

Local Wisdom Tri Hita Karana and Based on Indigenous Communities in Bali

I Wayan Gede Suacana¹, I Nyoman Wiratmaja², I Wayan Sudana³

^{1,2,3}Universitas Warmadewa, Indonesia

suacana@gmail.com

Abstract

This article discusses how to develop ecotourism policy based on Balinese indigenous peoples accompanied by the value of local wisdom they have. Development that aims to have a positive impact on environmental conservation, local wisdom and cultural preservation of the local community. The method used In the first stage, primary and secondary data were collected. The second stage, choosing an approach to reviewing data. The third stage, analyze and interpret the data that has been selected. The fourth stage is to write and construct the results. The results of the study show that ecotourism with local wisdom Tri Hita Karana strongly emphasizes the integration of the three elements of Parahyangan, Pawongan, and Palemahan, none of which occupies a special portion. Opportunities and challenges for ecotourism with local wisdom of Tri Hita Karana and based on indigenous peoples in Bali are: maintaining the integration of the three elements in Tri Hita Karana namely Parahyangan, Pawongan, and Palemahan in ecotourism management so that no one occupies a special portion; keep the area sustainable as a natural area and still ensure environmental sustainability; ensure the preservation and utilization of species and their ecosystems; utilization of the environment for ecotourism using a conservation and utilization approach; encourage participation and improvement of community welfare in ecotourism management, including by involving them in decision making, management of tourism objects; environmental conservation education and the development of ecotourism potential, ranging from uniqueness, accessibility, facilities and governance.

Keywords

ecotourism policy; Balinese local wisdom; Balinese indigenous people



I. Introduction

Tourism is a travel activity carried out within a certain period of time from the original place of residence to the destination area for reasons not to settle or earn a living but only to have fun, fulfill curiosity, spend free time or vacation time and other specific purposes (UNESCO). , 2009). Tourism consists of various activities in tourism activities which are supported by various facilities and services provided by the community, businessmen, government and local governments (Law No. 10 of 2009).

As a system, tourism is supported by several interrelated components, such as tourist objects and attractions, transportation and infrastructure, accommodation, food and beverage businesses, and other supporting services (travel agencies, guide services, banks, internet, etc.) etc). In supporting tourism activities, things that must be considered are the existence of

local wisdom values (local genius) which are inseparable from customs, norms and religion; cultural and environmental sustainability; and the sustainability of tourism activities so that they can support the community's economy.

As a prima donna in economic development, the tourism sector cannot be separated from negative impacts. Unpleasant issues surrounding the slanted news from the tourism sector have been blown for a long time. These negative issues have generated a lot of debate, especially for environmental and social activists. One of the negative issues is the negative impact of tourism on the physical and social environment. In some tourist areas, many become dirty due to littering behavior, the behavior of destroying natural resources and the environment so that natural disasters such as floods and landslides arise, deviating behavior from universal norms and values, as well as various other problems. .

The emergence of negative impacts from various tourism activities encourages a change in the tourism paradigm, namely old mass tourism (mass tourism) to new tourism which tends to be environmentally friendly, one of which is ecotourism. Ecotourism requires tourism that is responsible for the preservation of nature, and contributes to improving the welfare of local communities.

Community-based ecotourism is an ecotourism business that focuses on the active role of the community. This is based on the fact that the community has knowledge about nature and culture which is a potential and selling point as a tourist attraction, so community involvement is absolute. The community-based ecotourism pattern recognizes the rights of local communities in managing tourism activities in areas that they have traditionally owned or as managers. The existence of a community-based ecotourism pattern does not mean that the community will run their own ecotourism business (Hijriati and Rina: 2014: 147).

