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The Philosophy of Cultural Tourism Development through Strengthening the Subak Institution of the Traditional Village on the Ethno-Ecotourism Approach: Tri Hita Karana

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Abstrak

Tujuan penelitian mengkaji filosofi pembangunan pariwisata budaya melalui penguatan kelembagaan Subak Desa Adat Jatiluwih dengan internalisasi nilai kearifan lokal Tri Hita Karana. Penelitian menggunakan metode yuridis empiris, pendekatan ethno-ecotourism, dan pendekatan konseptual. Sumber data bersumber dari data primer, data sekunder dan data tersier. Teknik pengumpulan data menggunakan studi dokumen, observasi, dan wawancara serta menggunakan teknik analisis data melalui teknik interpretasi yang disajikan secara deskriptif kualitatif. Hasil penelitian menunjukkan bahwa nilai filosofi Tri Hita Karana dalam pembangunan pariwisata budaya aktualisasi penguatan kelembagaan Subak penting diimplementasikan di Desa Adat Jatiluwih, merespons komodifikasi manajerial komoditas wisata berbasis budaya dengan potensi kearifan lokal Subak yang dijumpai masih terdapat konflik kepentingan. Intervensi *top-down terhadap bottom-up terkait objek* wisata budaya mencerminkan pengelolaan pariwisata yang belum partisipatif. Dampaknya bagi masyarakat sekitar yaitu tingkat keterserapan tenaga kerja lokal yang minim, manajemen pariwisata belum melibatkan unsur kelembagaan lokal dalam setiap tahapannya, mulai dari tahap persiapan, tahap perencanaan, tahap operasional, tahap pengembangan, dan tahap pengawasan. Strategi yang dapat ditempuh adalah menginternalisasikan nilai Tri Hita Karana sebagai unsur filosofi fundamental masyarakat Bali dengan penguatan kelembagaan Subak sebagai organisasi di level Desa Adat berdasarkan peran dalam mendukung pembangunan pariwisata budaya berkelanjutan.

Kata kunci: ethno-ecotourism, Jatiluwih, pariwisata budaya, Subak, Tri Hita Karana.

Abstract

The purpose of this study is to examine the philosophy of cultural tourism development through strengthening the subak institutions of the Jatiluwih Traditional Village with the internalization of the local wisdom values of Tri Hita Karana. The study uses empirical juridical methods, ethno- ecotourism approaches, and conceptual approaches. Data sources come from primary data, secondary data and tertiary data. Data collection techniques include document studies, observations, and interviews, and data analysis is conducted through interpretation presented in a qualitative descriptive manner. The results of the study indicate that the philosophical values of Tri Hita Karana in the development of cultural tourism, the actualization of subak institutional strengthening, are important to be implemented in the Jatiluwih Traditional Village in responding to the managerial commodification of cultural-based tourism commodities with the potential of subak local wisdom where conflicts of interest are still found. Top-down to bottom-up interventions related to cultural tourism objects reflect tourism management that is not yet participatory. The impact on the surrounding community is that the level of local labour absorption remains minimal, and tourism management has not involved local institutional elements at every stage, starting from the preparation, planning, operational, development, and supervision stages. The strategy that can be taken is to internalize the values of Tri Hita Karana as a fundamental philosophical element of Balinese society by strengthening the Subak institution as an organization at the Traditional Village level based on its role in supporting the development of sustainable cultural tourism.

Keywords: *cultural tourism, Ethno-ecotourism, Jatiluwih, Subak, Tri Hita Karana.*

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INTRODUCTION

Cultural tourism, as developed in Bali, places local communities in a difficult position between two opposing forces. On the one hand, they are obligated to maintain traditions and customs, which are

marketable commodities (Purnamawati, Jie, & Hatane, 2022). On the other hand, internationalization pits local culture against the modern world. Many issues threaten sustainable development, including environmental, socioeconomic, and sociocultural aspects (Khan et al., 2025) (Riani, 2021).

The existence of Bali Provincial Regulation (Perda) Number 5 of 2020 concerning the Implementation Standards for Balinese Cultural Tourism emphasizes and strengthens the commitment to implementing quality-oriented Balinese culture-based tourism (Purnamawati et al., 2023). Therefore, it needs to be organized comprehensively in accordance with the regional development vision of Nangun Sat Kerthi Loka Bali through a Planned Universal Development Pattern towards a New Era of Bali. This has an impact on Balinese cultural tourism, which emphasizes the importance of Tri Hita Karana in tourism development in Bali (Purnamawati, Nugraha, et al., 2021). Therefore, ideally, all cultural tourism development activities in Bali, including tourism promotion, truly demonstrate the application of the Tri Hita Karana philosophy, namely that the harmony of the relationship between humans and God (parhyangan), humans and humans (pawongan), and humans and the natural environment (palemahan) is very important for achieving prosperity.

