



Agritourism Strategies in Tenganan Indigenous Environmental Stewardship : An Implementation of Community-Oriented Sustainable Tourism

Strategi Agrowisata dalam Pengelolaan Lingkungan Masyarakat Adat Tenganan: Sebuah Implementasi Pariwisata Berkelanjutan yang Berorientasi pada Masyarakat

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Abstract

Penelitian ini bertujuan untuk mengklarifikasi bagaimana agrowisata berfungsi dalam pengelolaan lingkungan di Tenganan, Karangasem. Zonasi lingkungan adat terutama berfungsi sebagai ranah privat bagi praktik budaya lokal. Meskipun demikian, telah ditunjukkan bahwa agrowisata terintegrasi ke dalam zonasi lingkungan tradisional Tenganan. Pertanyaannya adalah 1) Apa saja atribut praktik pengelolaan lingkungan tradisional Tenganan di Karangasem?; 2) Apa saja ciri-ciri kegiatan agrowisata dalam pengelolaan lingkungan adat Tenganan di Karangasem?; dan 3) Apakah ada toleransi budaya yang terkait dengan kegiatan agrowisata di lingkungan adat Tenganan di Karangasem? Penelitian ini dilakukan dengan menggunakan metodologi kualitatif. Data primer diperoleh melalui observasi. Data sekunder diperoleh melalui tinjauan pustaka. Semua data dianalisis secara kualitatif-interpretatif dengan pendekatan semiotika dan pariwisata dekolonisasi. Semua data menjadi sasaran analisis kualitatif dengan menggunakan pendekatan pariwisata dekolonisasi. Temuan penelitian menunjukkan: 1) Lingkungan adat Tenganan di Karangasem diatur oleh warisan budaya, sumber daya alam, dan wilayah permukiman masyarakat Tenganan; 2) Aktivitas berjalan kaki di sepanjang rute yang ditentukan di tengah suasana alami perkebunan, pertanian, dan hutan merupakan contoh agrowisata dalam lingkungan adat Tenganan; 3) Toleransi budaya terdapat dalam lingkungan adat Tenganan terkait aktivitas agrowisata.

Kata Kunci: Agrowisata, Tenganan, Pengelolaan Lingkungan Masyarakat Adat

Abstract

This research aims to clarify how agritourism functions within environmental management in Tenganan, Karangasem. Customary environmental zoning primarily serves as a private realm for local cultural practices. Nonetheless, it has been shown that agritourism is incorporated into the zoning of the Tenganan traditional environment. The enquiries are 1) What are the attributes of Tenganan's traditional environmental management practices in Karangasem?; 2) What are the features of agritourism activities in the stewardship of Tenganan's customary environment in Karangasem ?; and 3) Is there cultural tolerance linked to agritourism activities within Tenganan's customary environment in Karangasem? This study has been conducted utilising qualitative methodologies. Primary data was obtained by observation. Secondary data was acquired through a literature review. All data was analysed qualitatively-interpretatively with semiotics and a decolonization tourism approach. All data were subjected to qualitative analysis utilising a decolonizing tourism approach. The research findings indicate: 1) The Tenganan traditional environment in Karangasem is governed by cultural heritage, natural resources, and the residential areas of the Tenganan



community; 2) Walking activities along designated routes amidst the natural ambience of plantations, agriculture, and forests exemplify agritourism within the Tenganan traditional environment; 3) Cultural tolerance exists within the Tenganan traditional environment regarding agritourism activities.

Keywords: Agrotourism, Tenganan, Indigenous Environmental Stewardship

INTRODUCTION

Bali tourism is a hallmark of Indonesian tourism for travelers (Pradana et al., 2024). Bali tourism has emerged as a benchmark for national tourist development due to its quick growth and substantial contributions to national progress. Indonesia recognizes Bali tourism as the leading example of tourism growth. The rise of cultural tourism exemplifies Bali's tourist sector. The cultural tourism services and products of Bali are the most appealing to visitors and are consistently available to them (Pradana & Parwati, 2017; Pradana et al., 2025). The formalization of Balinese culture tourism within Bali's tourist growth was enacted by Provincial Regulation Number 2 of 2012 on Balinese culture tourism. This rule supersedes the regional rule of the Province of Bali, Level I, Number 3 of 1991 on cultural tourists, which is deemed incompatible with the national tourist policy. Consistent with national tourist strategy, Bali's tourism development encompasses agritourism.

