

Presenting a Tri Hita Karana-based empowerment approach for managing sustainable tourism villages

A Zahid

State Islamic University of Sayyid Ali Rahmatullah Tulungagung, Indonesia

 azahid19@uinsatu.ac.id

Abstract: Managing sustainable tourism villages requires a holistic approach to balance economic, ecological, and socio-cultural aspects. The main challenge is how to empower local communities so they not only enjoy economic benefits but also actively preserve nature and culture. In this context, the Tri Hita Karana philosophy—derived from Balinese local wisdom—offers a relevant conceptual foundation. This philosophy emphasizes three harmonious relationships: humans with God (Parahyangan), humans with each other (Pawongan), and humans with nature (Palemahan). The application of this principle in community empowerment is expected to create tourism village management that is not only economically sustainable but also maintains the integrity of the ecosystem and spiritual-cultural values. Based on a literature review, this study proposes a Tri Hita Karana-based empowerment model structured into four stages. The first stage is strengthening community spirituality and morality through education and joint religious activities. The second stage focuses on strengthening social and economic relationships through skills training, entrepreneurship development, and facilitating mutual cooperation. The third phase focuses on environmental preservation through ecological awareness programs, natural resource conservation, and sustainable practices such as ecotourism. The fourth phase represents a synergistic integration of these three aspects, supported by holistic monitoring and multi-stakeholder partnerships. This model is expected to achieve a balanced approach to economic development, social cohesion, and environmental concerns. However, this model remains conceptual and requires further empirical validation through field studies to be effectively adapted to diverse local contexts.

Keywords: empowerment model, environment, spirituality, sustainable tourism, Tri Hita Karana

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INTRODUCTION

Managing sustainable tourism villages presents a complex and urgent challenge today, requiring a delicate balance among economic growth, environmental conservation, and community empowerment. Effective community involvement must include all societal, governmental, and religious sectors to achieve true sustainability—benefits that enhance the economy while also protecting natural and cultural heritage. The Tri Hita Karana-based empowerment model offers a highly relevant and powerful approach, emphasizing a holistic balance

between humans, nature, and the divine. This philosophy provides an ideal foundation for managing sustainable tourism villages.

Tri Hita Karana is a fundamental Balinese philosophy of life, teaching the essence of a harmonious relationship between three crucial dimensions: the relationship between humans and God, humans and others, and humans and nature (Setiadi et al., 2014). This concept not only reflects but also actively promotes core values such as universal harmony, holistic sustainability, and essential balance in every aspect of life. In the context of managing tourist villages, Tri Hita Karana offers a comprehensive and irreplaceable framework. It provides vital guidelines for ensuring the preservation of the natural environment as a primary tourism asset, fostering social cohesion and strong interpersonal relationships among local communities, and maintaining and enriching the spiritual and cultural values that constitute the soul and identity of the village. Therefore, the application of this philosophy is crucial and highly relevant, even essential, to realize the management of tourist villages that are not only economically sustainable, but also deeply rooted in ecological preservation and the integrity of spiritual culture.

Based empowerment focuses on empowering local communities to manage the tourism potential within their villages. Through the application of Tri Hita Karana principles, communities not only act as tourist attractions but also as subjects with control over the management and utilization of existing natural resources. This is crucial to ensuring that the benefits derived from the tourism sector are enjoyed equitably by the community, without damaging the environment or threatening the sustainability of local culture.

One of the main aspects of Tri Hita Karana-based empowerment is the sustainable management of natural resources (Adyatma et al., 2023) using a sample of 100 participants selected through stratified random sampling. The research employed the Partial Least Squares (PLS). In managing tourist villages, nature is an essential attraction that is vital to maintain its sustainability to ensure long-term sustainability. Therefore, sustainable management that adheres to the principles of Tri Hita Karana will fundamentally ensure that the use of natural resources is carried out wisely and responsibly, preventing irreversible environmental degradation. Village communities must be actively empowered to become nature conservationists, integrating careful management practices regarding environmental impacts, such as effective waste management, strict water conservation, and proactive biodiversity maintenance.

