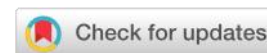




Research Article



Integrated Spatial Governance for Sustainable Tourism in Bali

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Abstract: Tourism development in Bali increasingly confronts structural challenges generated by the persistent tension between economic growth imperatives, environmental sustainability, and the preservation of local cultural identity. However, Bali's Spatial Planning Regulation (RTRW) 2023–2043 integrates the *Tri Hita Karana* philosophy and the principle of “one island, one plan, one management,” its implementation remains constrained by fragmented inter-agency coordination, limited law enforcement capacity, and a development orientation that privileges economic interests over socio-ecological balance. In response, this study examines how an integrated spatial governance framework can harmonize national legal instruments with local wisdom to support sustainable tourism development in Bali. Using a normative juridical research method, the study employs conceptual analysis, statutory review, and comparative legal approaches. The findings demonstrate, first, that local regulatory instruments, particularly *awig-awig* and community-based zoning mechanisms, contribute significantly to maintaining spatial equilibrium and protect cultural identity and environmental values at the community level. Second, the study finds that the effectiveness of these local instruments remains limited by inadequate formal regulatory recognition and weak alignment with central government mechanisms, including risk-based business licensing systems and spatial conformity approval processes. Third, comparative analysis of Thailand's sustainable tourism governance, especially the Designated Areas for Sustainable Tourism Administration (DASTA) model, reveals that effective spatial governance depends on robust multi-actor collaboration and institutional coherence that formally integrates local governance structures within designated tourism areas.

Keywords: Indigenous Community; Local Wisdom; Spatial Governance; Sustainable Tourism;



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INTRODUCTION

Tourism is one of the most important and fast-growing industries, helping regions grow, especially in places like Bali, which has many cultural and natural treasures. Because of its unique customs, sacred landscapes, and natural beauty, the island has become a world center for cultural and nature-based tourism.¹ TripAdvisor named Bali the Best Destination in the World in 2017. It is one of Indonesia's most popular destinations for international tourists. International visitors who come to Indonesia always arrive in Bali, the gateway to the Island of the Gods. Bali is the only place the international community, especially foreign visitors, knows about or visits upon arrival in

¹ Putu Devi Rosalina and others, ‘Rural Tourism Resource Management Strategies: A Case Study of Two Tourism Villages in Bali’, *Tourism Management Perspectives*, 49 (2023), 101194 <https://doi.org/https://doi.org/10.1016/j.tmp.2023.101194>



Indonesia. In 2022, Bali's tourism industry, including hotels and restaurants, accounted for 17.93% of the region's gross domestic product (GDP). In 2023, this number went up to 19.93 percent. Before the COVID-19 pandemic, this sector accounted for up to 23% of Bali's GDP. The upward trend from last year will continue to help Bali's economy thrive in 2024, as seen by the rise in tourism activities. The increase in international visitors (Wisman), the occupancy rates of both star and non-star hotels (TPK), and tax income from hotels and restaurants all show this. This shows that the hotel and food and beverage industry is the most significant contributor to the GRDP of other provinces. However, the tourism industry's rapid rise has led to complex spatial problems, including turning farmland into tourist attractions, encroaching on protected areas, and clashing with the traditional customs of indigenous peoples.² These pressures have underscored the need for an integrative spatial governance framework that balances economic development, social equity, ecological sustainability, and cultural preservation. These pressures have highlighted the need for an integrative spatial governance framework that balances economic development, social equity, environmental sustainability, and cultural preservation. However, the rapid expansion of tourism has also created increasing tension between development ambitions and spatial justice, highlighting the urgency for a governance system capable of integrating economic objectives with environmental protection and community rights.

As happened with the plan to build a recreational park on 85.66 hectares of land in Bukit Payang Kintamani, which has the potential to endanger farmers' homes. PT Tanaya Pesona Batur (PT. TPB) is working on the Mount Batur Bukit Payang Nature Tourism Park, which includes the villages of North, Central, and South Batur. This project is related to that. To get ready for the project, PT. TPB has started using heavy machinery to level the area and break up rocks on farmers' land. Residents who do not like PT. TPB has protested and called for responsibility. This shows that many countries today seek to achieve national welfare goals, but doing so will be tough without a dynamic development process. Because of this, the government must get involved in spatial management, especially when it comes to meeting development needs from different perspectives, to ensure its citizens are happy. To make spatial planning work more effectively, the government has enacted several laws and regulations. One example is Law Number 26 of 2007, which is the main law that supports spatial planning. Also, Government Regulation Number 21 of 2021 on the Implementation of Spatial Planning is an important rule that demonstrates how spatial planning, including tourism, is linked to sustainable development.³ The importance of preserving the ecological, cultural, and spiritual environment, which are the main attractions of Balinese tourism, is emphasized

