

## Tri Hita Karana Values In The Implementation Of Quality Tourism In Sidetapa Village

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### Abstract

The Covid-19 pandemic hit Bali's tourism sector in 2020 by at least 80%. In 2021, various travel restrictions will begin to be relaxed, thereby opening up the potential for tourism revival and economic recovery. This needs to be supported by the right tourism concept and based on local wisdom. This condition also occurs in the Bali Aga community in Sidetapa village, Buleleng district. This study aims to: (1) analyze the value of local wisdom Tri Hita Karana of the Balinese Aga community in Sidetapa Village; (2) Explore tourism potential in Sidetapa village based on the concept of quality tourism; (3) Integrate the value of local wisdom Tri Hita Karana in the implementation of quality tourism in Sidetapa village. The results showed that the local wisdom of Tri Hita Karana has three values, namely Parhyangan, Pawongan, and Palemahan. Quality tourism is a tourism concept that emphasizes the quality of experience, and the length of time tourists visit and not just the number of tourist visits. Sidetapa Village has several tourism potentials that are in line with the concept of quality tourism in the form of natural, cultural, and educational tourist attractions, as well as various activities and other supporting facilities. The integration of Tri Hita Karana's local wisdom in quality tourism is realized through (1) the parhyangan aspect being integrated through the implementation of traditional ceremonies as a tourist attraction without reducing the sacred aspect of the ceremony; (2) the pawongan aspect is integrated through cross-sectoral cooperation in the pentahelix element to support the

competency development of the Bali Aga community in the village of Sidetapa in the field of tourism and branding of the village's tourism; (3) the palemahan aspect is integrated through environmental conservation to realize ecotourism so that it can attract tourists to enjoy the uniqueness and natural preservation of Sidetapa village.

Keywords: Local wisdom; Tri Hita Karana; Bali Aga Indigenous People; Quality Tourism; Sidetapa village.

### **1. Introduction**

Bali is one of the world-class tourist destinations in Indonesia. The tourism sector in Bali greatly influences economic growth on this island. Bali tourism has undergone drastic changes since the Covid-19 pandemic hit the world. The implementation of lockdowns in a number of countries and restrictions on mobility during early 2020 resulted in a significant decrease in the number of tourist visits to Bali. For example, in June 2020, hotel occupancy decreased dramatically compared to the previous period in the same month. In June 2019, lodging occupancy was 60.37 percent and in June 2020 it was only 2.07 percent, which means there was a decrease of 58.3 percent (Bali, 2020). In general, throughout 2020 the number of foreign tourist visits to Bali has decreased from 6,275,210 people in 2019 to only 1,069,473 in 2020 or decreased by 82.96% (Bali, 2021). While the number of domestic tourists in the same period also decreased from 10,545,039 people to 4,596,157 or decreased 56.41%. The data shows a very significant decline in tourism activity in Bali during the first year of the pandemic.

A similar situation also occurred in Sidetapa village, which is located in Banjar sub-district, Buleleng district. Sidetapa Village is one of the villages inhabited by the Bali Aga indigenous people with high historical and cultural appeal. Before the pandemic, Sidetapa village was often visited by domestic and international tourists. Based on information from the Tourism awareness groups (Pokdarwis) of Sidetapa village, since the Covid-19 pandemic hit the number of tourists visiting Sidetapa has decreased drastically. Meanwhile, from April to July 2020 there was not a single tourist visiting Sidetapa village (Buleleng, 2021). The absence of tourist visits certainly affects the income of Sidetapa villagers through the tourism sector.

In 2021, the central and local governments are trying to revive Bali tourism. One of the efforts to do this is by adopting a quality tourism model that emphasizes fewer tourists and higher visiting time and spending. Implementation of quality tourism to restore tourism in Sidetapa requires an appropriate approach so that it can be easily accepted by the community. One strategy that can be implemented is to integrate quality tourism with the local wisdom of the Bali Aga indigenous people in Sidetapa. Local wisdom as the main value that lives in a society in its development can be used as social capital (Suswandari, 2021). Local wisdom as social capital can be interpreted as community development based on values that have lived and become the main values and guidelines of society.

