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

## *Abstract*

This study examines the impact of the over-tourism phenomenon on the sustainability of customary law communities in the Province of Bali, Indonesia. Bali, as one of the most popular tourist destinations in the world, has experienced a significant surge in the number of tourists in recent decades. This phenomenon triggers various problems, including pressure on the environment, socio-cultural changes, and threats to the sustainability of customary law communities that have long maintained local traditions and values. This research highlights the need for a more sustainable and culturally sensitive tourism management strategy to protect the sustainability of indigenous communities in Bali. The proposed policy recommendations include the active involvement of indigenous peoples in tourism planning, tourism zoning arrangements that respect customary spatial planning, and cultural education for tourists. Thus, it is hoped that tourism in Bali can develop harmoniously without sacrificing the cultural heritage and social identity of the customary law community.

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

## **1. INTRODUCTION**

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

The customary law community in Bali, known as the "customary village," has a social structure and legal system that has existed since ancient times.<sup>3</sup> Traditional villages regulate various aspects of life, including spatial planning, customs, and the implementation of religious and cultural ceremonies. However, with the increasing pressure from tourism, there are concerns that the sustainability of these traditional villages will be threatened.<sup>4</sup> Massive tourism infrastructure development, changes in land use, and

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<sup>1</sup> 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.

<sup>2</sup> Ida Bagus Brata et al., "Preservation of Cultural Heritage in the Sustainable Development of Bali Tourism," *Proceedings of the National Webinar on the Role of Women/Women Youth Empowerment during the Covid-19 Pandemic*, 2020, 49–60, <http://ejournal.uas.ac.id/index.php/prosidingwebinarwanita/article/view/1241/1053>.

<sup>3</sup> I Ketut Sukadana, Diah Gayatri, 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>.

<sup>4</sup> Maharani Indira Ravi Mierdhani and Liliana Dewi, "Problems in the Development of Tourism Destinations: Prai Ijing Traditional Village, East Nusa Tenggara," *Journal of Hospitality and Tourism Management* 6, no. 2 (2023): 288–305, <https://doi.org/10.23887/jmpp.v6i2.61502>.

changes in people's lifestyles due to the influence of globalization brought by tourism,<sup>5</sup> is a real challenge for the sustainability of customary law communities in Bali.

Over-tourism has also triggered a conflict of interest between tourism needs and the preservation of customs and culture. Often, tourism-driven economic interests clash with traditional values held firmly by indigenous peoples.<sup>6</sup> For example, the construction of tourist accommodations such as hotels and villas often takes up land that was previously used for customary activities, such as subak (traditional irrigation systems) or sacred places that are considered sacred. This creates tension between developers and indigenous peoples, who feel their identity and rights are threatened.

Recently, it was reported on an official Kompas website in May 2024, that South Bali began to be overwhelmed with hosting tourists to experience over-tourism.<sup>7</sup> The capacity and carrying capacity of the island are considered insufficient to accommodate millions of tourists from within and outside the country. This situation is exacerbated by the uneven distribution of visits in Bali, where the southern region of the island is more visited by tourists compared to the northern region. The phenomenon of over-tourism is feared to bring demographic changes due to tourism, which will also have an impact on the social structure of customary villages. The currents of urbanization and internal migration triggered by the tourism industry are causing a population shift, where the younger generation tends to leave the villages to find work in the tourism sector, leaving behind an aging social landscape. This raises concerns that traditional values and traditions that have been inherited from generation to generation will be lost, due to the lack of regeneration in indigenous communities.

On the other hand, tourism also makes a significant economic contribution to the Balinese people. The income obtained from the tourism sector is used to improve the welfare of the community, including customary law communities. However, these economic benefits are often not evenly distributed. Customary villages located in major tourist areas may benefit more, while villages in remote areas are left behind. This inequality can trigger a shift in social values, where money and materialism begin to shift traditional values that have been firmly held. Pressure on natural resources due to over-tourism is also an important issue. The overexploitation of natural resources, such as water and land, to meet the needs of tourists has an impact on the environment and the sustainability of traditional agricultural systems managed by indigenous villages. Pollution, ecosystem damage, and local climate change are some of the negative impacts faced by indigenous peoples due to pressure from the tourism industry.