Agritourism is a type of tourism designed to satisfy tourists' desire to experience natural landscapes alongside plantation and agricultural activities (Sari et al., 2022). Agritourism may serve as a remedy to enhance the unfavorable perception of tourism growth. The rise of tourism, among other factors, influences environmental changes (Pradana, 2019). Destruction and ecological disruption resulting from insufficient green spaces following tourist growth adversely affect the perception of tourism. Nurliana et al. (2020) assert that agritourism, as a form of alternative tourism, is a distinctive tourist activity that promotes the sustainability of productive endeavors rooted in a natural green environment within tourism development.

Agritourism is emerging under the zoning of the Tenganan traditional environment in Karangasem. The zoning of the Tenganan traditional environment is noteworthy for its designation as a private area for local cultural activities. Community cultural resilience is defined by cultural traditions that align with the vibrancy of social activities within the cultural domain (Pradana et al., 2016). The Tenganan community is recognized for its diverse cultural practices, which are conserved, demonstrating the presence of zoning functions within the Tenganan traditional environment for local inhabitants. Agritourism activities in the Tenganan traditional ecosystem seem capable of functioning independently of advertising. The inquiry focuses on: 1) What are the characteristics of Tenganan's customary environmental management practices in Karangasem?; 2) What are the characteristics of agritourism activities in the management of Tenganan's customary environment in Karangasem?; 3) Is there cultural tolerance associated with agritourism activities within Tenganan's customary environment in Karangasem?

METHODS

Agritourism Strategies in Tenganan Indigenous Environmental Stewardship was researched using qualitative methods and the help of semiotic approaches, decolonization tourism, and phenomenological paradigms in the perspective of cultural studies. The cultural studies perspective is nothing but a perspective that pays attention to cultural problems with consideration of solutions



other than those based on cultural concepts (Grossberg & Pollack, 2021). Phenomenology is a paradigm that pays attention to something unusual, something that is not yet established, and crisis (England, 2020). As an approach, decolonizing tourism prioritizes local narratives over the homogenous universal standards in global tourism that are part of tourism practices (Diaz, 2023; Scott & Zuelow, 2022). Semiotic approaches can be helpful in exploring the meaning of texts (Peverini, 2024; Lugo-Armenta & Pino-Fan, 2024; Jabeen & Cheong; Muktiono, 2024; Issacs, 2023). Visual and narrative texts are relevant to research using qualitative methods (Bloomberg, 2023; Istiqomah, 2024; Alfani, 2023; Simon & Boyd, 2021; Nasution et al., 2022; Siswara et al., 2020). The primary data of the study was collected through observation. Literature study has been useful in collecting secondary data.

RESULTS AND DISCUSSION

In a series of solving agritourism strategy problems in the Tenganan Customary Environment, the research's findings were successful in identifying the forms of management of the Tenganan Customary Environment in Karangasem, forms of agritourism activities in the Tenganan Customary Environment, agritourism activities, and expressions of cultural tolerance in the Tenganan Customary Environment in Karangasem. The following is one way to provide the discussion of the research findings.

Results

1. Forms of Traditional Tenganan Environmental Management in Karangasem

The principal zoning in the administration of the Tenganan Customary environment comprises plantation lands, rice fields, and residential zones of the Tenganan community. The Tenganan customary setting situates several traditional cultural activities within a substantial forested region, along with agricultural and plantation lands. The proliferation of plantations and agriculture is inextricably linked to the prevailing livelihoods of the Tenganan people. The preservation of traditional cultural practices in the Tenganan community is linked to the enduring impact of green environmental management on cultural custodians. The sustainability of culture is intrinsically linked to the acknowledgment of cultural capital and the recurring engagement of social groups in the same activities (Pradana, 2021; Pradana, 2022; Pradana, 2023; Pradana, 2023a). Cultural expressions are shaped by productive activity and capital (Pradana, 2018; Pradana and Parwati, 2017; Pradana and Pratiwi, 2020; Pradana & Jayendra, 2024; Pradana et al., 2024).

In Tenganan traditional culture, all traditional ceremonial activities require capital from plantation or agricultural products or the results of customary forest management. Tenganan traditional culture maintains the sustainability of ecological relationships in the Tenganan traditional village area by carrying out certain traditional ceremonies. As stated by Sardiana et al. (2015), community members' violation of Article 77 awig-awig, which contains restrictions on cutting trees without prajuru permission, is required to replace trees that have been cut down and is an important matter in nature conservation in the Tenganan traditional environment. In other words, the sustainability of Tenganan's physical environment conservation actions from the cultural aspect of the community is shown through community actions during tourism activities that do not ignore the awig-awig of the Adat village.