Community-based ecotourism is also a tourism business that focuses on the active role of the community. This is because local people who have knowledge about nature and culture are potential and selling points as tourist attractions so that community involvement becomes absolute. Community-based ecotourism can create job opportunities for local communities and reduce poverty, where ecotourism income is from tourism services for tourists, such as transportation costs, tour guides, lodging, and selling community crafts (Probo Baskoro, 2016: 18). As a tourist destination, Bali has begun to develop indigenous community-based ecotourism accompanied by the value of its local wisdom. This development is expected to have a positive impact on environmental conservation, local wisdom and cultural preservation of the local community. Preservation of local culture and wisdom can indirectly foster identity and pride among local residents.

The Problem Formulation

Problems discussed in this paper are formulated as follows:

1. How is the implementation of ecotourism policies with the local wisdom of Tri Hita Karana and based on indigenous peoples in Bali?
2. What are the opportunities and challenges of ecotourism policies with local wisdom of Tri Hita Karana and based on indigenous peoples in Bali?

II. Review of Literature

The concept of ecotourism has developed over time. However, in essence ecotourism is a form of tourism that is responsible for the preservation of natural areas, provides economic benefits and maintains cultural integrity for the local community. On the basis of this understanding, the form of ecotourism is basically a conservation movement carried out by the world's population. These eco-travelers are conservationists by nature.

The first definition of ecotourism was introduced by the organization The Ecotourism Society (1990) as a form of tourism travel to natural areas carried out with the aim of conserving the environment and preserving the life and welfare of local residents. Initially, ecotourism was carried out by nature-loving tourists who wanted the tourist destination to remain intact and sustainable, in addition to maintaining the culture and welfare of the people.

However, in its development it turns out that this form of ecotourism is developing because it is much favored by tourists. Tourists want to visit natural areas, which can create business activities. Ecotourism is then defined as a new form of responsible travel to natural and adventurous areas that can create a tourism industry. It is understandable that the world's ecotourism has developed very rapidly. It turns out that several destinations from national parks have succeeded in developing this ecotourism (Fandeli, 2009). It can be said that ecotourism is a form of tourism that is very closely related to the principle of conservation. Even in the strategy of developing ecotourism, it also uses a conservation strategy. Thus, ecotourism is very appropriate and efficient in maintaining the integrity and authenticity of ecosystems in unspoiled areas. Even nature conservation ecotourism can be improved because of the pressure and demands of eco-travelers (Fandeli, 2009).

Ecotourism has been promoted as an idea and philosophy that involves responsible travel to natural areas as well as the environment and implies thought and care. The various meanings and concepts given to ecotourism imply that the debate about the concept of ecotourism is still ongoing.

The concept of ecotourism is based on a widespread and growing interest in the natural environment and the importance of preserving and protecting it in every possible way from its adverse impacts and degradation (Dimitriou, 2017: 4). Ecotourism is slightly different from nature tourism. Ecotourism is light impact nature tourism that causes the preservation of species and their habitats directly with their role in conservation and or indirectly by providing views to the local community, to enable local people to put value, and protect nature tourism and other life as a source of income (Goodwin , 1997:124).

Ecotourism is a tourism activity that is environmentally and naturally responsible, contributes positively to environmental conservation and pays attention to the welfare of local communities. Ecotourism is one aspect that is closely related to the environment, development is expected to be able to preserve natural resources and the environment. Many studies have been carried out related to ecotourism, but in general the development of ecotourism is closely related to the preservation of the environment and culture of an area. Ecotourism is a travel activity in unspoiled areas or areas managed according to natural principles, where the aim is not only to enjoy the beauty, but also to involve elements of education, understanding, and support for environmental conservation efforts, and the involvement of local communities around the destination area. ecotourism in its management (Arida, 2016: 11).

Ecotourism has become one of the most debated topics in recent years. Many different comments, ideas, opinions and approaches have been written and expressed about ecotourism, which clearly shows that tourism experts and researchers still have not succeeded in achieving basic common ground and there is a lot of confusion over terminology and concepts (Dimitriou, 2017: 1). The last theme is more emphasis on cultural sustainability. The development of ecotourism respects and preserves the culture of the local community without damaging the environment. The element of authenticity is highly emphasized.

