



Tri Hita Karana and Sad Kertih Values in Belimbing Rural Tourism Development: Reinventing the Loss of Bali



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Abstract

The increasing number of tourist visits to Bali is not an irrational expectation considering that Bali has been known as a world tourist destination through various awards attributed to the island. In fact, some of the achievements that have been nominated to Bali are because of the unity of the implementation of *Tri Hita Karana* (THK) and *Sad Kertih* (SK) values as local wisdom in maintaining Balinese balance. However, the lack of consistency of tourism actors in supporting cultural tourism, especially in maintaining and increasing appreciation of Balinese culture can make Bali gradually will be left by tourists. Therefore, the hegemonic capitalist that commodify Bali for tourism-business interests needs to be countered for a reinvention of the loss of Bali. This study aims at investigating the revitalization of THK and SK values in the development of Belimbing tourist village. The method used is descriptive qualitative with techniques for collecting data on participatory observation, in-depth interviews, and document studies. While the theory used is hegemony and counter-hegemony. The results of the study show that the need for revitalization, transformation, conservation, and actualization of the values of THK and SK local wisdom, as an effort to realize the multiplier effects of developing community-based tourism villages and based on local wisdom values which ultimately leads.

Keywords

local wisdom;
reinvention;
rural tourism;
sad kertih;
tri hita karana;

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1. Introduction

Tourism development is not only concentrated with commodification-based development of an economically valuable product so that it has added value, but also needs to be based on local wisdom values in order to create harmony in the community's life, so that there is no struggle conflict of interest between stakeholders and the people who are tourism actors because of the struggle for tourism cakes (Ginaya, 2017). The problem of capitalism (Piliang, 2004) is the accumulation of capital or depletion of resources as a manifestation of the indulgence and commodification of lust. Capitalist hegemony (Carrol, 2009; Carrol & Ratner, 2010), has exploited natural and cultural resources in the modern era and has caused a sense of pessimism in the intellectual community so that an endeavor for a different life is more democratic, more friendly to the natural environment. The implementation of local wisdom that springs and develops in the midst of society is the real action endeavor. One of the local wisdom that thrives in the social life of the Balinese people is Tri Hita Karana (THK) and Sad Kertih (SK). Windia & Ratna Komala Dewi (2007); Pitana (2010); Purana (2016); Ardika (2017); Mudana *et al.*, (2018); and Ginaya (2018), mention THK as three harmonious relationships, namely harmonious relations with God Almighty, a harmonious relationship between human beings and a harmonious relationship between humans and nature and other creatures. SK is six types of ceremonies aimed at maintaining natural harmony and its contents or six concepts in preserving the environment (Wiana, 2004, 2018). According to Wiana the concept of Sad Kertih is a Hindu teaching in Bali that can be traced to its source in the Bali Purana or palm where the universe including humans according to the Vedas consists of the elements of the Five Maha Butha or five elements consisting of the universe. THK's implementation in Bali tourism development which is considered to have a very broad impact on the community and environment in Bali, namely the hotel sector, accommodation, and tourist attractions has been recognized by the Minister of State for Culture and Tourism, I Gd. Ardika (Anonim, 2003). I Gd. Ardika in the same source stated that there were several important things from the implementation of the THK Tourism Awards: being bottom-up, empowering the community, voluntary, and participatory.

Community-based tourism (CBT) is an alternative tourism development model that is sustainable, which prioritizes community participation in development and operations. Although many tourism experts doubt the effectiveness of this development model, PBM remains an option (Ernawati *et al.*, 2015; Ernawati & Sudarmini 2017). As a model for tourism development, CBT provides the greatest opportunity for rural communities to participate in tourism development. CBT is a tourism development activity carried out entirely by the community. The idea of activities and management is carried out entirely by the community in a participatory manner, and the benefits are felt directly by the local community. Thus, in CBT the role of local communities as stakeholders is the most important element in the development of tourism villages. Tourism villages are one form of community-based and sustainable tourism development. Through the development of tourism villages, it is expected that even distribution will be in accordance with the concept of sustainable tourism development.

