



IMPLEMENTATION OF TRI HITA KARANA AT GOA GAJAH TOURIST ATTRACTION(A Case Study of Environmental Value)

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ABSTRACT

Tri Hita Karana is a life of harmony and balance between belief or devotion to Almighty God (Parahyangan), helping each other and carrying out self-dedication for other fellow (Pawongan) and caring for and preserving the environment (Palemahan). The implementation of the Tri Hita Karana precept needs to be practiced in all aspects, one of them is in a tourist attraction. Goa Gajah Tourist Attraction has participated in THK awards held in 2005 and 2006. It is important to make sure the implementation of Tri Hita Karana, especially in the value of Palemahan in Goa Gajah Tourist Attraction is still well implemented until now and there obstacles in the implementation of the precepts. The type of research used is descriptive qualitative with data collection carried out by conducting observations, in-depth interviews, documentation and literature studies. From the results of study and discussion of the problem, it can be concluded that the Implementation of Tri Hita Karana on Palemahan Value at Goa Gajah Tourist Attraction has working even if it hasn't been perfect. There are several indicators that have been met such as having information media about the tourist attraction (brochures, maps, tourism agency websites and tourist services), ticket sales counters, object support businesses, different entrances and exits, comfortable waiting rooms, participatory operators in environmental activities, and having a specific program/mission that is beneficial to the environment. Unfortunately, some indicators have not been completed, such as not having a specific websites and social media, an adequate waste management system, and a functioning water management installation. The implementation of the indicators that have been mentioned has not fully been perfected because it still has several obstacles.

Keywords: *Community Implementation, Tri Hita Karana and Tourist Attraction*

1. Introduction

Tourism is one of the highest economic sectors for Indonesia, particularly in Bali Province. Tourist visits are a significant source of income for Bali. The natural beauty and unique culture of Bali are selling points that attract many tourists to visit. There are various tourist attractions in Bali, such as beaches, museums, cultural heritage sites, and more. Goa Gajah, located in Bedulu Village, Blahbatuh Subdistrict, Gianyar Regency, Bali, is one of these cultural heritage sites. The Goa Gajah site comprises four sections: the front part of the cave, the inner part of the cave, the tirta pool, and the reliefs at TukadPangkung. This cultural heritage site is also unique for its intricately carved walls, various inscriptions, and a waterfall set in pristine natural surroundings. The purpose of designating this area as a cultural heritage site is to empower the community in managing the area, preserve the site, and maintain ecological balance for future sustainability. This aligns with the concept of Tri Hita Karana (THK), which emphasizes the harmony of human relationships with God (Parahyangan), with others (Pawongan), and with the universe (Palemahan). Tri Hita Karana represents the three causes of happiness (Wiana, 2007:5). The implementation of Tri Hita Karana is highly emphasized in applying these three elements comprehensively and integratively. Goa Gajah Tourist Attraction participated in the Tri Hita Karana Awards & Accreditation program in 2005 and 2006. However, is the implementation of Tri Hita Karana at the Goa Gajah Tourist Attraction still being carried out effectively to this day? If the implementation of Tri Hita Karana is not stable, it could lead to issues, environmental damage, and disharmony, particularly regarding the Palemahan value, which is the harmony with the universe. Palemahan also narrowly refers to a region, settlement, or residence. Humans heavily depend on the environment, obtaining their necessities from it. Therefore, humans must always pay attention to the state of the environment, ensuring comfort, cleanliness, and the integrity of nature, such as not cutting down trees carelessly and not hunting animals recklessly. Humans need peace, coolness, tranquility, and happiness both physically and mentally to achieve these goals, and they cannot live without the universe. There are several indicators in the 2019 THK Awards & Accreditation Guidebook that need to be considered and questioned in its implementation. Has the Goa Gajah Tourist Attraction met several indicators of the Palemahan Value in its implementation? Some of these indicators include the possession of information media, separate entrance and exit gates, ticket sales booths, supporting business facilities, comfortable waiting rooms, adequate waste management systems, participative management in environmental conservation activities, special programs/missions beneficial for environmental conservation, and a functioning water treatment plant (IPAL). Considering these aspects, the researcher is very interested in understanding how the implementation of Tri Hita Karana has been applied at the Goa Gajah Tourist Attraction, particularly in the Palemahan Value. Therefore, this paper titled "The Implementation of Tri Hita Karana at Goa Gajah Tourist Attraction

