

## When Edutourism And Tri Hita Karana Collide In A Mangrove Forest Bali

Putu Ayu Aryasih<sup>1</sup>, Ida Bagus Putu Puja<sup>2</sup>, Lukia Zuraida<sup>3</sup>, Ni Putu Evi Wijayanti<sup>4</sup>, Pande Luh Putu Maharani Jayanti Wardana<sup>5</sup>, Kadek Kirana Putri Indraswari<sup>6</sup>

### Abstract

*Tourist education and edutourism are separate concepts, but they share the commonality of individuals engaging in travel to acquire experience and knowledge, ultimately enhancing their overall quality of life. This research aims to enhance the understanding of both local citizens and visitors on the compatible relationship of Tri Hita Karana and edutourism beneath the Benoa Mangrove Forest. This study was conducted in September-October 2023, specifically in Tanjung Benoa Village, South Kuta District, Badung Regency, Bali Province. The research used a qualitative methodology, including data collection and analysis techniques, literature review, interviews, and document analyses. Thematic analysis was employed to identify recurring patterns or themes within the collected data. The results show that First, The Tri Hita Karana concept can be applied to various types of tourism in Bali, such as edutourism. Edutourism, a popular form of tourism, offers educational opportunities in unconventional settings, such as travel. Secondly, the success of a tourist site depends on the provision of tourism education to various stakeholders, including the public, private sector, local community, and tourists. Thirdly, the study of tourism in Bali involves a diverse array of subjects and has undergone development to tackle increasing obstacles and prospects. The experience of Bali offers an invaluable opportunity to examine and comprehend the intricate and ever-changing nature of tourism in a globally recognized destination. In Conclusion, edutourism, also known as education tourism, involves visiting a destination to obtain knowledge or skills, typically in a formal environment. The highlight the importance of mangrove forests in Bali's coastal regions, as they hold significant ecological and biodiversity value It promotes intercultural understanding, increases skills and knowledge, and advance sustain'able development. However, it has a deep impact on urban settings, potentially impacting the economic, social, cultural, and environmental dimensions of host cities.*

**Keywords:** Edutourism, Tri Hita Karana philosophy, tourism experiences.

### INTRODUCTION

Tourism according to the UNWTO, is a social, cultural, and economic activity in which people go to countries or areas outside their usual area for personal or business/professional purposes. Tourism is also one of the most insightful and dynamic businesses in the world considering that it plays such an essential part in the global economy (Streimikiene et al., 2021). This is owed to the fact that tourism contributes to job creation (Aryasih et al., 2023), worldwide economy, economic growth, and cultural exchange. Tourism encompasses a wide range of activities, which are supported by the government (Kristiana et al., 2021), the community (Kanwal et al., 2020), and businessmen (Nurwulandari and Kurniawan, 2020). As a system, tourism is sustained by several interconnected components, involving tourist objects and attractions, infrastructure and transportation, lodging, food and beverage

---

[1, 2, 3, 4, 5, 6] Tour and Travel Business Study Program, Politeknik Pariwisata Bali, Indonesia  
Corresponding author: [ayuaryasih@ppb.ac.id](mailto:ayuaryasih@ppb.ac.id)

businesses, and other supporting businesses (travel agencies, guide services, banking, the internet, etc.). In supporting tourism activities, many things need to be considered, one of which is local wisdom.

When it comes to bolstering the allure of tourism, one mustn't overlook the profound significance of local wisdom. This invaluable treasure, deeply intertwined with customs, norms, and religion, serves as the bedrock of any destination's charm. Moreover, the preservation of cultural and environmental integrity is of utmost importance, ensuring that the very essence of a place remains unspoiled. Lastly, the sustainability of tourism endeavors plays a pivotal role in fortifying the economic prosperity of the local community, fostering a harmonious coexistence between travelers and residents alike (Wayan et al., n.d.). When it comes to local wisdom, Bali possesses a wealth of local wisdom, much of which is amenable to application; one example of this is the Tri Hita Karana (Pageh and Permana, 2020). Based on (Kurniawan and Sawarjuwono, 2022), The phrase "Tri Hita Karana" refers to the "three causes of welfare." It was a reason for a result because Tri Hita Karana was the foundation of the moral principles. (1) Pawongan taught a manner to realize a harmonious relationship with fellow humans, and (2) Palemahan gave a means to develop a harmonious relationship with the environment. (3) Parahyangan taught a manner to realize the harmonious relationship with God. Etiquette was a form of forced moral education that appealed to people's moral consciousness and was based on the principle that people were responsible for their actions. In the process of putting the obligation to define their status and dignity into effect, human freedom played a central role (Abdurakhmonova et al., 2021). They were provided with the room and time to participate in the living world in a way that was more creative and productive for them. Participation in society was the factor that ultimately led to economic growth and contentment (C. Wang et al., 2020). In general, the basic idea of Tri Hita Karana is put into practice in all basic parts of Balinese life (Gede Antaguna et al., 2023), both in business as well as outside of it.

