

Realizing a High-Quality and Locally-Wise Global Tourism Business in Bali Based on Bali Provincial Regulation No. 5 of 2020

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KEYWORDS	ABSTRACT
Local Culture, Regional Regulation, Legal Implementation, Traditional Villages, Sustainable Tourism.	<i>Bali, as one of the world's top tourist destinations, faces a significant challenge in preserving its local cultural wisdom amidst the pressures of globalization. Bali Provincial Regulation No. 5 of 2020 on Standards for Bali Cultural Tourism serves as a concrete effort to address these challenges. This study aims to analyze the implementation of the regulation in balancing global demands with the preservation of local cultural values in Bali. The research methodology used is normative legal research with a document analysis approach, focusing on examining relevant legal texts and policies. This study also identifies various barriers to the effective application of the regulation. The main findings reveal that, although the regulation was designed to protect Bali's culture, its implementation is still hindered by factors such as inadequate monitoring, a lack of understanding among tourism business operators about local cultural values, and a mismatch between local norms and global standards. Additionally, the involvement of traditional villages in monitoring and policy formulation remains limited. This study recommends that the government strengthen monitoring mechanisms involving traditional communities, provide more space for traditional villages in decision-making, and introduce more progressive and concrete sanctions to ensure the effective application of Bali's cultural values. Thus, the implementation of this regulation can be more effective in protecting Bali's cultural heritage amidst the growing challenges of globalization.</i>

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Introduction

Bali Island is one of the most renowned tourist destinations in the world, known for its natural beauty, rich culture, and the strong adherence of its people to spiritual values (Af'idah et al., 2022; Dewi, 2016; Wesnawa, 2022). The nickname "Island of the Gods" is not merely a symbolic identity, but also a representation of the cultural and religious heritage that serves as the main attraction for international tourists. Bali's status as a tourism center has significantly contributed to both regional and national economies, particularly in terms of job creation, increased Regional Original Revenue (Pendapatan Asli Daerah/PAD), and the circulation of the local economy.

However, the rapid growth of tourism has also brought about a number of problems, especially those related to the sustainability of local culture and environmental preservation (Cuervo & Cheong, 2017; Dioko, 2017; Rastegar & Ruhanen, 2022; Yamamoto et al., 2021). Globalization presents complex impacts, where universal values often clash with the local wisdom that has long defined the identity of Balinese society. Large-scale tourism infrastructure development driven by foreign investment, along with an industry orientation that prioritizes economic profit, frequently creates imbalances within the socio-cultural structure. Traditional communities that have historically acted as guardians of traditional values are beginning to experience role shifts due to excessive commercialization pressures.

This phenomenon highlights the urgency for the Bali Provincial Government to formulate legal policies that can address the challenge of balancing economic interests with cultural preservation. In response to this issue, the Regional Regulation of Bali Province Number 5 of 2020 concerning Standards for the Implementation of Cultural Tourism in Bali was issued. This regulation is a concrete form of local legal intervention aimed at setting the direction of tourism development that is not only profit-oriented but also upholds cultural values, spirituality, and ecological principles that define Bali's identity.

This regulation explicitly incorporates the principle of “Bali Dwipa Jaya” as the philosophical and operational foundation of cultural tourism regulation. This concept refers to the Tri Hita Karana philosophy, which emphasizes the importance of balance between humans and God, humans and fellow humans, and humans and nature. This principle is not merely treated as a moral value, but is also integrated into binding legal provisions for tourism business actors. This means that business operators are not only required to meet service and facility standards but must also respect and implement local cultural values in all aspects of their operations.

Nevertheless, the formulation of legal norms alone is insufficient. In practice, there are still various obstacles in the implementation of this regulation. Most business actors have not fully understood or complied with the mandated cultural norms. In addition, supervision by the local government and participation by traditional villages in enforcing these norms have not been optimal. This indicates a gap between the substance of the norms and their implementation on the ground.

Moreover, the progression of globalization further amplifies the challenges in enforcing this regulation. An increasingly open and economically integrated world requires tourist destinations to meet international standards in terms of service, infrastructure, and competitiveness. Amid these global demands, a critical issue arises: how can Bali's distinctive local character be preserved without sacrificing the need for modernization and global competitiveness?

