



SUSTAINABLE TOURISM MANAGEMENT BASED ON TRI HITA KARANA IN THE SANGEH TOURIST ATTRACTION AREA

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ABSTRACT

This research aims to explore the implementation of the Tri Hita Karana concept in developing sustainable tourism at the Sangeh Tourism Object, Bali. Through a qualitative approach, data was collected through interviews with tourism managers, participant observation, and analysis of related documents. The findings show that the Tri Hita Karana concept has become an important basis in tourism management and development in Sangeh, with an emphasis on the balance between the relationship between humans and God, humans and humans, and humans and nature. However, research also identifies a number of challenges, including conflicts of interest, socioeconomic changes, and environmental pressures. However, active participation of local communities, environmental protection efforts, and cultural education initiatives have become important strategies in improving the sustainability of tourism in Sangeh. Based on these findings, recommendations are proposed to strengthen the implementation of Tri Hita Karana, expand community participation, and strengthen sustainable tourism practices in this destination.

Keywords : Sustainable tourism, Tri Hita Karana, Sangeh tourist attraction, implementation, tourism development, environmental sustainability, community participation.

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I. INTRODUCTION

Indonesia has many tourism sectors that attract both domestic and international tourists. Many regions in Indonesia offer tour packages to draw visitors to their areas. One of Indonesia's most iconic tourism destinations is Bali Island. As a small island ecosystem with relatively limited natural resources, Bali nevertheless possesses an abundance of cultural resources. Therefore, the utilization of cultural resources is an essential agenda in Bali's regional development. According to Ardika (2015), the management of cultural resources as heritage from the past is not solely for preservation purposes, but also serves as a source of knowledge, a symbol of cultural identity, and as a tourism attraction. The utilization of cultural resources in Bali is manifested through policies in the development of the tourism sector, which relies heavily on Balinese culture inspired by Hinduism as the dominant potential. This, in turn, shapes the pattern of tourism development in Bali, namely cultural tourism. As stated in the Bali Provincial Regulation No. 2 of 2012 on Balinese Cultural Tourism:



“Balinese Cultural Tourism is Bali’s tourism founded upon Balinese culture inspired by Hindu teachings and the philosophy of Tri Hita Karana as its main potential, using tourism as a medium for its actualization, thereby creating a dynamic reciprocal relationship between tourism and culture, enabling both to develop synergistically, harmoniously, and sustainably to provide community welfare, cultural preservation, and environmental sustainability.”

Badung Regency is home to many well-packaged tourist spots that have become distinctive features of tourism in the area. Among its famous natural tourism destinations is the Sangeh Tourist Attraction, located in Sangeh Village, Abiansema District. The Sangeh Monkey Forest is a highly sacred place for the local community (Club, 2018). In general, the management of the Sangeh Tourist Attraction has been relatively good, as reflected in the arrangement of facilities and infrastructure. However, prior to revitalization efforts, several problems emerged in the community, such as the negative image of Sangeh Tourist Attraction being associated with aggressive monkeys that attacked visiting tourists, and the lack of strict supervision, which discouraged visitors from coming. Many buildings were poorly maintained, management staff were perceived as unfriendly to tourists, and visitors often lacked information regarding the main attractions of the site. The monkeys in Sangeh were also notorious for “mischievous behavior,” stealing tourists’ belongings such as mobile phones, cameras, sunglasses, hats, necklaces, earrings, and other jewelry. This created fear among tourists, discouraging them from visiting.

These issues posed a challenge for the management of Sangeh Tourist Attraction to restore tourist confidence and interest in visiting. Furthermore, (Sangeh, 2022) reports highlighted other challenges such as its relatively distant location from Denpasar City, as well as the lack of attractions to draw visitors. Considering the history and problems faced by Sangeh, the major decline in tourism was partly triggered by an incident in 1998 when a tourist was attacked by monkeys. Based on in-depth interviews, this incident caused Sangeh to be abandoned by tourists and even removed from travel agents’ listings. In response, the management took efforts to rebuild the image of Sangeh Tourist Attraction, and by 2009 tourist visits increased significantly.

Sustainable tourism has become a key focus in the development of the global tourism industry. This concept integrates economic, social, and environmental aspects to ensure that tourism activities not only provide short-term economic benefits but also improve social well-being, preserve cultural heritage, and protect the natural environment.

In Indonesia, one example of the implementation of sustainable tourism is the Sangeh Tourist Attraction, located in Sangeh Village, Badung Regency, Bali. This site is renowned for its vast monkey forest and represents an important part of Bali’s natural and cultural heritage. However, with the growth of tourism, Sangeh has faced challenges in maintaining a balance between tourism development and the preservation of the environment and local culture. The application of the Tri Hita Karana concept has become a fundamental principle in sustaining tourism in Sangeh.

The Tri Hita Karana philosophy, deeply rooted in Balinese culture, emphasizes balance and harmony between three essential aspects: the relationship between humans and God (Parahyangan), the relationship among humans (Pawongan), and the relationship between humans and nature (Palemahan). By adopting this philosophy, tourism management in Sangeh can ensure that development not only generates economic benefits but also considers social and environmental dimensions while safeguarding local cultural preservation.

Through this Tri Hita Karana-based sustainable approach, Sangeh Tourist Attraction is expected to continue growing as an appealing tourism destination while simultaneously preserving the natural environment, cultural heritage, and the welfare of the local community. In this way, Sangeh can serve as a model for other tourism destinations in applying sustainable tourism principles to achieve holistic and sustainable development.