The Tenganan Traditional Village community possesses a diverse array of distinctive cultural customs that celebrate life. Sardiana et al. (2015) stated that Tenganan's distinctive cultural traditions are evident in the activities around a typical Tenganan rural settlement. Each building in the Tenganan community's living area is unique because it is arranged according to religious ceremonies, traditional practices, and family needs, which can be seen in the placement of *sanggha kaja*, *bale bunga*, *jelanan awang*, *bale tengah*, *bale paon*, and *sanggha kelod*.

Tenganan villages include a door oriented towards each cardinal direction and consist of walled enclosures. Village settlements are configured in the form of a *windu* with *jaga satru* to safeguard the populace from external threats. Furthermore, communities include *lawangan* as entry and departure points for *tapak dara*, or equilibrium in the four cardinal directions: east, north, west, and south (Shigemi, 2013). The Tenganan Traditional Village community possesses an array of distinctive cultural practices that celebrate life. Sardiana et al. (2015) stated that Tenganan's distinctive cultural traditions are evident in the activities around a typical Tenganan rural settlement. The distinctiveness of each structure in the Tenganan community's residential area is evident in their arrangement according to religious rites, traditional rituals, and familial interests, as shown in the location of *sanggha kaja*, *bale bunga*, *jelanan awang*, *bale tengah*, *bale paon*, and *sanggha kelod*. Public areas of the Tenganan Adat village are situated around the central thoroughfare, comprising *Bale Agung*, *Petemu*, *Bale Kulkul*, *Jineng*, *Glebeg Temple*, the Public Kitchen, and the Tenganan Village Head Office. We categorize the Tenganan Traditional Village community as a terraced plot type, featuring a linear arrangement of dwellings oriented from south to north.

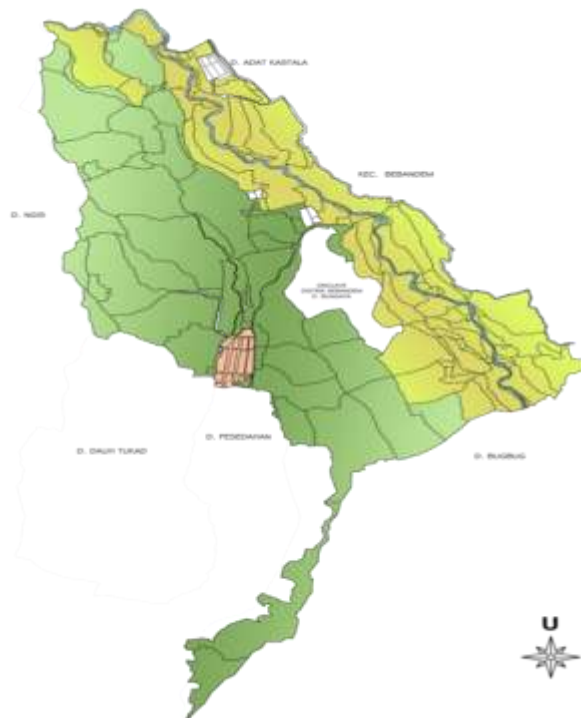


Figure 1. Map of Tenganan Customary Environment

(Doc. *Prebekel Tenganan*, 2019)



Numerous awangan serve as the primary thoroughfare connecting the residences of Tenganan inhabitants. Three awangans, designated as west, middle, and east steps, extend from south to north, serving as the front yard of the residence, a venue for traditional festivities, and the principal thoroughfare within the Tenganan Customary setting. The Adat Tenganan settlements are institutionally structured according to the governance systems of Desa Adat and Desa Dinas.

2. Forms of Agritourism Activities in the Tenganan Traditional Environment

Agritourism in Tenganan Traditional Village started its development following the enhancement of natural and human resources via the creation of trekking paths for tourism purposes. The endeavor to develop a tourist agenda aimed at enhancing living conditions within the Tenganan customary setting has positively influenced the opportunities available to the Tenganan customary population as active participants (Arida, 2017). The active engagement in tourist sustainability within the Adat Tenganan context is shaped by community initiatives, particularly those led by the young (Arida, 2017). This study affirms that agritourism operations within the Tenganan customary setting are not just the product of tourism operators' management in the context of tourist development but are also shaped by the support of the Tenganan community, particularly the youth movement. Participation and adaptable social support can achieve the objectives of social movements (Pradana and Ruastiti, 2022; Pradana, 2022a; Pradana, 2024).