Furthermore, harmonious relationships between people are crucial to the success of Tri Hita Karana-based empowerment. Village communities involved in managing tourism villages must develop a deep collective awareness of the importance of cooperation, mutual assistance, and constructive dialogue in im-

plementing empowerment programs. This harmony not only strengthens the community's social structure and increases active participation in tourism village management but also prevents internal conflicts that can hinder progress. Thus, this empowerment model can significantly improve community welfare across the board, foster a strong sense of ownership of the tourism village, and strengthen local cultural identity as a primary foundation.

Tri Hita Karana-based empowerment also includes strengthening community spirituality, which is often neglected in conventional development models. The concept of human relationships with God in Tri Hita Karana teaches the importance of maintaining spiritual harmony in every aspect of life, including in the management of tourist villages (Setiadi et al. 2014) . In practice, this is manifested through the application of authentic religious and cultural values in tourism activities, such as the implementation of sacred traditional rituals, fostering strong community morality, and organizing activities that deeply respect local traditions. Thus, tourist villages managed with this approach will offer a deep spiritual dimension and become an authentic attraction for tourists, distinguishing them from other destinations.

The implementation of a Tri Hita Karana-based empowerment model in the management of sustainable tourism villages requires strong collaborative support from various parties, including the government, the community, and the private sector. The government plays a vital role in formulating and enforcing policies that support the comprehensive implementation of Tri Hita Karana principles, such as the development of environmentally friendly and sustainable infrastructure, strong policies to protect local culture, and providing meaningful incentives for communities actively involved in tourism village management (Mahendra et al., 2021) . The private sector also plays a crucial role not only in providing capital investment but also in offering the technical training needed to substantially increase community capacity in managing tourism villages professionally and sustainably.

This study aims to deeply explore the potential of implementing a Tri Hita Karana-based empowerment model in the management of sustainable tourism villages. By carefully identifying the key factors that support and hinder the implementation of this model, it is hoped that innovative and applicable solutions can be found to significantly improve the effectiveness of more sustainable and resilient tourism village management. Furthermore, this study also aims to provide concrete and measurable recommendations for tourism villages committed to implementing Tri Hita Karana principles in their management. With this holistic and integrated approach, tourism villages can not only develop economically but also firmly pay attention to the fundamental balance between economic benefits, intact environmental preservation, and deep respect for local culture.

METHOD

This study adopted a literature review approach to examine the application of a Tri Hita Karana-based empowerment model in the management of sustainable tourism villages. The review was conducted to synthesize conceptual, empirical, and policy-oriented studies on community empowerment, sustainable tourism development, and the integration of local wisdom into tourism village management. This approach enables a comprehensive understanding of existing theoretical frameworks, best practices, and research gaps related to Tri Hita Karana-based sustainability.

Relevant literature was systematically gathered from reputable sources such as Scopus-indexed journals, Google Scholar, and nationally accredited journals. The focus was on selecting peer-reviewed articles and policy documents from the past decade that explore Tri Hita Karana, community-based tourism, sustainable tourism villages, and empowerment models. Keywords like *Tri Hita Karana*, *community empowerment*, *sustainable tourism villages*, and *local wisdom-based tourism* guided the search and screening process.

The selected literature was examined through thematic content analysis, focusing on the three main aspects of Tri Hita Karana: spiritual harmony (Parahyangan), social harmony (Pawongan), and environmental harmony (Palemahan). Using comparative and interpretative methods, this research identified crucial factors that facilitate or hinder the application of Tri Hita Karana-inspired empowerment models, offering both conceptual insights and practical suggestions for sustainable management of tourism villages.

RESULTS

Philosophical Methodological Offering of Empowerment

The three main pillars of Tri Hita Karana are Parahyangan (relationship with God), Pawongan (relationship among humans), and Palemahan (relationship with nature). These pillars emphasize that individual and societal well-being depend on harmony between spirituality, social interactions, and the environment. This philosophy remains highly relevant today, especially in empowering communities to protect the environment. Only by maintaining a balance among these three aspects can we preserve nature and foster sustainable shared prosperity.