According to the Directorate General of Nature Protection and Conservation (2000), there are five characteristics in ecotourism activities, including: First, nature based, where ecotourism becomes a part or whole of nature which includes elements of resources where

biodiversity and its ecosystem are the main focus and is the main selling point for ecotourism development. Second, ecologically sustainable, namely ecotourism must be ecologically sustainable which means that all environmental functions, including the biological environment, physical environment, and social environment, go hand in hand so that changes that are the result of development do not interfere or even damage ecological functions. Third, environmentally educative, ie ecotourism is carried out through positive environmental activities which are expected to influence the behavior of the community and tourists to care about conservation so as to help preserve the environment in the long term. Fourth, it is beneficial for the local community, namely involving local communities in various ecotourism activities so that it is expected to be able to provide benefits to local communities both directly and indirectly. As well as the community is able to provide the needs of tourists such as accommodation and transportation as well as increasing insight into environmental conservation. Fifth, tourist satisfaction, namely tourist satisfaction in this case related to natural phenomena and local culture obtained from ecotourism activities so as to increase awareness and appreciation for nature conservation and local culture.

In simple terms, ecotourism can be interpreted as a tourism activity that emphasizes the preservation of the surrounding environment. Tourism is an industrial sector which is currently got a lot of attention from many countries in the world (Nasution, 2021). The tourism sector has become one of the leading sectors in various countries in the world, including Indonesia as one of the prima donna for foreign exchange earners (Hakim, 2021). Tourism is an industrial sector which is currently got a lot of attention from many countries in the world (Sinulingga, 2021). When the condition of natural resources begins to decrease both in terms of quality and quantity, ecotourism promises two advantages, namely: the preservation of natural resources is maintained and an increase in the income of the community around the ecotourism object. Meanwhile, the concept of community-based tourism, Community Based Tourism (CBT) is an empowerment approach that involves and places the community as an important actor in the context of the new development paradigm, namely sustainable development. large-scale tourism business actors (Sastrayuda, 2010).

Community involvement is the key to making changes that will improve the quality of life. If the community is involved in various stages then the community will feel motivated and responsible. Some elders and aliens in indigenous peoples need special attention, because their conservative values may not immediately accept changes due to tourism development. From the beginning, the community should be given an understanding of tourism and its possible impacts, so that later there will be no misunderstandings.

Community involvement in tourism activities brings several advantages. The benefits that can be achieved by the community are the availability of new jobs and additional income, creating new investment opportunities, improving facilities for services including water, roads, health centers, security, and other infrastructure, increasing market share to market local products, improving opportunities for trained workers, improving recreational and cultural facilities and activities that can also be enjoyed by residents, and increasing appreciation for the social life of the community. The party planning the development must involve the community from the beginning of the planning stage (Surya Wijaya and Eka Sudarmawan, 2019: 83).

III. Research Methods

This research was made in several stages. The first stage is collecting primary and secondary data. The second stage is choosing an approach to reviewing the data. The third stage, analyze and interpret the data that has been selected. The fourth stage is to write and construct the results.

The results of the research in this paper focus more on the type of qualitative approach (Cassel and Symon, 1994. Considering the nature and scope of research problems that are multidisciplinary, intermingle and intersect with one another, the presentation of the results of the analysis is made in the form of analytical descriptions (Kutha Ratna). , 2004, 46.

The choice of the type of qualitative research is also based on the consideration of the phenomenon to be studied, namely the relation between data and facts of tourism, environment and culture which are plural in terms of aspects of ideas/thoughts that develop in certain social communities (Flick, 2006: 12-13).