Since Tri Hita Karana may be utilized in a variety of facets of life in Bali, this idea can also be utilized in the field of tourism as well. The Tri Hita Kirana concept can be used for a variety of different kinds of tourism that are run on the island of Bali (Udayana & Dwijendra, 2022). The adoption of Tri Hita Karana in the tourism sector is driven by the need to proactively address the potential cultural crisis and the gradual erosion of Bali's cultural heritage. This is primarily due to the strong interdependence between cultural identity and the overall well-being of the Balinese Hindu community, In addition to this, it is crucial to consider Bali's development vision (Nyoman et al., 2020). Nestled amidst the enchanting landscapes of Bali, Edutourism emerges as a captivating facet of this vibrant destination. Among the myriad forms of tourism that grace this island paradise, Edutourism stands out for its profound connection to the esteemed Tri Hita Karana concept.

Tri Hita Karana is an essential concept that can be implemented in the context of edutourism. The implementation of the Tri Hita Karana concept has been deeply ingrained throughout the local Balinese community for decades. This concept serves as a means to ensure the long-term viability of these tourist destinations (Mandi et al., 2019). The appeal of this concept is rooted in its seamless integration with the world of edutourism. Edutourism itself is a widely favored form of tourism due to its ability to transcend geographical limitations and offer educational opportunities in unconventional settings, such as within the realm of travel (Lam & Ariffin, 2019). Because of the significant role that education plays in the development of a person's personality throughout time, (Ainscow et al., 2019) everyone should have the freedom to select how they will obtain an education.

Refers to (Dewantara et al., 2021) the primary objective of education is to enhance individuals' awareness and understanding in a deliberate and unbiased manner. The integration of education with human living and daily pursuits (Malis et al., 2023), such as leisure, recreation, and tourism, is an inseparable phenomenon. Limited research has been

conducted on the correlation between tourist education and edutourism. Both hobbies share the commonality of individuals engaging in travel as a means to acquire experience and knowledge, with the ultimate aim of enhancing their overall quality of life. Tourist education and tourism education are also separate. Tourism education equips individuals with the necessary skills and knowledge to pursue professional careers within the rapidly expanding tourism industry (Benaraba et al., 2022). Edutourism places a strong emphasis on providing educational opportunities that cater to the specific needs and motivations of visitors, encouraging them to engage in learning experiences during their travels (Harahap & Firdaus, 2020). There exists a correlation between both notions. Enhancing tourist education has the potential to enhance the quality and effectiveness of tourism activities through educational initiatives. Currently, the act of traveling is mostly focused on enhancing one's overall quality of life. This concept should also be comprehended by individuals residing in the area or well-informed tourists who have familiarized themselves with the locals. The involvement of individuals with higher levels of education in the development of destination tourism has the potential to enhance the quality of life for both tourists and residents (Ali et al., 2022). Therefore, the success of a tourist site is contingent upon the provision of tourism education to various stakeholders, including the public, private sector, local community, and tourists (Mwesiumo et al., 2022).

In the pursuit of delivering exceptional tourism experiences, it is imperative for stakeholders to meticulously consider the cultivation of its human resources and the provision of other auxiliary elements that bolster the enduring success of the tourism products on offer. Similar to several practices observed in the Benoa Mangrove Forest tourist destination Bali. In this enchanting destination, one can witness the seamless harmony between edutourism and the profound philosophy of Tri Hita Karana. Within this mangrove forest, visitors have the opportunity to witness the practical application of the Tri Hita Karana philosophy, which has been thoughtfully incorporated into edutourism activities. Participation in activities such as planting and caring for mangroves (Palemahan), sharing information with fellow human beings from mangrove organizers to visitors (Pawongan), and lastly, the aim to safeguard the environment to show appreciation to God (Parahyangan) are some examples of activities that tourists can become involved in. Upon engaging in the edutourism activity, travelers will have the opportunity to acquire novel experiences and gain educational insights into the local wisdom of Bali.

This research aims to enhance the understanding of both local citizens and visitors on the compatible relationship of Tri Hita Karana and edutourism beneath the Benoa Mangrove Forest. In addition to considering the respective contributions of each group, it is imperative to acknowledge their potential roles in safeguarding the enduring legacy of Balinese cultural heritage for forthcoming generations.

## **LITERATURE REVIEW**

### **Tourism in Bali**

The scholarly community and researchers have shown considerable interest in studying the phenomenon of tourism in Bali due to its reputation as a renowned international tourist destination. A multitude of experts and academics have undertaken comprehensive inquiries into various aspects of Bali's tourism industry, including its economic implications, social and cultural components, environmental sustainability, and the challenges that arise in this context.

In economic impact, numerous studies have assessed the economic significance of tourism in Bali. Research often highlights its role as a major contributor to the island's GDP, providing employment and income opportunities for local communities. Economic studies have analyzed the link between tourism and other sectors, such as agriculture and manufacturing, and examined the multiplier effects of tourist spending. Viewed from the socio-cultural aspect researchers have investigated how tourism affects Balinese society, including changes in lifestyles, values, and social structures. The research also examines

the impact of cultural commodification, the preservation of traditional practices, and the challenges of maintaining authenticity in the face of mass tourism. The engagement of numerous individuals within the realm of tourism presents a multitude of challenges and concerns for stakeholders in the tourism industry.