Parahyangan teaches that the relationship between humans and God is the irreplaceable primary foundation in achieving true peace and well-being (Karja, 2024). In the context of community empowerment, a strong spiritual connection intrinsically encourages humans to internalize and implement profound morality and ethics in every aspect of life. This means that, in the man-

agement of natural resources and the environment, humans are not only seen as inhabitants, but as caliphs or caretakers of nature who are entrusted with the sacred mandate to maintain the balance and sustainability of the ecosystem. By deepening these spiritual values, society will be fundamentally motivated and bound to protect and preserve nature, because of the awareness that nature is a manifestation of God's magnificent creation that must be absolutely respected and preserved.

The second pillar of Tri Hita Karana, Pawongan, underscores the urgency of harmonious social relations among human beings (Arsa et al., 2023). In the context of community empowerment, this aspect crucially emphasizes the importance of solid collaboration and mutual cooperation in protecting the environment. Communities that support each other and work together synergistically have proven far more effective in addressing complex environmental issues, such as sustainable waste management, comprehensive natural resource conservation, and large-scale reforestation initiatives. Community empowerment to protect the environment can be optimally achieved through coordinated collective efforts in environmental programs that involve all levels of society, through optimal sharing of knowledge, skills, and resources.

Palemahan, the third pillar of Tri Hita Karana, explicitly teaches that the relationship between humans and nature is an absolute determining factor in achieving sustainable well-being (Syahriyah & Zahid, 2022). Nature not only serves as a vital source of life but is also an integral part of an interdependent and fragile system. In empowering communities to protect the environment, it is crucial to instill a deep awareness that humans are not the sole rulers of nature, but rather an inseparable part of it. Therefore, nature conservation is a shared moral and existential obligation that cannot be negotiated.

Transformative environmental empowerment programs that involve active community participation, such as massive tree planting, critical habitat conservation, and wise water management, are highly relevant and essential to the Tri Hita Karana teachings because they fundamentally emphasize absolute reciprocal harmony between humans and nature. Environmental empowerment is an effective way to empower communities to understand the importance of preserving nature. Based on the Palemahan principle, this empowerment fundamentally encourages communities to recognize that environmental damage, such as deforestation, pollution, and climate change, directly impacts their survival and disrupts the cosmic balance believed in by the Tri Hita Karana philosophy.

Through environmental empowerment based on the Tri Hita Karana philosophy, communities are not only taught practical ways to live more environmentally friendly lives—such as using renewable energy, reducing waste, and

practicing sustainable agriculture—but are also instilled with an awareness of their moral and spiritual responsibility as an inseparable part of the universe. With this holistic empowerment, communities will be empowered to manage the environment more wisely and sustainably, grounded in a strong conservation ethic.

In the context of community empowerment for the environment, mutual cooperation is not just ordinary cooperation, but rather a manifestation of strong social bonds and communal solidarity based on spiritual values. This means that communities work together synergistically to achieve common goals, including preserving nature as a trust. For example, environmental cleanup activities, green infrastructure improvements, and local natural resource management can be carried out by involving all community members in a spirit of togetherness and ownership. By involving many parties in these activities, the community will feel a greater sense of ownership and collective responsibility for environmental sustainability, making it an integral part of their social identity.

The Palembang concept also explicitly teaches the importance of maintaining the balance of nature not only for the present, but also for the survival of future generations (Kubontubuh, C. P 247M) . Therefore, community empowerment to protect the environment must fundamentally include aspects of intergenerational sustainability. Communities need to be empowered to understand that every action they take today will significantly affect the quality of life of future generations, a profound ethical implication of Tri Hita Karana. Environmental empowerment and programs that involve the younger generation are crucial to ensure that the values of nature conservation remain alive, internalized, and passed down as an integral part of local wisdom to the next generation, so that the chain of sustainability is not broken.