In addition, the existence of tourist villages makes tourism products more valuable to rural culture so that the development of cultural tourism villages is valuable without destroying it. Inskeep (1991), says that rural tourism is a form of tourism that a small group of tourists lives in or near traditional life or in remote villages and study village life and the local environment. Dewi (2013), defines tourism villages as a form of integration between attractions, accommodations, and supporting facilities presented in a structure. Whereas Bottrill & Pearce (1995), state that the development of tourist villages as a process emphasizes ways to develop or advance tourism villages. More specifically, rural tourism development is defined as efforts to complement and improve tourism facilities to meet the needs of tourists. Local communities play an important role in the

development of tourism villages because the resources and uniqueness of the traditions and culture inherent in the community are the main driving forces of tourism village activities. On the other hand, local communities that grow and live side by side with a tourist attraction become part of an interconnected ecological system.

Belimbing Village is one of the tourist villages located in the Pupuan area of Tabanan Regency, precisely located at the foot of Mount Batukaru, the second highest volcano in Bali. This village is famous for its beautiful terraced rice fields which are no less beautiful than those that we can find in the world heritage of Jatiluwih area complete with several coconut trees that grow in the rice field area. The village topography which is the plateau and as a village that can be passed by the Mekori temple tourist route, the village of Belimbing holds potential tourism potential to be developed because its location is ideal which is to have very beautiful scenery that can be enjoyed along the way to the village. such as neat plots of rice fields with terraced hilly contours or frequent terraces, valley, a view of Mount Batukaru that is visible from a distance, beautiful green trees, waving palm trees, and of course cool air. The natural beauty of the village of Belimbing with a natural tourist park has been visited by foreign tourists both who were specifically invited by local community leaders as an effort to introduce the tourism potential in the village as well as tourists who accidentally passed through the village of Belimbing considering its location close to the tourist attraction of Pura Batukaru and Jati Luwih Cultural Heritage. Usually, after tourists visit Batukaru Temple and the Heritage site of Jatiluwih, they will continue their journey to Pupuan tourist attraction. When passing around the area of the village of Belimbing the tourists usually stop for a moment to capture the marvelous view with a shot of the camera. The fact that so many tourists pass through and enjoy the natural scenery in the village will be a pity if it is not utilized by the local community to the maximum as an opportunity to get financial benefits from tourist visits and community pride if their village gets many tourist visits and becomes popular as a tourist destination.

Circumstances that tend to make tourism development now only focused on economic growth, tourism lovers find it difficult to find Bali's uniqueness is contrary to the main principles of sustainable tourism (Ardika, 2009), and the principles of local genius or cultural identity as it is stated by Soebadio (Ayat, 1986). Based on the principles of sustainable tourism, according to Ardika (2018), one of them is explicitly written that tourism should be carried out with the principle of equality in the distribution of benefits and costs among investors, local communities and tourist areas. Therefore, Bali as a tourist destination area experiences inequality when facing the swift flow of information from outside with increasing mastery of science and technology between generations, resulting in the disorientation of the meaning of the local cultural value system. On the other hand, from cultural identity principles, Soebadio states that the ability to absorb and process the influence of culture from outside is resilience in the cultural field as a resilience of a nation where a nation will be better able to withstand the threat of external culture, so as to absorb what match and reject what is not suitable. This is at the root of the problems in tourism development where the ability of the community to handle the acceleration of change, complexity, and uncertainty in the development of tourism in Bali is still low so that the capacity of the community to manage culture-based tourism needs to be improved.

These problems need to be examined as a critical and multidisciplinary cultural study and try to defend marginalized groups such as those suggested by cultural studies experts, including Barker (2005), so that later can provide an overview about developing a creative tourism model in the village of Sangkan Gunung as the embodiment of a sustainable tourism development through the integration of community, culture and environment based on the values of the local wisdom of *Tri Hita Karana* and *Sad Kertih* to realize a prosperous society while maintaining the preservation of the natural environment and local culture.