The tourist business has a multitude of challenges and issues. Numerous scholarly investigations have been conducted to examine the various obstacles encountered by Bali's tourist sector, encompassing issues such as excessive population density in highly frequented regions, insufficient infrastructure, traffic congestion, and rivalry from alternative destinations. The examination of the effects of external factors, like as natural disasters and global economic downturns, on the tourism business in Bali has also been undertaken. Tourist stakeholders and authorities must approach this issue with utmost seriousness.

The rationale behind the necessity of addressing challenges comes from the imperative of upholding the principles of Environmental Sustainability for the tourism industry. Bali's natural beauty and ecosystems have been a focal point of research, particularly in terms of the environmental impact of tourism. In this case, the Sustainable Tourism Initiative is crucial to guarantee the long-term viability of tourism, protect the natural environment, and support the well-being of local communities. In Bali, the initiative for sustainable tourism can be initiated through environmentally friendly accommodations and community-based tourism projects, as well as efforts to protect endangered species and foster ethical behavior among travelers.

In a nutshell, the examination of tourism in Bali involves a diverse array of subjects and has undergone development throughout the years to tackle increasing obstacles and prospects. Scholars persist in their investigation of how Bali might achieve a harmonious equilibrium between the advancement of tourism and the safeguarding of its cultural and ecological legacy while guaranteeing the industry's economic sustainability and social conscientiousness. The experience of Bali is an invaluable opportunity to examine and comprehend the intricate and ever-changing nature of tourism in a destination that holds global recognition.

### **Tri Hita Karana Concept in Bali**

The concept of Tri Hita Karana holds a prominent position within Balinese culture and philosophy, prioritizing the attainment of harmony and balance within three essential realms: the relationship between humans and God called Parahyangan, the interconnections among humans called Pawongan, and the interaction between humans and the environment called Palemahan. The prevailing holistic worldview in Bali functions as a comprehensive paradigm that guides individuals in various aspects of their lives, including religion, social interactions, and environmental sustainability, among others, within the context of Balinese civilization.

The word "Tri Hita Karana" holds cultural and philosophical significance as it pertains to the fundamental concept of "Three Causes of Prosperity" within the context of Balinese Hinduism. This statement emphasizes the significance of attaining equilibrium and concord in one's life through the recognition of the interdependence among many elements. The aforementioned idea has a strong correlation with the customary observances, ceremonial activities, and acts of tribute performed to venerate the deities, forebears, and ethereal entities, thereby exemplifying the interconnection between humans and the divine within the context of Hindu religious traditions in Bali. This phenomenon has the potential to generate social ramifications, since it may exert an influence on the societal norms and behaviors of the Balinese population. Unbeknownst to people, the utilization of the Tri Hita Karana concept contributes to endeavors aimed at enhancing environmental resilience. The inclusion of the interaction between humans and nature, with an emphasis on the significance of environmental preservation and respect, is a fundamental aspect of the Tri Hita Karana concept. This aligns with the traditional practices of the Balinese community

in effectively managing water resources, rice fields, and other natural components with a focus on sustainability.

Over antiquity, the Tri Hita Karana notion has evolved to become relevant in current contexts, particularly in the realm of tourism development, where it has garnered significant attention. Balinese leaders and researchers strongly urge the incorporation of this philosophy into tourist practices, to ensure that tourism yields positive outcomes for local communities, while simultaneously safeguarding the environment and maintaining the cultural heritage. Sustainable tourism initiatives frequently integrate the ideas of Tri Hita Karana, encompassing eco-friendly lodging options and endeavors aimed at cultural preservation. From the implementation of the Tri Hita Karana concept in Bali, including several the tourism industry has garnered recognition beyond the confines of Bali as a paradigm for comprehensive and sustainable existence. The subject matter has exerted a significant impact on the scholarly discourse surrounding sustainability, well-being, and interconnection within diverse global settings. In this instance, the implementation of Tri Hita Karana serves as a compelling factor in attracting external stakeholders' attention towards Bali's endeavors. Consequently, this contributes to the region's economic viability by indirectly bolstering profits, particularly within the tourism sector. Whereas Tri Hita Karana places significant emphasis on the principles of harmony and balance, several critics contend that the swift expansion of tourism and modernity in Bali has resulted in a disruption of this equilibrium. This disruption has manifested in various forms, including environmental degradation, socioeconomic inequity, and the monetization of culture. The Balinese people continue to face the complex task of reconciling tradition with the need to adapt to contemporary problems. Consequently, the Balinese population must reinforce their legal system by implementing relevant customary laws.