In Bali, many traditions are directly related to environmental conservation, such as the Subak system, which regulates the collective and equitable management of irrigation water in rice fields. This system is not merely an agricultural practice, but rather a concrete reflection of the application of the Tri Hita Karana philosophy in daily life, combining spiritual, social, and ecological aspects (Muliarta, 2025) . Community empowerment can be achieved by integrating and revitalizing local cultural values that support environmental conservation, as this provides a solid and culturally relevant foundation. Communities can be empowered to protect the environment by reviving local wisdom, such as customary forest management or environmental *awig-awig* , which are not only ecologically beneficial but also strengthen social cohesion and provide sustainable economic benefits (Rama et al., 2025) .

Empowering communities to protect the environment also requires strong

government support. The government can facilitate and provide policies and programs that support nature conservation, such as providing incentives for communities actively involved in conservation activities or sustainable forest management. Strong synergy between communities, the government, and the private sector is crucial for creating a sustainable and comprehensive system for managing natural resources. In this regard, Tri Hita Karana teaches the importance of harmonious collaboration between relevant parties—reflecting the principles of Pawongan on a broader scale—to achieve the common goal of balanced well-being between humans and nature.

Sustainable natural resource management is closely linked to the Palemahan pillar, which emphasizes a harmonious relationship with the environment. Community empowerment, in this case, involves providing comprehensive knowledge on how to manage natural resources wisely, such as sustainable forest management practices, sustainable agriculture, and the protection of endangered species. Empowered communities with accurate information and adequate resources can manage nature in a way that supports ecological sustainability, without damaging ecosystems or over-consuming natural resources, but rather out of respect for nature itself.

Tri Hita Karana teaches that a fundamental and comprehensive balance between three aspects—Parahyangan (relationship with God), Pawongan (relationships between humans), and Palemahan (relationship with nature)—is the essential key to achieving true harmony in life (Kurniawan, 2024). Empowering communities to protect the environment is not merely an individual responsibility, but a collective responsibility involving all elements of society. By maintaining harmonious and balanced relationships with God, fellow humans, and nature, communities can proactively create lives that are not only more prosperous and peaceful, but also sustainable in the long term.

Through the Tri Hita Karana concept, empowering communities to protect the environment is not only about preserving nature but also intrinsically linked to efforts to maintain social and spiritual well-being. By consistently applying these teachings in their daily lives, communities can make significant contributions to global efforts to address pressing environmental challenges, such as climate change, deforestation, and pollution, while simultaneously creating a better, more balanced, and more harmonious future for future generations.

Stages of Empowerment Through the Tri Hita Karana Concept

The stages of empowerment through the Tri Hita Karana concept involve three main interrelated aspects: the relationship between humans and God, humans with other humans, and humans with nature. The following describes the stages of empowerment that can be achieved through this concept:

First Stage: Strengthening Human Relations with God

At this stage, empowerment is fundamentally focused on the spiritual and moral aspects of society. Although this may seem abstract, it is necessary to provide empowerment practitioners with the knowledge that empowerment encompasses more than just material things, but also spiritual knowledge. Strengthening humanity's relationship with God not only fosters collective and personal awareness of the importance of religious and ethical values, but also provides a solid moral foundation for all empowerment efforts. This is essential for building a society founded on integrity and responsibility.

Spiritual education fundamentally fosters a deep understanding of religious values to foster individual character with integrity and responsibility. Through structured religious training, inspirational lectures, or intensive religious activities, the community is actively encouraged to deepen their relationship with God. This approach not only significantly enhances spiritual understanding but also concretely guides individuals to live according to moral and ethical principles that can be consistently applied in everyday life. The ultimate goal is to create a society that not only has a solid spiritual foundation but also actively contributes to sustainable social development.

Collective worship activities have proven effective in strengthening a sense of togetherness and significantly increasing collective spiritual awareness. By involving communities in shared religious activities, such as congregational prayer, communal prayer, or religious celebrations, they can experience stronger and deeper emotional bonds with each other. Active participation in these activities not only strengthens social bonds between individuals but also crucially forms a strong sense of empathy and solidarity. This increased collective spiritual awareness acts as an essential social glue, proactively encouraging communities to collaborate in addressing various challenges and transformatively improving social conditions in their communities.