² Ida Ayu Putu Widiati, Luh Putu Suryani, and Indah Permatasari, 'The Effectiveness of Regional Regulation of The Province of Bali Number 16 of 2009 Concerning Spatial Planning for The Province of Bali in The Development of Tourism Supporting Facilities at The Sanctuary Area in Badung Regency', *Sociological Jurisprudence Journal*, 3.1 (2020), 54–58 <https://doi.org/10.22225/scj.3.1.1593.54-58>

³ Roni Ekha Putera and others, 'Tourism Disaster Management Dilemmas: Insights from Mandalika, Indonesia', *Social Sciences & Humanities Open*, 11 (2025), 101400 <https://doi.org/10.1016/j.ssaho.2025.101400>



by the articles in the regulation. These articles explicitly require local governments to prepare spatial plans that are consistent with the environmental carrying capacity and involve local communities, including indigenous villages. Therefore, Government Regulation No. 21 of 2021 can be used as a strategic and normative basis to ensure that tourism growth in Bali will support regional sustainability and the preservation of local values that distinguish the Island of the Gods from other islands.⁴

The conflict between state-centric regulations and local customary governance systems is a significant concern. Bali's native philosophy of Tri Hita Karana, which stresses harmony among people, nature, and spirituality, offers a comprehensive, culturally grounded approach to managing space. This is different from the technocratic, top-down planning methods that national and provincial legislation stress. Customary law (*awig-awig*), enforced through traditional village institutions, has long functioned as an effective mechanism for regulating land use and protecting sacred sites. However, formal policy-making does not always give these local governance systems the attention they need. Consequently, spatial governance in Bali is often marked by dissonance: institutional norms stress uniform compliance, whilst local groups pursue context-sensitive solutions grounded in tradition and cultural identity. This disjunction undermines ecological sustainability and social legitimacy, especially when sacred places are undermined by tourism investments that prioritize short-term economic gains. This tension is a good example of what Griffiths called legal pluralism, in which different normative regimes coexist without being hierarchically connected. In Bali, this is evident in the spatial conflicts that arise around sacred places like Teluk Benoa, where legal zoning fails to respect traditional rules, weakening both ecological resilience and cultural legitimacy.⁵

The two examples above show a systemic pattern of governance dissonance in Bali's spatial administration. Spatial injustice is evidenced by the disparity between the economic interests and cultural rights of indigenous groups, when public and spiritual spaces are commercialized without regard for distributive, ecological, and local identity values, according to spatial justice theory. The cases of Benoa Bay and Nusa Penida demonstrate that formal law in Indonesia continues to regard customary law as an inferior system rather than a co-governance framework, from the standpoint of legal plurality. However, empirical research demonstrates that developing spatial planning strategies through partnerships between legal and customary authorities is more effective at achieving social legitimacy and ecological sustainability. These two cases provide a strong factual basis for an integrated spatial governance model that not only aligns with

⁴ Ahmad Jazuli, 'PENEGAKAN HUKUM PENATAAN RUANG DALAM RANGKA MEWUJUDKAN PEMBANGUNAN BERKELANJUTAN', *Jurnal Rechts Vinding: Media Pembinaan Hukum Nasional*, 6.2 (2017), 263 <https://doi.org/10.33331/rechtsvinding.v6i2.156>

⁵ I Wayan Wiryawan and Ninin Ernawati, 'Tri Hita Karana in the Spatial Planning of Bali Province in National and Regional Regulations as an Environmental Conservation Effort', *International Journal of Environmental Impacts*, 7.1 (2024), 31–40 <https://doi.org/10.18280/ije.070104>



legal norms but also restores the moral ecology of indigenous communities as an ethical basis for sustainable tourism development.⁶