In this context, law plays a vital role as a harmonization tool. Through a normative approach, law can function as a bridge that connects global needs with a commitment to preserving local identity. Regional Regulation Number 5 of 2020 is a relevant subject of study to evaluate the extent to which regional legal norms can effectively respond to globalization challenges without losing their cultural roots. The relevant legal issue to be examined in this study is how global business pressures to exploit mass appeal—such as the construction of luxury hotels or commercial

attractions—can potentially overlook local wisdom principles such as cultural preservation, traditional spatial planning (Tri Hita Karana), and the sanctity of religious sites. This regulation requires all tourism businesses to comply with customary norms (awig-awig), yet not all global business actors understand or are willing to accommodate this. Legal sanctions for violators also need to be strengthened.

For example, the construction of a foreign-based resort hotel in the Ubud area that disregards the Tri Hita Karana concept—such as the erection of high concrete structures that disrupt sacred panoramas—demonstrates the legal weakness of Article 15 of the Bali Regulation Number 5 of 2020, which mandates respect for awig-awig by tourism businesses but lacks an operational definition of compliance. Meanwhile, Article 36 only imposes administrative sanctions ranging from warnings to license revocation, without a progressive fine mechanism for repeated violations.

This situation illustrates a gap between the regulatory spirit promoted by the regulation and the reality of its implementation. Ineffective supervision and weak understanding of local cultural philosophy among business actors pose serious threats to the sustainability of Balinese culture. In practice, many business actors—especially those from outside Bali or foreign investors—treat cultural values merely as ornaments or decorative symbols without internalizing the substance of those values into their daily business practices. This reveals that the normative approach must be strengthened with more implementable technical mechanisms and accompanied by comprehensive legal education efforts.

On the other hand, uncontrolled tourism growth also raises urgent spatial planning issues. Areas once considered sacred and preserved through customary value systems are now increasingly eroded by tourism infrastructure development that ignores local wisdom. Numerous cases show conflicts between traditional communities and business actors regarding land conversion, violations of sacred zones, or disruptions to ecological harmony. These conditions further emphasize that regional regulations must not only possess progressive legal substance but also incorporate mechanisms that involve traditional communities as active legal subjects in every stage of tourism policymaking.

The recognition of desa adat (traditional villages) in this regulation is a progressive step, but their role in decision-making, supervision, and enforcement of compliance with local norms has not been adequately accommodated. The absence of a formal role for desa adat in the licensing and supervisory systems makes them vulnerable to being disregarded by tourism industry actors. Sociologically, however, traditional villages hold significant social and moral authority in Balinese society. If this potential is not legally empowered, an imbalance will occur between formal law managed by the state and local law that grows from within the community.

Furthermore, harmonization between customary law and positive law becomes a central issue that must be addressed within the framework of cultural tourism development. This regulation mandates cultural preservation, but does not provide concrete instruments to ensure that awig-awig (customary norms) can be recognized as a legitimate source of authority in tourism governance. For instance, when a business actor violates customary norms, there is no scheme that stipulates that customary sanctions or decisions can serve as the administrative basis for revoking a business

license or imposing other sanctions. This results in weak integration between the customary legal system and the formal legal system enforced in the tourism context.

From a normative legal framework, this indicates the need for a review of the effectiveness of regulations in ensuring the protection of local values within a global framework. This regulation has established a legal structure aimed at cultural preservation, but the structure lacks sufficient coercive power to balance global economic interests with the survival of Balinese cultural values. The absence of progressive sanctions, weak operational definitions of cultural norms, and suboptimal involvement of desa adat are critical points that must be immediately addressed.

Development Law, Responsive Law, Glocalization, and Customary Law together provide a comprehensive theoretical foundation for understanding the role of law in managing Bali's cultural tourism. Development Law views law as a tool for achieving social justice and equitable economic growth, while Responsive Law emphasizes legal sensitivity to community aspirations through participatory approaches. The concept of Glocalization encourages the adaptation of global tourism standards to local cultural values, avoiding cultural homogenization. Meanwhile, Customary Law highlights the authority of desa adat as both cultural and legal entities capable of preserving and enforcing local norms. Together, these perspectives underline the importance of integrating legal frameworks with local wisdom to ensure that tourism development in Bali remains culturally sustainable and socially inclusive.

This research emerges from the pressing need to analyze the implementation of Bali Provincial Regulation No. 5 of 2020 within the increasingly complex context of cultural tourism. From a theoretical perspective, there exists a significant gap between the normative substance embodied in the regional regulation and its practical implementation in the field. This condition is exacerbated by weak integration between customary law (awig-awig) and positive law in tourism governance, as well as the limited legal studies that analyze how regional regulations can accommodate global standards without sacrificing local values.