Second Stage: Strengthening Human Relations with Other Humans

At this stage, empowerment strategically focuses on strengthening social relationships within the community, with the goal of building unwavering solidarity and synergistic cooperation among individuals within the community. The ultimate goal is to create a harmonious, mutually supportive society capable of working together effectively to solve every challenge and problem faced, thereby achieving collective independence.

Skills training and economic empowerment are fundamental steps in increasing community capacity for economic independence. Comprehensive training programs should be designed to cover a range of areas relevant to lo-

cal needs, such as innovative agriculture that significantly increases production yields or the development of high-value crafts with broad market potential.

Furthermore, training in applied technology and organizational management is crucial for equipping communities with essential skills not only to increase productivity but also to effectively establish, develop, and manage their own businesses sustainably. Entrepreneurship development is also essential for proactively opening up new business opportunities, encouraging local innovation and creativity, and significantly reducing dependence on external assistance for long-term economic sustainability.

Facilitating social cooperation plays a central and foundational role in strengthening relationships among community members and significantly increasing the effectiveness and sustainability of empowerment programs. Through structured mutual cooperation activities and inclusive, participatory development programs, communities can work collaboratively to achieve common goals, while strengthening a sense of togetherness, solidarity, and mutual support.

Furthermore, developing effective communication and conflict resolution skills within communities is essential to preventing internal divisions and maintaining vibrant social harmony. With the ability to communicate constructively and resolve differences peacefully, communities can build more productive and collaborative relationships, which in turn lay a solid foundation for the sustainability of any empowerment initiatives undertaken.

Stage Three: Strengthening Human Relations with Nature

This stage crucially focuses on environmental sustainability and efforts to maintain the vital balance between humans and nature. In the context of empowerment, sustainable management of nature and natural resources is not only important but also *essential* to ensuring a sustainable and better future for both communities and the environment. This balance ensures the sustainability of the resources that sustain life.

Environmental empowerment and ecological awareness play a crucial role in instilling a deep understanding of the vital importance of preserving nature and natural resources for the sustainability of life, especially in the face of the challenges of the climate crisis and biodiversity loss. This is not only essential for global ecological balance but also lays the foundation for building future community resilience, ensuring the availability of food, clean water, and protection from natural disasters.

Through innovative outreach on sustainable practices such as organic farming, effective waste management, and the adoption of renewable energy, public awareness can be significantly increased, empowering them to adopt more en-

vironmentally friendly lifestyles. With this participatory approach, it is hoped that communities will not only understand but also actively participate in preserving nature and mitigating negative impacts on the environment.

Furthermore, nature conservation programs based on proactive measures such as extensive reforestation, endemic wildlife protection, and sustainable forest management are crucial for preserving ecosystems and preventing further environmental damage, while ensuring the maintenance of vital ecosystem services such as water regulation, soil fertility, and air quality. Community involvement in these programs is vital for fostering a sense of ownership and responsibility for nature, thereby ensuring the long-term sustainability of conservation efforts and preventing conflicts over resource use.

Natural resource-based empowerment is also key to creating community well-being without damaging the environment. For example, through the development of sustainable ecotourism or environmentally friendly agricultural practices, communities can gain long-term economic benefits through livelihood diversification and increased local value-added, while simultaneously maintaining the sustainability of existing natural resources.

Stage Four: Integration and Collaboration Between the Three Aspects of Tri Hita Karana

After these three aspects have been strengthened individually, the final, *absolutely essential step* is the integration and synergistic collaboration between them. Community empowerment will not only be more effective but also truly sustainable if all three aspects—relationships with God, fellow human beings, and nature—are interwoven in a balanced, harmonious, and mutually reinforcing manner. This is the culmination of the Tri Hita Karana concept of empowerment.