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<sup>5</sup> I Made Trisna Semara and Saputra I Putu David Adi, "The Impact of Tourism Destination Development on Rice Field Land Conversion (Case Study in Petitenget Village, North Kuta, Bandung)," *Scientific Journal of Hospitality Management* 6, no. 1 (2015): 49–58.

<sup>6</sup> Ekklesyia Venny Herlianti and Rindo Bagus Sanjaya, "The Positive Impact of Tourism on Culture, Economy, and Environment in Kasepuhan Cipta Mulya," *Critical* 31, no. 2 (2022): 132–49, <https://doi.org/10.24246/kritis.v31i2p132-149>.

<sup>7</sup> Cokorda Yudistira M. a., "South Bali That Is Starting to Be "Overwhelmed" Entertaining Tourists," *Kompas.com*, 2024, <https://www.kompas.id/baca/nusantara/2024/05/11/bali-selatan-yang-mulai-kewalahan-menjamu-wisatawan>.

22 The inequality of the above conditions is also due to the lack of adequate regulations for the protection of customary law communities in Bali, or although the government has issued various regulations aimed at protecting customary villages and the environment, the implementation and supervision of these regulations are often inconsistent. Regulations related to spatial planning and land use, for example, are often ignored or not strictly enforced, so that many customary lands are converted for commercial purposes without considering their impact on local ecosystems and the cultural sustainability of indigenous peoples. In addition, the lack of clear and firm regulations in managing the number of tourists in a particular area has led to environmental damage and an increased social burden in customary villages. Conflicts of interest between tourism development and local cultural preservation are also a challenge in balancing economic and cultural interests. Existing regulations often do not fully involve indigenous peoples in the decision-making process, so their voices and needs are underrepresented in tourism-related policies. Therefore, this regulatory issue requires serious attention and reform so that tourism in Bali can be managed in a more sustainable and inclusive manner, while still respecting the rights and traditions of indigenous peoples.

The emergence of these various issues has prompted the importance of in-depth research on the impact of over-tourism on the sustainability of customary law communities in Bali. Sebelumnya, juga telah ada beberapa penelitian yang juga membahas tentang *over tourism*, diantaranya yaitu: First, research written by Surya and Nugraha.<sup>8</sup> One of the advantages of this research is its comprehensive approach in studying the policies of the local government of Bali through the method of literature review and the use of secondary data. This research successfully illustrates the government's efforts to overcome the negative impacts of overtourism in Bali, such as environmental degradation, waste problems, and economic injustice. Focusing on tourism literacy as a tool to realize sustainable tourism is also a relevant and visionary step. However, there is a drawback, namely that even though the journal discusses various negative impacts of overtourism, the analysis of the effectiveness of the implemented policies may not be in-depth enough. This journal focuses more on describing policies than measuring the real impact or success of the implementation of those policies in the field.

Second, research written by Suyadnya.<sup>9</sup> The advantage of the research is that there is an in-depth analysis of the transformation of tourist areas, including an increase in rental values and changes in land use, providing a comprehensive picture of how gentrification encourages overtourism. The disadvantage is that the study emphasizes more on structural analysis of gentrification and capitalism, but pays less attention to the direct social impacts felt by the local Balinese community, such as changes in daily life or alienation due to gentrification.

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<sup>8</sup> A A Bagus Surya and Widya Nugraha, "The Importance of Tourism Literacy in Realizing Sustainable Tourism in Bali," *Jipka* 2, no. 1 (2022): 100–119.