The flow chart of this research is as follows:

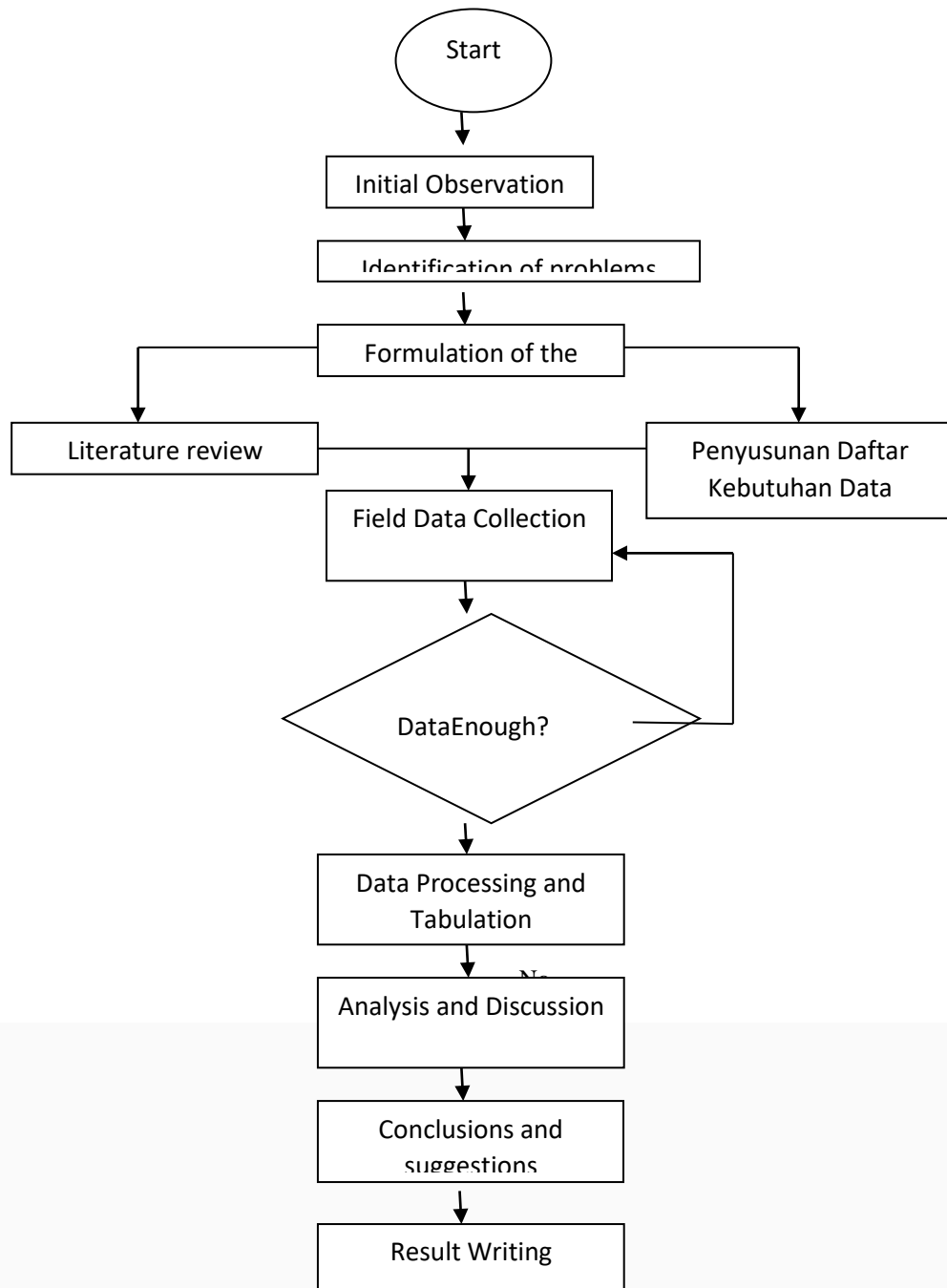


Figure 1. Flow Chart of Research

IV. Discussion

4.1 Ecotourism Policy with Local Wisdom Tri Hita Karana

Ecotourism management in Bali begins with ecotourism training throughout Bali by the Ministry of Environment Office on 3 -5 September 2002. The training was successful in formulating There are nine ecotourism policy principles in Bali, including: 1. Caring, committed and responsible for nature conservation and cultural heritage 2. Providing interpretations that give tourists the opportunity to enjoy nature and increase tourists' love for nature 3. Contribute sustainably and empower local communities 4. Be sensitive and respect the socio-cultural values and religious traditions of local communities 5. Comply with applicable laws and regulations 6. Development of ecotourism activities based on deliberation with the approval of local communities 7. Provide continuous satisfaction to consumers 8. Market and promote ecotourism activities honestly and accurately so that they are in line with expectations 9. A harmonious and balanced management system in accordance with the Tri Hita Karana.

