

The Impact of Over-Tourism on the Sustainability of Indigenous Peoples in Bali

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Abstract

This research examines the impact of the over-tourism phenomenon on the sustainability of customary law communities in Bali Province, Indonesia. Bali, as one of the most popular tourist destinations in the world, has experienced a significant surge in the number of tourists in the last few decades. This phenomenon triggers various problems, including pressure on the environment, socio-cultural changes, and threats to the sustainability of traditional communities that have long maintained local traditions and values. This research finds that increased tourism has a negative impact on the sustainability of local ecosystems, reduces the traditional practices of indigenous communities, and threatens the local wisdom that is the basis of their cultural identity. This research highlights the need for tourism management strategies that are more sustainable and sensitive to local culture to protect the sustainability of traditional communities in Bali. Therefore, this research offers a new perspective on preserving traditional legal communities in Bali through a tourism management approach that is centered on local values, which has not been widely discussed in previous studies.

Keywords: *Bali; Indigenous Peoples; Over-Tourism; Sustainability*

1. INTRODUCTION

Bali Province, known as the "Island of the Gods" is one of the most famous tourist destinations in Indonesia and the world.¹ Its natural beauty, cultural heritage, and strong traditions of indigenous communities are the main attractions for tourists. In the last few decades, the number of tourist visits to Bali has increased rapidly,² resulting in a phenomenon known as over-tourism. Over-tourism is a condition where the number of tourists coming to a destination exceeds its environmental and social carrying capacity.³ This phenomenon has caused various problems, not only for the environment, but also for the sustainability of traditional law communities in Bali who have an important role in maintaining local culture and traditions.

Traditional law communities in Bali, known as "customary villages," have a social structure and legal system that has existed since ancient times.⁴ Traditional villages regulate various aspects of life, including spatial planning, customs, and the implementation of religious and cultural ceremonies. However, with increasing pressure from tourism, there

¹ I Made Suweta, "Balinese Culture in the Context of Cultural Tourism Development," *Cultoure: Scientific Journal of Hindu Cultural Tourism* 1, no. 1 (2020): 1–14.

² Ida Bagus Brata et al., "Cultural Heritage Preservation in the Sustainable Development of Bali Tourism," *Proceedings of the National Seminar National Webinar The Role of Women/Mothers in Empowering Youth During the Covid-19 Pandemic*, 2020, 49–60.

³ Dea Malinda and Devi Maharani, "Thai Government Strategy in Overcoming the Impact of Overtourism," *PIR Journal* 9, no. 2 (2024): 219–29.

⁴ I Ketut Sukadana, Diah Gayatri Sudibya, and Ni Made Sukaryati Karma, "Kasepekang Sanctions in Balinese Customary Law," *Kertha Wicaksana* 15, no. 1 (2021): 72–79, <https://doi.org/10.22225/kw.15.1.2819.72-79>.

are concerns that the survival of these traditional villages will be threatened.⁵ Massive development of tourism infrastructure, changes in land use, and changes in people's lifestyles due to the influence of globalization brought by tourism⁶ is a real challenge for the sustainability of traditional law communities in Bali.

Over-tourism has also triggered a conflict of interest between tourism needs and the preservation of customs and culture. Often, economic interests driven by tourism clash with the traditional values held dear by Indigenous communities⁷. For example, the construction of tourist accommodations such as hotels and villas often takes up land previously used for traditional activities, such as subak (traditional irrigation systems) or holy places that are considered sacred. This creates tension between developers and indigenous communities, who feel their identity and rights are threatened. Recently, it was reported on the official Kompas website in May 2024, that South Bali is starting to be overwhelmed with hosting tourists and is experiencing over-tourism.⁸ Based on BPS data, foreign tourists (tourists) who came directly to Bali Province in June 2024 were recorded at 518,819, an increase of 7.24 percent compared to the previous month when there were 469,227 visits⁹. The high number of tourist visits has caused environmental degradation and changes in social values that have damaged the sustainability of traditional communities, especially in the aspect of preserving their culture, because unconsciously there has been a shift in population, where the younger generation tends to leave the village to look for work in the tourism sector, leaving the landscape behind. aging social. This raises concerns that traditional values and traditions that have been passed down from generation to generation will be lost, due to a lack of regeneration in indigenous communities.