2. Materials and Methods

This research is descriptive qualitative. The data used are primary and secondary data. Primary data is data that is directly obtained based on the results of the survey during the initial assessment of community service in the village of Belimbing and direct interviews with community leaders in the village, such as the head of the village head, head of customary village, head of the Belimbing village tourism awareness group, farmers, and craftsmen. While secondary data is data obtained from the search results of documents and literature studies.

The data is then analyzed by a qualitative descriptive method based on the inductive methodological paradigm. That is a paradigm that departs from something specific to something common (Mahsun in Ginaya, 2018). With the descriptive analysis method, the collected data is fully described so that finally a conclusion is obtained. The results of the study are presented in formal and informal methods. According to Sudaryanto (1993), informal presentation method is to present the results of analysis with descriptions or ordinary words, while the formal presentation method is formulation with signs and symbols. According to Muhammad in Ginaya (2018) symbols or signs used to present or formulate the results of analysis so that the meaning of the method, the relationship between the subjects, and the specificity of the method can be known and understood.

3. Results and Discussions

This study attempts to analyze the qualitative data from the answer to the research question from the whole observation, in-depth interview, and literature review of implementing THK and SK values in developing tourist village of Belimbing. The research questions in this study were concerned about how THK and SK values are able to be implemented for developing Belimbing rural tourism. This tourism development can be utilized by travel agents that are conducting tour programs to Tabanan Regency and Northern part of Bali in the direction of Pupuan district. The travel agents can bring the tourists to the area for hiking with a marvelous view of rice terraces which can be handled by the local tour guides and stop in a sugar palm tree with the process of making brown sugar and *kopi luwak* or civet coffee agritourism, restaurants and cafes that are owned and managed by the locals. Additionally, the villagers at present have a very positive attitude to tourism, believing that tourism is strengthening cultural values and can elevate the community's prosperity.

3.1 The Massive Mass Tourism Makes Bali Loss in Identity

Bali, known as the island of the gods, has become a favorite object loved by travelers because of its living monument, which is one of the places that are still alive today. Bali does have its own characteristics, and the distinctive Balinese culture has remained steady until now. In addition to culture, many other factors have also become the charms (*taksu*) of this island, such as the beauty of nature which is described as "the paradise of the world". It is understandable if Bali finally has Indonesia's largest tourism assets as a foreign exchange supplier. Adrian Vickers, an academician at the University of Sydney, said Bali is a combination of the beauty of the beach and the tropical climate that Tahiti has in the South Pacific with the Eastern beauty and Hinduism of the Indian Bharata land. Rabindranath Tagore, an Indian writer who through his work of *Gitanjali* won the Nobel Prize in 1913, when visiting Bali, once said that he felt India but did not see India in Bali. In South Bali today, especially in Kuta, Legian, Seminyak, Peti Tenget to Canggu, the beach is excellent for settlements and a pleasuring place for foreign tourists. In addition, it is difficult to deny that the religious rituals in Bali, which are usually called *yadnya* at all times, are so unique that the tourists do not get bored to enjoy or capture them in the photos. So, do not be surprised if, in every religious ceremony, such as the procession of *Ngaben* (cremation) or other religious ceremonies, there are always also seen some tourists who also witnessed it.

Ceremonies of religion, art, Balinese man and its natural beauty can now be easily found on the postcards. In the end, the combination of the beauty of the beach and the tropical climate of Tahiti and Indian Hinduism, from the beginning to the present, makes Bali tempting and very promising profits for investors. Although before the Dutch colonial government constructed its imagery, Bali was once associated with a very savage, and in fact became a hotspot for slave and opium trade, in addition to fighting people. Since tourism experienced its golden age in Bali with the opening of I Gusti Ngurah Rai airport and the construction of star hotels in elite tourist areas in Nusa Dua in 1982, many investors invested in Bali. Large-scale investment in the realm of mass-tourism continues to this day even though many government officials raise cultural tourism. The development of tourism has led to the proliferation of pragmatic lifestyles among the people to sell their land for short-term interests. This happens also due to government policies in the field of taxation with a policy of adjusting tax objects where each tourist area has a strategic value so that land and building taxes are high. Figure 1 shows that vacant land flanked by buildings where once was a stretch of green rice fields and

now marketed online. This situation has caused the loss of the agricultural system in Bali with its traditional irrigation system known as *subak* as a base for Balinese culture.