The involvement of Tenganan community members in tourism development occurs through the adaptation of adventurous activities inside the green zone into agritourism initiatives in the Adat Tenganan setting. A blend of short- and long-distance hiking to appreciate the verdant ambiance of gardens, farms, and woods in the hills is an optional agritourism activity available to tourists.

Agritourism operations within the Tenganan traditional setting are evident in the experiences of tourists who opt for short and lengthy hiking excursions. On the brief walking path, about 1.5 km from the tour guide station within the Tenganan traditional setting, guests may harvest young coconuts from coconut farms. Tourists traversing the extensive 3-kilometer trekking trail can avail themselves of exclusive discounts from local tour guides. The involvement of Tenganan community members in tourism development occurs through the integration of adventure activities inside the green zone with agritourism initiatives in the Adat Tenganan setting. A blend of short- and long-distance hiking to appreciate the verdant ambiance of gardens, farms, and woods in the hills is an optional agritourism activity available to tourists.

The agrotourism activities in the Tenganan customary setting stem from the ingenuity of the tourism-focused Tenganan community members. Creativity in agritourism activities within the Tenganan traditional context is limited, as the Tenganan population predominantly sees tourism because of their cultural heritage. The outcomes of inventiveness in agritourism within the Tenganan traditional setting are defined by the infrastructure supporting tourist excursions in that locale. This tourism infrastructure appears well-structured to facilitate travel activities via hiking paths. Trekking in the Adat Tenganan region is a consequence of tourism development initiated by local youth for the advancement of tourism (Arida, 2017).



Trekking trails in the Tenganan indigenous environment have been arranged in such a way for tourism activities by not changing the authenticity of the layout of community-owned buildings, such as those for plantation and agricultural activities. Sardiana et al. (2015) said that plantations, tropical forests, and bird sounds are various tourist sights that tourists can enjoy while trekking in the Tenganan traditional environment.

The advancement of agrotourism in the Adat Tenganan area is marked by the creation of hiking or tourist pathways through plantations, farms, and customary woods by tourism stakeholders, complemented by the compilation of tourist maps for the two primary routes. Walking tour routes traverse the slopes, while tourist travel routes navigate through locals' plantations (Puja et al., 2016). The agrotourism activities in the Tenganan customary setting stem from the ingenuity of the tourism-focused Tenganan community members. Creativity in agritourism activities within the Tenganan traditional context is limited, as the Tenganan population generally perceives tourism because of Tenganan culture. The outcomes of inventiveness in agritourism within the Tenganan traditional setting are defined by the infrastructure supporting tourist excursions in that locale. This tourism infrastructure appears well-structured to facilitate travel activities via hiking paths. Trekking in the Adat Tenganan region is a consequence of tourism development initiated by local youth to enhance tourism (Arida, 2017).

Agritourism gains significance for the community by providing plantation or agricultural goods when hiking in the Tenganan traditional setting. The favorable outcomes of agritourism initiatives within the Tenganan customary context have enhanced the market orientation of plantation and agricultural operations in that region. Local residents, including tourism stakeholders and coconut plantation owners, are open to tourists' inquiries about their agricultural products. In that context, the definition of tourism has expanded to encompass the concept of productive land possessed by the community. The Tenganan people cultivate their gardens not just for daily sustenance and familial legacy but also to enhance and manage their agricultural property for agritourism purposes.

Several tourism laws support the agritourism initiatives in the Adat Tenganan region. The tourism village development policy and municipal statutes align with the regulations facilitating agritourism operations in the Adat Tenganan area. The number 658/HK/2014 for the Karangasem area was issued on October 20, 2014. Maysuranti and Susilowati (2018) noted that the Karangasem regional regulation Number 658/HK/2014, issued October 20, 2014, and regional regulation Number 17 of 2012 pertain to the Regional Spatial Plan of Karangasem Regency. The community believes that the implementation of tourist laws in the Adat Tenganan area will facilitate the achievement of tourism development objectives and mitigate environmental degradation.