Thailand offers significant insights for Bali regarding locally oriented tourist spatial governance in Southeast Asia. Since the 1990s, Thailand has used a Community-based Tourism (CBT) strategy, with local administration organized through Tambon Administrative Organizations (TAOs). This approach gives village groups the right to control tourism and land use in their areas. This approach positions local communities as essential partners in the decision-making process about development, encompassing the delineation of boundaries for sacred regions, conservation zones, and tourism economic zones. The success of the Thai model is due to the government's commitment to incorporating community involvement into the legislative framework for spatial planning, which made social and cultural factors a standard part of development planning. This comparison shows that Thailand has made much progress in putting legal decentralization and spatial empowerment of local communities into practice. On the other hand, Indonesia, especially Bali, is still struggling to make local wisdom an effective source of law. The Thai model shows that giving people a legal role in tourist development makes it more socially acceptable and helps protect the environment and culture. Because of this, Bali can learn a lot from Thailand about how to create a participative, flexible, and touristic spatial governance model that fits with local values while still following the country's growth path.⁷

To strengthen the legitimacy of spatial policies without eliminating cultural identity, local value systems must be aligned with spatial planning laws, as stipulated in Law No. 26 of 2007 concerning Spatial Planning. A study conducted in Poland by Leśniewska-Napierała et al. (2019) also emphasized the importance of spatial justice for sustainable tourism growth. The research emphasized that the benefits of tourism development should be felt equally by the local population rather than being concentrated on investors or specific groups. Comparing Bali with international examples such as green communities in Sweden, spatial justice in Poland, and participatory planning, it is clear that a sustainable tourism spatial revolution in Bali requires strong integration between Law No. 26 of 2007 (Spatial Planning) and Law No. 10 of 2009 (Tourism), as well as local systems like *awig-awig* and the *Tri Hita Karana* philosophy. This harmonization will ensure ecological and social sustainability. This will also strengthen legal legitimacy and concern for the local community as the owners of cultural space.⁸

⁶ I Dewa Gede Agung Diasana Putra, 'The Impact of Dynamic Land-Use and Spatial Planning Policies on the Traditional Village and Architecture in Tourism Villages in Gianyar, Bali', *BHUMI: Jurnal Agraria Dan Pertanahan*, 5.3 (2020) <https://doi.org/10.31292/jb.v5i3.388>

⁷ Adrielly Souza Silva and others, 'Antecedents of the Intention to Visit Ecotourism Destinations That Suffered Environmental Disasters', *Tourism Management Perspectives*, 41 (2022), 100942 <https://doi.org/10.1016/j.tmp.2022.100942>

⁸ Gayoung Choi and others, 'Ecotourism Market Segmentation in Bali, Indonesia: Opportunities for Implementing REDD+', *Land*, 9.6 (2020), 1–15 <https://doi.org/10.3390/LAND9060186>



Previous research by Yuthasak Chatkaewnapanon et al. indicates that Community-Based Tourism (CBT) has been extensively developed in Thailand, particularly in rural areas, to transform local natural and cultural assets into economic resources managed directly by the community. This participatory strategy not only strengthens the community's socio-economic position but also cultivates an awareness that the sustainability of tourism relies on cultural preservation and collective responsibility. Tambon Administrative Organizations (TAOs) help this system function by granting it legal authority to plan and oversee tourism operations. So, there will be a synergistic interaction between state rules and community leadership.⁹ Widiatedja et al. examined the deficient spatial planning oversight in Bali's tourism development, resulting in environmental deterioration, particularly due to the construction of hotels and infrastructure within conservation zones. The normative-empirical technique utilized in this study was applied to discern the divergence between local practices and national spatial planning legislation. The results show that, even though laws such as Law Number 26 of 2007 have made environmental carrying capacity more important, they are often not implemented due to red tape and business interests. This study emphasizes the importance of integrating the formal legal system with local knowledge, including customary laws (awig-awig), to improve the sustainability and inclusion of Bali's spatial planning.¹⁰ The research "Spatial Justice for Sustainable Tourism Growth" by Leśniewska-Napierała and her team demonstrates the importance of spatial justice in ensuring that tourism benefits are shared fairly. The research found that tourism development often occurs in specific locations, leading to social and environmental differences in the communities around them. This was done through spatial analysis and regional policy techniques. The spatial justice concept developed in this study is relevant to Bali, as it emphasizes that tourism spatial planning must consider the fair allocation of economic benefits among local communities, alongside environmental carrying capacity. This paper provides a theoretical basis for developing a legislative framework that is fair and open to everyone in the management of a tourism area.¹¹

Previous research has thoroughly examined community-based tourism, spatial equity, and community involvement in sustainable development; however, most studies have focused on these dimensions in isolation. In tourism management, limited research has thoroughly integrated legal aspects of spatial planning with local values and community participation frameworks. Some studies have shown how important local communities are to maintaining sustainability, while others have argued that policies are insufficient