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(Case Study of Palemahan Value)" aims to provide information on the implementation of Tri Hita Karana in the Palemahan Value at Goa Gajah Tourist Attraction and can be a consideration for enhancing the implementation of Tri Hita Karana in the Palemahan Value to provide balance and harmony for the universe. The Kamus Besar Bahasa Indonesia defines implementation as the execution or application of a plan or policy. In this research context, implementation is the process of turning ideas, policies, and innovations into practical actions that influence values and attitudes. The concept of "implementation" originates from the English word "implement." According to Webster's Dictionary, to "implement" means "to provide the means for carrying out something" and "to cause an effect or impact on something." According to Agustino (2010:139), implementation is a constantly changing process where policy executors take actions or activities to achieve the intended policy objectives. Implementation involves the expansion of activities that adjust to the interactive process between goals and actions to achieve them, requiring an effective network of executors and bureaucracy (Guntur Setiawan, 2004:39). Finally, implementation culminates in activities, actions, or the existence of a system mechanism. Implementation is not just an activity but a planned activity aimed at achieving specific goals (Nurdin Usman, 2002:70). The term "Tri Hita Karana" comes from Sanskrit, meaning "three causes of happiness." Tri Hita Karana teaches that humans should strive for happiness through balanced and harmonious relationships between themselves (Pawongan), their environment (Palemahan), and the Creator (Parahyangan). The term Tri Hita Karana first emerged when people in Indonesia wanted to draw attention to certain Hindu figures, using the terms Urip, Bhuwana, and Manusa. The terms quickly evolved into Widhi, Bhuwana, and Manusa. The Bhagavad Gita III.10, which discusses three mutually beneficial elements, serves as the philosophical foundation of Tri Hita Karana. These elements are Prajapati (God), Praja (Government/humans), and Kamadhuk. During a seminar at Udayana University in 1969, the elements of Tri Hita Karana were formalized as Parahyangan, Palemahan, and Pawongan. Lexically, the term means the three causes of happiness, harmony, or well-being. It derives from the words "Tri" meaning three, "Hita" meaning happy, prosperous, or harmonious, and "Karana" meaning cause. The components of Tri Hita Karana are as follows:

a. Parahyangan

Parahyangan is a concept that seeks harmony between humans and God Almighty.

b. Pawongan

Pawongan is a concept that seeks harmony among humans.

c. Palemahan

Palemahan is a concept that seeks harmony between humans and their environment.

According to the 2019 THK Awards & Accreditation Guidebook, the THK Awards & Accreditation Program is a program focused on the spirit of Bali, caring for the community and nature conservation. Several official institutions, including NGOs, local governments, the Republic of Indonesia, and the UN, run the THK Awards & Accreditation Program, promoting sustainable development in Bali based on the Tri Hita Karana philosophy. The program's mission is to encourage governments, the private sector, and the community to achieve, among other things, a good quality of life, moral integrity, religious adherence, harmonious living that respects cultural values, and an environment that is harmonious, hygienic, healthy, sustainable, and beautiful. Benefits for hotels, government institutions, or tourist attractions that implement the THK Awards Program include recognition for maintaining and preserving Bali's environment and culture. This recognition can lead to financial benefits as sustainable tourism has a promising future, with a growing market for sustainable services and great potential to attract eco-friendly tourists. The 2019 THK Awards & Accreditation Guidebook outlines several indicators for the Palemahan Value that tourist attractions must meet, serving as references in this research:

a. Facility Ownership Indicators

Information media about the object, supporting business facilities, ticket sales booths, separate entrance and exit gates, and comfortable waiting areas within the tourist attraction area.

b. Adequate Waste Management System Indicators

c. Participation of DTW Managers in Environmental Conservation Activities

d. Ownership of Special Programs/Missions Beneficial for Environmental Conservation

e. Ownership of Functional IPAL/STP

According to Law No. 10 of 2009, a tourist attraction is anything with uniqueness, beauty, and value in the form of natural, cultural, and man-made diversity that becomes a target or destination for tourist visits. According to Ridwan & Windra (2019:83), a tourist attraction is an object or element with a significant role in tourism activities, as it is the primary element that attracts tourists to visit a destination. A tourist attraction is anything with uniqueness, beauty, and value in the form of natural, cultural, and man-made diversity that becomes a target or destination for tourist visits (Yoeti, 1996). In tourism, products are categorized into natural attractions, cultural attractions, and artificial attractions. These attractions can be classified into natural tourist attractions, cultural tourist attractions, man-made tourist attractions, and event-based tourist attractions.