The nine principles above are further elaborated into several criteria, as follows:

1. Criterion of principle 1 (having concern, commitment, and responsibility for the conservation of nature and cultural heritage):
 - a. Achieving a balance of land use
 - b. Use of environmentally friendly technology
 - c. Utilization of cultural heritage as one of the ecotourism objects adapted to the carrying capacity
 - d. Conservation of biodiversity and cultural heritage
 - e. Paying attention to the existence of endemics
2. Principle 2 criteria (providing interpretations so as to provide opportunities for tourists to enjoy nature and increase tourists' love for nature):
 - a. Provide licensed professional tour guide
 - b. Provide adequate facilities and information in relation to ecotourism activities.
 - c. Involving local customary institutions
3. Principle 3 criteria (contributing continuously and empowering local communities):
 - a. Prioritizing local communities as workers according to their expertise.
 - b. Prioritizing the production of local products in the operation of ecotourism objects.
 - c. Involve local traditional institutions.
4. Principle 4 criteria (sensitivity to and respect for socio-cultural values and religious traditions of local communities):
 - a. Development, development, and operations are adapted to local manners, norms, and wisdom
 - b. The existence and activities of ecotourism do not interfere with the religious activities of local communities.
5. Criteria for principle 5 (compliance with applicable laws and regulations):
 - a. Comply with laws and other related regulatory instruments.
 - b. Obeying local village awig-awig (regulations)
6. Criterion of principle 6 (development of ecotourism activities must be based on deliberation and approval of local communities):
 - a. Construction or development should obtain approval from the community and local customary institutions.
 - b. Establish communication and coordination with local communities and traditional institutions in the development of tourism objects.
7. Principle 7 criteria (consistently provide satisfaction to consumers):
 - a. Providing facilities and providing excellent and satisfying service to consumers.
 - b. Provide a medium to get feedback from consumers.
8. Criterion of principle 8 (marketed and promoted honestly and accurately so that it is in line with expectations and reality):
 - a. Marketing materials must be accurate, clear, and of good quality
 - b. Marketing materials that are in accordance with reality
9. Principle 9 criteria (a harmonious and balanced management system according to the Tri Hita Karana concept):
 - a. Paying attention to the harmony of the relationship between humans and God (Parahyangan).
 - b. Pay attention to the harmony of the

relationship between humans and humans (Pawongan) c. Paying attention to the harmony of the relationship between humans and the environment (Palemahan). The 9th criterion adopts Tri Hita Karana, which is a spiritual concept, local wisdom, as well as the philosophy of life for the Balinese Hindu community which aims to shape the harmony of human life. This concept comes from Sanskrit which is formed from three words, namely Tri means three, Hita means happiness or prosperity and Karana means cause or cause.

In essence, this philosophy and local wisdom contains the understanding that the three causes of happiness stem from the harmony of the three relationships. Which teaches how humans achieve balance and harmony in life. This concept describes the balance and harmony of life will be achieved if humans establish a good relationship with God, establish good relations with fellow humans, and establish good relations with the environment or nature.