The detrimental effects on this natural environment caused by the advancement of tourism can be mitigated by enhancing the utilization of organic and genuine resources in tourist operations. Regulations facilitating agritourism in the Adat Tenganan region promote the organization of tourism stakeholders and visitors in experiencing the verdant ambiance alongside many authentic natural resources in the Adat Tenganan area. Several tourism laws support agritourism initiatives in the Adat Tenganan region. The tourism village development



policy and municipal statutes align with the regulations facilitating agritourism operations in the Adat Tenganan area. The number 658/HK/2014 for the Karangasem area was issued on October 20, 2014. Maysuranti and Susilowati (2018) said that the Karangasem regional regulation Number 658/HK/2014, dated October 20, 2014, and regional regulation Number 17 of 2012 pertain to the Regional Spatial Plan of Karangasem Regency. The community believes that the implementation of tourist laws in the Adat Tenganan area will facilitate the achievement of tourism development objectives and mitigate environmental degradation.

Sardiana et al. (2015) said that the advancement of tourism within the Tenganan traditional setting is inextricably linked to the involvement of traditional village administration. The development of tourism encompasses ideas that encourage the maintenance of a sustainable green environment in Tenganan. The customary environment has frequently been addressed in sangkepan about community harmony, involvement, and the challenges of preserving wawidangan and cultural matters such as awig-awig Tenganan.

Agritourism operations within the Adat Tenganan context, which engage several elements of community engagement, are regarded favorably by the local populace. The attitude demonstrates a strong association between the degree of visitor engagement and environmental protection initiatives, both of which need genuine elements of natural resources. Both interests highlight natural landscape as a non-extractive resource that allows for infinite consumption by tourists. Moreover, agritourism is genuine and does not necessitate advanced tools or artificial resources, ensuring safety and little damage to natural resources inside the green zone of the Tenganan indigenous ecosystem.

3. Agritourism Activities and Expressions of Cultural Tolerance in the Tenganan Customary Context of Karangasem

Tenganan is recognized as a Bali Aga village (Arida, 2007; Qodim, 2023; Wijana et al., 2022; Aritama et al., 2022; Gharata et al., 2022; Handara & Rahmi, 2022). Recognized as a Balinese hamlet, Tenganan possesses a local community structure that encompasses the most ancient Balinese cultural traditions. Despite being acknowledged as the custodians of the oldest Balinese culture, the Tenganan people are neither savage nor orthodox. They are prepared to exercise cultural tolerance amidst the rise of tourism, particularly in agro-tourism operations inside the Tenganan traditional setting.

Wijaya (2014) contends that the Tenganan customary environment is categorized as favorable for tourism, distinguished by few instances of norm infringement. The Tenganan community appears to value the enforcement of tourist regulations in Tenganan. Agritourism operations may be conducted due to the comprehension of tourism stakeholders and the favorable disposition of the Tenganan community towards tourism prospects within the Tenganan customary context. The discourse of cultural tolerance may be established by comprehension and a favorable disposition towards a reality (Pradana, 2012).

The Tenganan community as the owner of plantation and agricultural land assesses the development of tourism, especially the phenomenon of agritourism in the Tenganan Customary environment, does not seem to interfere with their plantation and agricultural activities. Thus, agritourism activities can be meaningful for guests inseparable from the large number of



community members who are active in maintaining the greenery of Tenganan's tourist attractions through agriculture, plantations to forests.

Sardiana et al. (2015) argued that the sustainable farming and gardening methods used by the Tenganan community have improved the beautiful landscapes needed for agritourism, which has increased income for those involved in agritourism and given extra money to landowners in Tenganan. This activity fosters a symbiotic relationship after the establishment of cultural tolerance between the Tenganan community, tourism stakeholders, and visitors.

The implementation of tourism oriented to the natural environment in the Tenganan The customary environment is built on the availability of protected forest areas, plantations, and agriculture owned by Tenganan community members. In addition, to meet the needs of agrotourism in the Adat Tenganan environment, a number of residential buildings, such as bale agung, awangan, and storage of ceremonial tools and agricultural tools, have been transformed into tourist services and supporting facilities for agrotourism activities. Additionally, to ensure the smooth operation of agritourism activities, we have transformed the function of customary yards into public lanes where necessary.

In agritourism activities, travelers wish to preserve the natural state of the Tenganan traditional environment while simultaneously seeking to enhance its cleanliness. The desires of both categories of agritourism visitors did not result in unrest, provided that tourism activities were conducted with cultural tolerance established and negotiated by tourism agents among the tourist groups.