Figure 1. Land for sale in Kuta

Source: www.olx.co.id

Indeed, tourism developed in Bali is based on the uniqueness and differences that the island has. The unique nature and culture of Bali, caused Bali to be admired by the world which caused tourists to come to Bali. The basic principle to maintain the uniqueness of Bali has been contained in the cultural values of the place such as stipulated in Regional Regulation No. 3 of 1993 concerning Cultural Tourism. Unfortunately, lately, there has been a "rape" of Bali's uniqueness in the name of misinterpreted "modernization." Various forms of tourism business buildings now do not reflect the local architectural style as a unique local culture. Ironically, this problem was left to the fore by various parties as if the sensitivity of the Balinese people would have a culture that was so low in appreciation. Figure 2 shows a hotel building that does not reflect the style of Balinese architecture, resulting in satire from cultural observers that the existence of the hotel in Bali as the designed Eden hotel became "crazy" in its Indonesian language which means crazy.



Figure 2. A hotel in Bali that does not reflect the style of Balinese architecture

Source: www.pegipegi.com

3.2 The Belimbing Rural Tourism Based on Its Outstanding Culture

The development of a formulated tourism village should be as much as possible a representation of community participation in every aspect. Likewise, the hopes of the Belimbing community in developing tourism village in accordance with the potential of the village in the future are (1) Development of Belimbing rural tourism as much as possible involving the community as a concept of community-based tourism development (CBT) involving all components of community members actively involved in development village tourism potential becomes a tourist destination; (2) Community Based Tourism (CBT) which emphasizes more on the economic side should also be based on THK and SK local wisdom. THK is the balance of relations between the 3 elements in the Belimbing village community in carrying out their lives as an effort to create a peaceful, harmonious and happy life, namely the community's relationship with the creator, the harmonious relations of fellow citizens, and harmonious relations between the community and the environment. The three harmonious relationships that led to this happiness and the six elements in the SK will foster a sense of "*paras paros sarpanaya salung sabayantaka*" or the appreciation of the rights of local communities and to preserve

the environment in the village of Belimbing. The following figure 1 shows a combination of the philosophical concepts of THK and SK local wisdom as a model for developing the Belimbing tourism village.