Tri Hita Karana is one of the local wisdom that can be integrated into the implementation of quality tourism in Sidetapa village. Tri Hita Karana itself has become the basis for implementing tourism activities in Bali. This is regulated in Regional Regulation (Perda) Number 2 of 2012 concerning Bali Cultural Tourism and Regional Regulation Number 10 of 2015 concerning the Bali Provincial Tourism Master Plan for 2015-2029. A number of studies regarding the implementation of Tri Hita Karana in the tourism sector have been carried out by several researchers. Research by Ginaya et al. (2019) in the Belimbing village, Tabanan Regency, shows that the implementation of tourism has been carried out in line with the values of Tri Hita Karana which are manifested through tourism activities that prioritize the conservation of nature, culture, and socio-cultural relations between residents and tourists. On the other hand, research by Pujaastawa & Sudana (2022) states that tourism management based on Tri Hita Karana in the Uluwatu Temple Area, Badung Regency has a role to control capitalistic desires in the tourism sector by instilling moral and ethical awareness for social, cultural and economic sustainability.

Based on this, this study intends to analyze the values of Tri Hita Karana's local wisdom in implementing quality tourism in Sidetapa village. This is important because changes and developments in tourism activities in Sidetapa should not eliminate the identity of the Bali Aga indigenous people who inhabit the village. By exploring the relationship between local wisdom in the implementation of quality tourism, it is hoped that

the Bali Aga indigenous people can more easily implement this concept without having to lose their identity.

## **2. Method**

This study used the descriptive qualitative method. This study uses two types of data, namely primary data in the form of observations and interviews, and secondary data in the form of literature (Astuti et al., 2019). The primary data in this study came from field notes obtained by researchers while making observations in Sidetapa village and the results of interviews with informants in the field (Ritchie & Lewis, 2003). The determination of informants was carried out using a purposive sampling technique, namely determining informants who could provide relevant information for researchers to answer research questions (Creswell, 2009). The informants came from community leaders in Sidetapa village and local tourism stakeholders. On the other hand, secondary data is obtained through literature study techniques using books or relevant scientific articles.

After collecting data, the researcher then triangulated the data. Data triangulation is a data validation method that is carried out by comparing the information contained in various data (Renz et al., 2018). Triangulation in research was carried out by comparing data contained in field notes, interview results, and the results of literature studies. The next stage is data analysis which is carried out using the Miles & Huberman model. According to Miles & Huberman, (Saleh, 2017) the data analysis procedure consists of 1) data reduction; 2) data presentation, and; 3) conclusion. Data reduction is done by selecting the information obtained from the triangulation results. Furthermore, the information is described narratively so that the main points of discussion can be determined to facilitate the process of concluding. This process takes place interactively and continuously until convincing research results are obtained.

## **3. Results and Discussions**

### **Tri Hita Karana Local Wisdom in the Bali Aga Indigenous People in Sidetapa Village**

Sidetapa Village is one of the old Bali Aga villages which was founded in 785 Caka or 863 AD. The Bali Aga indigenous people are descendants of the Wong Aga who came from Mount Raung, East

Java, and migrated to the island of Bali in the 8th century AD. They cleared forests and built settlements in mountainous areas (Soeriadiredja & Aliffiati, 2017). This village was founded by Dewa Gede Pengenter and Dewa Gede Penyarikan. At the time of its establishment, there were only 12 heads of families. Originally the village of Sidetapa was named Gunung Sari village. Once upon a time, there was an outbreak of disease that made the residents of Sidetapa village flee to Tamblang village. But thanks to the help of a Holy Priest, the plague was finally overcome. As a form of respect for the Priest, since then the name of the village has been changed to "Sidetapa" which means "successful due to good asceticism".

The Bali Aga indigenous people have a number of differences from Balinese society in general. The majority of Balinese people received cultural influences from the Majapahit Kingdom, while the Bali Aga indigenous people didn't. This makes the Bali Aga indigenous people have different and very unique cultures and traditions. In addition, they also don't recognize the caste system as the majority of Balinese people do. Sidetapa itself is not the only village inhabited by the Bali Aga indigenous people in the Buleleng regency. In the Buleleng district, the Bali Aga indigenous people who live in traditional villages are members of the Mahagotra Panca Baliaga Village. The institution includes five Bali Aga traditional villages namely Sidetapa, Cempaga, Tigawasa, Pedawa, and Banyusri (SCTPB). To improve the welfare of its citizens, in 2017 the Buleleng district head gave the status of a tourist village to the five villages (Raka et al., 2020). Since then, the tourism sector has become a source of income for the people in the five traditional villages.