a. Natural Tourist Attractions

Natural tourist attractions are those purely formed by nature, such as mountains, waterfalls, hot springs, beaches, and other naturally beautiful sites.

b. Cultural Tourist Attractions

Cultural tourist attractions result from human creativity, including ideas, values, norms, regulations (abstract), patterned actions of a community (tradition), and physical artifacts created by human activities.

c. Man-made Tourist Attractions

Man-made tourist attractions are intentionally created by humans to meet recreational needs, such as museums, city parks, swimming pools, amusement parks like Taman Impian Jaya Ancol, and zoos.

d. Event-based Tourist Attractions

Event-based tourist attractions include traditional institutions, lifestyles, ritual ceremonies, religious activities, historical heritage, sports events, and art creations.

2. Methodology

This research is conducted at the Goa Gajah Tourist Attraction, Gianyar Regency, Bali, Indonesia. The data collection techniques used include observation at the research location to see the condition of the research site, and to check the availability of THK indicators related to the Palembang Value at the Goa Gajah Tourist Attraction. Furthermore, interviews were conducted with the management of the Goa Gajah Tourist Attraction regarding the implementation based on the presence or absence of related indicators, and if absent, what obstacles are faced in implementing these indicators. Additionally, documentation and literature studies were carried out, obtained from scientific journals in previous studies, books, theses, and archives related to the implementation of Tri Hita Karana. The technique for determining informants used is Purposive Sampling of the management of the Goa Gajah Tourist Attraction, namely Mr. I Nyoman Sukadana as a Local Guide, Mr. Wayan Suardana as the Priest of Goa Gajah Temple, and Mr. Ngurah Susatia as the Head of Tourism Destination Section of Gianyar Regency. The reason for using these informants is because they are knowledgeable about the development of the tourist attraction and are directly involved in the implementation and understand various obstacles in its execution. The data analysis technique in this research is data reduction, which involves classifying data, discarding unnecessary information, and organizing data until conclusions can be drawn and verified. The data presentation is described in a narrative text format to facilitate understanding of what is happening, and the conclusion drawing is carried out to answer the research questions.

3. Results

Description of Bedulu Village and Goa Gajah Tourist Attraction

The Goa Gajah Tourist Attraction is located in Bedulu Village, Blahbatuh District, Gianyar Regency, Bali. This village covers an area of 401.39 hectares and is situated approximately 150 meters above sea level. It is located at coordinates 8°31'4" south latitude and 115°17'56.6" east longitude. The village is strategically positioned in the center of Bali and is easily accessible from all directions. It is about 25 km from Denpasar City, with an estimated travel time of 35 minutes, and about 5 km from Gianyar City, with an estimated travel time of 10 minutes. Bedulu Village has administrative boundaries: to the north with Pejeng Village, to the east with Bitra Village, to the south with Buruan Village, and to the west with Kemenuh Village.