<sup>9</sup> I Wayan Suyadnya, "Tourism Gentrification in Bali, Indonesia: A Wake-up Call for Overtourism," *SOCIETY: Jurnal Sociologi* 26, no. 2 (2021): 163–90, <https://doi.org/10.7454/mjs.v26i2.13401>.

Third, research written by Dwipayana and Sartini.<sup>10</sup> The advantage of the research is its focus on changing the identity of traditional villages in Bali in the midst of the incessant development of cultural tourism. This research uses an in-depth qualitative approach, providing valuable insights into how indigenous villages adapt and reinterpret their identities to preserve Balinese traditions and culture from the negative impacts of tourism. The drawback is that the study tends to focus on describing identity change without further exploring the real impact on the daily lives of indigenous village communities, or how local communities respond to these changes personally.

The differences between the three studies are: a) the research written by Surya and Nugraha focuses more on analyzing the policies of the Bali local government in overcoming the impact of overtourism through a literature review approach and secondary data. Although they discuss the negative impacts of overtourism such as environmental degradation and economic injustice, their research focuses more on policy, not on the sustainability of indigenous peoples. On the contrary, the author's research is more in-depth in exploring how overtourism directly affects the continuity of customary law communities in Bali, both in terms of social, cultural, and economic; b) Suyadnya's research emphasizes gentrification of tourism in Bali and how it encourages overtourism through increasing rental values and changing land use. The main focus of the research is on the aspects of land capitalization and sociospatial transformation, but does not pay much attention to the direct social impact on the indigenous people of Bali. The authors' research, on the other hand, focuses on the impact of overtourism on customary law communities, including changes in daily life and their influence on customary traditions and norms; and c) Dwipayana and Sartini's research discusses the change in the identity of customary villages due to cultural tourism, with an in-depth qualitative approach. The research highlights the change in cultural identity without further exploration of the socio-economic impact on indigenous peoples. Meanwhile, the authors' research focuses on how overtourism affects the sustainability of indigenous peoples, including its impact on the sustainability of traditions, customary law rights, and socio-economic balance.

This study aims to understand how Balinese indigenous peoples respond to the challenges posed by tourism, as well as to identify steps that can be taken to ensure that tourism can be sustainable without compromising the cultural and social identity of indigenous peoples. By understanding the complex relationship between tourism and the sustainability of indigenous peoples, it is hoped that this research can provide useful recommendations for policymakers, indigenous peoples, and tourism industry players to create harmony between tourism development and local cultural preservation. This study also examines the impact of the over-tourism phenomenon on the sustainability of customary law communities in the Province of Bali, Indonesia.

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<sup>10</sup> Anak Agung Putra Dwipayana and Sartini Sartini, "The Meaning of Changing Identity of Customary Villages in the Context 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>.



## 2. METHOD

This research is a qualitative research with the aim of deeply understanding the impact of the over-tourism phenomenon on the sustainability of indigenous peoples in Bali. Qualitative research is a research process to understand human or social phenomena by creating a comprehensive and complex picture that can be presented in words, reporting detailed views obtained from informant sources, and carried out in a natural setting.<sup>11</sup> Qualitative research was chosen because its main focus is to explore complex social and cultural phenomena and understand the perspectives and experiences of affected indigenous peoples.

The approach used in this study is a descriptive approach. According to Rukajat, descriptive research is research that seeks to describe phenomena that occur in a realistic, real and contemporary way, because this research consists of making descriptions, drawings or paintings systematically, factually and precisely about the facts, characteristics and relationships between the phenomena studied.<sup>12</sup> This approach allows researchers to delve into the specific context of indigenous peoples in Bali who face pressure from excessive tourism. With this approach, researchers can dig into details about the interaction between tourism and indigenous peoples, as well as identify the dynamics that occur in specific socio-cultural contexts.

