

# Social Capital-Based Historical Tourism Development Model in Bali Aga Areas: Sidetapa, Cempaga, Tigawasa, Pedawa, and Banyusri

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**Abstract.** This research is motivated by the development of the village area of Bali Aga Village, namely Sidetapa, Cempaga, Tigawasa, Pedawa, and Banyusri to be used as a tourist village area. The purpose of this study is to explain the historical tourism village development model based on socio-cultural capital in the Bali Aga Sidetapa, Cempaga, Tigawasa, Pedawa, and Banyusri areas. The method used in this research is qualitative research with the validity of the data through a triangulation process, then the results are analyzed and the process of writing research results is carried out. The results show that the Bali Aga villages namely Sidetapa, Cempaga, Tigawasa, Pedawa, and Banyusri are branded with the acronym SCTPB. SCTPB is a tourist village area developed by the Regional Government of Buleleng Regency in 2017. The socio-cultural values possessed by SCTPB village as cultural capital for tourism development are the historical values of Bali Aga, religion, social, beauty, and economic values.

**Keywords:** *Social Capital; historical tourism; Bali Aga*

## 1 Introduction

Bali is one of the top tourist destinations in Indonesia and the world. Based on data from the Bali Provincial Statistics Office in October the number of tourist visits to Bali was 305,244 people, from this data an increase of 4.48% from September 2022 and is predicted to increase towards the turn of 2023. This condition illustrates how Bali, as one of the most popular and desirable tourist destinations in Indonesia, the number of visits continues to increase. The increasing number of tourist visits requires various alternative tourism development. As explained by Andini and Widiastini, Bali is currently still developing mass tourism, which is very large in number but has a big impact on environmental and cultural damage [1]. Therefore, it is necessary to develop alternative tourism, namely tourism that is designed as a solution to the destruction of nature caused by mass tourism [2]. In addition, the area of North Bali known as Buleleng is in urgent need of developing alternative sites. Based on a study by Andiani, et al [1] it was explained that there is an imbalance in tourism between South Bali and North Bali, although North Bali has a unique potential [3].

The speciality of North Bali tourism is the Bali Aga culture, natural scenery in the form of waterfalls, unspoilt beaches, underwater tourism, and history. Based on Pageh's study in

2022, North Bali has tourism potential that is *nyegara-gunung* (sea-mountain) where in the middle lives a multicultural culture [4]. The multiculturalism arises because the North Bali area is an ancient trade route that connects the western and eastern islands of the archipelago. In addition, there are unique characteristics that can be developed, namely historical tourism, especially for Bali Aga villages.

The unique characteristics of Bali Aga culture in this region require a special development model so that it can compete and provide benefits for people's lives. That is what underlies the need for identification of tourism potentials in this area such as the results of research conducted by Suswandari, et al (2022) which was published under the title *History, Nature, Culture, and Local Wisdom of the Bali Aga Panca Village Community* [5]. The study explains in general the tourism potential that exists in Bali Aga in the fields of History, Nature, and Culture as well as local wisdom. Then there is also Andiani and Widiastuti's research [6] on the model of tourism development in North Bali in general. None of these studies specifically examines the model of historical tourism development based on cultural capital. Based on that, the author is interested to study it.

## **2 Methods**

This research is a qualitative study whose research location is in the Bali Aga village area, namely Sidetapa, Cempaga, Tigawasa, Pedawa, and Banyusri which is branding with the name SCTPB. The research stage begins with data collection which is carried out by observation, interviews, and document studies. The results of the data collection were then checked for validity by carrying out a triangulation process, namely methods, data sources, and theories. The data were then analysed using Mile and Huberman's interactive analysis approach. The steps are data collection, data verification, data analysis, and data presentation which are carried out continuously until the data is declared valid and in accordance with the research objective [7].

## **3 Results and Discussion**

### **A. Overview of the Bali Aga SCTPB Area**

The Bali Aga village areas of Sidetapa, Cempaga, Tigawasa, Pedawa, and Banyusri that are branded as SCTPB areas are located in Banjar sub-district, Buleleng Regency, Bali. These four villages are also labelled as Panca Bali Aga Villages. The term Bali Aga refers to a group of village communities originating from Mount Raung with its figure being Maha Rsi Markandeya around the 8th century AD. This is in line with the study of Utama [8], the mountainous areas inhabited by the Bali Aga people include the Sembiran area. Sidetapa, Cempaga, Tigawasa, and Pedawa in Buleleng Regency and Tenganan Pegringsingan in Karangasem Regency [9]. Until now, the population in the village is still classified as Balinese Aga. In addition to these villages, Trunyan and Penglipuran villages in Bangli district and a number of other villages are also known as part of Bali Aga villages. The traditions and culture in these villages are very different from the traditions of Balinese people in general, which are

heavily influenced by Majapahit Hinduism. The lack of influence of Majapahit Hinduism in various aspects of life is the main identity of the Bali Aga community today [10].