The ecotourism policy with the Tri Hita Karana emphasizes the integration of the three elements of Parahyangan, Pawongan, and Palemahan, none of which occupies a special portion. The three are always balanced in thought, balanced in speech and balanced in all actions. First, Parhyangan means that in the application of ecotourism there is a harmonious relationship between humans and God. Second, Pawongan, means that in the application of ecotourism there is a harmonious relationship between humans and each other. Third, Palemahan, it means that in the application of ecotourism there is a harmonious relationship between humans and the environment/natural surroundings. Environment/nature as part of ecotourism includes plants, animals and other things. The goal is to maintain a balance, sustainability between this universe and human beings. Communities supporting ecotourism are required to maintain the sustainability and balance of nature. local wisdom Palemahan places human life as part of nature so that if nature is damaged, human life will also be disrupted. That way will be able to realize the balance and harmony of life between humans and their environment in the management of ecotourism.

4.2 Indigenous Community-Based Ecotourism Policy in Bali

Community-based ecotourism policy is an ecotourism business that focuses on the active role of the community. This is based on the fact that the community has knowledge about nature and culture which is a potential and selling point as a tourist attraction, so community involvement is absolute. The community-based ecotourism pattern recognizes the rights of local communities in managing tourism activities in areas that they have traditionally owned or as managers. The existence of a community-based ecotourism pattern does not mean that the community will run their own ecotourism business.

Based on the Regulation of the Minister of Home Affairs Number 33 of 2009 that the principles of ecotourism policies include: (1) conformity between types and characteristics of ecotourism; (2) conservation, namely protecting, preserving, and sustainably utilizing natural resources used for ecotourism; (3) economical, namely providing benefits to the local community and being a driver of economic development in the region as well as ensuring ecotourism business can be sustainable; (4) education, which contains elements of education to change one's perception so that they have care, responsibility, and commitment to environmental and cultural preservation; (5) provide satisfaction and experience to visitors; (6) community participation, namely community participation in planning, utilizing, and controlling ecotourism activities by respecting the socio-cultural and religious values of the community around the area; and (7) accommodate local wisdom.

According to WWF Indonesia (2009), community-based ecotourism policies are policies that regulate ecotourism businesses that emphasize the active role of the community. This is based on the fact that the community has knowledge about nature and culture which is a potential and selling point as a tourist attraction, so community involvement is absolute.

Community participation in managing ecotourism can be seen from the planning, implementation, and evaluation stages of ecotourism activities.

Efforts to pioneer and develop ecotourism activities in Bali have begun to be carried out by several parties, including: indigenous peoples, NGOs (Non-Governmental Organizations), as well as collaborations between the two. There are several villages as pioneers in the initial development of ecotourism activities in Bali, namely: Tenganan Village (Karangasem), Banjar Kiadan-Pelaga (Badung), Ceningan Village (Klungkung), Sibetan Village (Karangasem), and Kemenuh Village (Gianyar). Efforts to develop ecotourism activities in these villages have been carried out since 1999 until now (Arida, 2017). Several other ecotourism destinations that are also community based/indigenous are Monkey Forest, Kokokan Bird, Hamlet Village Ecotourism Network and Ceking Tegallalang Terrace Ecotourism.

The ecotourism policy of Ceking Tegallalang Terrace is one of the tourist attractions that has natural beauty as the main attraction, located in the Kedisan Village area, Tegallalang District, Gianyar Regency, Bali. Even though it is located in Kedisan Village, this tourist attraction is managed by Pakraman Tegallalang Village, Tegallalang District, because the beauty of the scenery (view) of this tourist attraction is better seen by tourists from the side of the road in the Tegallalang Traditional Village. Located not far from Ubud, this tourist attraction is visited by many tourists so that the potential economic benefits can be enjoyed by the manager

Indigenous community participation as shown in the management of the Ceking Terrace Ecotourism Tegallalang actively takes the initiative to participate in the development and management of the Ceking tourist attraction. Community participation was driven by the development of Ceking's tourist attraction from before it was established until after it was designated as a tourist attraction by the Gianyar Regency Government, the condition of Ceking's tourist attraction did not show improvement and did not provide an economic contribution to the local community. The nature of the participation of indigenous peoples is transformational participation, namely participation that occurs when participation is in itself seen as an end, and as a means to achieve higher goals, for example being self-reliant and sustainable.