The components of tourist destinations listed in this Regional Regulation include tourist attractions (DTW) in tourist villages, accessibility, facilities, public infrastructure, and tourist facilities (Khotimah et.al., 2017). Specifically for DTW and tourist villages, these aspects relate to nature, culture, spirituality, and man-made structures, one of which is Subak (Amerta, 2019). Subak is also a manifestation of Tri Hita Karana. Since June 2012, Subak has been listed as a UNESCO World Heritage Site (WBD), as decided at a meeting in Saint Petersburg, Russia (Sakti & Pradana, 2020)(Purnamawati, Yuniarta, et al., 2022).

The Cultural Landscape of Bali Province, as a world cultural heritage, consists of four sites that demonstrate the close relationship between the natural, religious, and cultural components of the subak system (Purnamawati, Jie, & Hatane, 2022). The four sites are Ulun Danu Batur Temple, which is the most important tirtah temple and is located on the shores of Lake Batur, which is considered the main source of all springs and rivers in Bali; the Subak Landscape of the Pakerisan River Basin as one of the oldest subak systems; the Subak Landscape of Catur Angga Batukaru as a prime example of Classical Balinese architecture; and Taman Ayun Temple as an illustration of the development of the subak system under the largest Balinese kingdom in the 19th century (Iskandar et al., 2023).

Subak is a traditional organization in the field of water use and/or crop management at the agricultural level in indigenous communities in Bali that is socio-agrarian, religious, and economic in nature, and has historically continued to grow and develop (Purnamawati, Yuniarta, et al., 2021). Rice farming in Bali is inseparable from the existence and role of subak, both related to agricultural issues in rice fields and agriculture in dry land or dry land. Subak, as a world cultural heritage designated by UNESCO, can not only be seen as a cultural heritage in the form of rice fields with a unique irrigation system, but also contains cultural elements within it (Mas'ad, 2019). Subak, as a traditional institution, grows and develops within the community. Agriculture, especially agriculture with the subak system, requires significant attention from the government, both at the central and regional levels, and the community, especially the Balinese community (Parmadi & Kusuma, 2016). This is because subak is one of the characteristics of agriculture in Bali, especially since subak has been designated as a world cultural heritage by UNESCO.

A study on the sustainability of Subak after its designation as a World Cultural Heritage by UNESCO indicates that its sustainability is currently poorly maintained (Eryani, 2020). The development of the tourism sector in Bali Province is a double-edged sword. In addition to impacting economic growth, tourism has proven to be a challenge to agricultural development in the province, not to mention threatening the sustainability of the Subak organization. Although the number of villages with farming professions has increased, the area of land used for agriculture has actually decreased.

The Jatiluwih Subak is part of the Catur Angga Batukaru Subak Landscape, located in Jatiluwih Village, Penebel District, Tabanan Regency. Jatiluwih Village boasts beautiful natural scenery, characterized by unique terraced rice fields. Due to its unique terraced rice fields, the subak, the rice farmers' organization in Jatiluwih Village, has become a major tourist attraction. The uniqueness of these terraced rice fields is also supported by the relatively cool climate, due to its altitude of approximately 1,059 meters (Widari, 2021)(Sriartha et al., 2023).

The management of the Jatiluwih tourist attraction, which makes subak its main attraction, not only aims to improve the welfare of the local community but is also expected to maintain the existence of subak as part of the World Cultural Heritage. The residents of Subak Jatiluwih still maintain a rice cultivation system with two planting periods: the local rice planting period and the rice variety planting period. In addition, ceremonies related to rice field activities, from mapag toya to mantenin, are still carried out as cultural traditions with local wisdom. However, there has been a shift in the use of cows to tractors for ploughing the fields, and from organic fertilizers to inorganic fertilisers to fertilize the land and rice plants.