Bali Aga as described above is a group of people who have a distinctive and unique culture when compared to the rest of Bali. There are various rituals and social cultural activities that only exist in Bali Aga. The Bali Aga people historically moved to inland or mountain areas. The movement of the Bali Aga people is actually a form of rejection of all forms of Majapahit hegemony both from political, social and cultural aspects. Therefore, the Bali Aga village community has almost no social or cultural influence from the Majapahit Kingdom [10], [11].

This Bali Aga village was designated as a cultural and natural tourism village in 2017 with the issuance of Buleleng Regent Regulation Number 430/405/HK/2017. Through this regulation, the village area officially became a tourist village in Buleleng district. Since then, the village has rebranded itself by calling the area SCTPB which is an acronym for the villages of Sidetapa, Cempaga, Tigawasa, Pedawa, and Banyusri.

#### **B) Socio-Cultural Values as Social Capital for the Development of Historical and Cultural Tourism Areas**

The Bali Aga area of Sidetapa, Cempaga, Tigawasa, Pedawa, and Banyusri which is then called SCTPB by tourism developers. SCTPB is a tourism brand that was created to develop tourism in the villages of Sidetapa, Cempaga, Tigawasa, Pedawa, and Banyuseri. These five villages also have the designation Manca Desa Bali Aga. Geographically, these areas are located in the Banjar Sub-district and border each other. Based on these conditions, the five villages attempted to create the concept of regional tourism. According to the results of interviews with several tourism initiators and developers in the SCTPB area explained that potentially these five villages have similarities in both culture and natural conditions. This then becomes one of the reasons for tourism development in the Bali Aga SCTPB area is nature and culture-based tourism.

This awareness of their existence then became one of the initial values used as capital to develop their village. This is in line with Setiadi's view of value which explains that value is a good thing that is hoped for, aspired to, and seen as important in human life, society, therefore something is said to be valuable and useful if there is truth, beauty, there are teachings of morality, there are religious and religious aspects [12]. This view is a guide for the initiators of SCTPB tourism villages who understand that they actually have potential that can be developed by taking good values from each condition that exists in each village. More specifically about other values held by the community in the SCTPB area can be seen in the following description.

##### **1) Historical Value of Bali Aga**

The concept of Bali Aga is quite interesting to the outside community because it provides a new understanding of Bali in general. The unique history, culture and social activities that characterise the Bali Aga community is a historical value that has the power to be developed into strengthening cultural tourism. The SCTPB area with Bali Aga culture can be packaged with various tour packages that are in accordance with the geographical conditions and also the culture that lives in this area. The unique historical conditions associated with the image of Sidetapa, Cempaga, Tigawasa, Pedawa, and Banyuseri villages are also a potential that can be

managed to motivate the community to improve. This is because historical awareness is important in the context of strengthening oneself and improving oneself in the future.

This condition is in line with the motivation for tourism development in the SCTPB area that cannot be separated from the historical value of this area. Based on an interview with I Wayan Ariawan (55 years old) as one of the initiators of tourism development in this area, there was an attempt to change the image of the village which was very badly affected by the conflict. This historical condition caused outsiders to feel afraid to come to Sidetapa village in particular and had implications for the surrounding areas of Cempaga, Tigawasa, Pedawa, and Banyuseri. Therefore, he together with village leaders in this area made a change of image by conceptualising the name SCTPB which is similar to the name of a television station. The effort to rebrand the village name with this designation is hoped that people will no longer be fixated on historical experiences that have been heard before.

This view is in accordance with the value of history, which is a quiet story of the collective experience of a community or nation in the past. Personally, the experience will shape a person's character and at the same time become one of his personal identities. In a broader context, if it happens in a nation, it will create a collective experience that shapes the nation's personality and at the same time its national identity. So there is an adage that a nation that does not know history is likened to an individual who loses memory, like a senile or even mentally ill person, who has certainly lost his personality [13]. Reflecting on this, in the context of SCTPB there are groups of people who have historical awareness and at the same time want to learn from the past so as not to repeat bad experiences in the past. Therefore, there is an effort to rebrand and make it a tourist village [14], [15].