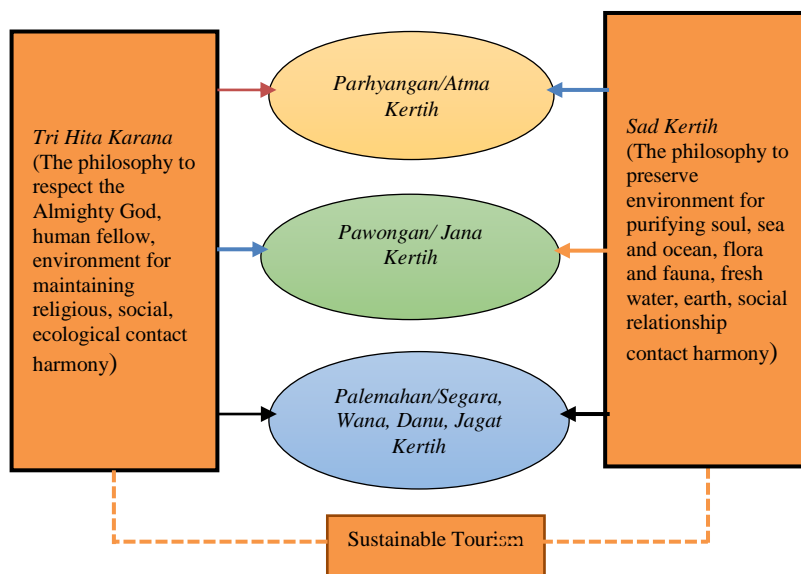


Fig. 1. The philosophical concept of THK and SK
Source: Astuti *et al.*, 2019

The problem identification for achieving sustainable development target, which is based on the values of THK and SK local wisdom in the development of the Belimbing tourism village is based on the internal and external factors. In general, the problems of developing Belimbing can be broadly classified into, namely limited access to the market; limited human resources in management, administration, and operational competencies; limited physical facilities. Table 1 shows the internal and external potential factors influencing in the sustainable development of Belimbing tourism village.

Table 1
The Potential Factors influencing in the sustainable development of Belimbing tourism village

No	Factors	
	Internal	External
1.	The beauty of natural resources	There are visits to foreign and domestic tourists
2.	The uniqueness of natural resources	The strategic location from other tourist objects
3.	Preservation of natural resources	The existence of proven legal certainty Belimbing Village is designated as a tourist attraction based on Decree of the Tabanan Regent No. 470/1998
4.	The growth of creative economic activities of the local community	There is a policy of Bali Provincial government to embody green tourism
5.	Tourism activities create opportunities for the emergence of new sources of income for local communities	The need for alternative tourist destinations
6.	Accessibility	The cooperation of government,

	investors, communities, and Support of tourism actors.
7. Friendly community attitude	Regional autonomy imposed by the government
8. Security of the authorities	Cultural values of the local community have taken root in the community such as mutual cooperation, trust, language, and customs

All the potential factors are shown in Table 1 prove that Belimbing village which is located in Tabanan Regency has great potential to be developed as a tourist village. In Bali, if people hear the name of Tabanan Regency, the thing that comes up is the tourist destination area that has already gone global, namely tourist destination of Tanah Lot, Ulundanu Beratan, and Jatiluwih. In fact, Tabanan still has a lot of tourist spots that have not been honed but are very potential. One of the unmarked green gems is Belimbing Village. This village has a view of rice fields that are not inferior to the Jatiluwih DTW. Not only that, but Belimbing Village also has two beautiful waterfalls and a distinctive feature of agricultural products, in this case, the sugar palm tree which is the raw material for palm sugar. Belimbing Village, both residents, and village and customary village officials are actually aware of this potential. So that since 2009, this village has begun to pioneer to become a tourist village. But to be a tourist village is not as easy as turning the palm. The village officials together with the residents work hand in hand to prepare facilities, promote to prepare human resources to manage this tourist village in the future. Table 2 shows the potential of tourist attraction found in Belimbing village.

Table 2
The tangible of tourist attraction in Belimbing village

No	Name of attraction	Quantity
1.	Paddy field	460 hectares
2.	Palm sugar	50 hectares
3.	<i>Subak</i>	6 <i>subaks</i>
4.	Waterfall	4 waterfalls
5.	State temple	1 state temple

Belimbing Village according to the head of the village, Adi Suyana has 460 hectares of rice fields with six wet *subak* or a community irrigation system based on the philosophy of justice and welfare, namely *Subak Mas*, *Subak Gemuh*, *Subak Nyanglad*, *Subak Teben Telabah*, *Subak Duren Taluh*, *Subak Suranadi*. It was named the Belimbing village, he explained, because of the geography of Belimbing village like star fruit. Some sides are cut by rivers and the land conditions are sloping so that to be able to grow crops, the terraces must be formed. The existence of the rice terraces becomes the uniqueness of this village as it is shown in figure 2.



Figure 2. The view of rice terraces in Belimbing village
Source: www.balipost.com (2018)

Another potential to be explored in Belimbing village is the tour package for making palm sugar. So, tourists can follow the process of making palm sugar from tapping directly it is applied to make palm sugar. To be able to take part in this process, tourists must stay overnight, from here a homestay will also be developed.