One of the local wisdom values belonging to the Balinese people is Tri Hita Karana which lexically means three sources of happiness/prosperity (Tri means three, Hita means prosperity, and Karana means causes) (Yasa, 2020). The source of happiness comes from a harmonious and balanced relationship between humans and God, humans and other humans, and humans and their environment (Dalem, 2011; Ginaya et al., 2019; Wiweka, 2014). In the concept of Tri Hita Karana, the relationship between humans and God is called parhyangan, meanwhile the relationship between humans is called pawongan, and the relationship between humans and nature is called Palemahan (Pitana, 2010; Sukarma, 2016). Tri Hita Karana first appeared on

November 11, 1966, during the First Regional Conference of the Balinese Hindu Struggle Organization at the Dwijendra College, Denpasar (Sudiarta, 2021; Yasa, 2020). In its development, Tri Hita Karana was adopted by all Balinese people and became a noble value that is practiced in everyday life.

The Bali Aga indigenous people in Sidetapa village also practice the local wisdom values of Tri Hita Karana in their daily lives. The following is an explanation of each aspect of Tri Hita Karana which was carried out by the Bali Aga indigenous people in Sidetapa village:

- 1) Parhyangan: The Bali Aga indigenous people in Sidetapa are still holding fast to their beliefs and caring for their ancestral traditions. The majority of Sidetapa people embrace Hinduism. Therefore, every time Hindu religious holidays such as Galungan are held, the Balinese Aga Sidetapa indigenous people are enthusiastically involved in religious ceremonies which are held at Bale Agung Temple in Sidetapa village. In addition to carrying out religious activities, the people of Sidetapa also carry out various traditional rituals which are inherited from their ancestral traditions and are full of spiritual meaning. Apart from religious activities and traditional rituals, the implementation of the parhyangan concept that can be found in Sidetapa village is the existence of the Bale Gajah Tumpang Salu traditional house which is unique when compared to other traditional houses in Bali.
- 2) Pawongan: The Bali Aga indigenous people in Sidetapa also still maintain the habit of cooperation, which is better known as menyama braya. Menyama braya means brotherhood that is manifested by mutual love and respect for fellow human beings in togetherness (Suda & Indiani, 2018). This sense of togetherness and mutual respect is then realized by mutual cooperation and mutual assistance among members of the community. This harmonious social relationship can be found in the Bali Aga indigenous people in Sidetapa. The local wisdom of menyama braya which is still maintained in Sidetapa is a very important social capital in facing various challenges in the present and the future.

- 3) Palemahan: Sidetapa Village is located in the mountains and is quite far from the hustle and bustle of the city. This makes the natural environment in this village still beautiful and does not experience the negative impacts of development as often occurs in urban areas. Sidetapa Village has natural potential in the form of clove and coffee plantations as well as some waterfalls. The Bali Aga indigenous people in Sidetapa commit to preserving the nature of the village. Activities to keep the environment clean can be seen in the activities carried out by the English Corner Community. The English Corner activities carried out in Sidetapa are not only limited to learning English. The management of the English Corner requires students who take part in the activity to pay using sorted plastic waste. This policy is an example of environmental awareness education for children in Sidetapa so that they have the understanding to always maintain the cleanliness and sustainability of their environment so that a harmonious relationship can be created between humans and their natural environment.

### **Tourism Potential in Sidetapa Village Based on Quality Tourism Perspective**

Quality Tourism is a concept that is expected to become a new paradigm for tourism development in Indonesia. The Strategic Plan of the Ministry of Tourism and Creative Economy (Kemenparekraf) for 2020-2024 states that quality tourism experience is a new direction for national tourism development (Kemenparekraf, 2020). Quality Tourism does not aim to catch the maximum number of tourist arrivals, but instead tries to extend the visiting time of tourists and tries to make them revisit tourist destinations because of their cultural uniqueness and environmental sustainability which are still well maintained (Nilnoppakun & Ampavat, 2015; Scheyvens, 2011; Wardana et al., 2021). Two important things need to be done to develop quality tourism in Bali. The first is to improve the quality of tourist destinations related to environmental sustainability as well as the welfare and traditions of local communities (Scheyvens, 2011). The second thing is to improve the experience of tourists by providing a unique and interesting experience so that tourists have a strong desire to return to visit the destination (Arismayanti et al., 2020; Dalimunthe et al., 2019).

