



Five Pillar Experiences as an Alternative Approach to Sustainable Tourism: A Critical Review of Mass Tourism Practices in Bali Province

Ni Putu Fika Risma Natalia

Universitas Udayana, Indonesia; fikarisma.n.0412@gmail.com

I Made Anom Wiranata

Universitas Udayana, Indonesia; anom_wiranata@unud.ac.id

| Dikirim: 07-07-2026

| Diterima: 30-12-2025

| Dipublikasikan: 31-01-2026

Keywords

Community Based Tourism, Five Pillar Experiences, Society Empowerment, Sustainable Tourism

ABSTRACT

Abstract This article examines the role of the tourism sector in Bali in its influence on social, cultural, and environmental sustainability, focusing on the impacts of mass tourism through the Five Pillar Experiences approach. The aim of this research is to analyze how a community empowerment-based tourism model can contribute to creating sustainable and equitable tourism. The method used is a qualitative approach with a case study, examined through the conceptual framework of sustainable tourism and community-based action. This research shows that mass tourism has led to the commodification of Balinese culture and environmental degradation. Therefore, the Five Pillar Experiences offer a solution by empowering local communities and promoting cultural and ecosystem sustainability. The suggestion made is the need to strengthen community-based tourism policies that actively involve local communities in every stage of decision-making, in order to ensure that the economic benefits of tourism can be enjoyed equitably without compromising the sustainability of Bali's culture and environment.

Kata Kunci

Community Based Tourism, Five Pillar Experiences, Pemberdayaan Masyarakat, Pariwisata Berkelanjutan

ABSTRAK

Artikel ini mengkaji peran sektor pariwisata di Bali dalam pengaruhnya terhadap keberlanjutan sosial, budaya, dan lingkungan, dengan fokus pada dampak pariwisata massal melalui pendekatan Five Pillar Experiences. Tujuan penelitian ini adalah untuk menganalisis model pariwisata berbasis pemberdayaan masyarakat lokal dapat berkontribusi dalam menciptakan pariwisata yang berkelanjutan dan adil. Metode yang digunakan adalah pendekatan kualitatif dengan studi kasus, yang dikaji melalui kerangka konseptual sustainable tourism dan community based action. Penelitian ini menunjukkan bahwa pariwisata massal telah menyebabkan komodifikasi budaya Bali dan kerusakan lingkungan. Oleh karena itu, Five Pillar Experiences menawarkan solusi dengan memberdayakan komunitas lokal dan mempromosikan keberlanjutan budaya dan ekosistem. Saran yang diberikan adalah perlunya penguatan kebijakan pariwisata berbasis komunitas yang melibatkan masyarakat lokal secara aktif dalam setiap tahap pengambilan keputusan, guna memastikan bahwa keuntungan ekonomi dari pariwisata dapat dinikmati secara merata tanpa mengorbankan keberlanjutan budaya dan lingkungan Bali.

INTRODUCTION

The development of the global tourism industry has become one of the main economic sectors in almost every country and has also contributed significantly to global gross domestic product (GDP). This is evident in 2024, when tourism worldwide contributed US\$10.9 trillion to GDP, representing 10% of the global economy (World Travel and Tourism Council, 2024). As a global industry, tourism also serves as a bridge between cultures, facilitating the exchange of cultural values between countries. This creates a global understanding of the local culture in a particular region. However, tourism often leads to profound changes in the social and economic structures of destination countries, especially developing countries (Martaleni, 2019). In Indonesia, particularly Bali, the tourism process, which is closely linked to globalization, poses a major challenge for the Bali region, which has long relied on mass tourism as a source of income (Tarubali, 2024).

An interesting thing that is happening is that Bali's current problems are closely related to the global economic cycle. Global capitalism has played a major role in Bali's main source of economy, namely tourism (Wilantara, 2024). Wilantara explains that capitalism will continue to seek maximum profits from a particular economic system. Thus, the influence of global capitalism has resulted in bureaucratic policies at the regional level that tend to favor global market demands, one example being the establishment of a mass tourism system that is considered more profitable for the region (Wilantara, 2024).