Figure 3. Sugar palm tree and the process of making brown sugar
Source: www.kompasiana.com (2015)

The topography of Belimbing village with an altitude of 500 meters above sea level makes palm trees produce a lot of palm juice. Palm trees are tapped twice a day, namely in the morning and evening. The results of the leads taken in the morning are more juice than the afternoon harvest. If one palm tree for example in one day produces ten liters of juice, the morning harvest will contain around seven liters, while the afternoon harvest will contain three liters of juice. This happened because in the cold weather in the middle of the night until dawn, the water flowed more quickly. The nature of this palm tree which makes sugar palm planted at altitudes above 500 meters above sea level, will produce more juice than those produced by palm trees planted in the lowlands. Lowland sugar palm produces an average of twelve liters per day, while those in the highlands can be around twenty liters per day. The juice that has been brought to the cooking place will be cooked immediately. If the amount of juice is enough, one pan or cooking container, then the juice will be cooked to become sugar. The cooking time is around 4-5 hours, depending on the shape of the stove, the shape of the cooking container and the size of the fire.

Belimbing village also has waterfalls to be developed as a tourist attraction. Currently, only two waterfalls can be offered as tourist attractions, namely Selingsing Benben and Selingsing Sade. There are actually four waterfalls in the village but only two are worthy of being offered as a tourist attraction. The other two waterfalls are difficult to be accessed because there is no representative access. There are also several springs for *malukat* or purification rituals around the waterfall. Figure 2 below is a local resident who uses *mumbul* spring for purification or cleaning up activities.



Figure 4. Purification *Malukat* ritual in the spring of Mumbul
Photo: [Ginaya, 2019](#)

Not only that, but the Belimbing Village also has the Luhur Mekori Temple which is surrounded by 18 hectares of tropical forest along with its ape population. Luhur Mekori Temple is located on the edge of the main highway Tabanan - Pupuan, precisely at Banjar Pemudungan, Belimbing Village, Kec. Pupuan, Tabanan Regency. The distance from the center of Tabanan is around 33 km, while from Denpasar is around 54 km.



Figure 5. The Luhur Mekori Temple surrounded by tropical forest
Source: www.balitoursclub.net

The Pura Luhur Mekori location is very easily accessible, even road users who happen to cross the Tabanan - Pupuan route, take time to pray here because there are also *pelinggih* on the side of the road as a place of worship for Ida Bhatara or God's manifestation. This indicates that this area is believed to be a sacred place and has a thick spiritual aura, of course, also the unique experiences of road users who often cross the Mekori Sublime Temple area. This Mekori Kahyangan Jagat or State-Temple is tempered by the traditional village of Tri Kahyangan Belimbing, in this temple, there are *pelinggih* or shrine to worship Ida Ratu Bagus Made Mentang Yuda as the big name of Sang Naga Rarik and also accompanied by the shrine which is a staging of Ayu Mas Sari. In the Mekori Temple, this is the place to request the blessing, prosperity, protection, and welfare of Ida Bhatara in the Luhur Mekori Temple. Piodalan or Pujawali in Puru Luhur Mekori every 6 months, namely Buda (Wednesday) Kliwon, Wuku Gumbreg, exactly 35 days before Galungan Day.

3.3 Reinventing the Loss of Bali in Belimbing Rural Tourism Development

The development of rural tourism requires tourism village potential, such as the customs of the local community as tourist attractions including daily life, traditional ceremonies, traditional houses, native regional culture and arts, traditional beverage foods, and natural resources. As a matter of fact, the opportunity to develop tourism villages is very large as an effort to diversify tourist destinations in the context of developing cultural tourism. One of the important elements in the development of tourism villages is the involvement of village communities in every aspect of tourism in the village. The community is directly involved in tourism activities in the form of providing services which the outcomes can increase people's income beyond their daily activities. Belimbing Village which has the potential of natural resources and cultural resources such as a beautiful stretch of rice fields and supported by cool air, rocky rivers, waterfalls and is famous for the agribusiness of coffee plantations, cloves, cocoa, coconuts, and palm sugar. Based on these conditions, alternative types of tourism that can be developed in the tourist attraction of Belimbing Village are Tourism Village.