The community independently manages and organizes Ceking tourist attractions to expand employment opportunities and obtain economic benefits so that Ceking tourist attractions will develop in a sustainable manner. The development of the Ceking tourist attraction has been carried out using the strength of the local community. The Tegallalang Traditional Village community has participated in tourism development in the Ceking tourist attraction.

The forms of traditional participation in Tegallalang (Yulianie, Fatrisia and Widiastuti, 2015: 135) include: First, participation in decision-making, namely the community participates in sangkep banjar (community meetings) to discuss the arrangement of Ceking tourist attractions. In banjar sankep, the Ceking Tourism Object Management Agency (BPOWC) was formed. Second, participation in implementing decisions, namely carrying out everything that has been decided in the banjar sangkep to organize and manage Ceking's tourist attractions, including participating in maintaining cleanliness, maintaining security, arranging buildings, and providing supporting facilities. Third, participation in obtaining benefits, namely the community opens artshops, stalls, cafes and restaurants. Fourth the Pakraman Tegallalang Village officials held an evaluation meeting which was held once a month to discuss problems that occurred in the Ceking tourist attraction and how far the arrangement had been.

BPOWCthe community, supporters of cultural preservation, the existence of a more secure belief for the preservation of local community resources, and the existence of

economic benefits that are directly enjoyed by the community. The people of the Tegallalang Indigenous Village are given employment opportunities to become BPOWC employees, restaurant waiters, art shop guards, and can also be local guides for tourists while in the Ceking tourist attraction. The participation of local communities in the development of the Ceking tourist attraction provides support in preserving the agricultural culture that exists in the Ceking tourist attraction, as well as other cultures, namely the culture of making wood crafts around the Ceking tourist attraction.

4.3 Opportunities and Challenges of Ecotourism Policy with Local Wisdom of Tri Hita Karana and Based on Indigenous Peoples

In essence, ecotourism that preserves and utilizes nature and community culture is much more stringent than just sustainability. Ecotourism development that is environmentally sound is far more secure in terms of preserving nature than sustainable development. Because ecotourism does not exploit nature, but only uses natural and community services to meet the knowledge, physical/and psychological needs of tourists. Even in various aspects, ecotourism is a form of tourism that leads to metatourism. Ecotourism is not selling destinations but selling philosophy. From this aspect, ecotourism will not recognize market saturation (Fandeli, 2009).

Thus, the opportunities and challenges of ecotourism policies with local wisdom of Tri Hita Karana and based on indigenous peoples in Bali are:

First, maintaining the integration of the three elements in Tri Hita Karana namely Parahyangan, Pawongan, and palemahan in ecotourism management so that no one occupies a special portion. Ecotourism management occurs in a harmonious relationship between humans and God, between humans and each other, and between humans and the environment/natural surroundings.

Second, the challenges for ecotourism development must be implemented while maintaining the area as a natural area and ensuring environmental sustainability, including: 1. Maintaining the ongoing ecological processes that continue to support living systems. 2. Protecting biodiversity. 3. Ensure the sustainability and utilization of species and their ecosystems. The development strategy including the development of facilities and utilities must maintain harmony with nature. If there is disharmony with nature, it will damage this ecological tourism product. Managers must always prioritize the conservation of ecotourism objects and maintain the authenticity of the community's culture.

Third, the opportunity to use the environment for ecotourism uses a conservation and utilization approach. Both approaches are implemented with an emphasis on conservation rather than utilization. This approach should not be reversed. Preventing and overcoming the impact of tourist activities on culture, prevention and mitigation are adjusted to the nature and character of the local culture. Ecotourism development can ensure the integrity and sustainability of natural ecosystems. Ecotravelers require quality and ecosystem integrity requirements. The ecotourism model guarantees ecological friendly based developmentcommunity.