Based on this background, this study analyzes the existence of a social enterprise engaged in the development of sustainable tourism as a form of opposition to the mass tourism that has been taking place in Bali. A previous study on a similar issue was also conducted by Pernando Panjaitan & Imelia Laia (2025). Based on research by Pernando Panjaitan & Imelia Laia (2025), the mass tourism system that has been implemented in Bali accelerates environmental destruction and changes the existing social structure. In addition, the study also found that the conversion of agricultural land into commercial infrastructure continues to be developed to meet tourist demand, which has an impact on the shift in the traditional way of life of the community. However, the study does not offer concrete solutions to the social problems that have arisen. Therefore, this study attempts to present more detailed solutions by taking samples from local social tourism companies in Bali.

Then, Ananda Citra & Pitana (2023) found that the negative impacts of mass tourism will certainly create a new strategy as a solution. In this case, it is the development of alternative tourism, one of which is implemented in the coastal area of Temukus Village. The study explains that although alternative tourism is a shortcut to solving the problems of mass tourism, it cannot guarantee the welfare of local communities, the preservation of local wisdom, the revitalization of ecosystems, or sustainable tourism development. Therefore, this study aims to examine the practices of alternative and sustainable tourism development carried out by local tourism companies in Bali. The selection of Five Pillar Experiences as the focus of the study is based on its role as a key actor between economic interests, environmental sustainability, and tourist experiences. Thus, this research is formulated in the form of the following research question: how do tourism companies interpret and implement the principles of sustainable tourism in response to the dominance of mass tourism in the province of Bali? The results of this study are analyzed using the concepts of sustainable tourism and community-based tourism.

CONCEPTUAL FRAMEWORK

Sustainable Tourism

The concept of sustainability was first adopted globally through the Brundtland Report or Our Common Future in 1987 by the World Commission on Environment and Development (WCED), which defined sustainable development as “development that meets the needs of the present without compromising the ability of future generations to meet their own needs” (Suparman et al., 2023). This definition became the main foundation for various sectors, including tourism. In the context of sustainable development, there are three fundamental principles that are interrelated, namely economic viability, social equity, and environmental integrity (Bramwell, 1996). These three pillars, often referred to as the triple bottom line (people, planet, profit), form the analytical framework for ensuring that human activities, including tourism, not only generate short-term profits but also maintain long-term balance.

Sustainable tourism is a direct application of the concept of sustainability in the tourism industry. According to Suparman et al. (2023), sustainability is a crucial element in tourism development because it must synergize with the natural environment, local culture, and the social structure of the local community. Sustainable tourism not only aims to minimize negative impacts such as environmental degradation and cultural exploitation, but also to maximize positive benefits for local communities through economic empowerment and heritage preservation. The World Tourism Organization (UNWTO, 2005) defines sustainable tourism as tourism that meets the needs of tourists and destination areas today while protecting and enhancing opportunities for the future, with resource management that supports the fulfillment of economic, social, and aesthetic needs while maintaining cultural integrity, essential ecological processes, biodiversity, and life support systems.

Adapted from Cottrell & Raadik (2008), Suparman et al. (2023) emphasize that in the prism of sustainability, this concept must include four main dimensions: social, cultural, economic, and environmental (Bricker, Black, & Cottrell, 2012). The social dimension includes empowering local communities, active participation in tourism decision-making, and equitable distribution of benefits to reduce poverty and inequality. The cultural dimension emphasizes the preservation of local identity, respect for traditions, and the prevention of excessive cultural commodification. The economic dimension focuses on the creation of quality jobs, sustainable income for local MSMEs, and economic diversification without over-reliance on tourism. Meanwhile, the environmental dimension demands the conservation of natural resources, reduction of carbon emissions, waste management, and protection of biodiversity.

This concept is increasingly relevant in the post-pandemic era, where global tourism is undergoing a transformation towards a more responsible model. According to the UNWTO Global Guidelines for Sustainable Tourism (2022), sustainable tourism must integrate principles such as carrying capacity (destination carrying capacity), community-based tourism, and regenerative tourism that not only “does no harm” but also “restores” the environment and culture. In Indonesia, this concept is in line with the national tourism development vision in the 2020-2024 National Medium-Term Development Plan and Law Number 10 of 2009 concerning Tourism, which emphasizes a balance between economic growth and environmental and cultural preservation. Thus, sustainable tourism is not merely a trend but a necessity to ensure the sustainability of the tourism industry amid global challenges such as climate change, overtourism, and pandemics.