Practically, the urgency of this research intensifies when examining the cultural degradation threats faced by Bali due to increasingly massive tourism globalization pressures. Many tourism business operators, particularly foreign investors, have not yet understood or implemented local cultural values in their operations. This situation is worsened by suboptimal supervision systems from regional governments and the limited role of customary villages in regulatory enforcement.

From a policy perspective, there is an urgent need to improve existing regulations through strengthening sanction mechanisms and technical implementation instruments. Furthermore, there is a necessity to optimize the role of customary villages as active legal subjects in cultural tourism governance, ensuring that local cultural preservation can proceed alongside sustainable tourism development.

Studies on Balinese cultural tourism have been conducted by various researchers previously, albeit with different focuses. Saraswati (2018) examined sustainable tourism and cultural heritage in Bali, though her focus was more on management aspects without analyzing the legal dimension of regulation. Budihardjo (2019) investigated the influence of tourism on architectural adaptation of Puri Ubud, but did not address regulatory aspects and legal implementation. Meanwhile, Pradana

(2021) analyzed the application of Tri Hita Karana philosophy in community empowerment, but did not connect it with formal regulation.

In the context of tourism policy implementation, several studies have been conducted such as Chaniago & Juwono (2020) who examined the implementation of special economic zone development policies, but focused on economic aspects without cultural dimensions. Handono (2022) studied the implementation of Bali tourism policies during the pandemic period, but did not analyze cultural preservation aspects. Dewi (2021) examined Bali's digital cultural tourism policies, but did not specifically discuss Regulation No. 5 of 2020.

Studies on customary law and tourism have also been conducted by Suyasa (2021) who analyzed Balinese customary law from a modernity perspective, but did not connect it with tourism regulation. Wijaya & Citra (2021) discussed tourism law generally without focusing on customary law integration.

From the exploration of these previous studies, several important gaps have been identified that remain unfilled. First, there is no research that thoroughly analyzes the implementation of Bali Regional Regulation No. 5 of 2020 from a normative legal perspective. Second, there is minimal study on the harmonization of customary law with positive law in the context of cultural tourism. Third, methodologically, there is still a lack of research using normative legal approaches to analyze the effectiveness of cultural tourism regulations. Fourth, theoretically, there is minimal application of glocalization concepts in Indonesian tourism law analysis and insufficient studies integrating development law theories in the context of cultural tourism.

This research offers several significant novelties in the study of cultural tourism law. Theoretically, this research integrates Development Law, Responsive Law, Glocalization, and Customary Law theories within a comprehensive analytical framework. The normative legal approach used to analyze cultural tourism regulations is also something that remains rarely done in previous studies.

Methodologically, this research focuses on analyzing current legal documents, particularly Bali Regional Regulation No. 5 of 2020 which is relatively new and has not been extensively studied. The legal harmonization perspective that analyzes the integration of customary law and positive law in the tourism context also represents a distinct novelty.

Practically, this research provides concrete evaluation of Balinese cultural tourism regulation implementation and produces specific recommendations for regulatory improvement and implementation mechanisms that can be directly applied.

Generally, this research aims to analyze the implementation of Bali Provincial Regulation No. 5 of 2020 in realizing high-quality cultural tourism with local character amid globalization challenges. This general objective is then elaborated into four interrelated specific objectives.

First, to analyze the effectiveness of integrating Balinese local cultural values into tourism governance that meets global standards based on Regional Regulation No. 5 of 2020. Second, to identify challenges in implementing cultural norms in Bali's tourism industry and the factors influencing them. Third, to evaluate the role of customary villages and sanction mechanisms in

enhancing regulatory implementation effectiveness. Fourth, to formulate recommendations for strengthening regulations and more effective implementation mechanisms.

This research is expected to provide broad benefits for various parties and aspects. Theoretically, this research will contribute to the development of cultural tourism law theory in Indonesia, develop understanding of glocalization concept application in tourism law, and provide theoretical foundations for harmonizing customary law and positive law in the tourism context.

Practically, the research results will benefit regional governments in the form of evaluation and recommendations for improving regulations and implementing cultural tourism policies. For business operators, this research will provide understanding of the importance of compliance with local cultural values in tourism business operations. For customary villages, this research will provide foundations for strengthening roles in cultural tourism governance.