The management of the Jatiluwih tourist attraction (Purnamawati et al., 2024) as part of the World Cultural Heritage is related to environmental aspects. The abiotic environmental potential of Jatiluwih Village is the panorama of rice fields, the panorama of the Luhur Besi Kalung Temple, springs, waterfalls, hot springs, and rivers. The biotic environmental potential of Jatiluwih Village, namely plants (coffee, coconut, jackfruit, teak, bamboo, and typical rural plants) and animals (deer, kokokan birds), is still preserved. Problems faced by the subak residents include the existence of several springs that are starting to experience decline due to natural factors and the use of groundwater by tourism businesses in Jatiluwih Village. If not handled properly, this can affect the activities and existence of Subak Jatiluwih.

This can be a barrier to service quality. It's not just physical facilities that contribute to visitor discomfort and dissatisfaction, but also service quality. This involves human resource factors. Another barrier can be the lack of local community involvement in tourism development, as the development perspective is a top-down model, which excludes local communities. This often leaves local communities feeling marginalized, leading them to disapprove of tourism activities. This is often referred to as a lack of public awareness in supporting tourism activities. The top-down tourism development paradigm, which only uses the perspectives of government and investors, is not a bottom-up model, which not only involves local communities but also considers the community's potential and socio-cultural situation. Prevailing norms in community life need to be considered, meaning the type of tourism developed must be appropriate to the community's socio-cultural conditions and boost the local economy.

Tourism development should not underestimate the local wisdom of local communities. The local wisdom of Subak Jatiluwih actually holds significant potential for developing cultural tourism in Bali. This is because tourism development generally only involves infrastructure experts, without involving social scientists. In fact, socio-cultural factors and human behavior are key factors in development. The potential of Subak's local wisdom, through the internalization of the Tri Hita Karana philosophy and a model of ethno-ecotourism based on indigenous communities, can be utilized by policymakers as crucial data for mapping and developing tourism areas based on local wisdom. To date, policymakers still lack a map of the potential local wisdom of indigenous communities and a model of ethno-ecotourism based on local wisdom.

Based on the philosophical basis of the designation of subak as part of the World Cultural Heritage by UNESCO and the purpose of establishing cultural tourism management by the Subak institution in Jatiluwih Traditional Village, the management of tourist attractions is expected to provide sustainable benefits. However, in the management of cultural tourism, there are several problems. The application of the Tri Hita Karana concept is important to create a harmonious relationship between humans and God, fellow humans and the environment, so that the development of cultural tourism can be sustainable.

This study aims to examine the Philosophy of Cultural Tourism Development Through Strengthening the Subak Institution of Jatiluwih Traditional Village based on the Ethno-Ecotourism Approach: Tri Hita Karana.

Although numerous studies have discussed the relationship between Tri Hita Karana, the Subak system, and cultural tourism in Bali, the existing literature predominantly examines these issues from fragmented perspectives. Previous studies mainly focus on: the philosophical values of Tri Hita Karana in sustainable tourism (Subrata et al., 2025), the socio-cultural functions of Subak as a UNESCO World Cultural Heritage (Unesco World Heritage Convention, 2012), and community participation in tourism development (Krismawintari & Utama, 2019). However, limited attention has been given to explaining how strengthening the institutional capacity of Subak functions as an integrated governance mechanism for achieving sustainable cultural tourism through an ethno-ecotourism approach. Consequently, the interaction between indigenous institutions, local wisdom, tourism governance, and community empowerment remains insufficiently explored in an integrated analytical framework.

Furthermore, previous studies generally emphasize the preservation of cultural landscapes or tourism promotion without adequately addressing the institutional challenges emerging after UNESCO designation, particularly the imbalance between tourism commercialization and the participation of indigenous institutions in tourism governance. Existing research has also paid limited attention to the institutional consequences of top-down tourism management that potentially marginalizes Subak organizations despite their central role in maintaining the cultural landscape. This unresolved issue represents an important research gap because institutional sustainability constitutes a critical determinant of the long-term resilience of cultural tourism destinations.

This study addresses these gaps by proposing an integrated perspective that positions the Subak institution not merely as a traditional irrigation organization or cultural heritage, but as the principal governance actor in balancing ecological conservation, socio-cultural preservation, and tourism development under the philosophy of Tri Hita Karana. This research combines the perspectives of empirical juridical analysis, institutional theory, community-based tourism, sustainable tourism, and ethno-ecotourism to explain how indigenous institutions contribute to sustainable tourism governance within a World Cultural Heritage site.