Community Based Tourism

Community-Based Tourism (CBT) is a tourism approach that places local communities at the center of tourism resource planning, management, and utilization. This approach involves the active contribution of communities in tourism decision-making and destination development, thereby creating a strong sense of ownership of tourism activities (Fadlurahman et al., 2023). CBT prioritizes community participation to achieve multiple goals: improving local economic welfare, preserving natural ecosystems, and preserving local culture and identity. This concept emerged in response to criticism of mass tourism, which often exploits resources without providing significant benefits to host communities. Historically, CBT developed from the alternative tourism movement in the late 20th century, influenced by the principles of sustainable development outlined in the Brundtland Report (1987). In Indonesia, CBT became increasingly relevant after the 1998 reforms and the era of decentralization, where regional autonomy encouraged local communities to manage their own tourism potential. This approach is bottom-up, as opposed to the top-down model dominated by large investors or the central government. The community plays a role in every stage: identifying tourist attractions, developing products (such as homestays, cultural tours, or local crafts), distributing economic benefits, and monitoring environmental and social impacts.

CBT is closely related to sustainable tourism because both share the triple bottom line objectives: a viable economy, social equity, and environmental sustainability. CBT is one of the concrete instruments for realizing sustainable tourism, especially in destinations that are vulnerable to overtourism such as Bali. Successful examples of CBT in Indonesia include Penglipuran Tourism Village (Bali), which manages traditional-based tourism with village rules, Nglanggeran Tourism Village (Yogyakarta), which won the 2021 UNWTO Best Tourism Village award through communal management of ancient volcanoes, and Pemuteran Tourism Village (West Bali) with its community-based coral reef conservation program. In the case of Five Pillar Experiences, although it is a social enterprise founded by I Putu Wiraguna (Wira) in 2015, its approach is very much in line with the principles of CBT. The company operates in rural areas of West and North Bali that are rarely touched by mass tourism, focusing on authentic experiences such as visits to “local heroes” (inspirational community figures), youth skills workshops, mangrove planting, and direct interaction with village communities. Five Pillar Experiences not only sells tours but also allocates revenue to youth skills development programs, village children's education, and environmental conservation, reflecting a hybrid model between business and community philanthropy.

The Five Pillar Experiences serve as a catalyst (facilitator) that bridges the interests of resource-owning communities (such as local MSMEs, farmers, artisans, and traditional leaders) with the global tourism industry's growing demand for authentic and responsible experiences. Program decisions often involve community input, such as the selection of “local heroes” or the design of activities that respect local customs, thereby creating a sense of shared ownership. This approach reduces the risk of exploitation by limiting the number of tourists per group, ensuring that economic benefits flow directly to rural communities, and promoting Balinese values such as Tri Hita Karana (harmony between humans, nature, and god)..

RESEARCH METHOD

The research method used in this study is a qualitative method with a case study approach, which aims to explore in depth the phenomena occurring in Bali related to tourism practices based on local community empowerment, particularly those promoted by Five Pillar Experiences. The qualitative approach allows researchers to understand the meaning and social aspects of tourism practices, taking into account the dynamics of the relationship between tourists, local communities, and global influences. The critical interpretive approach is rooted in the traditions of critical theory and interpretive

social science, which emphasize that social reality is not neutral but is shaped by structures of power, ideology, and specific interests (Habermas, 1984; Alvesson & Sköldbberg, 2018). The researchers used secondary data sources obtained from official company documents or records, official reports, books, and journal articles. The author used literature review data collection techniques to obtain the secondary data needed for this study. With that, the researchers conducted document analysis to analyze the documents in order to obtain credible data. The data obtained by the researchers went through the stages of reduction, data presentation, and conclusion. The data presented is not influenced by any particular viewpoint.

RESULT AND DISCUSSION

Mass Tourism and Alternative Tourism

Bali, as one of Indonesia's world-renowned tourist destinations, has a long history. It began in 1902 during the colonial era, when the Dutch expanded into Bali and attempted to develop the island. The Dutch development of Bali at that time was through the unintentional development of tourism. For the Dutch in particular, the habit of taking a vacation after work was a very enjoyable thing. Since then, the concept of tourism in Bali began to emerge. However, at that time, the local Balinese community did not understand the meaning of tourism, as they were still under colonial rule and were merely treated as objects by the Dutch.

On the other hand, the Dutch continued to promote Bali, so that eventually Bali slowly began to be known by international tourists. Then, after the war of resistance by the Balinese kings against colonialism, the Dutch began to improve Bali's international image from 1912 through their mission to develop the colony. This was demonstrated by the publication of a book about Bali by a Dutch doctor named Gregor Krause, which became widely known among Europeans (Anom, Suryasih, Nugroho, & Mahagangga, 2022). The book featured many photos of the beauty of Balinese women's bodies, which was the key to the popularity of Krause's book.

