documentation, and adaptive tourism management aligned with modern advancements. Thus, the future of Penglipuran as a regenerative tourism village depends on the community’s ability to integrate local wisdom with modern innovation in a balanced and sustainable manner.

Referring to Butler’s Tourism Area Life Cycle (TALC) theory, Penglipuran Village currently stands in the stagnation phase, a saturation point where the destination’s attractiveness could decline if not managed innovatively and sustainably. Therefore, adopting a regenerative tourism model is a strategic measure to propel the village toward the rejuvenation phase, ensuring that Penglipuran avoids decline and instead transforms into a destination capable of restoring its social, cultural, and environmental ecosystems in a sustainable way.

Limitation and Recommendation

This study acknowledges several limitations that must be considered in interpreting its findings. First, the scope of data representation is limited, as the research primarily focuses on qualitative insights derived from interviews and observations in Penglipuran Village. While these methods offer rich contextual understanding, they restrict the generalizability of conclusions to other tourism villages with different social or institutional frameworks. Second, the study relies heavily on subjective perceptions from key stakeholders such as customary leaders, youth, and entrepreneurs which may introduce interpretive bias in assessing the balance between economic benefits, cultural integrity, and environmental sustainability. Third, this research captures a snapshot in time without longitudinal analysis, whereas tourism dynamics and community behaviors evolve continuously. Future studies would benefit from a temporal approach to examine how regenerative practices adapt over time. Fourth, the absence of quantitative indicators such as ecological recovery scores or socio-economic impact measures, limits the empirical assessment of how far Penglipuran’s regenerative initiatives have progressed. Finally, institutional adaptability remains an underexplored dimension; while governance challenges under the dual system (customary and administrative) are identified, their efficiency and responsiveness to change require further empirical evaluation.

To address these limitations, several recommendations are proposed. Future research should adopt mixed-method approaches, combining qualitative depth with quantitative data to strengthen validity and comparative analysis. Developing a community-based monitoring system that engages youth, women’s groups, and customary leaders would enhance participatory evaluation of environmental, social, and cultural indicators. Strengthening capacity building and digital literacy particularly among younger generations can improve storytelling, cultural interpretation, and the use of AI-based promotional tools that align with regenerative values. From an institutional perspective, Penglipuran should innovate toward a hybrid governance model that harmonizes traditional decision-making rooted in *musyawarah adat* with modern principles of efficiency, transparency, and accountability. Finally, broader policy alignment and collaboration with regional stakeholders such as universities, local government, and NGOs will be essential to support policy innovation, eco-certification, and sustainable entrepreneurship. By addressing these areas, Penglipuran can advance as a living model of regenerative tourism that bridges local wisdom with adaptive, forward-looking governance.

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