There are at least three components that make up quality tourism from the aspect of destination quality which include: (i) attractions and activities at tourist destinations; (ii) social component; (iii) service components that support the convenience of tourists (Nilnoppakun & Ampavat, 2015). The three components of quality tourism can then be translated into five aspects which include: (i) attractions; (ii) activities; (iii) convenience; (iv) accessibility; (v) ability. Aspects of attractions include the potential for natural, cultural, and historical sites while the activity aspect is a form of activity that can be carried out by tourists at a tourist destination. Both are the main factors that encourage tourists to come to visit a tourist destination (Andereck et al., 2006; Nilnoppakun & Ampavat, 2015). Meanwhile, the convenience aspect is related to the existence of accommodation, especially lodging, the availability of adequate cuisine, infrastructure, and other services contained in tourist destinations (Nilnoppakun & Ampavat, 2015). While the aspect of accessibility relates to the affordability of a tourist destination with other destinations. The last aspect of quality tourism is the social component related to the ability of stakeholders to develop and manage tourist destinations. Tourism stakeholders include government, tour service providers, related organizations, communities, and local people (Jennings & Weiler, 2006; Nilnoppakun & Ampavat, 2015).

Thus, the identification of tourism potential in Sidetapa village based on the perspective of quality tourism can be seen as follows:

| Aspects of Quality Tourism | Tourism Potential in Sidetapa Village                                                                                                                                                                                                                                                                                                                         |
|----------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Attractions                | <ol style="list-style-type: none"> <li>1. Religious Ceremonies</li> <li>2. Ngurang Buah Ceremony</li> <li>3. Yeh Mampeh, Tamblangan, and Pejana Waterfall</li> <li>4. Nature tourism with clove tree objects</li> <li>5. Bale Gajah Tumpang Salu Traditional House</li> <li>6. Gandrung Sanghyang Dance, Baris Dance, Jangkang Dance, Rejang Dance</li> </ol> |
| Accessibility              | Accessibility to Sidetapa village still needs to be improved, including the asphalt road which is still relatively narrow, making it difficult for large vehicles to enter.                                                                                                                                                                                   |
| Convenience                | <ol style="list-style-type: none"> <li>1. Homestays</li> <li>2. English corner coffee shop</li> <li>3. Unspoiled natural conditions</li> </ol>                                                                                                                                                                                                                |



|          |                                                                                                                                                                                                                                                                                                                                                                    |
|----------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Activity | <ol style="list-style-type: none"> <li>1. Bamboo weaving activity</li> <li>2. English Corner Community</li> <li>3. Follow Traditional Ceremonies and Traditional Dances</li> <li>4. Waterfall Tracking</li> </ol>                                                                                                                                                  |
| Ability  | <ol style="list-style-type: none"> <li>1. The ability of related parties to develop tourism through the use of information and communication technology has been carried out with the existence of a village website.</li> <li>2. online marketing training was conducted by Bamboo Corner Sidetapa and was attended by the Buleleng Regency Diskominfo</li> </ol> |

Table 1. Tourism potential in Sidetapa village based on the perspective of quality tourism

At this time, Sidetapa village prioritizes cultural and historical tourism. One of the interesting cultural and historical tourist attractions in Sidetapa village is the Bale Gajah Tumpang Salu traditional house which is full of philosophical and historical values. One of the special features of the house is that the front of the house is facing away from the main road and the presence of a sanggah (place of prayer) inside the house. This traditional house has three parts, namely the nista mandala as a place to carry out daily activities and receive guests, the madya mandala as a place to rest, and the utama mandala as a place to pray. The three parts of this house are under one roof and this is what distinguishes it from other traditional houses in Bali. Another unique thing about this house is its position facing the road. This is related to the function of the Bale Gajah Tumpang Salu house as a hiding place from the pursuit of the Majapahit army in the past.