After that, tourism in Bali continued to grow with the opening of three trade routes located in Singaraja. On the one hand, the Balinese people's lack of understanding of tourism led to strong opposition from the local Balinese. However, on the other hand, it turned out that not all local people rejected this reality. For example, the King of Ubud actually supported efforts to promote Bali through the Paris Colonial Exposition program in 1931, which introduced Balinese local architecture at that time. In addition, many other things were done to support the tourism sector, such as the Bali Institute and Gedong Kirtya (in Buleleng), even though this involved modifying traditional Balinese art to support the marketing of Bali on the international stage (Anom, Suryasih, Nugroho, & Mahagangga, 2022). The creation of various initiatives by Europeans actually gave the impression of exploitation of Bali as a whole, even though in the end a tourism system was created that benefited local Balinese artists (Anom, Suryasih, Nugroho, & Mahagangga, 2022).

By the time of World War II (1939) and the Japanese occupation (1942-1945), Europeans had gradually begun to withdraw from Indonesia and Bali, but the concept of tourism that had been conceived earlier remained strong. Finally, during the period of Indonesian independence from 1945 to 1950 (a period of stability), tourism development continued. This is evident in the period from 1951 to 1968, when tourism was reorganized and the initial stages of the tourism industry in Indonesia, including Bali, were established. Bali has continued to develop until now. This is the background to the formation of tourism in Bali.

As time goes by, the patterns or models of tourism in Bali have undergone significant developments, resulting in several types of tourism. In general, tourism is divided into two types, namely mass tourism and alternative tourism (Amerta, 2019). Mass tourism is a conventional type of tourism that emphasizes capital, large-scale tourists, and foreign investment. So far, the implementation of mass tourism tends to have a negative impact on many aspects of life, such as environmental degradation,

commercialization of community culture, overtourism, and exploitation of local resources (Amerta, 2019). In contrast to mass tourism, alternative tourism is defined as a tourism activity that pays more attention to nature, society, and culture, as well as community participation, indicating a process of mutualistic interaction (Amerta, 2019). The emergence of alternative tourism is a response to the many negative impacts of mass tourism.

Five Pillar Experiences Framework in the Sustainable Tourism Landscape

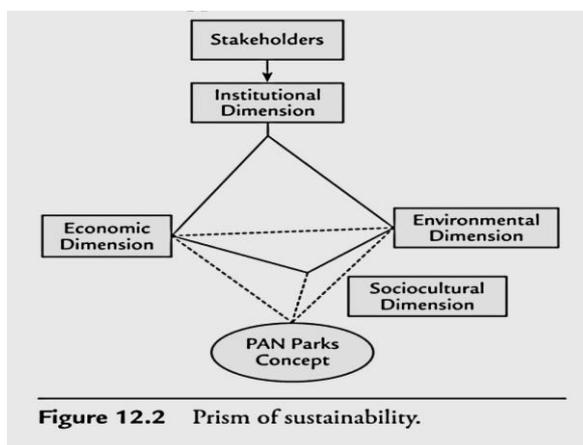
Figure 1. Five Pillar Experiences Framework



Source: Five Pillar Experiences Corporation. (2024)

The Five Pillar Experiences embody an approach to sustainable tourism. They promote a framework that combines local community empowerment, cultural preservation, and environmental sustainability within the framework of tourism ethics. In a globalized world that encourages cultural homogenization and environmental damage due to mass tourism, the Five Pillars challenge the paradigm of mass tourism dominated by exploitation and inequality. Based on the concept of sustainability prism as follows:

Figure 1. Sustainability Prism Model



Source: Bricker et al. (2012)

The Five Pillar Experiences connect several aspects, namely community, environment, education, culture, and economy. First, the company collaborates with local communities and local MSME activists throughout Bali, making them partners and consultants in expanding into the international market. Second, not all local business activists have the ability to increase their sales, so the company provides product sales training and tourism knowledge. Third, the growth of tourism in Bali will never be separated from the role of local culture, as this is what characterizes Bali and makes it internationally known. Fourth, in order for the company's

tourism program to continue, there must be economic benefits for the community, meaning that not only does the company profit financially, but small and medium-sized businesses in the community also receive similar benefits. Fifth, Five Pillar Experiences develops ecological preservation and has collaborated with several NGOs such as Earth Company and Magifarm in efforts to maintain and develop environmentally friendly tourism programs. Based on this sustainability prism model, namely social, cultural, economic, and environmental conditions, these have been included in the company's framework and programs.