Bedulu Village has a relatively high rainfall. According to the official website of Bedulu Village, the population is 5,867 males and 5,546 females, totaling 11,413 residents. Most of the residents are self-employed, private employees, daily laborers, traders, civil servants (PNS), and farmers/gardeners. In addition to the Goa Gajah Tourist Attraction, Bedulu Village has various other tourist attractions such as Samuan Tiga Temple, Tegalligga Cliff Temple, Yeh Pulu, and Water Tourism at Gubat Br. Tegalligga. Goa Gajah derives its name from the term "Lwa Gajah," mentioned in the Negarakertagama manuscript written by Mpu Prapanca in 1365 AD. "Lwa" means river, and "Gajah" refers to a vihara where Buddhist monks worship. Thus, "Lwa Gajah" is a hermitage for Buddhist monks located by a river. Goa Gajah is believed to have been established during the reign of several kings, including Sri Dharmawangsa Awardhana Marakatapangkajastano Tunggaladewa (1022 AD), King Anak Wungsu (1053 AD), and Paduka Sri Mahaguru (1324 AD). The site features Buddhist relics such as the Dhyani Buddha Amitabha statue. The discovery of Goa Gajah began with a report by Dutch official LC Heyting in 1923, who found a Ganesha statue, Trilingga, and Hariti to the Dutch East Indies Government. Subsequently, in 1925, Dir. W.F. Stutterheim conducted further research. From 1950 to 1979, the Indonesian Antiquities Service, led by J. L. Krijgsman, carried out research and excavations, uncovering an ancient bathing place with six female statues with water spouts on their chests. The management of the Goa Gajah Tourist Attraction involves three agencies: the Gianyar Regency Tourism Office, the Cultural Heritage Conservation Agency (BPCB), and the priests and caretakers of Goa Gajah Temple. Additionally, there is a tourism awareness group consisting of local guides and traders around the temple area who coordinate and perform "ngayah" (voluntary work) to clean and maintain the temple site. This work is done collaboratively and mutually. Goa Gajah offers various attractions, including an artificial cave that is a historical relic of Bali, with several meditation spots inside. It symbolizes religious harmony, particularly between Hindus and Buddhists in Bali. The site is divided into two areas: the northern part features the Ganesha statue, Goa Gajah, and a Hindu worship area, while the southern part has stupa ruins believed to be a Buddhist worship area. There are also photo spots such as the Six Women Water Spout, a sacred bathing pool, and the TukatPangkung complex. Lastly, there is a Buddha statue in a meditative pose, symbolizing Buddhism. Common activities for tourists at this attraction include photography, studying history, and more.

Challenges in Implementing Tri Hita Karana on Palembang Values at Goa Gajah Tourist Attraction

a. Challenges in Facilities Ownership (information media, supporting businesses, ticket sales counters, separate entrances and exits, and comfortable waiting rooms in the area)

There are several issues in implementing the Palembang Values regarding facility ownership. First, the separate entrance and exit facilities face many challenges as tourists often enter Goa Gajah through the exit, which deviates from the norm as there is no ticket collection or inspection of visitors' belongings. Inspection is essential to ensure tourists do not carry sharp weapons or other potentially criminal items. This issue is also related to the placement of the entrance and exit, which are somewhat distant and lack supervision. Second, the supporting business facilities are disorganized, as many traders are indifferent to repeated warnings, making it difficult to reorganize. Third, the information media and website still face challenges as Goa Gajah

Tourist Attraction does not have dedicated social media and websites. This is due to the large number of tourist attractions in Gianyar Regency, and having a dedicated website and social media for each would require one staff member for each site. Therefore, a combined approach is taken for practicality and efficiency.

b. Challenges in Adequate Waste Management System Ownership

Waste management at Goa Gajah Tourist Attraction is inadequate as waste is still disposed of at landfills and incinerated. This is because the managers are not yet ready to provide proper waste sorting management. In Bedulu Village, there are volunteers specifically for sorting organic and inorganic waste, but this sorting does not extend to the Goa Gajah Tourist Attraction.

c. Challenges in Manager Participation in Environmental Conservation Activities Around DTW

In this case, the managers have participated in environmental conservation activities around the area. For instance, the Tourism Office conducts weekly cleaning activities every Friday, the temple caretakers with the help of local guides and traders in the temple area conduct communal work on Sundays, and the Cultural Heritage Preservation Agency checks and cleans daily. These activities are regularly conducted without issues.

d. Challenges in Ownership of Special Programs/Missions Beneficial for Environmental Conservation

The special program or mission to be implemented involves organizing the traders in the temple area, which affects the environmental cleanliness and health of tourists. The waste from traders, such as plastic, coconut shells, and other litter, can become mosquito breeding grounds and lead to health issues like dengue fever. However, there are challenges in realizing this mission as many traders protest and do not want to be relocated, claiming they are comfortable with their current selling locations. The difference in perspectives between the managers and the traders makes this mission difficult to achieve.

e. Challenges in Ownership of a Well-Functioning IPAL/STP

There are two water sources at Goa Gajah Tourist Attraction: a spring and a river. There are challenges in managing the river source due to pollution from various sources such as residential areas and rice fields. This makes it difficult for Goa Gajah to utilize river water for any purpose, and it is only used as a tourist attraction for its beautiful waterfall view. Tourists are prohibited from swimming in the river.