This study uses a descriptive-exploratory design. According to Sugiyono, exploratory descriptive research is research with a method to describe the results of a research, but the results of the description are not used to make more general conclusions.<sup>13</sup> The design aims to depict in detail how over-tourism affects the lives and sustainability of indigenous peoples in Bali, as well as explore the factors underlying these impacts. This design also allows researchers to identify patterns and key themes that emerge from the data collected.

The data that has been collected is analyzed using thematic analysis techniques. The researcher collected data to identify the main themes that emerged from the data.<sup>14</sup> Each theme found was then further analyzed to understand the relationship between over-tourism and its impact on the sustainability of indigenous peoples. Penelitian ini juga mengkaji dampak fenomena over-tourism terhadap keberlangsungan masyarakat hukum adat di Provinsi Bali, Indonesia.

## 3. RESULTS AND DISCUSSION

Tourism in Bali is one of the main economic sectors that plays an important role in improving the welfare of the Balinese people. The natural beauty, cultural uniqueness, and hospitality of the locals make Bali a famous tourist destination around 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 equivalent to 53.65% of Bali's GDP and contributed 55.26% to national travel foreign exchange. However, since

<sup>11</sup> Muhammad Rijal Fadli, "Understanding the Design of Qualitative Research Methods," *Humanities, Scientific Studies of General Courses* 21, no. 1 (2021): 33–54, <https://doi.org/10.21831/hum.v21i1>.

<sup>12</sup> A Rukajat, *Qualitative Research Approach* (Yogyakarta: Deepublish, 2018).

<sup>13</sup> Sugiyono, *Qualitative Research Methods* (Bandung: Alfabeta, 2017).

<sup>14</sup> Heriyanto, "Thematic Analysis as a Method of Analyzing Data for Qualitative Research," *Anuva* 2, no. 3 (2018): 317–24.

42 the Covid-19 pandemic occurred in the world, the number of tourists in Bali has decreased significantly.<sup>15</sup> Nonetheless, the government and Bali's tourism industry are working to revive the tourism sector in Bali through various programs, including vaccination programs and campaigns to promote safe and reliable Bali's tourist destinations. Several tourist attractions in Bali have also reopened by implementing strict health protocols, such as body temperature measurement, regular cleaning and spraying of disinfectants, and the implementation of physical distancing. As for 2023, there will be 5.273 million foreign tourist visits to Bali. The number of visits in 2023 increased by 144.6 percent compared to visits in 2022.<sup>16</sup>

In addition to well-known tourist attractions such as beaches and mountains, Bali also has a wealth of traditional villages that are a special attraction for tourists. Traditional villages in Bali have a distinctive history and culture and present different tourist experience from other tourist attractions in Bali. Based on the Governor of Bali Regulation Number 4 of 2020 concerning the Implementation Regulation of Regional Regulation Number 4 of 2019 concerning Customary Villages in Bali, it is stated that Customary Villages are a unit of customary law communities in Bali that have territory, position, original composition, traditional rights, own wealth, traditions, manners of community life from generation to generation in the bond of sacred places (Kahyangan Tiga or Kahyangan Village), duties and authorities as well as the right to regulate and manage their own household. The traditional village is also called Pakraman Village. Pakraman Village is a traditional village in Bali. This village is a traditional village that has a unique and distinctive governance system. In Pakraman village, there are customary regulations that are carried out by the local community, such as the distribution of land and the provision of sanctions for those who violate customary rules.<sup>17</sup> Pakraman Village also has a customary government structure consisting of the head of the customary village and the customary council.