Implementation of Community-Based Tourism

Community-Based Tourism (CBT) is a tourism approach that places local communities as the main actors in the development and management of tourist destinations. This concept emerged as a response to conventional tourism models, which are often top-down, where decisions are dominated by external investors or the government, thereby neglecting the needs and aspirations of the host community. According to Fadlurahman et al. (2023), CBT is a form of community participation in tourism and development decision-making, which aims to create socio-economic welfare, ecosystem sustainability, and preservation of local culture. This approach is bottom-up, where the community is not only the beneficiary but also an active agent of change that independently manages tourism resources. CBT is in line with the principles of sustainable tourism, which, according to the World Tourism Organization (UNWTO, 2005), must meet the needs of current tourists without compromising the ability of future generations to enjoy the same destinations.

Within the conceptual framework, CBT integrates key elements of sustainable tourism such as the triple bottom line of economic, social, and environmental aspects with the addition of cultural and educational dimensions to create regenerative impact. The concept of “tourism with a purpose” emphasizes tourism that not only entertains but also provides added value such as education and social contribution; “regenerative tourism” focuses on restoring ecosystems and communities damaged by overtourism; while “impact-driven travel” measures the success of tourism based on the positive impact it generates, such as youth empowerment or nature conservation (Cottrell & Raadik, 2008; Bricker et al., 2012). A critical analysis of sustainable tourism studies shows that CBT has the potential to overcome the failures of mass tourism, such as in Bali, which will receive 6.33 million tourists in 2024 (BPS Bali data, 2025). This situation has led to environmental degradation (accumulation of plastic waste on beaches) and cultural erosion (commodification of traditional ceremonies). However, the success of CBT depends on inclusive participation. In this case, local communities are empowered through training and access to resources, thereby avoiding the risk of elite capture (domination by certain groups) or dependence on external donors (Bramwell, 1997; Suparman et al., 2023).

Five Pillar Experiences (FPE), a social enterprise founded by I Putu Wiraguna in 2015 has formulated a community-based tourism model that integrates critical concepts such as “tourism with a purpose,” “regenerative tourism,” and “impact-driven travel.” This model actively involves local communities in the decision-making process and empowers them to become agents of change in the tourism industry. FPE's approach focuses not only on profit but also on five core pillars: economy (empowering MSMEs), social (community welfare), environment (nature conservation), education (youth skills development), and culture (preservation of local traditions). FPE's implementation of CBT is carried out through a structured, systematic process, ensuring ongoing collaboration between the company and communities in rural areas of Bali, such as West and North Bali, which are often marginalized from mass tourism in the south. Five Pillar Experiences (FPE), a social enterprise founded by I Putu Wiraguna in 2015, has formulated a community-based tourism model that integrates critical concepts such as “tourism with a purpose,” “regenerative tourism,” and “impact-driven travel.” This model actively involves local communities in the decision-making process and empowers them to

become agents of change in the tourism industry. FPE's approach focuses not only on profit, but also on five core pillars: economy (empowering MSMEs), social (community welfare), environment (nature conservation), education (youth skills development), and culture (preservation of local traditions). The implementation of CBT by FPE is carried out through a structured, systematic process, ensuring sustainable collaboration between companies and communities in rural areas of Bali, such as West and North Bali, which are often marginalized from mass tourism in the south.

The CBT implementation process by FPE begins with in-depth research on local heroes (MSME activists and community leaders who have a positive impact). From this stage, FPE conducts community mapping using participatory mapping methods, involving local communities to identify potential tourism assets, such as handicrafts, sacred cultural sites, or mangrove ecosystems. This research usually takes 1-3 months, involving in-depth interviews and focus group discussions (FGD) to understand the needs and aspirations of the community, thereby avoiding the imposition of programs from outside. Second, field observations and exploration of cooperation. The FPE team visits locations to interact directly with local heroes, such as organic farmers in remote villages, mask and leather puppet craftsmen, traditional weavers, environmental activists, and many others. These observations include assessing the socio-environmental impact, such as whether the tourism program will disrupt agricultural cycles or customs. Cooperation is formalized through a participatory Memorandum of Understanding (MoU), meaning that the community has the right to veto program elements that are not in line with local values, thus ensuring inclusiveness.