⁹ Yuthasak Chatkaewnapanon and Timothy J. Lee, 'Planning Sustainable Community-Based Tourism in the Context of Thailand: Community, Development, and the Foresight Tools', *Sustainability*, 14.12 (2022), 7413 <https://doi.org/10.3390/su14127413>

¹⁰ I Gusti Ngurah Parikesit Widiatedja, 'The Regulatory Failure of Spatial Planning and Its Environmental Impact: A Case Study of Hotel Projects in Bali, Indonesia', *Journal of Property, Planning and Environmental Law*, 14.1 (2022), 25–44 <https://doi.org/10.1108/JPEL-10-2021-0048>

¹¹ Seungk Na and Inkwan Paik, 'Reducing Greenhouse Gas Emissions and Costs with the Alternative Structural System for Slab: A Comparative Analysis of South Korea Cases', *Sustainability*, 11.19 (2019), 5238 <https://doi.org/10.3390/su11195238>



and that spatial control is lacking. Nonetheless, no research has developed a comprehensive tourism spatial governance model that integrates the formal state legal system, indigenous knowledge, and community engagement into a cohesive policy grounded in legal pluralism. This study offers scientific innovation by filling a gap that previous research has overlooked. It creates a paradigm for integrated tourism spatial governance that combines Bali's traditional value system and institutions with the formal legal framework.¹²

Despite the presence of robust legal instruments, there remains a notable research and policy gap regarding how formal regulatory frameworks can be effectively harmonized with local wisdom and customary institutions in Bali.¹³ The majority of current scholarship has either emphasized the shortcomings of enforcement or focused on localized best practices, without providing integrative models that connect customary and state governance. It is of the utmost importance to address this disparity, as the cultural and ecological foundations that underpin Bali's tourism appeal are at risk due to the increasing pressures of globalization, urbanization, and foreign investment.¹⁴ Moreover, the adoption of Law No. 6 of 2023 on Job Creation, which streamlines licensing through risk-based approaches, further complicates spatial governance by potentially reducing safeguards for ecologically and culturally sensitive areas.¹⁵ Without innovative and adaptive governance mechanisms, there is a real danger that regulatory frameworks may unintentionally erode the sustainability of Bali's tourism sector.¹⁶

This research identifies Bali as a unique case for examining the interplay between local governance practices and sustainable development regulations. The objective is to evaluate the alignment of national and regional spatial planning laws with indigenous governance systems, examine the implementation of local wisdom, such as Tri Hita Karana, within spatial policy, and propose an integrative governance model that harmonizes regulatory instruments with cultural legitimacy. This research is important because it can help Bali address its current challenges and contribute to broader theoretical and practical discussions on regulating sustainable growth. This research aims to provide policy-makers, scholars, and practitioners with insights into the creation of

¹² Agung Basuki, Lego Karjoko, and I Gusti Ayu Ketut Rahmi Handayani, 'Exploring Ecological Justice in the Regulatory Framework of Land Ownership, Utilization, Control, and Inventory in Indonesia', *Journal of Environmental Management and Tourism*, 14.7 (2023), 2944–53 [https://doi.org/https://doi.org/10.14505/jemt.v14.7\(71\).11](https://doi.org/https://doi.org/10.14505/jemt.v14.7(71).11)

¹³ Putra.

¹⁴ Goda Lukoseviciute and others, 'Participatory Development and Management of Eco-Cultural Trails in Sustainable Tourism Destinations', *Journal of Outdoor Recreation and Tourism*, 47 (2024), 100779 <https://doi.org/10.1016/j.jort.2024.100779>

¹⁵ Dewa Gede Sudika Mangku, Ni Putu Rai Yuliartini, and Ni Ketut Sari Adnyani, 'Indigenous Peoples' Participation in the Management of Balinese Cultural Tourism', *Legality: Jurnal Ilmiah Hukum*, 29.2 (2021), 309–19 <https://doi.org/10.22219/ljih.v29i2.15928>

¹⁶ Jaume Rosselló-Nadal and María Sard, 'Tourism Taxation: Balancing Revenues, Competitiveness and Sustainability in Destination Management', *Tourism Management*, 113 (2026), 105326 <https://doi.org/10.1016/j.tourman.2025.105326>



spatial governance models that are ecologically sustainable, socially inclusive, and legally sound by integrating law, culture, and sustainability.¹⁷