Then to support that this area becomes a tourist village. The initial steps were environmental clean-up movements with the tagline go green and clean with the form of plastic waste collection activities in the village area. Then followed by human resource development with the English Corner programme which now has 47 in the Buleleng area. Then there are humanitarian activities in the form of rice for Bali. These activities become capital in the development of the SCTPB area in an effort to clean up the past of this village which has the same history in the past. These positive activities are expected to cover up various things that were not good in the past. In addition, the village leaders here also collaborate and open themselves up to academics from various campuses to conduct studies and activities in the villages in SCTPB, even some of them come from abroad such as Japan. SCTPB today has become one of the research-based educational tourist destinations without realising it.

This condition is a motivation and also one of the important value pillars in tourism development in the SCTPB area. This is important because if one of these villages has a problem then there will be labelling to the entire village. So that their togetherness on the basis of historical values is important to be developed and maintained so that the past image which tends to be negative becomes positive because it becomes a unique and distinctive special interest destination, namely Bali Aga culture. Because of the awareness of the past, people in the SCTPB area have an attitude of love for this area. This can be used as capital to continue to build tourism in each village with its respective potential [16].

## 2) Religious Value

Other strong dimensions of value in the SCTPB area can be seen from religious rites both in the form of respect for God and the rites of life of the villagers in the SCTPB area. Religious rituals in each village in the SCTPB area are unique and distinctive. But in general, the religious rituals and life cycle in each village are different from the Bali Plain or called *nagari* [17]. These distinctive forms of local rites can be a very unique tourist attraction to visit. The tourist attraction is an object that visitors or managers realise has more value that can encourage people to do tourism.

Swarbrooke emphasises the difference between tourist attractions and tourist destinations as follows, 'Attractions are generally single units, individual sites or very small, easily delimited geographical areas based on a single key feature. Destinations are larger areas that include a number of individual attractions together with the support services required by tourists [18]. Especially for the SCTPB area, the religious rites are more accurately referred to as tourist attractions because they are very specific and sacred and cannot be enjoyed carelessly and there are special rights that limit them. However, when viewed from the concept of culture, namely as an activity and also as an object (artefact), the religious rituals in this village area can be used as a tourist attraction.

Some of them are the existence of temple buildings such as Village Temples, Family Temples, the existence of Sanggah Nganten in the house, including the existence of sacred buildings in traditional houses which are very typical in the Sidetapa area and other villages. Another very unique similarity in the SCTPB area that is also interesting is the activity of religious rituals that are very typical of Bali Aga, for example the ngaben ritual which does not involve burning the corpse is known as ngangkid in Pedawa village. Unique religious rituals such as saba Nguja Binih in Pedawa, Saba Galungan and Kuningan in Cempaga, Tigawasa, Sidetapa. This means that each of these villages has unique religious values but they are similar and have strong religious social ties. Then one of the reinforcing knots of all that is the existence of the Labuan Aji Temple which is the centre of religious rituals in SCTPB villages in the context of nyegara-gunung. Nyegara-gunung is the relationship between the mountain and the sea as a very close social system in Balinese ritual life [19, p. 90].

These common nodes of religious rites and sites are important for tourism development in Bali Aga. In particular, the existence of religious sites and rites is crucial. Religion actually has a goal to harmonise humans with their creator, other humans and the environment. The Balinese human context is formulated in the concept of Tri Hita Karana [20]. Through these good relationships, it will be used as an indicator that humans have achieved happiness both in the world and the hereafter. Religion can be one of the ways to achieve this goal. This needs to be guided in the context of the development of the SCTPB area to make tourism development guided by religious values to improve the welfare of the people in SCTPB so that they are happy. The existence of a religious value node that binds the entire village can be used as cultural capital to unite to develop their village into a tourist village [9].

## 3) Social Value

The social values that exist in the SCTPB village area which are also important as capital in the context of developing a tourist village here are the social values that are still strong in this village. The social values in question include the life of the village community which still holds the attitude of *menyama braya* (brotherhood) among villagers in each village and with other villages in the SCTPB area. The strength of these social values can be seen from the culture of mutual assistance or *gotong royong* when there are religious rituals or life cycle customs in each individual community in the village. Families, neighbours and other communities willingly come to help prepare various *upakara* facilities and help to carry out existing rituals. This value of *gotong-royong* if well developed can continue to be used as social capital in the development of community life, especially tourism in this area [21].