Nonetheless, the prevalence of Western culture in Bali, driven by its status as a renowned international tourist hotspot, presents notable challenges to the implementation of Bali's customary law. This legal framework is rooted in indigenous norms and conventions, encompassing customary sanctions that hold authoritative weight within the local community. The standards and punishments under consideration exhibit a primarily mystical and religious nature and have acquired substantial veneration among the residents of Bali, who adhere to them in line with their *Desa* (village), *Kala* (time), and *Patra* (circumstance). The preservation of Bali's customs and traditions through the enforcement of customary law encounters significant obstacles due to the extensive impact of globalization. The emergence of a novel civilization can be attributed to a phenomenon characterized by scientific and technological breakthroughs, as well as the pervasive influence of Western culture. Hence, every tourist destination must establish regulations that serve as the fundamental framework for regulating the operations of the local tourism business within the region itself.

In short, the purpose of this analysis of literature is to examine the concept of values from Tri Hita Karana and its implementation within the cultural context of Bali, as well as its importance to the local tourism industry. These values serve as a guide for endeavors related to sustainable development, environmental conservation, and overall well-being. Further examination and scholarly discussion about the application of Tri Hita Karana in contemporary contexts might offer valuable insights into achieving a harmonious and sustainable way of life.

### **Edutourism**

Education tourism, also known as Edu-tourism, involves visiting a destination to obtain knowledge or skills, typically in a formal environment. Education tourism is viewed as a means to promote intercultural understanding, increase skills and knowledge, and advance sustainable development. The benefits of edu-tourism for the host community are not a decisive discourse; however, the deep impact that this type of tourism has on urban settings for better or worse is undeniable. This might be impacting the economic, social, cultural, and environmental dimensions of host cities. Therefore, it is critically important to have

comprehensive research that investigates these issues. It has been argued that edu-tourism has positive impacts on the local economy although, some negative long-term economic disadvantages have been reported.

Moreover, edu-tourism envelops a wide range of touristic activities that are not strictly educational, such as cultural, environmental, urban, architectural, rural, and gastronomical activities (Ritchie et al., Citation2003; Tang, Citation2021). Education tourism is vital to the growth of tourist destinations. Education tourism is a way for a country to diversify its tourism industry by attracting visitors interested in learning about the local culture and history (Kozak & Kozak, Citation2017). Every travel product that enables travelers to learn about foreign cultures, study new things, engage in study tours, or apply a learned skill is considered an educational tourism product.

### **Mangrove Forest**

Mangrove forests are distinct ecological systems that are situated along the coastlines of tropical and subtropical climates (Worthington et al., 2020). The woods under consideration have a distinctive composition of trees and shrubs that possess the ability to withstand high levels of salinity and thrive in brackish water environments. These forests play a crucial role in safeguarding coastal areas, promoting biodiversity, and providing a range of ecosystem services. Mangrove forests are highly productive ecosystems that commonly dominate the intertidal zone of tropical and subtropical coastlines (L. Wang et al., 2019). Mangroves are also of paramount importance in the context of coastal protection (Besset et al., 2019). The complex root systems of these organisms play a crucial role in stabilizing sediments and mitigating erosion in coastal areas (Gracia et al., 2018). The significance of this inherent coastal defense system lies in its ability to safeguard coastal towns against the adverse effects of storms and escalating sea levels (Herreros-Cantis et al., 2020). Furthermore, apart from its ecological significance, this particular mangrove forest had the potential to serve as a viable tourism attraction, as exemplified by its utilization in Bali.

The mangrove forests in Bali are predominantly situated along its beaches, with a specific concentration in the southern, western, and northern regions of the island (Hastuti et al., 2022). Several notable regions that exhibit substantial mangrove coverage are Benoa Bay, Gilimanuk Bay, and Buleleng Regency. Additionally, several mangrove areas in Bali are open to tourists and provide opportunities for educational and recreational activities, including mangrove tours, bird watching, and nature walks (Abtahee et al., 2023; Manrai et al., 2020). The presence of tourism activities inside the mangrove forest environment in Bali has the potential to significantly contribute to the economic growth of the local community. These initiatives not only generate income for the local community but also enhance awareness of the significance of mangrove conservation. The presence of tourism activities inside the mangrove forest environment in Bali has the potential to significantly contribute to the economic growth of the local community. Regarding the strong association between the environment and human beings, it can be argued that this correlation provides support for the adoption of the concept known as Tri Hita Karana by the Balinese community.

The living operations of the Balinese people, as they pertain to mangrove forests, can be effectively disseminated to tourists through the practice of edutourism. The acquisition of knowledge and experience by tourists through edutourism is of utmost significance for ensuring the long-term viability and sustainability of the tourist destination. Efforts are undertaken to ensure that these operations are conducted in an ecologically responsible manner to prevent excessive exploitation.

### **METHODOLOGY**

Figure 1 depicts the research location. This study was conducted in September-October 2023 and selected the Benoa Mangrove Forest specifically located in Tanjung Benoa Village, South Kuta District, Badung Regency, Bali Province as the research site for this study.





Figure 1. Research Location

Figure 2 represents the stages of the research method employed. This research employs a qualitative methodology, specifically utilizing data collection and analysis techniques that involve collecting oral and written information in words. Qualitative data were obtained through a comprehensive literature review, including empirical studies, documents, books, and direct observations conducted in the Benoa Mangrove Forest.