Figure 1. Bale Gajah Tumpang Salu is a traditional house belonging to the Bali Aga indigenous people in Sidetapa village

Apart from traditional houses, Sidetapa village also has traditional ceremonies and traditional dances as a tourist attraction. One of the dances in Sidetapa village is Sanghyang Gandrung which is only held once every 3 years from August to September for 42 days. This dance consists of two parts, namely the Sanghyang dance which is intended to eliminate calamities that attack the village, and the Gandrung dance which means an expression of gratitude to the Gods for the crops given. Besides that, there is also the Jangkang dance and the Baris dance, which is a war dance as well as the Rejang dance. While one of the traditional ceremonies in Sidetapa is the Ngaturang Buah which is held after the main harvest by offering fruits (especially durian) at Bale Agung Sidetapa Temple as a form of gratitude to God for the harvest given. The historical and cultural uniqueness of Sidetapa village will certainly provide new experiences for tourists which can be a motivation to return to visit Sidetapa village.



Figure 2. Sanghyang Dance performed by the Balinese Aga Sidetapa indigenous people, this dance is one of the sacred dances which is only performed at certain times



Figure 3. The Rejang dance performed by the Balinese indigenous people Aga Sidetapa, this dance is only performed in the series of Galungan celebrations



Figure 4. Implementation of the Ngaturang Buah, each member of the indigenous community brings fruit to the village temple as a form of offering and gratitude to God (Source: Sidetapa Village Documentation)

In addition to cultural and historical tourism, Sidetapa village also has natural tourism potential, especially waterfalls. Yeh Mampeh waterfall is one of the leading natural tourist attractions in Sidetapa village. The existence of the Yeh Mampeh waterfall and other waterfalls will certainly greatly support the adventurous experience that can be carried out by tourists. Currently, Pokdarwis is trying to reopen the waterfall which was previously closed during the pandemic.



Figure 5. Yeh Mampeh Waterfall is also a sacred place for the Bali Aga indigenous people in Sidetapa to carry out the tradition of self-purification or melukat

Tourists can also do bamboo weaving activities in Sidetapa village. Woven bamboo is one of the traditional crafts belonging to the Bali Aga indigenous people in Sidetapa. Until now there are still many Sidetapa residents who carry out this activity, especially adult women. Woven bamboo has even become one of the leading MSME products in Sidetapa village. In the context of quality tourism, tourists can also carry out bamboo weaving activities together with Sidetapa residents, one of which is at the Bamboo Corner Handycraft.



Figure 6. Bamboo Corner Handycraft which is one of the Bali Aga woven bamboo craft business groups as well as a showroom for selling these handicrafts

### **Tri Hita Karana Values In The Implementation of Quality Tourism In Sidetapa Village**

Tourism in Bali offers natural beauty and cultural uniqueness that cannot be found anywhere else (Sudiarta, 2021). Therefore, the development of quality tourism in Sidetapa village must also be in line with the local wisdom of Tri Hita Karana. The explanation regarding the integration of Tri Hita Karana local wisdom in the implementation of quality tourism in Sidetapa village can be seen in the following discussion:

#### **1. Implementation of the concept of parhyangan in quality tourism in Sidetapa Village**

The implementation of the parhyangan concept can be in the form of carrying out religious activities or traditional ceremonies. In Sidetapa village, the Bali Aga indigenous people have some religious activities and traditional ceremonies that can be an attraction for tourists, including religious ceremonies to commemorate Galungan, the Ngaturang Buah ceremony, and traditional dances such as the Sanghyang Gandrung Dance, Joged Baris Dance, Gasing Game, etc. These various religious and traditional ceremonies as well as other local cultures such as the

Bale Gajah Tumpang Salu traditional house can become a cultural tourism attraction in Sidetapa village.

Traditional ceremonies, dances, or the local culture of the local community are a number of components that can improve the quality of a tourist destination. In quality tourism, these two things can be categorized as part of the components of attractions and activities at tourist destinations. One thing that must be considered related to the implementation of religious ceremonies and traditional ceremonies belonging to the Bali Aga indigenous people as a tourist attraction is an obligation for tourists to comply with the customary rules that apply in the village of Sidetapa. Tourists must comply with some regulations such as the obligation to wear Balinese traditional clothing when participating in religious ceremonies and traditional ceremonies, the prohibition for women who are menstruating from participating in religious and traditional ceremonies and visiting traditional houses, complying with applicable manners, and so on. The continuity of customs and traditions in tourist destinations is an aspect that must be considered in the implementation of quality tourism. Therefore, tourism activities that take place in Sidetapa village must not disturb or even damage the customs and traditions belonging to the Bali Aga people.