Third, joint tourism program development. Based on community input, FPE designed authentic tour packages, such as traditional weaving workshops in Banjar village, snorkeling with coral reef conservation programs in Pemuteran, or educational tours on organic farming in Bedugul. This development involves community feedback-based iterations, with an emphasis on maximum carrying capacity to avoid overtourism, for example, by limiting tourist groups to 10 people per session. The program is also tailored to industry needs, such as tourist demand for sustainable “immersive” experiences, thereby creating a balance between local supply and market demand.

Fourth, implementation of programs based on the principles of sustainable tourism. During tours, FPE ensures community participation as guides or hosts, with 70-80% of tour revenue flowing directly to the community (FPE internal data, 2025). The regenerative principle is applied through activities such as tree planting or environmental education, which not only entertain tourists but also restore ecosystems. Monitoring is carried out regularly through post-tour evaluations, when the community provides input for improvement, so that the program is adaptive and sustainable. Fifth, evaluation and scalability. FPE conducts annual audits to measure impact, such as increased MSME income (average 20-30% post-program) or restored mangrove area (e.g., 5 hectares in West Bali since 2022). If successful, the program is scaled to new communities, but with a “slow growth” principle to avoid overexpansion.

In practice, small and medium-sized MSME activists are included in community involvement as partners of Five Pillar Experiences. The tourism program is implemented based on mutual agreement and decision between the company and the community, so that FPE acts as a catalyst that bridges the interests of the community with the needs of the tourism industry. An in-depth analysis shows that this implementation is in line with sustainable tourism studies, where CBT by FPE addresses criticism of mass tourism in Bali, such as environmental degradation and social inequality, by promoting a regenerative model that restores ecosystems and strengthens community resilience (Suparman et al., 2023; UNWTO, 2022). However, challenges such as dependence on high-quality tourists and the risk of commercialization remain, requiring strengthened government regulations to support the scalability of CBT nationally.

CONCLUSION

This article analyzes the presence of social enterprises that promote the principles of sustainable tourism as an alternative to the dominance of mass tourism that has been developing in the province of Bali. This analysis stems from the understanding that the long-term development of tourism in Bali has brought significant changes to various aspects of community life, including the environment, society, culture, and economy. Although mass tourism is often seen as an engine of economic growth, in practice this model also gives rise to various inequalities and vulnerabilities that impact the sustainability of local resources. The findings in this article show that mass tourism does not always produce sustainable benefits. On the contrary, the intensity of exploitation of space, culture, and the environment has the potential to widen inequalities and reduce the quality of life of local communities. In this context, the emergence of alternative tourism initiatives developed by Five Pillar Experiences is understood not as a final solution, but as an alternative practice that offers a different approach to tourism management.

Through the principles of sustainability that it promotes, the tourism model developed by Five Pillar Experiences demonstrates an effort to balance economic interests with environmental conservation, respect for local culture, and community empowerment. Therefore, this article does not simply conclude that this model is the sole answer to the problems of mass tourism in Bali, but rather positions it as a critical learning space to understand how alternative tourism practices can contribute to creating a more sustainable tourism ecosystem. Thus, this study positions alternative tourism as a discourse and practice that needs to be continuously tested empirically and critically, especially in the context of Bali, which has long faced pressure from mass tourism. This approach is expected to open up a broader discussion on the direction of tourism development that is not only oriented towards growth but also towards long-term sustainability.