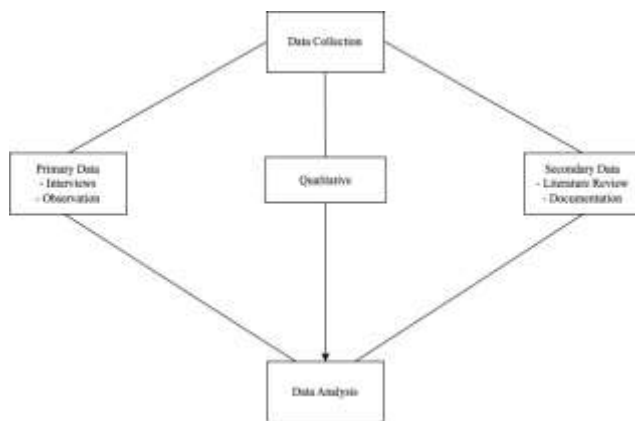


Figure 2. Steps of Research Methodology

Additionally, interviews were conducted with important stakeholders, including management, environmental guards, local inhabitants, and tourists. Subsequently, the data underwent qualitative analysis and was subsequently described. The selection of the research area was motivated by the fact that the Benoa.

Mangrove Forest is a renowned tourist destination boasting a rich biodiversity, thus presenting significant prospects for development. This study involved the examination of the Benoa Mangrove Forest tourist attraction as the research object. The authors conducted observations to assess the condition of the attraction. Additionally, they conducted in-depth interviews with participants who were directly involved in the management of the Benoa Mangrove Forest, such as individuals or institutions responsible for its oversight. In addition to this, the authors also conducted document analyses as a means of adding to the data acquired from fieldwork.

The data assembling approach employed in this study involved the utilization of snowball sampling. The process of gathering data in this study was conducted with the informed permission of the participants. The comprehensive conversations were scheduled when the informants had sufficient free time to minimize disruption to their daily lives.

Thematic analysis was also employed as a methodological approach in this particular research. Thematic analysis is a widely employed approach for evaluating qualitative research data, wherein the objective is to uncover recurring patterns or themes within the

collected data (Lochmiller, 2021). This method involves a comprehensive examination of the qualitative data to gain a deeper understanding of its nuances and intricacies. Thematic analysis is a strategy that proves to be useful due to its ability to identify recurring patterns within a phenomenon and provide an interpretive view of the way it occurred from the author's perspective (Byrne, 2022).

## **Findings and Discussion**

### **Mangrove Forests in Tanjung Bena, South Kuta District, Badung Regency**

Bali is globally recognized as a renowned tourist destination owing to its exceptional natural beauty, and the distinctive cultural and social environment exhibited by its inhabitants. Hence, with time, tourism has emerged as a pivotal industry within the Balinese economy, serving as a significant indicator of the advancement of Indonesian tourism. One of the notable tourism assets in Bali is situated in the southern region of the island, specifically the Mangrove Forest in Tanjung Bena. The mangrove forest located in Tanjung Bena; Bali is a significant ecological system comprised of mangrove vegetation that thrives in the coastal area around Tanjung Bena. This area encompasses a diverse array of ecological and environmental attributes that have considerable importance. The Mangrove Forest assumes significance as an essential habitat for a diverse range of animal and plant species. Mangroves exhibit saltwater tolerance and possess distinctive root structures that extend over the water's surface. Consequently, they serve multiple ecological functions, including soil stabilization, mitigation of coastal erosion, water filtration, preservation of water quality, and provision of habitat for various fish and birds, as well as other animals. The presence of mangrove forests in Tanjung Bena holds significant ecological and biodiversity value for the coastal regions of Bali. The preservation of marine ecosystems is a crucial component in upholding ecological balance and offers enduring advantages to both the local people and tourists who visit this area. Thus, the sustainability of the mangrove forest region at Tanjung Bena necessitates a significant focus on conservation and management endeavors.

### **Management and Conservation of Mangrove Forests in Tanjung Bena**

The effective functioning of a nature-based tourist destination requires the implementation of management and conservation practices, as exemplified by the case of the Tanjung Bena mangrove forest. The Tanjung Bena mangrove forest constitutes a component of the Tahura area, also known as Taman Hutan Raya, situated in Bali. This particular forest spans an expansive landmass of over 1,200 hectares and this area has been designated as a conservation forest. Presently, the Forestry Service, in conjunction with Tahura Ngurah Rai, is also engaged in a collaborative effort with The Artha Graha Peduli Foundation (AGP) is a firm or institution to ensure the preservation and long-term sustainability of mangrove forests as a form of conservation. AGP is responsible for the preservation and upkeep of the forest ecosystem. However, in a broader context, the concept of guarding pertains to the preservation of forests for the sake of conservation. In addition to this, there exist local organizations that collaborate in the conservation efforts of mangrove ecosystems, a specific instance is Mangrove Care Forum Bali (MCFB), also known as Forum Peduli Mangrove Bali (FPMB). In addition, this forum serves as a supervisor for the growth of a mangrove organization known as Balaram Mangrove Hero in Tanjung Bena, which had been developing for 3 years before Covid-19, and included part of the mangrove forest, from Tanjung Bena to Tuban, covering 450 hectares. This area is accountable for both its role in conservation and its function in ecological education. Despite being freshly established, both the management and local population have shown concern when they comprehend the nature and significance of this particular mangrove forest. This information was provided by Mr. Nyoman Ridet in his capacity as manager of the mangrove forest located at Tanjung Bena.