## 2. Implementation of the pawongan concept in quality tourism in Sidetapa Village

local wisdom of Menyama Braya which is still maintained by the Bali Aga indigenous people in Sidetapa is an important social capital for realizing quality tourism. This can be applied to the relationship between the Bali Aga indigenous people in Sidetapa and visiting tourists. Mutual respect and mutual help between local people and tourists are part of the social component of quality tourism which can have an impact on a quality tourist experience. The attitude of local people who are friendly and willing to help tourists can increase tourist satisfaction and even loyalty to these destinations.

The implementation of the pawongan concept in quality tourism can also be realized through communication and cooperation between Penta helix elements. Each element in the Penta helix has its role in realizing quality tourism. The Bali Aga



indigenous people as tourism managers in Sidetapa village must be able to communicate with academics to collaborate in developing existing tourism concepts and potential. Meanwhile, with the private sector and the media, the local community can work together in terms of promoting quality tourism in Sidetapa so that potential tourists can obtain adequate information about tourist objects in the village. Apart from that, the private sector and the media can also assist in the preparation and packaging of the calendar of cultural tourism activities that are being developed by the Bali Aga indigenous people in Sidetapa. Information quality is one part of the social component in quality tourism which can improve the quality of the tourist experience. Meanwhile, communication between local communities and the government can be carried out to realize supporting components in quality tourism, especially in the aspects of transportation and accommodation.

The empowerment of the Bali Aga indigenous people in Sidetapa is also a form of implementing the pawongan concept in realizing quality tourism. Several existing organizations and communities, such as Pokdarwis, English Corner Community, and Bamboo Handycraft, need support from various Penta helix elements. Various training in the field of tourism including training in welcoming the new era after the Covid-19 Pandemic must always be carried out. In addition to other support training, both technical and non-technical must also be carried out. Synergy and cooperation between elements in Penta helix is the main key to supporting this empowerment. Thus, the local community becomes the subject of tourism actors who can fully manage quality tourism in Sidetapa village.

### 3. Implementation of the Palemahan concept in quality tourism in Sidetapa Village

The implementation of the Palemahan concept in realizing quality tourism in Sidetapa Village is related to the components of attractions and activities, especially natural tourist attractions. This can be realized by carrying out eco-tourism which also pays attention to aspects of nature conservation and the socio-cultural continuity of the local community. A number of natural potentials in Sidetapa that can be used as tourist attractions include the Yeh Mampeh, Tamblangan, and Pejana waterfalls. Tourists can visit

these objects and combine them with tracking and fruit-picking activities. These activities are included in outdoor activities that can bring up an adventurous experience for tourists to improve the quality of the tourist experience. On the other hand, Pokdarwis need to supervise tourists who visit these objects considering that the three of them also have sacred values as places for melukat or self-purification. In addition, the number of visiting tourists needs to be limited. The massive increase in the number of tourist visits is feared to damage the natural environment around the tourist attraction.



Figure 7. One of the outdoor activities of tourists in Sidetapa village (Source: Pokdarwis of Sidetapa Village, 2021)

The natural environment in Sidetapa village not only a natural tourism potential but also provides life for the local community. The existence of bamboo, durian, clove, palm, and coffee gardens has so far provided economic benefits to the people of Sidetapa. In the context of implementing quality tourism, tourists can be invited to be involved in the process of utilizing and processing agricultural products in Sidetapa villages such as the process of picking cloves and durian, weaving bamboo, or processing palm sugar and coffee. Apart from being involved in this process, tourists must also be able to learn and understand the processing of natural products while maintaining their sustainability, as has been done by the Bali Aga indigenous people in Sidetapa so far. The involvement of tourists in this process is a form of



implementation of the concept of Palemahan in quality tourism. This is included in the components of attractions and activities in tourist destinations, especially aspects of the daily life of local communities.