The novelty of this study lies in three major aspects. First, it develops an integrated conceptual framework linking Tri Hita Karana philosophy, Subak institutional strengthening, and the ethno-ecotourism approach as a comprehensive model of cultural tourism governance. Second, it provides empirical evidence regarding the institutional dynamics of Subak in responding to tourism commercialization and governance intervention within the Jatiluwih Traditional Village. Third, it demonstrates that strengthening indigenous institutions should be understood not only as cultural preservation but also as a strategic governance mechanism for maintaining environmental sustainability, community participation, and equitable tourism benefits.

Theoretically, this research extends the application of institutional theory by demonstrating that traditional institutions can function as adaptive governance mechanisms capable of integrating ecological, cultural, and economic dimensions within sustainable tourism development. The study also enriches the literature on community-based tourism and ethno-ecotourism by positioning indigenous institutions as the central actors rather than merely supporting stakeholders in tourism management. Practically, the findings provide strategic recommendations for policymakers, tourism destination managers, traditional village authorities, and Subak organizations to formulate participatory tourism governance that strengthens local institutions while preserving cultural authenticity and environmental sustainability. The proposed governance model may also serve as a policy reference for other indigenous tourism destinations facing similar challenges between heritage conservation and tourism commercialization.

Academically, this research contributes to expanding interdisciplinary scholarship connecting tourism studies, institutional governance, indigenous knowledge systems, environmental sustainability, and

cultural heritage management. The findings also provide empirical evidence supporting the integration of local wisdom into contemporary sustainable tourism policies, particularly in UNESCO World Heritage destinations.

LITERATURE REVIEW

Cultural Tourism Theory

Cultural tourism is a form of travel aimed at experiencing the cultural values, traditions, history, arts, and lifestyles of local communities (Purnamawati et al., 2015). According to Greg Richards, cultural tourism develops in response to tourists' need for authentic experiences and social interaction with local communities (Adnyana et al., 2015). In the context of Jatiluwih, the main tourist attraction is not only the terraced rice fields, but also the cultural activities of the Subak community, such as agricultural rituals, the system of reciprocal cooperation, and traditional Balinese traditions. Therefore, the development of cultural tourism must maintain the authenticity of local culture to prevent excessive commodification. Studies on cultural tourism also emphasize the importance of preserving local cultural identity (Adnyani, 2021), community participation, the sustainability of traditions, and the equitable distribution of economic benefits. This approach is highly relevant for strengthening the Subak institution as the guardian of Bali's agrarian cultural values.

Sustainable Tourism Theory

The concept of sustainable tourism evolved from the principles of sustainable development introduced in the Brundtland Report. The main principle of this theory is meeting the needs of the present generation without compromising the ability of future generations to meet them. Sustainable tourism has three main dimensions: (1) economic sustainability, (2) socio-cultural sustainability, and (3) environmental sustainability. In the case of Jatiluwih, tourism development must maintain agricultural land sustainability, the preservation of the Subak irrigation system, ecological balance, and the welfare of local farmers (Adnyani & Purnamawati, 2020). Research in Jatiluwih indicates threats such as land conversion, investment pressure, increasing tourist numbers, and changes in the community's economic orientation. Therefore, strengthening traditional institutions and the Subak is an important instrument for maintaining these sustainability principles.

Community-Based Tourism (CBT) Concept

Community-Based Tourism positions local communities as the primary actors in tourism management (Adnyani et.al., 2022). This concept emphasizes community participation, local economic empowerment, community control over tourism resources, and equitable distribution of benefits. In the context of Jatiluwih Traditional Village, the CBT concept is highly relevant because indigenous communities and Subak members play a direct role in managing the tourism area, preserving culture, managing rituals, and preserving the agricultural environment. Through this approach, communities become not only tourist attractions but also subjects of development. The success of CBT is heavily influenced by local institutional capacity, customary leadership, and the strength of traditional rules such as customary law (awig-awig).

Local Wisdom

Local wisdom is a system of values, norms, knowledge, and social practices that develops within a community to maintain harmony. In Bali, the concept of Tri Hita Karana is a form of local wisdom that forms the foundation of the community's social and cultural life (Adnyani et.al., 2023). Local wisdom in the Subak system is reflected in collective water distribution arrangements, agricultural rituals, environmental conservation, and farmer social solidarity (Purnamawati, Yuniarta, et al., 2022). Studies on local wisdom confirm that traditional values can serve as social capital for sustainable development.

In cultural tourism, local wisdom is a crucial element in creating destination differentiation while maintaining the community's cultural identity (Purnamawati, Jie, & Hatane, 2022).