This research is urgently carried out to understand and mitigate the impact of over-tourism on the culture and social-ecological sustainability of traditional law communities in Bali which are vulnerable to major changes due to globalization. Previous research conducted by Surya and Nugraha, Sudyana, Dwipayana, and Sartini¹⁰ has not paid attention to mitigating the shift in Balinese traditional values, so this research highlights what is lacking in these studies to fill this gap. This research focuses on the involvement of customary legal communities in overcoming the impacts of over-tourism, which was not

⁵ Maharani Indira Ravi Mierdhani and Liliana Dewi, "Problematics of Tourism Destination Development in the Prai Ijing Traditional Village, East Nusa Tenggara," *Journal of Hotel and Tourism Management* 6, no. 2 (2023): 288–305, <https://doi.org/10.23887/jmmp.v6i2.61502>.

⁶ Abdul Latip Rosyidin et al., "The Impact of Tourism on the Conditions of Social Change in the Suranadi Community," *Journal of Social Sciences and Humanities* 2, no. 3 (2024): 271–80, <https://doi.org/10.62383/wissen.v2i3.199>.

⁷ Ekklesya Venny Herlianti and Rindo Bagus Sanjaya, "The Positive Impact of Tourism on Culture, Economy and the Environment in Kasepuhan Cipta Mulya," *Critical* 31, no. 2 (2022): 132–49, <https://doi.org/10.24246/kritis.v31i2p132-149>.

⁸ Cokorda Yudistira M Putra, "South Bali is starting to be "overwhelmed" by hosting tourists," Kompas.com, 2024.

⁹ Admin, "Challenges and Opportunities for Bali Tourism Towards 2045," setneg.go.id, 2024, https://www.setneg.go.id/baca/index/tantangan_dan_peluang_pariwisata_bali_menuju_2045.

¹⁰ Anak Agung Putra Dwipayana and Sartini Sartini, "The Meaning of Changing Traditional Village Identity in the Midst of Cultural Tourism Development in Bali," *Journal of Social Sciences and Humanities* 12, no. 2 (2023): 322–31, <https://doi.org/10.23887/jish.v12i2.63417>.

discussed in depth in previous research. Therefore, what differs from previous research is that this research focuses on the impact of over-tourism on customary law communities including changes in daily life and its influence on customary traditions and norms so there is a need for tourism management strategies that are more sustainable and sensitive to local culture to protect the sustainability of traditional law communities in Bali.

Based on this background, this research raises a problem formulation, namely: What is the impact of the over-tourism phenomenon on the sustainability of customary law communities in Bali Province, Indonesia and what are the efforts to overcome this? With this problem formulation, this research aims to understand how the Balinese Indigenous people respond to the challenges posed by tourism, as well as to identify steps that can be taken to ensure that tourism can occur sustainably without sacrificing the cultural and social identity of the Indigenous people.

2. METHOD

This research is qualitative research with the aim of understanding in depth the impact of the over-tourism phenomenon on the sustainability of Indigenous communities in Bali. Qualitative research is a research process to understand human or social phenomena by creating a comprehensive and complex picture.¹¹ Qualitative research was chosen because its main focus is exploring complex social and cultural phenomena and understanding the perspectives and experiences of affected Indigenous communities. The approach used in this research is a descriptive approach. This approach allows researchers to explore the specific context of Indigenous communities in Bali who face pressure from excessive tourism.

Data collection carried out in this research was by participatory observation method. Participatory observation was chosen because through this technique the author can collect richer and more varied data because he directly involves himself in the research location. Early research was carried out through close observation of a group of Balinese people/culture/indigenous communities and their habits by intensively involving themselves in that culture for a long time, to gain a deep understanding of the people's habits and culture. Apart from that, to support participatory observation, the author also used data collection techniques through literature study, so he also read references related to Balinese cultural customs. The data that has been collected is analyzed using thematic analysis techniques. Researchers collected data to identify the main themes that emerged from the data. The results of the analysis are then presented in the form of an in-depth descriptive narrative, accompanied by direct quotes from informants to strengthen the research findings.