The Tri Hita Karana local wisdom integration model in tourism which is supported by Penta helix elements and other supporting components, can increase the satisfaction of the tourist experience which includes: (i) getting new experiences; (ii) having adventurous experiences; (iii) experiencing outdoor activities, and so on (Kim & Brown, 2012). New experiences are associated with tourists' perceptions of the unique attractions of a tourist destination that cannot be found elsewhere. Meanwhile, adventurous experience is related to the diversity of tourist activities in a tourist attraction that can increase tourist loyalty. On the other hand, outdoor activities are related to tourists' physical activities such as tracking, hiking, camping, and so on which can encourage them to stay longer in a tourist destination.

In the end, the Tri Hita Karana local wisdom integration model in implementing quality tourism in Sidetapa village can be seen in the following figure:

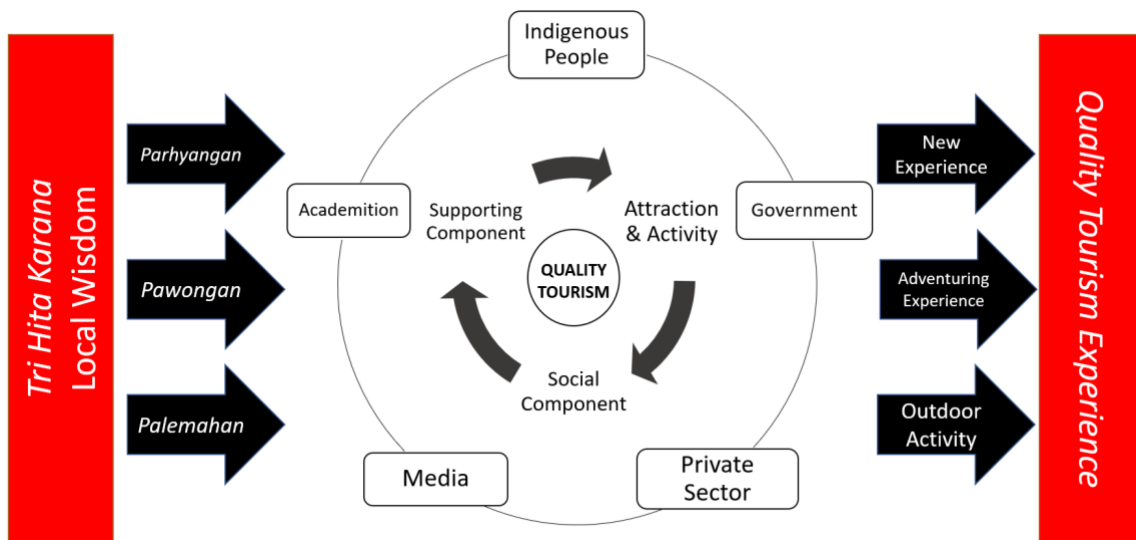


Figure 8. Tri Hita Karana Local Wisdom Integration Model to Support Quality Tourism

## Conclusions

The Covid-19 pandemic has had a broad impact on the world tourism industry, including on the island of Bali. The decline in the number of tourists which reached 80% in 2020 harmed the people of the island, including the Bali Aga indigenous people in Sidetapa. In 2021, the government through the Economic Recovery Committee and the Ministry of Tourism and Creative Economy will try to revive tourism in Bali. It is this opportunity that tourism practitioners in Sidetapa village need to take advantage of to revive tourism activities in the village so that they can benefit the local community.

Efforts to revive tourism in Sidetapa village are carried out by adopting a new model of tourism called quality tourism. Quality Tourism emphasizes fewer tourists with higher visiting time and expenses. The implementation of quality tourism in Sidetapa village is carried out by implementing the local wisdom values of Tri Hita Karana in the Bali Aga community. Tri Hita Karana consists of three aspects, namely parhyangan, pawongan, and pekaahan. In essence, Tri Hita Karana emphasizes the harmonious relationship between humans and God Almighty, fellow human beings, and their natural environment. This harmony is the paradigm for developing quality tourism in Sidetapa village so that it can attract tourists to return to visit. In addition, the involvement of five elements in Penta helix namely local communities, government, academia, the private sector, and the media is also needed to realize quality tourism.

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