Institutional Theory

Institutional theory explains that institutions play a crucial role in regulating social behavior, creating stability, and maintaining the sustainability of community systems. In the context of Subak, customary institutions function as regulators of water management, social conflict management, guardians of cultural values, and controllers of natural resource utilization. The institutional structure of Subak consists of pekaseh, Subak members, customary rules (awig-awig), and traditional deliberation mechanisms. Institutional strengthening is crucial because modernization and tourism development can shift Subak's social and ecological functions. Therefore, institutional revitalization is necessary to ensure Subak remains adaptive to social and economic changes (Purwanti et al., 2024).

Ethno-Ecotourism Theory

Ethno-ecotourism is a development of the ecotourism concept that integrates aspects of ethnic culture, environmental conservation, local community participation, and tourism education (Aswita et al., 2023). This approach aims to create authentic, educational, and sustainable tourism experiences based on local culture. In the Jatiluwih Traditional Village, ethno-ecotourism is realized through Subak rice field tours, agricultural trekking, cultural rituals, and experiences of Balinese agrarian life. This concept is highly relevant because Jatiluwih boasts a unique combination of ecological landscapes and traditional agricultural culture that still thrives today.

The Tri Hita Karana Philosophy as a Foundation for Development

The Tri Hita Karana philosophy serves as the primary foundation for the development of cultural tourism in Bali. This concept emphasizes the balance between humans and God (parhyangan), humans with each other (pawongan), and humans with the environment (palemahan). In tourism development, the implementation of Tri Hita Karana (THK) is reflected in the preservation of sacred sites, harmonization of social relations, and conservation of the natural environment (Purnamawati, Jie, Hong, et al., 2022). The implementation of Tri Hita Karana in Jatiluwih ensures that tourism development is not only economic but also maintains spirituality, culture, and ecological sustainability.

UNESCO World Heritage and Cultural Landscape Preservation

UNESCO's designation of Bali's Subak system as a World Heritage Site provides global legitimacy to the importance of preserving Bali's cultural landscape. The concept of cultural landscape emphasizes the historical relationship between humans and the environment. In this regard, the Jatiluwih rice terraces are seen as the result of the harmonious interaction of the Balinese people with nature through the Subak system and the Tri Hita Karana (THK) philosophy. However, World Heritage status also brings challenges such as increased tourist visits, cultural commercialization, pressure from infrastructure development, and the threat of environmental degradation (Purnamawati et al., 2025). Therefore, strengthening community-based governance is crucial for maintaining the sustainability of the area.

Based on these theories and research, it is understood that developing cultural tourism in Jatiluwih Traditional Village requires the integration of the Tri Hita Karana philosophy, strengthening the Subak institution, local community participation, environmental conservation, cultural preservation, and an ethno-ecotourism approach. The Subak institution serves as the core of cultural and ecological management, ensuring the sustainability of Bali's agricultural landscape. Meanwhile, the community-based tourism and sustainable tourism approaches provide a framework for participatory and sustainable development. Thus, the development of cultural tourism in Jatiluwih should ideally be directed towards a local wisdom-based development model that places indigenous communities as the main actors in

maintaining cultural, social, economic, and environmental harmony in accordance with the values of Tri Hita Karana (Lestari et al., 2025).

The Philosophy of Cultural Tourism Development Through Strengthening the Subak Institution in Jatiluwih Traditional Village Based on an Ethno-Ecotourism Approach: Tri Hita Karana

The study of cultural tourism development in Bali is inseparable from the existence of the Subak system, a world cultural heritage that embodies the Tri Hita Karana (THK) philosophy. UNESCO designated Bali's cultural landscape, through the Subak system, as a world heritage, emphasizing the harmonious relationship between humans and God (parhyangan), humans with each other (pawongan), and humans with the environment (palemahan) (Natalis et al., 2025).

The Tri Hita Karana concept serves as a philosophical foundation for sustainable tourism development in Bali because it integrates spiritual, social, and ecological dimensions in the management of cultural and natural resources. In the context of Jatiluwih Traditional Village, this philosophy is embodied in the management of terraced rice fields, the Subak irrigation system, agricultural rituals, and traditional institutions that regulate the relationship between the community and the environment. UNESCO emphasizes that the Subak system is not simply an irrigation system, but a socio-religious institution that has supported the sustainability of Bali's cultural landscape for centuries.