3. RESULTS AND DISCUSSION

Tourism in Bali is one of the main economic sectors which plays an important role in improving the welfare of the Balinese people. The natural beauty, unique culture and

¹¹ Muhammad Rijal Fadli, "Understanding Qualitative Research Method Design," *Humanika, Scientific Studies General Course* 21, no. 1 (2021): 33–54, <https://doi.org/10.21831/hum.v21i1>.

friendliness of the local people make Bali a famous tourist destination throughout the world. The tourism sector has made the largest contribution to Bali's economy. In 2019, the total foreign exchange from Bali tourism reached USD9,346 million or the equivalent of 53.65% of Bali's GRDP and contributed 55.26% of the national travel foreign exchange. However, since the Covid-19 pandemic occurred in the world, the number of tourists in Bali has decreased significantly.¹² Nevertheless, the government and the Bali tourism industry are working to restore the tourism sector in Bali through various programs, including vaccination programs and promotion campaigns for safe and reliable Bali tourist destinations. Several tourist attractions in Bali have also reopened by implementing strict health protocols, such as measuring body temperature, regular cleaning and spraying of disinfectants, and implementing physical distancing. Meanwhile, in 2023, there will be 5.273 million foreign tourists visiting Bali. The number of visits in 2023 will increase by 144.6 percent more than visits in 2022.¹³

Bali also has a wealth of traditional villages which are a special attraction for tourists. Traditional villages in Bali have a distinctive history and culture and present a tourist experience that is different from other tourist attractions in Bali. Based on the Bali Governor's Regulation Number 4 of 2020 concerning Implementing Regulations of Regional Regulation Number 4 of 2019 concerning Traditional Villages in Bali, it is stated that a Traditional Village is a customary legal community unit in Bali which has territory, position, original structure, traditional rights, its own assets, traditions, the social etiquette of community life from generation to generation within the bounds of the holy place (kahyangan tiga or kahyangan village), duties and authority as well as the right to regulate and manage one's own household. One area that is thick with tradition is Pakraman Village.¹⁴ Apart from Pakraman village, there are also other traditional villages such as Tenganan Village, Penglipuran Village, and Trunyan Village. Tenganan Village was developed as a cultural tourism object and attraction because the community's life patterns are strong in the culture and customs of the Bali Aga (Pre-Hindu) Village which are different from other villages in Bali. Tenganan Village also has a unique tradition, namely the Pandan War, where local people fight using pandan leaves¹⁵. Penglipuran Village, which in 2018 was named the third cleanest village in the world by Bombastic Magazine,¹⁶ Meanwhile, Trunyan Village is a traditional village located at the foot of Mount Abang, on the shores of

¹² Nyoman Dwika Ayu Amrita, Made Mulia Handayani, and Luh Erynayati, "The Influence of the Covid-19 Pandemic on Bali Tourism," *Equilibrium Management and Business Journal* 7, no. 2 (2021): 246–56, https://doi.org/10.47329/jurnal_mbe.v7i2.824.

¹³ Putra, "South Bali is starting to be "overwhelmed" by hosting tourists."

¹⁴ Fauziah Fauziah and Himuyatul Hasanah, "Pakraman Traditional Village Autonomy Based on Bali Province Regional Regulation Number 4 of 2019 concerning Traditional Villages in Bali," *Mimbar Yustitia* 5, no. 1 (2021): 58–74, <https://doi.org/10.52166/mimbar.v5i1.2776>.

¹⁵ Admin, "Tenganan Village," Karangasem Regency Government, n.d.

¹⁶ Fathorrahman, "Culture of Clean Behavior in Penglipuran Village, Bali," *Journal of Reflective Sociology* 15, no. 1 (2020): 149, <https://doi.org/10.14421/jsr.v15i1.1960>.

Lake Batur, Bali which is famous for its unique burial traditions carried out by its residents.¹⁷

The results of Suksma Prijandhini Devi's research reveal that the culture of the Balinese traditional law community is primarily a source of foreign exchange for regional and national economic growth.¹⁸ Economically, although tourism has provided significant benefits in the form of income, excessive dependence on this sector makes indigenous communities vulnerable to fluctuations in the tourism market. For example, during the COVID-19 pandemic, many traditional villages experienced economic difficulties due to a decrease in the number of tourists. This dependency poses a major challenge for the economic sustainability of Indigenous communities in the future. During the pandemic, many tourist destinations experienced a drastic decline in the number of visitors, which had a direct impact on the income of local communities that depend on tourism. This shows that when the tourism sector suffers, indigenous peoples who do not have alternative sources of income will face significant economic difficulties. This decline not only affects individual incomes but can also disrupt the continuity of culture and traditions that have existed for centuries, as people may be forced to change their way of life to survive.