“We were born here and received the mangrove forests in this area, but they are not fertile and often mistreated, which can cause tree loss. Eventually, the community learns about mangroves' environmental benefits, so we're motivated to keep this mangrove forest productive and sustainable” (N. Ridet, 2023).

In addition to this, Figure 3 shows the preservation of mangrove forests in Tanjung Bena is undertaken in conjunction with the conservation efforts for turtles and other animal species. The interdependence between mangrove forests and various animal species, including turtles, birds, and other species, is well-established. Mangroves are widely recognized as an essential home for these animals, providing them with a natural sanctuary.



Figure 3. The preservation of mangrove forests in Tanjung Bena

#### **Edu-tourism and Tri Hita Karana in Tanjung Bena Mangrove Forest**

Educational tourism (edu-tourism) and Tri Hita Karana share values of holistic welfare, sustainability, and harmony among cultures and regions. Tri Hita Karana is a traditional Balinese philosophy that emphasizes three basic connections that must be in harmony for total well-being: God, humanity, and the environment. On the other hand, edu-tourism emphasizes learning while traveling. Essentially, tourists who participate in edu-tourism with an emphasis on these principles can contribute to a kind of tourism that is more harmonious and sustainable. This type of tourism is in line with the cultural traditions and philosophy of Tri Hita Karana, which is particularly significant in the context of Balinese culture. This implementation and collaboration have the potential to be used in tourist attractions in Bali, particularly in this research conducted in the Tanjung Bena mangrove forest.



Figure 4. Tanjung Bena mangrove forest

In Figure 4, the Tanjung Bena mangrove forest, it is possible to observe that there is a real application for collaborating on edu-tourism activities using the Tri Hita Karana concept.

This is something that can be noticed when visiting the Tanjung Bena mangrove forest. The actual execution of the Tri Hita Karana concept may be packaged to tourists as an edutourism product, during which their time is spent in the Tanjung Bena mangrove forest affording them the opportunity to learn about the concept directly. based on field observations, the management of the Tanjung Bena mangrove forest and the citizens of the surrounding area acknowledged the successful execution of Tri Hita Karana. It can be proved with concrete examples in the Tanjung Bena mangrove forest area, which can be found in each of the three parts of the Tri Hita Karana.

Implementation of the relationship between humans and God (Parahyangan) in Tanjung Bena mangrove forest can be proven by the existence of history that is thought to have been passed down from generation to generation by local residents. Because of this, the temple has been built as a reminder or mark that there is a spiritual power that preserves the Tanjung Bena mangrove forest area. According to this history, there is a mangrove tree in Tanjung Bena known as "Prapat Cabol," which literally translates to "the short part of the four junctions," and it possesses a spiritual power that is very influential on the environment of the mangrove forest in Tanjung Bena. As a result, the temple that was built by local residents was given the name Pura Prapat Cabol or Prapat Cabol Temple, and the residents believe that this is the place where the spiritual power pertains from the mangrove tree. Both the managers of the mangrove forest and the priest at the temple confirmed this evidence.

"In the past, there was a history that the locals of this area think occurred in a mangrove tree by the name of Prapat Cabol. As a result, the Prapat Cabol temple was constructed so that people could maintain their belief in this history." (N. Ridet, 2023).

"This is the temple where I serve as a priest here, and I believe that there is a mangrove tree in the center of the sea called Prapat Cabol, which possesses spiritual power that affects the environment here. The local residents also believe this, and they pray together at this temple because they hold this belief." (W. Jarsa, 2023).



Figure 5. Implementation of the relationship between humans and God (Parahyangan) in Tanjung Bena

### Conclusion

The Tri Hita Karana concept can be applied to various types of tourism in Bali, such as edutourism. Edutourism, a popular form of tourism, offers educational opportunities in unconventional settings, such as travel. The success of a tourist site depends on the provision of tourism education to various stakeholders, including the public, private sector,

local community, and tourists. The study of tourism in Bali involves a diverse array of subjects and has undergone development to tackle increasing obstacles and prospects. The experience of Bali offers an invaluable opportunity to examine and comprehend the intricate and ever-changing nature of tourism in a globally recognized destination. In Conclusion, Edutourism, also known as education tourism, involves visiting a destination to obtain knowledge or skills, typically in a formal environment. It promotes intercultural understanding, increases skills and knowledge, and advances sustainable development. However, it has a deep impact on urban settings, potentially impacting the economic, social, cultural, and environmental dimensions of host cities.