Research on the development of the Jatiluwih Tourism Village following UNESCO's designation shows that the existence of the Subak has had a positive impact on the community's social, cultural, and economic aspects. Traditions of reciprocal cooperation, agricultural rituals, and local arts remain intact, while economic opportunities for the community have increased through tourism activities. However, public participation in decision-making still needs to be strengthened to prevent tourism development that is merely one-sided and benefits only one party (Cahyaningrum et al., 2024).

From an ethno-ecotourism perspective, tourism development emphasizes not only natural beauty but also local cultural experiences and traditional values. This approach positions indigenous communities as the primary subjects of development, while maintaining ecological balance and cultural sustainability. Jatiluwih serves as a prominent example, as traditional agricultural activities, Subak rituals, and agrarian ways of life are key tourist attractions. The ethno-ecotourism approach promotes experience-based tourism, emphasizing responsible tourist interaction with local culture and the environment.

Strengthening the Subak institution is a strategic factor in the development of THK-based cultural tourism (Agustini et al., 2024). Subak has a traditional organizational structure led by a pekaseh and regulated through customary law (awig-awig). This institution functions to maintain water distribution, perform rituals, and manage social conflicts between farmers. UNESCO highlights the importance of strengthening Subak governance and institutional protection to address the pressures of modernization, land conversion, and overtourism that are beginning to occur in the Jatiluwih area.

A recent study on Subak conservation through agrotourism showed that strengthening local institutions can support the sustainability of cultural landscapes. The study identified four main conservation strategies: strengthening Subak institutions, preserving rituals, involving tourists in cultural activities, and equitable distribution of economic benefits to the local community. This suggests that the success of cultural tourism development is largely determined by the capacity of local institutions to manage the relationship between culture, economy, and the environment. Furthermore, the implementation of Tri Hita Karana in the management of the Jatiluwih tourist attraction has been carried out through the parhyangan, pawongan, and Palembangan aspects. The parhyangan aspect is manifested in the preservation of temples and agricultural rituals; the pawongan aspect is manifested through community participation and social relations (Purnamawati & Adnyani, 2021); while the Palembangan aspect is implemented through environmental conservation and sustainable agricultural systems. However,

several implementation indicators remain suboptimal, particularly in the distribution of economic benefits and the control of tourism development.

Within the framework of sustainable development, strengthening Subak institutions is also linked to collaborative governance between traditional villages, the government, tourism actors, and the local community. Research on the management strategy for the Jatiluwih cultural landscape emphasizes the need to integrate the agricultural and tourism sectors through an inclusive institutional approach. This strategy includes improving the quality of tourist attractions, developing local products, strengthening the role of traditional leaders, and protecting agricultural land from development pressures.

METHOD

This study uses an empirical juridical method, an ethno-ecotourism approach, and a conceptual approach. Data sources come from primary, secondary, and tertiary data. Data collection techniques use document studies, observation, and interviews (Adnyani et.al., 2021). The observation process consists of the observation activity itself or observing, recording, and interpreting existing information (Novianti, 2012: 22). Observations were conducted to obtain an overview of the situation and conditions occurring at the research location, namely the Tri Hita Karana philosophy in the development of cultural tourism by strengthening the Subak institution in the Jatiluwih Traditional Village. In-depth interviews are an interview technique used by conducting questions and answers with informants who can provide information (Nur & Utami, 2022: 44) and have extensive knowledge and insight into the Jatiluwih tourist attraction. In-depth interviews were conducted with the Operational Management of the Jatiluwih tourist attraction, the Village Head, the Traditional Village Head, and Pekaseh. The informant selection technique used was purposive sampling (Campbell et al., 2020: 652), where, in determining the sample, the researcher makes decisions regarding the subjects involved in the study. Data analysis techniques, through interpretation techniques, are presented descriptively and qualitatively. The data obtained from the research are then analyzed qualitatively, namely by collecting specific data related to the problem being discussed. This will produce qualitative descriptive conclusions, namely by describing actual reality. The data obtained will be systematized and then studied logically and inductively to produce a qualitative descriptive presentation (Adnyani, 2017: 830-831).

RESULTS

Implementing Cultural Tourism Development with the Potential of Subak Local Wisdom in the Traditional Village of Jatiluwih

Traditional Balinese cultural tourism is realized through the implementation of human thought and character, whose manifestations are based on perceptions of the universe, lifestyle, religious norms/laws, beliefs, and past civilizations. The ideology of community life always underlies their creations. The daily behavior of the Balinese people is inseparable from their teachings and beliefs, namely Hindu Dharma.