Pakraman Village is one of the attractive tourist destinations in Bali because the local people still maintain and practice their customs and traditions. Tourists can see and learn about traditional Balinese life in Pakraman village, such as traditional ceremonies and handicraft making. In addition to Pakraman village, there are also other traditional villages such as Tenganan Village, Penglipuran Village, and Trunyan Village. Tenganan Village was developed as one of the objects and attractions of cultural tourism because of the people's life pattern that is thick with the culture and customs of Bali Aga Village (Pre Hindu) which is different from other villages in Bali. Tenganan Village also has a unique

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<sup>15</sup> Nyoman Dwika Ayu Amrita, Made Mulia Handayani, and Luh Erynayati, "The Influence of the Covid-19 Pandemic on Bali Tourism," *Journal of Management and Business Equilibrium* 7, no. 2 (2021): 246–56, [https://doi.org/10.47329/jurnal\\_mbe.v7i2.824](https://doi.org/10.47329/jurnal_mbe.v7i2.824).

<sup>16</sup> Putra, "South Bali is starting to be "overwhelmed" with tourists."

<sup>17</sup> Fauziyah Fauziyah and Himuyatul Hasanah, "Autonomy of Pakraman Customary Village Based on Bali Provincial Regulation Number 4 of 2019 concerning Customary Villages in Bali," *Mimbar Yustitia* 5, no. 1 (2021): 58–74, <https://doi.org/10.52166/mimbar.v5i1.2776>.

dition, namely the Pandan War, where the local community fights using pandan leaves.<sup>18</sup> Penglipuran Village, which in 2018 was named the third cleanest village in the world by Bombastic Magazine,<sup>19</sup> while Trunyan Village is a traditional village located at the foot of Mount Abang, on the shore of Lake Batur, Bali, which is famous for its unique funeral traditions carried out by its residents.<sup>20</sup>

Interestingly, this tourist destination in Bali makes the area in Bali 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 Bali's tourist area. As written by Channel News Asia, it airs an opinion piece that reviews Bali in the present day. The Singapore-based media wrote an article 'Not quite the Bali it used to be? This is what overtourism is doing to the island'. The article highlights how much Bali has changed today. Among them, rampant development without any reference to urban planning, population density plus visitors, and congestion that can no longer be avoided.<sup>21</sup>

A travel website, Responsible Travel, even states that Bali has entered the overtourism phase. This is marked by various problems that occur in Bali, such as irresponsible behavior from tourists, excessive consumption of groundwater, land use for property, plastic pollution, and of course traffic congestion that has become an open secret. One of the authors, Simone Flynn, mentioned that traffic in Bali is sometimes much worse than rush hour in the United Kingdom. The problem is not only the volume of vehicles on the road, but also the obstruction of traffic flow, such as the number of vehicles parked carelessly along popular beaches. In addition, 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 percent ends up in landfills, while the rest may be carried into the sea or scattered on the beach.<sup>22</sup>

In this regard, the problem of over-tourism also has an impact on the sustainability of indigenous peoples. Based on the results of the study, over-tourism in Bali has a significant impact on the sustainability of indigenous peoples. The increasing number of tourists coming to Bali has brought major changes to the spatial, environmental, social, cultural, and economic layout of traditional villages. Many customary lands that were previously

<sup>18</sup> Admin, "Tenganan Village," Karangasem Regency Government, accessed September 1, 2024, <http://v2.karangasemkab.go.id/index.php/baca-pariwisata/158/DESA-TENGANAN>.

<sup>19</sup> Fathmahan, "The 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>.

<sup>20</sup> Angelina Chandra Putri et al., "Analysis of Trunyan Funeral Traditions Based on Socio-Cultural and Legal Perspectives Related to Human Rights during Covid-19," *Journal of Cultural Sciences* 9, no. 1 (2021): 62–70.

<sup>21</sup> Bonauli, "Foreign Media Is Right, Overtourism in Bali Has Occurred," *Travel.detik.com*, 2024, <https://travel.detik.com/travel-news/d-7330543/media-asing-benar-overtourism-di-bali-sudah-terjadi>.

<sup>22</sup> Admin, "Bali and the Haunting Overtourism," *cxomedia.id*, 2024, <https://www.cxomedia.id/general-knowledge/20240429160710-55-180289/bali-dan-overtourism-yang-menghantui>.



used for agriculture and religious ceremonies have now been converted into hotels, restaurants, and other tourism facilities. This not only reduces the area of productive land, but also threatens the sustainability of traditional irrigation systems such as subak, which is the core of the agrarian life of the Balinese people.