Implementation of Tri Hita Karana on Palembang Values at Goa Gajah Tourist Attraction

a. Ownership of Facilities (information media, supporting businesses, ticket sales counters, separate entrances and exits, and comfortable waiting rooms in the area)

Goa Gajah Tourist Attraction has informational media such as brochures. It has a ticket sales counter and a tourist service desk. However, it lacks a dedicated website, with information accessible through the official website of the Gianyar Regency Tourism Office, and it doesn't have social media accounts like Instagram or Facebook. Supporting businesses are plentiful, with kiosks mostly rented by local Gianyar residents selling various Balinese souvenirs and clothing. Additionally, there are food and beverage vendors in the temple area who do not pay rent but contribute by participating in communal cleaning efforts (Ngayah). The attraction has separate entrance and exit points and provides waiting areas such as Wantilan and several Bales. There is one Wantilan inside the temple area, four Bales within the temple grounds, two Bales in the parking area, and one Bale in the vendor area. Besides serving as waiting areas, the Wantilan also supports activities like dance performances and traditional music.

b. Ownership of Adequate Waste Management System

Waste management at Goa Gajah Tourist Attraction is operational but not yet adequate. There are two waste management systems: one for the upper area (parking and vendor area) and another for the lower area (temple grounds). Waste in the upper area is collected in temporary disposal sites (TPS) and then handled by the Tourism Office, eventually being disposed of at the final disposal site (TPA) in Gianyar Regency. In the lower area, waste is collected and often burned. Specific waste sorting, particularly between organic and inorganic waste, is not yet implemented.

c. Participation of DTW Managers in Environmental Conservation Activities

Managers of Goa Gajah Tourist Attraction actively participate in environmental conservation activities. The Tourism Office conducts weekly clean-ups every Friday in the parking area, ensuring the safety of facilities. Temple caretakers, with the help of local guides and vendors, conduct communal clean-ups every Sunday, focusing on the temple area, waterfall, and Beji, arranging the gardens, and checking facilities. The Cultural Heritage Preservation Agency performs daily inspections and clean-ups, focusing on the cave area, prehistoric artifacts, and ensuring the completeness of these artifacts to minimize losses.

d. Ownership of Special Programs/Missions Beneficial for Environmental Conservation

The managers of Goa Gajah Tourist Attraction have a special mission aimed at organizing the disordered vendors in the temple area. This initiative aims to create a more orderly and clean environment, positioning vendors at specific intervals behind the temple area to prevent social jealousy and maintain an attractive and clean environment.

e. Ownership and Functioning of IPAL/STP

Goa Gajah Tourist Attraction utilizes two water sources: natural springs and the river. The natural spring water is clean, laboratory-tested, and safe for consumption, often used for ritual purposes like Tirta and Melukat. Operational water for facilities such as sinks and bathrooms comes from a purposely built borehole. The river water, affected by various pollutants, is not treated due to the difficulty in processing it. Instead, it serves as a tourist attraction for its scenic waterfall, with swimming prohibited.

4. Conclusion

Based on the research results, the following conclusions can be drawn:

- a. Referring to several indicators in the THK Awards & Accreditation Handbook, the implementation at the Goa Gajah Tourist Attraction is still not perfect due to issues with related indicators, such as the lack of Social Media presence, the website used is not dedicated (Dinas Pariwisata's website) due to operational considerations, the entrance and exit gates being somewhat far apart and lacking supervision leading to tourists occasionally entering through the exit, vendors appearing disorganized because they do not accept criticism and suggestions, inadequate waste management because the management is not yet prepared to provide proper waste sorting and the waste sorting volunteers from Desa Bedulu do not reach the Goa Gajah Tourist Attraction, and lastly, the lack of water management for the river water which is still polluted due to waste coming from various directions.
- b. Despite the existing challenges, the implementation of Tri Hita Karana at the Goa Gajah Tourist Attraction has met several related indicators, including having a ticket sales counter, separate entrance and exit gates, supporting facilities, waiting areas, information media about the DTW (Brochures, Tourist Service, Maps, and Dinas Pariwisata Website), active participation of the management in environmental activities in the vicinity through gotong royong, and having a special program/mission beneficial to the environment, namely the organization of vendors in the temple area.

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