The local wisdom of the Balinese people makes the social life of the Balinese people comfortable because all patterns of good relationships with God Almighty, relationships between humans, and relationships with the environment are directly related to the concept of Tri Hita Karana, which also influences the condition of spatial patterns so that it has a very significant positive impact on the village and society (Widyastuty, 2018). The spatial and social conditions of the Balinese people are what become a special attraction/charm for local and foreign tourists, creating a unique village identity that must be preserved and maintained sustainably (Kasuma & Suprijanto, 2010).

From an ethno-ecotourism perspective, internationalization actually strengthens the process of cultural involution, not causing structural transformation but rather integrating it into the lives of traditional communities. Field experience shows that traditional social organizations have become even stronger

and more dynamic due to economic growth and a growing sense of identity. Internationalisation and traditionalization have led to a metamorphosis of Balinese society, transforming it while retaining its Balinese essence. Field data such as this has significantly changed the previously pessimistic view of the sustainability of Balinese culture.

Bali tourism faces increasingly serious challenges, including: (1) Bali as a small island has many limitations, especially land and water; (2) Autonomy at the district/city level encourages the ambition of regional leaders to increase VAT (local original income) by ignoring carrying capacity, resulting in increasingly uncontrolled physical development, because many hotels are built without considering the environmental and socio-cultural impacts, there is a large-scale conversion of productive land, there is a change in land function, which will affect the subak which is the basis of Balinese cultural values, development carried out in sacred areas or "tenget" will affect the cosmology of the Balinese people, especially the belief in local gods which anthropologically is the principle of Balinese human ecology, (3) the emergence of frustration in the community who feel they are objects, but do not enjoy the benefits of development, (4) districts/cities are trying to collect taxes more widely by developing new taxes, (5) there are conflicts between Pekraman Villages regarding boundaries ("which have economic value"); (7) The striking income gap between districts is a source of problems in itself because the sharp difference in funds between villages that directly border each other will have very crucial implications in various aspects, including in cultural preservation. If the above statement becomes a reality, Balinese tourism will enter a twilight period that will lead to destruction.

However, pessimism about the destruction of Balinese culture due to tourism development is not entirely justified. On the contrary, tourism can be a protector of new cultures and a powerful means of preserving Balinese culture. Preserving cultural heritage requires the participation of all components of society, from the government as regulator, stakeholders in the promoter sector, art creators and attraction providers, to the local community. Harmonious relationships between them are key to the success of a destination's sustainability. Tourism development must be implemented comprehensively, in a balanced and sustainable manner, creating jobs and opening up business opportunities for the community. This ensures that the community has the ability and willingness to protect the environment, as a beautiful environment, sustain sustainability, and preserve artistic and cultural values, which are essential commodities for tourism development.

Given the importance of cultural heritage preservation in tourism development, which ultimately contributes to community well-being, it is necessary to prepare human resources (HR) in the tourism sector with competencies (knowledge, skills, and attitudes) in both direct and indirect fields. As regulators, every government official must be educated on the above concepts so that their policies align with sustainable tourism development based on cultural heritage preservation.

Based on field observations, the Subak in Jatiluwih serves as an agricultural irrigation institution while also being tied to cultural identity, social organization, and the development of community-based tourism. Observations in the Jatiluwih Traditional Village provide evidence that the terraced rice fields, traditional irrigation, agricultural activities, and religious practices relevant to rice cultivation are linked to the cultural tourism experience. The community managing the agricultural Subak strives to maintain these practices. Rice cultivation is linked to agricultural rituals and the sustainability of the cultivation cycle. Tourists not only enjoy the tourism product but also learn from sustainable agricultural practices.

These findings were reinforced through interviews with local stakeholders. Pekaseh explained that:

> *...For us, the people of this village, the Subak remains vital, because agricultural activities and the cultural traditions associated with it are inseparable from our daily lives...*

This statement demonstrates that the Subak institution serves a sustainable function, not only as a cultural symbol that attracts tourists, but also, from an ethnoecotourism perspective, as the authenticity of the tourist experience depends on the sustainability of local cultural and ecological practices.