This condition certainly cannot be separated from the strong customary ties in each village that require every resident in this village to participate in every existing ritual. Although in certain cases it cannot be followed by all residents because there are customary rules that limit it. Each community group in the SCTPB area has a government structure and also a very strong customary structure to organise all traditional rituals in each village. The system is then continued by the *dadya* or *kawitan* system which forms a family system that also strengthens social values in this village. Based on interviews with village leaders such as the village head and *bendesa adat*, the characteristic of the Bali Aga community is very strong solidarity. This is an excellent social capital amidst the prevalence of individualistic attitudes in society [22].

Another effort to continue to improve and unify the area was also made by forming an organisation labelled Bali Aga. The process took place in 2016 when the five villages agreed on *Mahagotra Panca Desa Bali Aga* whose members are *Sidetapa*, *Cempaga*, *Tigawasa*, *Pedawa*, and *Banyusri* villages in Banjar sub-district. The organisation was inaugurated by Buleleng Regent Putu Agus Suradnyana on 19 October 2016. The five villages are committed to building a Bali Aga rural area based on environmental preservation, traditional and cultural tourism, and security. These five villages have distinctive customs and cultural treasures. The goal is clearly to develop this village area together.

This also led to the emergence of a common bond in the form of a joint tourism management organisation under the name *Bumdesma Bali Aga*, namely the Bali Aga Joint Owned Enterprise located in *Cempaga Village* in 2019. The existence of *Bumdesma Bali Aga* has a very important social value in the context of managing and managing the potential of villages in the SCTPB area. This cannot be separated from the conditions and potential of the villages in SCTPB which are very similar, there needs to be maturity from each village to avoid horizontal conflicts between them. This social value is the solution so that the concept of one village one product emerges. Each village in the Bali Aga region highlights one main product in the development of tourism in its area (Widiastuti, 2018). For *Sidetapa* village, the main product is bamboo handicrafts for decoration products, then *Cempaga* village develops lodging accommodation and silver products, *Tigawasa* village develops coffee products, then *Pedawa* village develops *Pedawa Aren Sugar* products, and *Banyuseri* develops honey products as a priority.

The differentiation of superior products is an example of maturity in a social context. Through this process, unhealthy competition can be avoided. However, Bumdesma does not prohibit each village from developing other products as part of their respective village resources.

#### 4) Beauty Value

The next value that reinforces each village in the SCTPB area so that all villages can be developed as tourist destinations is the value of beauty. The value of beauty or aesthetics can bind SCTPB because all villages have arts and also beautiful natural scenery. In particular, art as an activity is a reflection of the values embraced by the community. Art is an expression of ideas, which has a process, form, and function that cannot be separated from the influence and even reflects cultural values that are mystical, cosmic, and religious. The arts in the SCTPB village, which empirically live and develop through traditional life in each region, are generally manifested in an activity that is integrated with (integrated) or even becomes part of a community's traditional life. Art is not exclusively present as itself but rather becomes part of a tradition [23].

SCTPB community members often do not see or realise that they are making art. For them, what they are doing is preserving a certain traditional life. If it is art, it is an effect, not a goal. Of course, it is different from works that have a commercial purpose. But because this is traditional art, be it fine art, dance, music, or other performances, it is only performed for the sake of certain cultural events, for example, in various traditional or religious ceremonies. Then there is the existence of house architecture, dance decoration, dance movement patterns, the arrangement of sacred buildings, and other aspects of art. Therefore, such artistic activities or aesthetic experiences are more perceived as mystical and religious activities [24]. This is one of the unique tourist attractions of Bali Aga that will provide a unique experience when visiting this village. As well as cultural capital that can continue to be preserved.

Another beauty can be seen from the natural potential of the villages in the Bali Aga SCTPB area, namely natural scenery, potential waterfalls, agriculture and plantations, and a very traditional village situation. Some natural scenery sports such as in the Cempaga and Tigawasa areas can be developed as alternative tourist destinations in the form of developing selfie tours, lodging places, restaurants, and others. Then the existence of several waterfalls such as Mampeh, Tamblangan and Waguna waterfalls in Sidetapa provides a unique experience when coming to this village. In addition, the view of agricultural land and clove and fruit plantations can be developed as an agro-tourism area. The situation of the village is still quite traditional with the life of the villagers who still like to weave bamboo, chat together on the terrace of the house, and other cultural activities in the traditional house is very interesting if visited.

These values of beauty are very interesting to be packaged in the form of typical tour packages in the SCTPB area which all have almost the same potential. But on the other hand they have different uniqueness and distinctiveness in each region.