From a policy perspective, research results can become the basis for revising or strengthening Regional Regulation No. 5 of 2020, providing technical guidance for more effective cultural tourism regulation implementation, and proposing collaborative supervision models involving various stakeholders.

Expected social benefits include supporting local Balinese cultural preservation efforts amid globalization challenges, providing greater space for customary communities in tourism governance, and supporting sustainable tourism development with local character.

This research has broad implications across various aspects. Legally, this research will encourage better harmonization between customary law and positive law and provide foundations for strengthening sanction mechanisms in cultural tourism regulations.

Policy implications include encouraging the formulation of policies more responsive to cultural preservation needs and providing models for developing cultural tourism regulations in other regions of Indonesia.

Socially, this research is expected to increase customary community participation in tourism governance and support the preservation of local cultural identity in the globalization era. This becomes particularly important considering that cultural tourism is not only about economic aspects, but also about cultural sustainability and local identity that constitute the main attraction of Bali's tourism destinations.

The theoretical framework of this research, which integrates multiple legal theories with glocalization concepts, provides a novel approach to understanding how local regulations can effectively bridge the gap between global tourism standards and local cultural preservation. This integration is crucial for developing a more nuanced understanding of law's role in cultural tourism governance, particularly in contexts where traditional and modern legal systems must coexist and complement each other.

Furthermore, the research's focus on implementation effectiveness addresses a critical gap in legal scholarship, where many studies examine regulatory content without adequately assessing real-world application. By examining both the normative dimensions of the regulation and its practical implementation, this research provides a more complete picture of legal effectiveness in cultural tourism governance.

The collaborative governance model proposed through this research, which emphasizes the active role of customary villages alongside formal government institutions, represents an innovative approach to legal pluralism in tourism management. This model recognizes that effective cultural tourism governance requires not only formal legal frameworks but also the active participation of cultural custodians who possess deep understanding of local values and traditions.

Through its comprehensive analysis of regulatory implementation, stakeholder roles, and enforcement mechanisms, this research contributes to the broader discourse on sustainable tourism development and cultural preservation in globalized contexts. The findings and recommendations generated from this study will have implications not only for Bali but also for other cultural tourism destinations facing similar challenges in balancing global competitiveness with local authenticity.

Materials and Methods

This study employs a normative approach, focusing on the analysis of the Regional Regulation of Bali Province Number 5 of 2020 concerning the Standards for the Implementation of Cultural Tourism in Bali. The objective of this research is to examine the extent to which the regulation is applied in Bali's tourism sector to preserve local cultural heritage amid globalization.

The type of research used is normative legal research, which analyzes relevant legislation and its implementation in practice. The primary data sources include primary legal materials (Bali Regional Regulation No. 5 of 2020, the Tourism Law), secondary legal materials (related literature and journals), and tertiary legal materials (legal dictionaries and other references). Data collection was conducted through document study, by analyzing existing regulations and case studies at tourism destinations in Bali to assess the application of cultural values in practice. The collected data were analyzed using a normative juridical method to evaluate the effectiveness of the regulation's implementation and to identify the gaps between legal norms and real-world practices.

Results and Discussions

The Effectiveness of Bali Provincial Regulation No. 5 of 2020 in Integrating Balinese Local Cultural Values into Tourism Governance That Also Meets Global Standards

The Bali Provincial Regulation No. 5 of 2020 concerning the Standards for the Implementation of Cultural Tourism in Bali represents a legal affirmation of Bali's cultural identity amid the strong currents of globalization. Its status as a regional legal product is not merely to fill the administrative normative void but functions further as an instrument to incorporate local values into the formal legal system. Thus, the norms enshrined in this regulation play a vital role in integrating local cultural principles—such as the *Tri Hita Karana* philosophy, *awig-awig* (customary norms), and the role of traditional villages—into tourism governance that must also meet international standards and demands.

From the perspective of Development Law, this regulation positions the law as a tool to direct tourism sector development not only toward economic profit but also toward ensuring social justice and the preservation of local culture. The legal norms in the regulation include cultural sustainability principles, such as requiring business actors to respect customary values, incorporate local cultural elements into services, and strengthen the role of traditional communities in

monitoring tourism. However, the effectiveness of these norms has not yet been fully realized due to the weakness of implementation instruments. There are no clear operational indicators on how cultural principles should be translated into business practices, particularly within frameworks that align with global standards commonly used in the tourism industry.