## References

- Abdurakhmonova, M. M., Mirzayev, M. A. ugli, Karimov, U. U., & Karimova, G. Y. (2021). Information Culture And Ethical Education In The Globalization Century. *The American Journal of Social Science and Education Innovations*, 03(03), 384–388. <https://doi.org/10.37547/tajssei/Volume03Issue03-58>
- Abtahee, M., Islam, A. A., Haque, M. N., Zonaed, H., Ritu, S. M., Islam, S. M. I., & Zaman, A. (2023). Mapping Ecotourism Potential in Bangladesh: The Integration of an Analytical Hierarchy Algorithm and Geospatial Data. *Sustainability (Switzerland)*, 15(15). <https://doi.org/10.3390/su151511522>
- Ainscow, M., Slee, R., & Best, M. (2019). Editorial: the Salamanca Statement: 25 years on. In *International Journal of Inclusive Education (Vol. 23, Issues 7–8, pp. 671–676)*. Routledge. <https://doi.org/10.1080/13603116.2019.1622800>
- Ali, M. B., Quaddus, M., Rabbanee, F. K., & Shanka, T. (2022). Community Participation and Quality of Life in Nature-Based Tourism: Exploring The Antecedents and Moderators. *Journal of Hospitality and Tourism Research*, 46(3), 630–661. <https://doi.org/10.1177/1096348020980094>
- Aryasih, P., Agustina, N. K., Yudhistira, P., & Wijayanti, N. P. (2023). Quick Analysis and Strategy Mix Marketing To Improve Tour Package Sales in Bali. *Geojournal of Tourism and Geosites*, 47(2), 450–458. <https://doi.org/10.30892/gtg.47211-1043>
- Benaraba, C. M. D., Bulaon, N. J. B., Escosio, S. M. D., Narvaez, A. H. G., Suinan, A. N. A., & Roma, M. N. (2022). A Comparative Analysis on the Career Perceptions of Tourism Management Students Before and During the COVID-19 Pandemic. *Journal of Hospitality, Leisure, Sport and Tourism Education*, 30. <https://doi.org/10.1016/j.jhlste.2021.100361>
- Besset, M., Gratiot, N., Anthony, E. J., Bouchette, F., Goichot, M., & Marchesiello, P. (2019). Mangroves and shoreline erosion in the Mekong River delta, Viet Nam. *Estuarine, Coastal and Shelf Science*, 226. <https://doi.org/10.1016/j.ecss.2019.106263>
- Byrne, D. (2022). A worked example of Braun and Clarke’s approach to reflexive thematic analysis. *Quality and Quantity*, 56(3), 1391–1412. <https://doi.org/10.1007/s11135-021-01182-y>
- Dewantara, J. A., Hermawan, Y., Yunus, D., Prasetyo, W. H., Efriani, E., Arifiyanti, F., & Nurgiansah, T. H. (2021). Anti-corruption education as an effort to form students with character humanist and law-compliant. *Jurnal Civics: Media Kajian Kewarganegaraan*, 18(1), 70–81. <https://doi.org/10.21831/jc.v18i1.38432>
- Gede Antaguna, N., Nyoman, I., & Budiarta, P. (2023). Development of Balinese Customary Law in the Perspective of Local Wisdom. *Tri Hita Karana*. *Sociological Jurisprudence Journal*, 6(2), 144–149. <https://doi.org/10.22225/scj.6.2.2023.144-149>
- Gracia, A., Rangel-Buitrago, N., Oakley, J. A., & Williams, A. T. (2018). Use of ecosystems in coastal erosion management. In *Ocean and Coastal Management (Vol. 156, pp. 277–289)*. Elsevier Ltd. <https://doi.org/10.1016/j.ocecoaman.2017.07.009>
- Harahap, D. I., & Firdaus, F. (2020). The Implementation of Field Trips as Edu-Tourism to Improve Students’ Speaking Ability at University Level. *Southeast Asia Language Teaching and Learning (SALTeL) Journal*, 3. <https://doi.org/10.35307.saltel.v3i2.55>
- Hastuti, A. W., Nagai, M., & Suniada, K. I. (2022). Coastal Vulnerability Assessment of Bali Province, Indonesia Using Remote Sensing and GIS Approaches. *Remote Sensing*, 14(17). <https://doi.org/10.3390/rs14174409>
- Herrerros-Cantis, P., Olivotto, V., Grabowski, Z. J., & McPhearson, T. (2020). Shifting landscapes of coastal flood risk: environmental (in)justice of urban change, sea level rise, and differential vulnerability in New York City. *Urban Transformations*, 2(1). <https://doi.org/10.1186/s42854-020-00014-w>