LITERATUR REVIEW (*OPTIONAL*)

Sub Judul 1

Nb: Bagian ini berisi kajian literatur yang relevan dengan topic yang akan dibahas. Sumber literature menggunakan sumber primer (artikel jurnal, artikel prosiding, atau buku terkini). Bagian ini juga dapat berisi pengembangan hipotesis (jika ada). Bagian ini dapat dihilangkan (*optional*) untuk **artikel yang dikhususkan untuk menyajikan kajian literature**, termasuk pada studi-studi kualitatif tertentu.

METHOD

This research employs a qualitative descriptive approach, primarily through observation, interviews, and document analysis conducted descriptively. Qualitative research design is generally broad, flexible, and develops throughout the research process. Therefore, this type of research is used to obtain in-depth and case-specific data, which do not lead to generalizations of the conclusions obtained (Sugiyono, 2016). The qualitative research approach is directed toward natural phenomena. Since its orientation is naturalistic and fundamental, such research cannot be conducted in a laboratory but must be carried out in the field (Prasetyo, 2016). This study was conducted at the Sangeh Tourist Attraction, located in Sangeh Village, Abiansemal District, Badung Regency, Bali. The data sources in this research consist of primary and secondary data (Purhantara, 2010). Primary data are those obtained directly from the research subjects, in which the researcher collects data or information firsthand using identified instruments.

II. RESULT AND DISCUSSIONS

1. Implementation of the Tri Hita Karana Concept

The research findings indicate that the **Tri Hita Karana** philosophy has become a fundamental principle in the management of Sangeh Monkey Forest, although its implementation is not yet fully optimized in all aspects. The **Parahyangan** dimension (harmony between humans and God) is reflected in the preservation of temples and the maintenance of religious rituals within the tourism area. The **Pawongan** dimension (harmony among humans) is manifested in the active involvement of local communities in tourism-related activities, such as serving as guides, vendors, and maintenance staff. Meanwhile, the **Palemahan** dimension (harmony between humans and the environment) is realized through forest conservation and the protection of the monkey habitat.

However, the study also reveals an imbalance among these three dimensions. Tourism activities that are heavily driven by economic interests sometimes compromise the sacred and ecological values of the area. This finding highlights the need for stricter policies and community education to maintain equilibrium between economic functions, spirituality, and environmental conservation.

2. Balance Among Parahyangan, Pawongan, and Palemahan

The study suggests that the balance among the three dimensions of **Tri Hita Karana** has not been fully achieved. The **Pawongan** aspect tends to dominate since tourism serves as the main livelihood source for local residents. In contrast, the **Parahyangan** and **Palemahan** dimensions are receiving less attention due to the growing commercial orientation of tourism.

New findings indicate that an integrative approach, such as “**spiritual eco-tourism**,” which combines religious rituals, environmental education, and cultural experience, has strong potential to restore the balance of Tri Hita Karana values in Sangeh. Through this model, tourists are not only entertained by nature but also gain a deeper understanding of the spiritual and ecological harmony that underpins Balinese culture.

3. Social, Economic, and Environmental Impacts

Tourism in Sangeh has significantly contributed to the improvement of local residents' welfare through job creation and new business opportunities. Socially, interactions with tourists have broadened local perspectives and fostered cultural exchange. However, negative impacts have also been observed, including **the commercialization of rituals, changes in local lifestyles, and economic dependency on tourism**.

From an environmental perspective, the increase in visitor numbers has led to disturbances in the monkeys' natural habitat, a rise in waste production, and a decline in the cleanliness and air quality of the forest. New findings emphasize that a **community-based ecotourism management system** could reduce ecological pressures while enhancing environmental awareness among local residents.

4. Community Participation and Engagement

Community involvement remains one of the key strengths in the management of Sangeh Monkey Forest. Through traditional village institutions and local tourism management groups, residents actively participate in maintaining cleanliness, security, and environmental conservation. Nevertheless, the study finds that **local human resource capacity** still needs improvement, especially in sustainable tourism management and digital marketing skills.

A new finding shows that the younger generation has begun to take the initiative in promoting Sangeh through social media platforms. This potential can be strengthened by providing training in **digital marketing** and **cultural storytelling** to ensure that promotional efforts remain aligned with local wisdom and authenticity.

5. Recommendations for Enhancing Sustainability

Based on the research results, several strategic recommendations can be proposed to strengthen sustainable tourism development based on the Tri Hita Karana philosophy at Sangeh Monkey Forest:

1. Strengthen zoning and conservation regulations to ensure that tourism activities do not disrupt sacred areas or natural habitats.
2. Expand community education and training on sustainable tourism principles, waste management, and wildlife protection.
3. Develop locally based tourism products, such as spiritual tourism packages, environmental education programs, and traditional culinary experiences.
4. Encourage youth participation in digital promotion and technology-driven innovation.
5. Implement community-based monitoring systems to regularly evaluate the social and ecological impacts of tourism activities.

III. CONCLUSIONS

Overall, the implementation of the Tri Hita Karana philosophy in Sangeh Monkey Forest has provided a strong foundation for sustainable tourism development. However, the balance among Parahyangan, Pawongan, and Palemahan still needs to be reinforced through stronger collaboration among local government, tourism managers, traditional communities, and tourists. By strengthening spiritual, social, and ecological values in harmony, Sangeh has great potential to become a model of locally grounded sustainable tourism in Bali.

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