Creating Balance in Empowerment Programs focuses on the importance of integrating the three main aspects of Tri Hita Karana—the relationship between humans and God, humans and others, and humans and nature—in every empowerment program. Empowerment programs that prioritize only one aspect, such as economics or technical skills, are prone to long-term failure and will not produce the desired transformative change.

For example, nature-based economic empowerment programs should not only provide technical skills training but also prioritize environmental awareness and spiritual values, so as not to damage ecosystems or erode local wisdom. With this holistic approach, communities are not only economically empowered but also develop a deeper understanding of environmental sustainability and social ethics, which will ultimately lead to more significant change, foster sustainable independence, and create holistic well-being.

Holistic monitoring and evaluation is an equally crucial step in ensuring that empowerment goals are achieved comprehensively and sustainably. The evaluation encompasses not only economic impacts but also social and environmental aspects, ensuring that the three elements of Tri Hita Karana are balanced and harmonious and preventing new imbalances from emerging. This allows for the identification of strengths and weaknesses in empowerment program implementation through in-depth data and insights, providing the information necessary for more accurate and strategic improvements and adjustments to future strategies.

Furthermore, building partnerships between communities and stakeholders is key to creating more comprehensive and sustainable solutions. Close collaboration between communities, governments, non-governmental organizations, and the private sector will not only accelerate the achievement of equitable and just empowerment goals by leveraging diverse resources, expertise, and networks, but also ensure that all parties are involved in creating broad positive impacts, thus forming a resilient empowerment ecosystem.



Figure 1. Conceptual framework of Tri Hita Karana-based community empowerment in sustainable tourism village management.

Comprehensive and sustainable empowerment through the Tri Hita Karana concept is fundamentally realized through four interconnected and essential stages. In the first stage, the spiritual and moral foundations of society are laid by strengthening humanity's relationship with God. This empowerment program plays a crucial role not only in enhancing spiritual understanding but also in significantly shaping character with integrity and responsibility through religious training and communal worship activities, creating individuals with spiritual strength.

The second phase strategically focuses on building social cohesion and economic progress, namely, strengthening human relationships with other human beings. Through the development of strong social solidarity and the enhancement of economic skills, economic empowerment programs and skills training in relevant fields aim to substantially increase the independence and collective well-being of communities, building empowered communities. The third phase emphasizes the importance of ecological harmony and long-term sustainability by strengthening the relationship between humans and nature.

Programs such as environmental empowerment, the implementation of sustainable agricultural practices, and nature conservation efforts are essential pillars for ensuring the balance of fragile ecosystems and the resilience of natural resources for future generations. Ultimately, comprehensive synergy and integration between the three aspects of Tri Hita Karana are essential for ensuring the success of transformative empowerment.

A holistic and balanced empowerment program not only creates significant and sustainable change but also fundamentally leads to the achievement of complete and comprehensive well-being. Ongoing, holistic monitoring and evaluation, supported by close partnerships between communities and various stakeholders, is vital to ensuring maximum impact and comprehensive and effective resolution of social and environmental challenges.

DISCUSSION

This literature review confirms that Tri Hita Karana offers a comprehensive philosophical and practical framework for empowering communities in sustainable tourism village management. Unlike typical empowerment approaches that focus mainly on economic results, Tri Hita Karana combines spiritual (Parahyangan), social (Pawongan), and ecological (Palemahan) aspects into a balanced system. Recent studies on sustainability highlight that tourism development rooted in local philosophies often leads to greater community ownership, cultural resilience, and long-term environmental care compared to external development methods (Adyatma et al., 2023; Mahendra et al., 2021). This indicates that empowerment based on Tri Hita Karana is not only idealistic but

also practically aligned with modern sustainability standards.

From a Parahyangan viewpoint, the review emphasizes spirituality as an essential but often overlooked pillar of sustainable development. Incorporating spiritual values into tourism governance encourages ethical responsibility, moral accountability, and a custodial attitude toward nature and culture. Recent research in sustainability ethics and community-based tourism indicates that spiritual capital boosts pro-environmental actions and collective adherence to conservation norms, especially in culturally traditional societies (Karja, 2024). This reinforces the idea that empowerment based on *Tri Hita Karana* enhances intrinsic motivation for sustainability, rather than depending only on regulations or economic incentives.