However, the attractiveness of this tourist destination in Bali makes the Bali area one of the main destination choices for tourists, both local and foreign tourists. As an area that has many tourist attractions, this potential can also trigger over-tourism. This over-tourism will certainly bring extraordinary changes to the Bali tourist area. As written by Channel News Asia, it broadcasts an opinion article reviewing Bali today. The Singapore-based media wrote the article 'Not quite the Bali it used to be? This is what overtourism is doing to the island'. The article highlights how Bali has changed today. These include rampant development without any reference to urban planning, population density plus visitors, and traffic jams that can no longer be avoided.¹⁹

A travel site, Responsible Travel, even stated that Bali has entered a phase of overtourism. This is characterized by various problems that occur in Bali, such as irresponsible behavior from tourists, excessive groundwater consumption, land use for property, plastic pollution, and of course traffic jams which have become common knowledge. One of the authors, Simone Flynn, said that traffic in Bali is sometimes much worse than rush hour in the UK. The problem is not only the volume of vehicles on the road, but also the presence of obstacles to traffic flow, such as the large number of vehicles parked haphazardly along popular beaches. Apart from that, plastic waste and excessive water consumption are the reasons why Bali is almost declared to be experiencing overtourism. According to Responsible Travel, plastic waste is a big problem on this beautiful island. Every day thousands of tons of waste are generated, but only about 60

¹⁷ Angelina Chandra Putri et al., "Analysis of Trunyan Funeral Traditions Based on Socio-Cultural and Legal Perspectives Regarding Human Rights During Covid-19," *Journal of Cultural Sciences* 9, no. 1 (2021): 62–70.

¹⁸ Made Suksma Prijandhini Devi Salain, "Legal Protection of Balinese Culture as a Tourism Economic Resource," *Kertha Patrika: Scientific Journal of the Faculty of Law, Udayana University* 39, no. 1 (2017): 1–15.

¹⁹ Bonauli, "Foreign Media is Right, Overtourism in Bali Has Happened," *Travel.detik.com*, 2024.

percent ends up in final disposal sites (TPA), while the rest may be washed into the sea or scattered on beaches.²⁰

In this regard, the problem of over-tourism also has an impact on the sustainability of indigenous communities. Based on research results, over-tourism in Bali has a significant impact on the sustainability of indigenous communities. According to modernization theory, the process of social change occurs when traditional society interacts with modern values brought by tourism.²¹ This is clearly visible in Bali, where the influx of external influences through the tourism industry has changed the social and cultural structure of indigenous communities. Local communities, which were previously oriented towards communal values and local wisdom, are now increasingly exposed to the values of individualism and capitalism. This modernization can be seen in changes in the economic orientation of indigenous communities which are starting to focus more on commercial tourism activities rather than agricultural traditions or customary activities.

In subsequent developments, the study of tourism in Bali from a socio-cultural aspect received increasing attention. This is mainly due to increasing awareness that tourism development without careful consideration of socio-cultural aspects will actually bring disaster to society. Tourism has a relatively high disruptive force to destroy community culture, especially in tourism areas. Traditional values are being damaged due to the development of commercialization and materialism in human relations, which is a logical consequence of tourism activities. Social relations between humans which were initially based on moral values changed to relations based on economic values.

In Balinese society, the negative impact of tourism, especially in the socio-cultural aspect, is characterized by several indicators, including the fairly rapid population growth in tourist areas as a result of the migration of job seekers to the area, the development of patterns of social relations that are more impersonal in nature, increasing job mobility, the decline of mutual cooperation activities, the development of conflict between generations, especially the older and younger generations, the occurrence of symptoms of social deviance which include crime, narcotics, and venereal diseases, and the commercialization of culture. Apart from that, as a result of the development of tourism, the Balinese people are experiencing a transition, namely changes in people's attitudes and behavior from previously communalistic rituals towards individualistic, economic, and democratic living. These characteristics of changes in people's attitudes and behavior are mainly visible from daily life to religious rites.

In connection with the development of tourism in the region, the Bali Provincial Government regulates Regional Regulations, such as (1) Bali Provincial Regulation Number 4 of 2019 concerning Balinese Traditional Villages; (2) Bali Province Regional Regulation Number 4 of 2020 concerning Strengthening and Advancing Balinese Culture;

²⁰ Admin, "Bali and the Haunting Overtourism," *cxomedia.id*, 2024.