On the social and cultural side, over-tourism has led to a shift in traditional values. The younger generation is more likely to work in the tourism sector, which offers higher incomes, rather than continuing the jobs inherited by their ancestors. As a result, many traditions and customary practices have begun to be abandoned or undergo changes to meet tourism needs. Rituals that were previously sacred are now often transformed into tourist attractions, stripping them of their spiritual meaning and essence. Economically, although tourism has provided significant benefits in the form of income, over-reliance on this sector makes indigenous peoples vulnerable to fluctuations in the tourism market. For example, during the COVID-19 pandemic, many indigenous villages experienced economic difficulties due to a decrease in the number of tourists. This dependence poses a major challenge to the economic sustainability of indigenous peoples in the future.

From some of the descriptions mentioned above, it can be identified that over-tourism has triggered drastic changes in spatial, environmental, social, cultural, and economic aspects in traditional villages in Bali, including the following: a) There is a change in spatial layout and land consistency. Many lands that previously functioned as traditional agricultural areas or customary public spaces have now been converted into commercial facilities such as hotels, restaurants, and villas. In Ubud, for example, many rice fields have now been converted into luxury villas to meet the demand for tourist accommodation. This land conversion not only reduces the area of agricultural land but also affects the traditional irrigation system of Subak which is a world cultural heritage; b) Environmental degradation and loss of green space. This impact is especially evident in coastal areas, where the construction of hotels and tourist facilities has threatened the sustainability of marine and coastal ecosystems. Traditional villages that previously maintained harmony with nature are now beginning to feel the impact of environmental changes caused by tourism; c) There is a shift in values and lifestyles. The younger generation in indigenous villages is more likely to find work in the tourism sector, leaving traditional jobs such as farming or making handicrafts. This has led to a change in the social structure of society, where traditional values have begun to be displaced by the culture of materialism and consumerism brought by tourism; d) The potential for commercialization of traditional culture and rituals. Many traditional ceremonies that were originally sacred have now been altered to suit the schedule and interests of tourists. For example, religious ceremonies that are usually held behind closed doors are now open to tourists with an entrance fee. Although this provides additional income for the village, many indigenous leaders are worried that the spiritual essence of these rituals is diminishing; and e) The erosion of cultural identity. Intensive interaction with foreign cultures and adaptation to the needs of tourists has made indigenous peoples lose some of their cultural values. Many traditions that were once carried out with full trust are now treated as tourist attractions. This phenomenon shows that over-tourism has the potential to

erode the cultural identity of indigenous peoples if not handled wisely.

In connection with some of the impacts mentioned above, it shows that there are significant weaknesses in regulation and law enforcement. Although there have been various regulations designed to govern tourism governance and protect indigenous peoples in Bali, their implementation is often ineffective. As is known, the Province of Bali can be said to be the epicenter and benchmark of Indonesia's tourism industry. The attraction of Balinese culture has made Bali a tourist destination<sup>56</sup> with an international reputation. Thus, culture should be the fundamental value of the implementation<sup>47</sup> of tourism in Bali. However, the results of Suksma Prijandhini Devi's research revealed that the culture of the Balinese customary law community is mainly a source of foreign exchange for regional and national economic growth,<sup>23</sup><sup>41</sup> the Balinese people are relatively unable to enjoy these economic benefits optimally for the welfare of the local community. This is because the conditions that have been developing in Bali show how culture is one of the important assets in the implementation of tourism service businesses, but what is prioritized is the interest of national economic growth.