The Pawongan dimension plays a crucial role in transforming philosophical values into collective actions. Research shows that social cohesion, mutual cooperation, and participatory governance are vital for successful tourism village management. Community empowerment approaches that focus on collaboration, shared decision-making, and conflict resolution tend to be more resilient against internal disagreements and external challenges (Arsa et al., 2023). The studies reviewed suggest that *Tri Hita Karana*'s focus on harmonious human relationships boosts social capital, which then supports inclusive tourism governance and fair distribution of benefits—important factors increasingly highlighted in sustainable tourism studies.

Environmental sustainability, conceptualized through *Palemahan*, constitutes the most visible and operational dimension of *Tri Hita Karana*-based empowerment. The literature reviewed confirms that communities empowered through culturally embedded environmental ethics are more effective in implementing sustainable waste management, water conservation, biodiversity protection, and climate adaptation strategies. Recent environmental governance studies argue that conservation initiatives grounded in local cosmologies outperform technocratic approaches in maintaining ecosystem integrity (Syahriyah & Zahid, 2022). In this context, *Tri Hita Karana* reframes environmental protection not as an external obligation but as a moral and existential responsibility shared across generations.

Furthermore, the staged empowerment model identified in the literature—beginning with spiritual strengthening, followed by social consolidation, ecological stewardship, and integrative governance—aligns with current transformational development theories. This phased approach allows empowerment to evolve organically from internal value formation toward collective institutional capacity. Recent reviews on community-based sustainability emphasize that empowerment initiatives lacking moral and cultural foundations often fail to achieve long-term impact (Kurniawan, 2024). Thus, *Tri Hita Karana*-based em-

powerment addresses a critical gap in mainstream tourism development models by embedding sustainability within lived cultural practice.

The literature also underscores the importance of multi-stakeholder collaboration in sustaining Tri Hita Karana-based empowerment. Government policies, private sector engagement, and community leadership must operate in synergy to institutionalize Tri Hita Karana principles within tourism governance structures. Contemporary governance studies highlight that culturally informed policy frameworks enhance legitimacy and compliance at the community level (Rama et al., 2025). Consequently, Tri Hita Karana offers not only a cultural philosophy but also a scalable governance logic capable of bridging local wisdom with national and global sustainability agendas.

In summary, this article shows that Tri Hita Karana-based empowerment offers a holistic, culturally rooted, and future-focused approach to managing sustainable tourism villages. By combining spiritual principles, social solidarity, and environmental care, Tri Hita Karana tackles the complex challenges of sustainability more effectively than simplistic development methods. These insights highlight Tri Hita Karana as a significant contribution to global debates on sustainable tourism, indigenous knowledge, and community empowerment, providing a strong basis for future research and policy development.

CONCLUSION

The empowerment design based on Tri Hitaka Karana in sustainable tourism management, especially in tourist villages, requires a comprehensive approach that inherently integrates cultural, environmental, and economic factors. Grounded in the Tri Hita Karana philosophy, this approach guarantees that all empowerment efforts consider these vital aspects. Therefore, empowerment should extend beyond just economic aspects to include socio-cultural and environmental dimensions as essential to achieving genuine and sustainable development.

Although this proposed methodological model is still in the preliminary stage, it shows significant potential and requires thorough validation through detailed case studies and field observations. This step is crucial to determine the most suitable and effective management approaches tailored to different local environments. Nonetheless, it is important to recognize the limitations of this study, mainly because its analysis relies on existing literature and secondary data, without incorporating fieldwork or primary interviews. Consequently, there is an urgent need to conduct an empowerment experiment to validate the Tri Hita Karana model concretely. Such an experiment will systematically evaluate its ability to promote local economic growth, safeguard and develop cultural heritage, and achieve environmental sustainability in an integrated manner.

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