While normatively strong in narrative, the regulation faces challenges in its practical and structural aspects. This is consistent with the Responsive Law perspective, which emphasizes that law must be sensitive to community needs and capable of responding to social change. In Bali, traditional communities—holders of cultural wisdom—should not be involved symbolically alone but serve as primary actors in the design and implementation of tourism policies. In the context of this regulation, the involvement of *desa adat* remains passive—they are recognized, but not structurally empowered in monitoring or in setting cultural standards. Additionally, there is no formal dialogue mechanism between tourism industry actors and traditional communities to find common ground between global market needs and local preservation.

In the context of globalization, the discussion becomes even more complex. The concept of glocalization offers the understanding that international standards do not necessarily have to displace local values; rather, both can be integrated. Bali Provincial Regulation No. 5 of 2020 does not yet fully provide room for such adaptation. Although the regulation emphasizes the importance of local values, it lacks normative tools to guide business actors in aligning operations with both local traditions and global market expectations. For instance, there are no technical guidelines on how to manage tourist areas spiritually and ecologically in accordance with *Tri Hita Karana* while still complying with international standards such as green tourism, ISO Hospitality, or UN sustainability principles.

The absence of such guidelines leaves business actors—especially foreign investors or large corporations—confused or even unwilling to implement local norms, as these are perceived as too abstract. This hinders the effective integration of regional legal norms with global standards and ultimately reduces cultural preservation to mere legal rhetoric without strong implementation. Legal effectiveness is not only measured by the presence of norms but also by the extent to which those norms are implemented and obeyed by the community, including the business sector.

From the perspective of Customary Law, the norms in the regulation have indeed affirmed the existence of customary law, such as the recognition of *awig-awig* and the role of traditional villages. However, this recognition has not been accompanied by efforts to strengthen the capacity of customary law itself. There is no clear mechanism on how provisions in *awig-awig* can be accommodated in licensing, monitoring, or sanctioning systems for business actors who violate cultural norms. The lack of harmonization between positive law and customary law causes the regulation's norms to lose their binding power, as they are not supported by effective implementation structures on the ground.

Normatively, Bali Provincial Regulation No. 5 of 2020 provides a strong legal foundation for integrating local culture with globalization demands. However, its effectiveness depends on three factors: first, the extent to which the norms are translated into applicable operational instruments; second, the degree to which traditional communities are given substantive space to

participate in planning and monitoring; and third, the extent to which customary law is allowed to interact on equal terms with positive law in regulating the tourism sector. Without these three aspects, the legal force of the regulation will remain symbolic but weak in execution.

Therefore, revisions or strengthening through derivative regulations—such as Governor Regulations—are needed to elaborate on the articles of the regulation in more technical and operational terms. Additionally, a collaborative institution involving local government, traditional villages, and business actors is needed to bridge the interpretation gap between local legal norms and global market demands. In this way, the integration between local cultural principles and global standards will no longer be a dichotomy, but a synergy that shapes a world-class Balinese tourism landscape rooted in local values.

Challenges in Implementing Cultural Norms in Bali's Tourism Industry, and How Strengthening the Role of Traditional Villages and Sanction Mechanisms Can Improve the Effectiveness of This Regulation

Bali Provincial Regulation No. 5 of 2020 normatively embodies the spirit of cultural preservation and protection of local wisdom within the framework of tourism development (Made Hendra Wijaya & Putu Lantika Oka Permadhi, 2021; Peme, 2020). However, in terms of legal norm enforcement, the effectiveness of a regulation is determined not only by the quality of its normative substance but also by the strength and appropriateness of the sanctions it stipulates. In this context, one of the fundamental weaknesses of this regulation lies in its sanctioning provisions.

Article 36 of Bali Regulation No. 5 of 2020 only provides for administrative sanctions against tourism business actors who fail to comply with the regulation, such as written warnings, license suspension, or business license revocation. While administrative sanctions are commonly used in local law enforcement, their effectiveness is questionable when not accompanied by concrete and participatory control and monitoring mechanisms. Especially when dealing with large business actors, including foreign investors with strong economic bargaining power, these sanctions are deemed too weak and fail to serve as a deterrent.