Therefore, this finding suggests that strengthening the Subak is distinct from preserving the organizational structure, but rather more complex: preserving social practices, agricultural knowledge, rituals, collective rules, and ecological relationships embedded within the Subak system. Interviews and observations with village heads provide evidence that tourism:

> *....development is urgently needed, especially synergy between various parties, such as the government, tourism managers, traditional village authorities, Subak, and local communities. This, we feel, is still limited and needs strengthening….*

Empirical evidence shows that tourism management involves government institutions, tourism managers, traditional village authorities, Subak, and local communities. However, their roles are not always balanced across all stages of tourism development. The involvement of Subak and local community institutions in planning, operational management, and decision-making needs to be further strengthened.

This finding aligns with the perspective of Community-Based Tourism and Institutions, where tourism sustainability relies not only on physical infrastructure but also on the capacity of local institutions in its governance.

Thematic analysis of the field findings identified five interconnected themes: the role of Subak as a living cultural institution, limited community participation in tourism governance, pressures from tourism commercialization and environmental changes, challenges in tourism product development, and the implementation of Tri Hita Karana. These findings indicate that sustainable cultural tourism in Jatiluwih requires stronger Subak institutions, meaningful community participation, environmental protection, and tourism management that integrates cultural and ecological values. This supports the view that Tri Hita Karana can serve as a practical governance framework for balancing tourism development, cultural preservation, and environmental sustainability.

Obstacles Faced in Developing Cultural Tourism by Utilizing the Potential of Local Wisdom of Subak in Jatiluwih Traditional Village

Obstacles faced in developing cultural tourism include:

1. Unattractive Packaging of Tourist Attractions
   A tourist attraction is anything that possesses uniqueness, beauty, and value, encompassing the diversity of natural, cultural, and man-made resources, and serves as a target or destination for tourists. Indonesian tourist attractions are already highly attractive, given that Indonesia is a country rich in natural and cultural resources. However, the packaging of these tourist attractions remains hampered. Human resources still lack understanding of how to manage and package local tourist attractions, which remains a challenge. An example is the Subak cultural tourist attraction in Jatiluwih Traditional Village, which has extraordinary appeal due to its natural panorama combined with the unique cultural heritage of the local community, which is not found in other regions. However, the packaging of this tourist attraction is still unattractive, impacting the percentage of visitors.
2. Limited Product Diversification
   Product diversification is an effort undertaken by entrepreneurs/companies to develop or market several products similar to those already marketed. The limited diversification of cultural tourism products in Jatiluwih is still hampered by the limited human resources available in the tourism sector. Many tourism graduates focus solely on developing existing products, lacking innovation to diversify new ones. Therefore, the role of the education sector and government is crucial in supporting this.
3. Weak Tourism Management
   Weak cultural tourism management, particularly in the Subak area of Jatiluwih Traditional Village, involves several parties: the local community, the government, and the tourism industry. In some areas of Jatiluwih, local communities are still unaware of their region's tourism potential and remain unwelcoming to visitors. Therefore, when foreign tourists visit, they perceive it as strange and a

spectacle, causing discomfort. The tourism industry, particularly in the areas of tourist attraction management and accommodation, lacks effective management due to limited knowledge and capital.

4. Poor Quality of Tourism Services
   These tourism services include accommodation, restaurants, and tour guides. Experts in the tourism sector often choose to work abroad for higher salaries, leaving few willing to work domestically. Local tourism workers receive only three months of training, resulting in suboptimal service delivery in accommodation, restaurants, and tour guides due to limited knowledge and a lack of character development. Educational institutions, particularly in the tourism sector, and local governments need to take action to facilitate regular training and monitor services at tourist destinations.

CONCLUSION

Subak activities are expected to be based on Tri Hita Karana, which is actually a cultural system, so that Subak based on Tri Hita Karana must be seen as a synergy between technological systems and cultural systems. As a cultural system, Subak has three subsystems, namely mindset/concept/value, social, and artefact/material. Based on the analysis of the research results, several suggestions that can be formulated by the author are the development of Subak-based cultural apritourism should create a special program/mission so that the existence of Subak Jatiluwih as part of the World Cultural Heritage can be maintained, in addition, the preparation of the Detailed Spatial Plan of the Jatiluwih Area should be immediately implemented as a guideline in the development and management of the Jatiluwih Tourism Object, the Regional Government and related parties should strive so that the preparation of the Detailed Spatial Plan can be realized immediately. Operational Management should hold dharma lectures on Hinduism and Tri Hita Karana so that all stakeholders have the same understanding and commitment, so that harmony is created in the management of sustainable tourism objects. Operational Management and the Tabanan Regency Agriculture Service should conduct regular outreach to subak residents to reduce the use of inorganic fertilizers and the use of tractors in agricultural land processing.

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