Additionally, the hospitality of the people and the life of the religious Belimbing village is the basic capital in the socio-cultural field. As an agrarian society, the Belimbing village community is inseparable from the existence of *subak* in traditional farming systems. Sustainable rice fields allow people to carry out activities based on the agrarian culture in the modern era and globalization today. The community has been fully aware of the potential of the village to maintain its sustainability. Therefore, the tour that can now be enjoyed in Belimbing Village is a tour on the tracking track. This line is available for short, medium and long lines. To be able to enjoy this pathway, there are local guide services offered by local residents. The price is according to the agreement between tourists and their guild. On the sidelines of trekking tours by enjoying rice fields, plantations and tourist waterfalls can be invited to stop by to see traditional Balinese homes with local architectural styles and coffee plantations with small shops selling souvenirs. *Penduuk's* traditional Balinese house can be used as a homestay managed by local residents.



Figure The traditional Balinese compound
Source: www.romadecade.org

Sustainable tourism development expected to guarantee the sustainability or existence of natural, economic and local wisdom resources. Sustainable tourism is tourism development that can provide long-term benefits to the local economy without damaging the environment and still paying attention to socio-cultural aspects. WTO (2009), reveals that sustainable development must adhere to three principles both for the present generation and for future generations, namely ecological Sustainability, social and cultural sustainability, and economic sustainability. All the premises of the sustainable tourism development are align in THK and SK values, such as the concept of *palemahan* or the harmonious relationship of the community with its environment in THK and it is implemented through religious rituals of *wana kertih* (forest with its flora and fauna preservation), *danu kertih* (freshwater preservation) in SK is in line with ecological sustainability. Similarly, social and cultural sustainability and also economic sustainability is in line with the concept of *parhyangan* (harmonious relationship of the community and the Almighty God) and *pawongan* (harmonious relationship of the community members) in THK. These two concepts are implemented in the ritual of *atma kertih* (ritual for the soul), *jana kertih* (ritual for human), and *jagat kertih* (earth and it's content preservation) in SK.



Figure Ritual for the harmony of the universe
Source: [Ginaya \(2018\)](#)

4. Conclusion

The development of Belimbing Tourism Village has implemented tourism village management inspired by THK and SK values for tourism development endeavor in Bali along with the onslaught of massive modernization and globalization in Bali so that the revitalization and re-actualization of the values of local wisdom is needed to prevent the extinction of local culture and be able to reinvent the lost form of its identity. To achieve sustainable tourism, the management of Belimbing Tourism Village puts forward such the efforts in order to maintain natural balance such as preserving nature as a tourist attraction with activities that are oriented to nature conservation and waste management; in the socio-cultural field by maintaining local culture that includes in the daily life of local communities such as traditional farming systems and challenges

in efforts to empower and foster local farmers to manage natural and cultural potential so that they are expected to maintain socio-cultural relations and will support the successful management of Belimbing Tourism Village; and in the economic field that is empowering people who have the potential to become guides, managing the financial system or income from the tourism sector to be evenly distributed, cooperate with travel on the results of tour packages, and open local handicraft business opportunities. It is suggested that all stakeholders of Belimbing tourism village necessitate to maintain and improve the village management system, make improvements and additions to infrastructure, improve the quality of local human resources and marketing the Belimbing tourism village. In addition, the manager of the tourism village can create awareness of the public and tourists so that activities related to tourism still pay attention to the balance of nature, socio-culture, and economy in order to lead to sustainable tourism by preserving the ecology and local culture. All of this is regarded as an invention endeavor of the massive change of Bali due to the over tourism in the island. This change has caused the loss of cultural identity in all aspects of Balinese people life. The endeavor of cultural preservation is done through ecotourism, agritourism, and rural tourism based on the philosophy of local genius like THK and SK which spring and development in a rural area.

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