From the Responsive Law perspective, legal sanctions must reflect community needs and provide protection for the social values upheld by the local community. In this regard, Balinese traditional communities play a central role as custodians of local culture. Unfortunately, the involvement of *desa adat* in the sanctioning process for violations of cultural norms has not been strongly formalized in the regulation. There is no provision explicitly stating that recommendations from traditional villages must serve as the basis for the enforcement of administrative sanctions by the government. This imbalance leads to a disconnection between the formal legal system and the local (customary) legal system, so violations of customary norms do not always have real legal consequences in the administrative domain.

The role of *desa adat* within the customary legal context in Bali should be not only symbolic but operational. According to I Ketut Suyasa, customary law has binding power and should be an integrated part of the regulatory sanction system. However, currently, *awig-awig* as a form of customary norm has no formal space to justify the imposition of administrative sanctions within the local government system. For example, when business actors violate the sanctity of customary

areas—such as building a hotel near a temple without permission or breaching customary spatial arrangements—the only legal route available is an administrative warning, which is often ignored or delayed due to the absence of an active local oversight structure.

From the Development Law perspective, legal sanctions should be designed not only to punish but also to correct imbalances in social and economic relations. In the context of Balinese tourism, which has long shown the domination of external economic actors over local cultural spaces, legal sanctions should include forms of economic benefit redistribution. For instance, business actors proven to violate customary norms could be required to provide compensation to traditional communities or finance local cultural preservation programs as a form of legally regulated corporate social responsibility. However, the current regulation does not provide room for such progressive sanctions.

In the glocalization approach, legal sanctions should not be seen merely as tools of repression but as a means to maintain harmony between the global and the local. In the highly competitive world of global tourism, business actors certainly need to comply with international standards, but this must be limited so that local norms are not sacrificed. When sanctions are weak, business actors tend to prioritize business efficiency over compliance with local culture. This results in recurring violations, as there are no clear incentives for legal compliance—especially in an environment with minimal oversight.

Therefore, innovation is needed in the legal sanction structure within the regulation, such as: (1) the application of proportional administrative fines, with amounts adjusted to business scale; (2) social sanctions based on recommendations from traditional villages, such as temporary operational bans until the violated norms are restored; and (3) strengthening collaborative monitoring, where Civil Service Police (Satpol PP), the Tourism Office, and representatives of traditional villages work within a joint monitoring system with formal authority.

Sanctions should also be balanced with an incentive-based approach, allowing compliant business actors to receive rewards such as local tax reductions, licensing facilitation, or promotion through official government tourism platforms. Thus, the regulatory approach would not only be repressive but also supportive of the growth of legal awareness and commitment to preserving local culture.

Normatively, weaknesses in sanction regulations do not render the entire regulation ineffective, but rather highlight that there is still considerable room for optimization. If not strengthened, the ideal norms within the regulation will remain at the declarative level and fail to ensure substantive compliance from business actors with cultural principles. Legal effectiveness can only be achieved when regulations not only create rules but also provide fair and measurable consequences for every violation.

Conclusion

Bali Provincial Regulation Number 5 of 2020 holds a strategic position as a legal instrument for regional development that seeks to integrate Balinese local cultural values into globally standardized tourism governance. Its existence serves as a normative safeguard for cultural identity

amid the intensifying currents of globalization. However, the effectiveness of the norms contained in the regulation has yet to be fully realized due to the limited structural involvement of traditional communities, the absence of adequate technical instruments, and the lack of clear and operational implementation guidelines for tourism business actors. The sanction provisions remain administrative and broadly framed, rendering them insufficient to ensure substantive compliance with cultural values and customary norms. The lack of community-based monitoring mechanisms and the non-integration of customary sanctions into the formal legal structure has created a gap between legal substance and practical application. As a result, principles such as *Tri Hita Karana* and *awig-awig* remain normative symbols lacking strong legal enforceability. To enhance the regulation's effectiveness, it is recommended that the Bali Provincial Government formulate implementing regulations, such as Governor Regulations or technical guidelines, that clearly define compliance indicators for cultural norms, assessment procedures for business actors, and service standards rooted in local culture. This is crucial to avoid interpretive gaps and provide legal certainty for businesses in consistently applying cultural values. Furthermore, strengthening the legal role of *desa adat* through formal recognition in the monitoring and enforcement structure of tourism law is essential. The regional government should establish a collaborative mechanism involving traditional villages, authorities, and tourism industry actors in the formulation, implementation, and evaluation of policies. A progressive sanction system grounded in local justice values is also vital, ensuring that Bali's tourism grows not only economically but also remains rooted in the authentic and sustainable preservation of its cultural heritage.

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