Figure 2. Tourists and Tour Guides in the Tenganan Traditional Environment

(Source: Yoga, 2019)

The presence of cultural tolerance within the Tenganan community regarding agritourism operations in the traditional setting does not inherently diminish the local populace's dedication to preserving their cultural traditions. Sardiana et al. (2015) demonstrate that the Tenganan community remains dedicated to nurturing familial bonds in the preservation of Tenganan culture, prioritizing it over tourism ties. A conventional limitation on the activity of local tour guides during traditional festivities persists. The tour leader must relinquish or



outsource his responsibilities to another tour guide. During agritourism activities, tourists wish to preserve the natural state of the Tenganan traditional environment while simultaneously seeking to enhance its cleanliness. The desires of both categories of agritourism visitors did not result in unrest, provided that tourism activities were conducted with cultural tolerance established and negotiated by tourism agents within the tourist groups.

Cultural tolerance seems to arise when the services provided in agritourism activities fail to meet the expectations of both tourists and tourism operators. There are tourists who try to follow a series of agritourism activities until completion. On the one hand, there are tour managers who offer free tickets for this tour service related to environmental education. Conversely, tour guides interpret voluntary payment compensation as either a sign of dedication or a form of donation. Sardiana et al. (2015) added that Tenganan people are able to appreciate their cultural heritage and cultural capital after being involved as tourism actors.

The actions of tourism stakeholders within the Tenganan customary setting are intrinsically linked to the enhancement of tourism management within its organizational framework. The Tenganan community has revised and enhanced the awig-awig of the Tenganan Customary Village to bolster tourist management, reflecting cultural tolerance and supporting advancements in agritourism.

Discussion

In general, agritourism activities in the Adat Tenganan environment, which involve many components of Tenganan community participation, are viewed positively by the local community. Agritourism operations in the Tenganan customary environment are strengthened by the production of a number of tourism regulations. Regulations that support agritourism activities in the Tenganan customary environment are prepared in accordance with tourism village development policies and local regulations.

Agritourism in Tenganan Traditional Village began to develop after the development of the potential of natural resources and human resources through the establishment of trekking trails for tourist purposes. The participation of Tenganan community members in tourism development takes place by adapting adventure activities around the green zone into agritourism activities in the Tenganan Customary environment. Agritourism activities in the Tenganan Traditional environment can be seen in the travelers who choose to adventure through short trekking and long trekking trails. Trekking trails in the Tenganan traditional environment have been arranged in such a way as to provide tourist activities by not changing the authenticity of the layout of community-owned buildings such as for plantation and agricultural activities. Through the achievement of offering plantation or agricultural products along the trekking in the Tenganan traditional environment, agritourism becomes meaningful to the community.

The people of Tenganan Traditional Village have a variety of unique cultural traditions as a form of celebration of life. In Tenganan traditional culture, all traditional ceremonial activities require capital from plantation products or agricultural products or the results of customary forest management. Plantation areas, rice fields and residential areas of the Tenganan community are the primary zoning in the management of the Tenganan Customary environment.



Institutionally, Adat Tenganan settlements are organized based on the government system of Desa Adat and Desa Dinas. Tenganan settlements have a door in each cardinal direction and are classified as walled complexes. Public places in the Tenganan Adat settlement pattern are located around the center of the main road in the form of Bale Agung, Petemu, Bale Kulkul, Jineng, Glebeg Temple and Public Kitchen and Tenganan Village Head Office.

CONCLUSIONS

The discussion of agritourism practices in the management of the Tenganan customary environment in Karangasem leads to the following conclusion :

1. The Tenganan customary environmental management in Karangasem is founded on the community's cultural legacy, which is linked to the management of natural resources and the organization of the Tenganan community's settlement.
2. The agrotourism activities in the Tenganan traditional environment of Karangasem comprise tourist excursions along both short and long-distance routes to appreciate the natural ambiance of the surrounding plantations, agricultural lands, and forested areas.
3. Cultural tolerance for agritourism operations exists within the Tenganan traditional context in Karangasem. The signs of cultural tolerance for agritourism include changing Tenganan's traditional rules to support tourism, no disruptions during agritourism events showing that tourism workers can work well with the Tenganan community, allowing community buildings along the agritourism path to be used as facilities, giving free tickets to educational groups, and seeing small payments from agritourists as donations or services in the Tenganan tradition.

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