²¹ Sabrina Salsabila and Renny Candradewi Puspitarini, "Modernization Encourages the Birth of Tourist Destinations in Regions," *Journal of Integrative Social Politics* 2, no. 1 (2022): 9–16, <http://jisip.org/index.php/jsp/article/view/10%0Ahttps://jisip.org/index.php/jsp/article/download/10/26>.

and (3) Bali Province Regional Regulation Number 5 of 2020 concerning Standards for the Implementation of Balinese Cultural Tourism. However, when examined critically, it appears that there is a lack of clarity regarding the role and protection of the interests of Balinese customary law communities in tourism governance in Bali, which should be directed at developing sustainable regional tourism based on the protection of customary law communities and preserving the culture and local wisdom of the Balinese people. This is as stated in Bali Provincial Regulation Number 4 of 2020 concerning Strengthening and Promoting Balinese Culture, which in its Preamble does not use the legal basis of Law Number 10 of 2009 concerning Tourism, and is not synergistic in its relationship with other Bali Provincial Regulations in its regulation. tourism development and efforts to protect customary law communities and preserve the culture and wisdom of the Balinese people.

The above shows that legal protection for indigenous peoples in the context of over-tourism is still very weak. Indigenous communities are often not fully involved in decision-making processes related to tourism development in their territories. This gives rise to injustice, where their rights to land and culture are threatened by commercial interests driven by mass tourism. The lack of clarity and lack of enforcement of regulations protecting the rights of indigenous peoples makes them vulnerable to exploitation and marginalization. The dilemma of the importance of the role of the tourism sector in the economic capacity of the Balinese people, but on the other hand, it also has a negative impact on cultural preservation, so it is necessary to reduce the dependence of the Bali region on the tourism sector. To reduce dependence on the tourism sector and increase the economic resilience of indigenous communities, it is very important to diversify the local economy. Several steps that can be taken include developing the agricultural and handicraft sectors, where communities can be empowered to develop local agricultural products and handicrafts that can be marketed both locally and internationally. This will not only provide an alternative source of income but also help preserve local culture. Apart from that, there is also a need for collaboration with the private sector, by encouraging partnerships between indigenous communities and the private sector to create mutually beneficial business opportunities, such as developing local products that can be sold in a wider market.

Apart from the recommendations mentioned above, more firm and legal steps oriented towards preserving the culture and rights of indigenous peoples in Bali need to be implemented immediately. The Bali government needs to update and tighten regulations regarding tourism management, including limiting the number of tourists in certain areas, and ensuring that Indigenous communities have a greater role in planning and decision-making. In addition, a stronger and more transparent law enforcement mechanism is needed to ensure that existing regulations are actually implemented in the field. This approach should also include legal education and awareness for indigenous peoples so that they can understand and fight for their rights more effectively. The involvement of indigenous communities in tourism-related planning and decision-making processes is essential to ensure that tourism is not only economically beneficial but also protects and preserves

valuable cultural heritage. In addition, economic diversification in traditional villages needs to be encouraged to reduce excessive dependence on tourism and increase the economic resilience of traditional communities. By adopting a more holistic and inclusive approach, tourism in Bali can develop in harmony with local traditions and culture, ensuring that Indigenous communities can continue to play an important role in preserving their cultural identity and heritage amidst the tide of globalization.

These steps are important to carry out in the context of implementing sustainable national development which must be carried out by synergizing the interests of the environment, the economy, and the interests of protecting and preserving the social and cultural life of the people in the region. national development policy which also aims to realize the mandate of the 1945 Constitution of the Republic of Indonesia, protect the entire nation and all of Indonesia's blood, and promote general welfare. In addition, as a country, Indonesia must develop national legal products and regional legal products for national tourism development that provide protection for the natural environment and preserve national culture, especially cultural traditions, and wisdom of traditional communities in tourism destination areas and are able to encourage economic growth. fairly for local communities.

4. CONCLUSION

The impact of the over-tourism phenomenon in Bali has hampered the sustainability of indigenous peoples, especially in the indigenous villages that are at the heart of the island's cultural heritage. The results show that although tourism has been a major driver of Bali's economy, its existence also brings great challenges, especially in terms of cultural preservation, spatial changes, environmental degradation, and shifting traditional values. Indigenous villages are now at a crossroads, where they must choose between maintaining a cultural identity that has been passed down for centuries or adjusting to the demands of the global tourism industry. Based on the results of the research, the novelty that will be offered in this study is the importance of a more holistic and sustainable approach to managing tourism in Bali. Law enforcement and the active involvement of indigenous peoples in decision-making processes related to tourism development are crucial steps to ensure that tourism not only provides short-term economic benefits but also preserves priceless cultural heritage. With a more inclusive and equitable tourism management strategy, Bali has the potential to become an example of a harmonious tourism model, where a balance between economic needs and cultural preservation can be achieved. With this newness, it is hoped that Balinese indigenous people can continue to play an important role in preserving and passing on their cultural identity to future generations, while still adapting to changing global dynamics.

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