#### 5) Economic Value

Tourism in accordance with Law number 10 of 2019 article 4 explains that tourism aims to: a. eradicate poverty; b. increase economic growth; c. improve people's welfare; d. preserve nature, environment and resources; e. overcome unemployment; f raise the nation's image; g.

advance culture; h. strengthen national identity and unity; i. foster a sense of love for the country; and j. strengthen friendship between nations. If guided by this, the final value that is important in the context of tourism development in the SCTPB area is the economic impact, namely welfare. Because without realising it, if the SCTPB area continues to develop and become one of the advanced tourist destinations. Then directly or indirectly the community in this village will get an economic impact. The economic impact that arises, for example, there are economic activities such as buying and selling handicrafts, renting housing to tourists who live in this village. There are groups of workers in the tourism sector such as guides, transportation, restaurants, souvenir businesses and others. This condition is of course also an economic value that is expected to be a trigger for the entire SCTPB area to move forward together to support each other in order to create an integrated tourism area based on culture and nature.

The study of the economic impact that is very good for the progress of the village can be seen from the development of Penglipuran village in Bangli which gets a very large contribution to the development of the village [25]. Another study was also conducted by Pradnyaparamita who analysed how the beginning of Penglipuran village was developed as a tourist village, one of the goals was to preserve the culture there and have a good impact on the lives of its people [26]. This means that economic values in the form of welfare can be one of the motivations in the context of tourism village development, especially in the SCTPB area. This is also in line with the function of tourism according to Tourism Law No. 10 of 2019 Article 3 explained under the function of tourism to meet the physical, spiritual, and intellectual needs of each tourist with recreation and travel and increase state revenue to realise people's welfare. So it is not an exaggeration that economic value can be used as a motivation in the development of tourist destinations in this area, in addition to the main value, namely the preservation of nature and culture that they have.

### **C) Historical Tourism Village Development Model in Bali Aga SCTPB Area**

The tourism development model suitable for Sidetapa, Cempaga, Tigawasa, Pedawa, and Banyusri village areas is an integrated OVOP (One Village One Product) based area model under BUMDESMA Bali Aga. The OVOP concept is the concept of developing village areas based on superior products that characterise the area [27]. The OVOP (One Village One Product) concept is well developed in the villages of Bali Aga Sidetapa, Cempaga, Tigawasa, Pedawa, and Banyusri because these villages potentially have the same products with different characters. This condition, if not managed, can lead to unhealthy competition among villages in one Bali Aga area. Therefore, each village must highlight one of its products as an icon of the village, of course without leaving other potentials. Including in the context of historical educational tourism developed can highlight one of its main potentials without leaving other aspects [28].

The SCTPB Village area in each village based on the results of the research has a main superior product, namely Sidetapa Village producing woven bamboo crafts for decoration and baskets as its superior product. Cempaga village develops silver handicrafts and supporting facilities for tourism lodging because there are many villas in this village area. Tigawasa village



develops Tigawasa speciality coffee known as kejava coffee. Pedawa village developed a superior product in the form of Pedawa Sugar. Banyusri village developed honey products, namely bee honey and klanceng honey.

In addition to these superior products, each village also has other potential in the form of historical, cultural, natural, and local wisdom attractions [1]. All of these products and attractions can be enjoyed by tourists who come to the Bali Aga SCTPB village area. The OVOP mechanism for Bali Aga SCTPB village has been managed by integrating the BUMDESMA Bali Aga system. This means that the superior products developed are based on potential analysis and also avoid unhealthy competition between each village.

The BUMDESMA Bali Aga office is the entrance to the Bali Aga SCTPB area. Every tourist who will visit the Bali Aga village area is expected to be managed properly through the BUMDESMA Bali Aga mechanism. The location of BUMDESMA is in Cempaga village, namely in the Banjar Corot area, at this location an exhibition or display of superior products from each village member of BUMDESMA Bali Aga is provided. Then from there if interested in one of the products can be directed to the village that produces it.

#### **4 Conclusion**

The development of a social capital-based historical tourism model in the Bali Aga area known as SCTPB is an alternative tourism model in the midst of mass tourism development in Bali. The Bali Aga region is an area that has unique historical, cultural, and customary characteristics that are different from Bali in general. This region does not continue the Majapahit tradition like Balinese people in general, but is a continuation of pre-religious traditions in Indonesia. The cultural capital-based tourism development model by highlighting the values that developed in the Bali Aga region include historical value, religious value, social value, beauty value, and economic value. All of these values are wrapped in the OVOP model, namely One Village One Product, this model was chosen so that each village can develop its potential maximally. For example, Sidetapa village develops woven bamboo handicrafts, Cempaga accommodation and silver handicrafts, Tigawasa with its coffee production, Pedawa with palm sugar, and Banyusri with its honey. All are managed under one management, namely BUMDESMA Bali Aga.

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