REFERENCES

- Amerta, S. (2019). *Pengembangan Pariwisata Alternatif*. Surabaya: Scopindo Media Pustaka.
- Anom, Suryasih, Nugroho, & Mahagangga. (2022). Turismemorfofis: Tahapan selama seratus tahun perkembangan dan prediksi pariwisata Bali. *Jurnal Kajian Bali*, 59-80.
- Badan Pusat Statistik Provinsi Bali. (2025). *Perkembangan Pariwisata Provinsi Bali Mei 2025*. Bali: BPS Provinsi Bali.
- Bramwell, B., Henry, I., Jackson, G., Goytia Prat, A., Richards, G. W., & van der Straaten, J. (Eds.). (1996). *Sustainable tourism management: Principles and practice*. Tilburg University Press.
- Bricker, K., Black, R., & Cottrell, S. (2012). *Sustainable Tourism and The Millenium Development Goals Effecting Positive Change*. United State of America: Cathleen Sether.
- Citra, I. P. A., & Pitana, I. G. (2023). *Alternative tourism: Implementasi dan dampak negatif potensial pariwisata pesisir di Desa Temukus*. *Jurnal Ilmu Sosial dan Humaniora*, 12(3). <https://doi.org/10.23887/jish.v12i3.65297>
- Darmawan. (2023). Konservasi vs Pariwisata Massal: Konflik Kebijakan dan Tantangan Borobudur Sebagai Warisan Budaya Dunia Unesco. *Jurnal Vokasi Indonesia*, 22-28.
- Experiences, F. P. (2024). *Bali Uniqe Experiences*. Denpasar: Five Pillar Experiences.
- Fadlurahman, Wismaningtyas, Kurniasih, & Winanta. (2023). *Community Based Tourism Dalam Pengembangan Pariwisata di Desa Ngargogondo*. Yogyakarta: Stiletto Book.
- Hastuti, Anggraini, & Budiman. (2023). Konsep Pariwisata Hijau Bagi Pemulihan Model Pariwisata Indonesia Pasca Pandemi Covid-19. *Jurnal Ilmiah Wahana Pendidikan*, 175-188.
- Martaleni, M. (2019). Pertumbuhan Pariwisata Global: Tantangan Untuk Pemasaran Daerah Tujuan Wisata (DTW). *Jurnal Manajemen Teori Dan Terapan| Journal of Theory and Applied Management*, 4(2), 18–27. <https://doi.org/10.20473/jmtt.v4i2.2417>
- Suparman, Muzakir, & Fattah. (2023). *Ekonomi Pariwisata Teori, Model, Konsep, dan Strategi Pembangunan Pariwisata Berkelanjutan*. Jakarta Selatan: Publica Indonesia Utama.
- Panjaitan, P., & Laia, I. (2025). *Dampak negatif pariwisata massal terhadap keaslian budaya di Kuta*,

- Bali: Analisis sosial, ekonomi, dan lingkungan. *Jurnal Pendidikan Sosial dan Humaniora*, 4(3), 5287–5296. <https://publisherqu.com/index.php/pediaqu/article/view/2423>
- Suparman, Muzakir, & Fattah. (2023). *Ekonomi Pariwisata Teori, Model, Konsep, dan Strategi Pembangunan Pariwisata Berkelanjutan*. Jakarta Selatan: Publica Indonesia Utama.
- Tarubali. (2024). *Membangun Bali Menuju Keberlanjutan: Analisis Beberapa Indikator Utama Pembangunan Wilayah*. Denpasar: Sistem Informasi Wilayah dan Tata Ruang Bali.
- Wirata, I. N. (2007). Pengembangan alternatif model pariwisata berkelanjutan: Kasus kawasan wisata Batu Ampar, Pemuteran, Bali. *Jurnal Kepariwisataan*, 6(2), 102–113. <https://doi.org/10.52352/jpar.v6i2.68>
- Wirawan, P. E., Astina, I. N. G., Tunjungsari, K. R., Arianty, A. A. A. S., & Sukaarnawa, I. G. M. (2022). Strategi pengembangan wisata alternatif mepantigan yang berkelanjutan. *Pariwisata Budaya: Jurnal Ilmiah Pariwisata Agama dan Budaya*, 7(2), 162–174. <https://doi.org/10.25078/pariwisata.v7i2.845>
- Wilantara, M. (2024). *Rekonstruksi Komunikasi Pariwisata Bali Mengubah Pandangan Budaya Dari Globalitas Ke Lokalitas*. Sleman: Penerbit Deepublish Digital.
- World Travel and Tourism Council. (2024). *What is the economic impact of Travel & Tourism?* London: World Travel and Tourism Council.
- World Commission on Environment and Development. (1987). *Our common future*. Oxford: Oxford University Press.
- World Tourism Organization. (2005). *Making tourism more sustainable: A guide for policy makers*. UNWTO.

BIOGRAPHY

Ni Putu Fika Risma Natalia is a student in the International Relations program, Faculty of Social and Political Sciences, Udayana University, Class of 2022. Interested in studying Tourism in International Relations, Gender, and International Development.

IMade Anom Wiranata is a lecturer in the International Relations Study Program, Faculty of Social and Political Sciences, Udayana University. Interested in studying International Development, Religion in International Relations, and Democracy and Human Rights.