Fourth, continuously encourage participation and improvement of community welfare in ecotourism management, including by involving them in decision making, tourism object management. The community is invited to plan ecotourism development. Likewise in supervision, the role of the community is expected to participate actively. The strategy is carried out by increasing partiality to the local community in order to be able to maintain local culture and wisdom and at the same time improve the welfare of the community. One thing that can be done is to arrange a conservation tax to directly finance the needs of the area and local communities. The real benefits to the community's economy from ecotourism activities encourage people to participate in preserving the natural area.

Fifth, the opportunities and challenges of environmental conservation education. Educate tourists and local people about the importance of environmental conservation. This educational process can be carried out directly in the tourist attraction area. Arrange for areas used for environmental conservation education to receive direct income or income. Retribution and conservation tax can be used directly to educate, foster, preserve and improve the quality of nature conservation areas.

Sixth, the opportunities and challenges of developing ecotourism potential, ranging from uniqueness, accessibility, facilities, governance, and aspects of conservation that keep tourists interested in traveling to managed tourism objects.

V. Conclusion

5.1 Conclusion

1. Ecotourism policy in Bali adheres to nine principles, namely: 1. Caring, committed and responsible for nature conservation and cultural heritage 2. Providing interpretations that provide opportunities for tourists to enjoy nature and increase tourists' love for nature 3. Contribute sustainably and empower local communities 4. Be sensitive and respect the socio-cultural values and religious traditions of local communities 5. Comply with applicable laws and regulations 6. Development of ecotourism activities based on deliberation with the approval of local communities 7. Provide continuous satisfaction to consumers 8. Market and promote ecotourism activities honestly and accurately so that they are in line with expectations 9. A harmonious and balanced management system in accordance with the Tri Hita Karana.
2. The ecotourism policy with the local wisdom of Tri Hita Karana emphasizes the integration of the three elements of Parahyangan, Pawongan, and Palemahan, none of which occupies a special portion. The three are always balanced in thought, balanced in speech and balanced in all actions. First, Parahyangan means that in the application of ecotourism there is a harmonious relationship between humans and God. Second, Pawongan, means that in the application of ecotourism there is a harmonious relationship between humans and each other. Third, Palemahan, it means that in the application of ecotourism there is a harmonious relationship between humans and the environment/natural surroundings.
3. Indigenous community-based ecotourism policies can be an empowerment approach that involves and places indigenous peoples as important actors in ecotourism management which provides an opportunity to mobilize all the potential and dynamics of the community, in order to balance the role of large-scale tourism business actors.
4. Opportunities and challenges of ecotourism policies with local wisdom of Tri Hita Karana and based on indigenous peoples in Bali are: maintaining the integration of the three elements in Tri Hita Karana namely Parahyangan, Pawongan, and weakness in ecotourism management so that no one occupies a special portion; keep the area sustainable as a natural area and still ensure environmental sustainability; ensure the preservation and utilization of species and their ecosystems; utilization of the environment for ecotourism using a conservation and utilization approach; encourage participation and improvement of community welfare in ecotourism management including by involving them in decision making, management of tourism objects; environmental conservation education and the development of ecotourism potential, ranging from uniqueness, accessibility, facilities, governance, and conservation aspects that keep tourists interested in traveling to managed tourism objects.

5.2 Suggestions

Some recommendations for ecotourism management with local wisdom of Tri Hita Karana and based on indigenous peoples in Bali are:

1. The nine principles of ecotourism policy in Bali and some of their criteria need to be socialized intensively so that indigenous peoples and ecotourism managers understand and use the nine principles and criteria as a guide ecotourism management.
2. The local wisdom of Tri Hita Karana remains the basis for ecotourism management in order to ensure a harmonious relationship between humans and God, humans and each other, and humans and the environment/natural surroundings
3. Efforts continue to be made to encourage the participation of indigenous people in ecotourism and increase community welfare in the management of ecotourism, including by involving them in decision-making and management of tourism objects.
4. Last but not least, in order to develop sustainable ecotourism, it is necessary to regularly conduct environmental conservation education and develop ecotourism potentials, starting from uniqueness, accessibility, facilities, governance, and conservation aspects that keep tourists interested in traveling to manage tourism objects.

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