In connection with the development of tourism in the region, the Regional Government of Bali Province regulates in Regional Regulations, such as (1) Bali Provincial Regulation Number 4 of 2019 concerning Bali Traditional Villages; (2) Bali Provincial Regulation Number 4 of 2020 concerning the Strengthening and Promotion of Balinese Culture; and (3) Bali Provincial Regulation Number 5 of 2020 concerning Standards for the Implementation of Balinese Cultural Tourism. Nevertheless, when critically<sup>55</sup> observed, there is a lack of clarity regarding the role and protection of the interests of the Balinese customary law community in tourism governance in Bali, which should be directed to the sustainable development of regional tourism based on the protection of customary law communities<sup>1</sup> and the preservation of culture and local wisdom of the Balinese people. This is as stated in the Regional Regulation of the Province of Bali Number 4 of 2020 concerning the Strengthening and Promotion of Balinese Culture, which in its consideration does not use the legal basis of Law Number 10 of 2009 concerning Tourism, and is not synergistic in relation to other<sup>1</sup> Regional Regulations of the Province of Bali in regulating the development of tourism and efforts to protect the customary law community and the preservation of the culture and wisdom of the Balinese people.

Based on the description mentioned above, it can be said that one of the main problems is the lack of specific and firm regulations in limiting the number of tourists in areas that are vulnerable to over-tourism, such as traditional villages. The inability of law enforcement to consistently crack down on violations of spatial planning and conversion of customary lands has also resulted in environmental degradation and the<sup>22</sup> loss of customary spaces that are important for cultural sustainability. In addition, legal protection for indigenous peoples in the context of over-tourism is still very weak. Indigenous peoples are often not fully involved in the decision-making process related to tourism development

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<sup>23</sup> Made Suksma Prijandhini<sup>57</sup> vi 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.

in their territory. This creates injustices, 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 that protect the rights of indigenous peoples makes them vulnerable to exploitation and marginalization.

17

From the results of the study, it is clear that over-tourism in Bali has a complex and layered impact on the sustainability of indigenous peoples. These impacts are not only physical, such as changes in spatial and environmental layout, but also social and cultural. The sustainability of indigenous peoples, who are the guardians of Bali's traditional values and cultural heritage, are now at a crossroads between maintaining their identity or adapting to global tourism pressures. However, on the other hand, there is an urgent need to develop a more sustainable and equitable tourism management strategy.

To address this problem, stricter and more legal measures oriented towards the preservation of the culture and rights of indigenous peoples in Bali need to be implemented immediately. The Bali Provincial Government needs to update and tighten regulations related to tourism management, including limiting the number of tourists in certain areas, and ensuring that indigenous peoples 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 on the ground. This approach should also include education and legal awareness for indigenous peoples, so that they can understand and fight for their rights more effectively. The involvement of indigenous peoples in the planning and decision-making process related to tourism is essential to ensure that tourism is not only economically beneficial but also protects and preserves valuable cultural heritage. In addition, economic diversification in indigenous villages needs to be encouraged to reduce excessive dependence on tourism and increase the economic resilience of indigenous peoples. By adopting a more holistic and inclusive approach, tourism in Bali can thrive in harmony with local traditions and culture, ensuring that indigenous peoples can continue to play an important role in safeguarding their identity and cultural heritage amid the tide of globalization.

These steps are important to be taken in the context of the implementation of sustainable national development, which must be carried out by synergizing the interests of the environment, economy, and the interests of protecting and preserving the social and cultural life of the community in the 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 bloodshed and promote general welfare. In addition, as a country, Indonesia must build national legal products and regional legal products for national tourism development that provide protection to the natural environment and the preservation of national culture, especially cultural traditions and the wisdom of customary law communities in tourism destination areas, in addition to being able to encourage economic growth in a fair manner 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 about the importance of a more holistic and sustainable approach in 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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PAGE 3



**Run-on** This sentence may be a run-on sentence.



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**Confused** You have used either an imprecise word or an incorrect word.

PAGE 4



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PAGE 5

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**Prep.** You may be using the wrong preposition.



## Possessive



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PAGE 8

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