- Kanwal, S., Rasheed, M. I., Pitafi, A. H., Pitafi, A., & Ren, M. (2020). Road and transport infrastructure development and community support for tourism: The role of perceived benefits, and community satisfaction. *Tourism Management*, 77. <https://doi.org/10.1016/j.tourman.2019.104014>
- Kristiana, Y., Pramono, R., & Brian, R. (2021). Adaptation Strategy of Tourism Industry Stakeholders During the COVID-19 Pandemic: A Case Study in Indonesia. *Journal of Asian Finance, Economics and Business*, 8(4), 0213–0223. <https://doi.org/10.13106/jafeb.2021.vol8.no4.0213>
- Kurniawan, P. S., & Sawarjuwono, T. (2022). DESIGNING THE SUSTAINABILITY REPORTING MODEL FOR VILLAGE-OWNED ENTERPRISE BASED ON TRI HITA KARANA : A CONCEPTUAL APPROACH (Vol. 7, Issue 2). [www.jraba.org](http://www.jraba.org)
- Lam, J. M. S., & Ariffin, A. A. M. (2019). Do travel images affect international students' on-site academic value? New evidence from the Malaysia's 'higher edutourism' destination. *Journal of Vacation Marketing*, 25(4), 499–514. <https://doi.org/10.1177/1356766719842274>
- Lochmiller, C. R. (2021). Conducting thematic analysis with qualitative data. *Qualitative Report*, 26(6), 2029–2044. <https://doi.org/10.46743/2160-3715/2021.5008>
- Malis, J., Masilka, D., & Janeckova, K. (2023). The solo pilgrim phenomenon on the Journey to Santiago de Compostela in Spain. *Journal of Heritage Tourism*. <https://doi.org/10.1080/1743873X.2023.2201451>
- Mandi, N. B. R., Adnyana, I. B. P., Ardana, M. D. W., & Suweda, I. W. (2019). Road development program of isolated area in Nusa Penida Islands as an important determinant of tourism development: An application of “Tri Hita Karana” concept to project evaluation. *Journal of Engineering and Applied Sciences*, 14(2), 545–552. <https://doi.org/10.3923/jeasci.2019.545.552>
- Manrai, L. A., Manrai, A. K., & Friedeborn, S. (2020). Environmental determinants of destination competitiveness and its Tourism Attractions-Basics-Context, A-B-C, indicators: A review, conceptual model and propositions. *Journal of Economics, Finance and Administrative Science*, 25(50), 425–449. <https://doi.org/10.1108/JEFAS-01-2018-0010>
- Mwesumo, D., Halfdanarson, J., & Shlopak, M. (2022). Navigating the early stages of a large sustainability-oriented rural tourism development project: Lessons from Træna, Norway. *Tourism Management*, 89. <https://doi.org/10.1016/j.tourman.2021.104456>
- Nurwulandari, R., & Kurniawan, K. R. (2020). “Europa in de Tropen”, The Colonial Tourism and Urban Culture in Bandung. *Journal of Architectural Design and Urbanism*, 2(2), 15–23. <https://doi.org/10.14710/jadu.v2i2.7147>
- Nyoman, D., Werastuti, S., Tingga Atmadja, A., Made, I., & Adiputra, P. (2020). Tri Hita Karana Based Environmental Management System Before the COVID-19 Pandemic to Enhance the Sustainability of the Hospitality Industry.
- Pageh, I. M., & Permana, A. A. J. (2020). Content design: E-learning module for study on cultural tourism information systems based on local wisdom. *Journal of Physics: Conference Series*, 1516(1). <https://doi.org/10.1088/1742-6596/1516/1/012037>
- Streimikiene, D., Svagzdiene, B., Jasinskas, E., & Simanavicius, A. (2021). Sustainable tourism development and competitiveness: The systematic literature review. In *Sustainable Development* (Vol. 29, Issue 1, pp. 259–271). John Wiley and Sons Ltd. <https://doi.org/10.1002/sd.2133>
- Udayana, A. A. G. B., & Dwijendra, N. K. A. (2022). Implementation Model of the Tri Hita Karana Concept in the Media Promotion of Tourism in Bali, Indonesia. *Webology*, 19(1), 2900–2919. <https://doi.org/10.14704/web/v19i1/web19193>
- Wang, C., Xu, J., Zhang, T. C., & Li, Q. M. (2020). Effects of professional identity on turnover intention in China's hotel employees: The mediating role of employee engagement and job satisfaction. *Journal of Hospitality and Tourism Management*, 45, 10–22. <https://doi.org/10.1016/j.jhtm.2020.07.002>
- Wang, L., Jia, M., Yin, D., & Tian, J. (2019). A review of remote sensing for mangrove forests: 1956–2018. *Remote Sensing of Environment*, 231. <https://doi.org/10.1016/j.rse.2019.111223>
- Wayan, I., Suacana, G., Nyoman Wiratmaja, I., & Sudana, W. (n.d.). Local Wisdom Tri Hita Karana and Based on Indigenous Communities in Bali. <https://doi.org/10.33258/birci.v5i2.4832>
- Worthington, T. A., Andradi-Brown, D. A., Bhargava, R., Buelow, C., Bunting, P., Duncan, C., Fatoyinbo, L., Friess, D. A., Goldberg, L., Hilarides, L., Lagomasino, D., Landis, E., Longley-Wood, K., Lovelock, C. E., Murray, N. J., Narayan, S., Rosenqvist, A., Sievers, M., Simard, M., ... Spalding, M. (2020). Harnessing Big Data to Support the Conservation and

Rehabilitation of Mangrove Forests Globally. In *One Earth* (Vol. 2, Issue 5, pp. 429–443).  
Cell Press. <https://doi.org/10.1016/j.oneear.2020.04.018>