This research aims to build and strengthen a cohesive spatial governance model that facilitates sustainable tourist growth in Bali, while upholding the tenets of environmental conservation and safeguarding indigenous knowledge. In this case, the exact research goals are as follows: To assess the efficacy of national and regional regulatory frameworks that thoroughly govern integrated spatial planning management amid the influx of tourism investment that neglects sustainable development and environmental conservation. This research formulates an integrated spatial planning policy framework model that amalgamates formal legal methodologies with customary law principles to create a sustainable governance structure that is enduring, equitable, and adaptable. Integration should encompass not only the normative alignment of Law No. 26/2007 and Law No. 10/2009 but also the creation of institutional structures that implement Tri Hita Karana and awig-awig within the legal framework of spatial governance. The achievement of spatial justice depends on integrating these procedures.¹⁸

RESEARCH METHOD

This research employs a normative legal technique. Three primary methods are used within this normative legal framework.¹⁹ At first, a conceptual approach seeks to establish a theoretical foundation for understanding the links among spatial planning laws, sustainable tourism, and local community participation. Secondly, a statutory approach is employed by examining laws and regulations related to spatial planning, tourism, and environmental conservation, including Law Number 26 of 2007 on Spatial Planning, Law Number 10 of 2009 on Tourism, and various regional and customary regulations (awig-awig).²⁰ This analysis aims to identify competing norms and explore avenues for policy reformulation to better align with local wisdom. Third, a comparative analysis is utilized to investigate the practice of community-based tourist governance in Thailand. This country was chosen because it has done a better job than others in implementing Community-Based Tourism (CBT) by giving more power to local organizations, such as Tambon Administrative Organizations (TAOs). This comparison

¹⁷ Chun Sheng Goh, Amanda Ahl, and Wing Thye Woo, 'Sustainable Transformation of Land-Based Economic Development in the Era of Digital Revolution', *Trends in Biotechnology*, 39.1 (2021), 1–4 <https://doi.org/10.1016/j.tibtech.2020.05.010>

¹⁸ Beatrice Amabella Utari and others, 'Tourist Destination Choice on Five Priority Destinations of Indonesia during Health Crisis', *Journal of Destination Marketing & Management*, 32 (2024), 100880 <https://doi.org/https://doi.org/10.1016/j.jdmm.2024.100880>

¹⁹ Maider Samper-Mendivil, Maria Elena Aramendia-Muneta, and Rocío Alarcón-López, 'Assessing Sustainability in Rural Tourism: Insights from Accommodation Managers and Residents in Navarre', *Journal of Rural Studies*, 120 (2025), 103866 <https://doi.org/10.1016/j.jrurstud.2025.103866>

²⁰ Benjamin S. Thompson, 'Ecotourism Anywhere? The Lure of Ecotourism and the Need to Scrutinize the Potential Competitiveness of Ecotourism Developments', *Tourism Management*, 92 (2022), 104568 <https://doi.org/10.1016/j.tourman.2022.104568>



provides a valuable way to examine the flaws and potential improvements in Bali's policy paradigm.²¹

RESULT AND DISCUSSION

Regulations Related to Spatial Planning Control in the Development of Tourism Investment in Bali

The development of tourism investment in Bali requires complex spatial planning control because it involves economic interests, environmental preservation, and the conservation of traditional values.²² Although Government Regulation Number 21 of 2021 concerning the Implementation of Spatial Planning and Bali Provincial Regulation Number 2 of 2023 concerning the Bali Province Spatial Plan 2023–2043 provide a clear legal framework, there are still many zoning violations.²³ The Omnibus Law reform, implemented through Government Regulation No. 21/2021 and the validation of provisions in the Job Creation Law (Law No. 6/2023), altered the technical framework for licensing procedures and designated the confirmation of spatial planning suitability (KKPR) as a fundamental requirement within the OSS-RBA mechanism. However, this reform also introduced a discrepancy in authority between central and regional levels. In practice, PP 21/2021 mandates the harmonization of detailed plans across various levels; however, its implementation is hindered by changes in administrative authority and pressure to expedite investment. These factors have resulted in a tendency to concentrate guidance and supervision functions at the national level, while technical implementation continues to be carried out at the regional level. This has resulted in overlapping and ambiguous roles that undermine adequate supervision at the operational level. Consequently, despite the implementation of new legal instruments for initial "filters" (KKPR/PBG), the efficacy of spatial regulation relies heavily on institutional coordination, which is frequently absent, enabling investors to take advantage of regulatory discrepancies between the central and regional authorities, enabling investors to take advantage of regulatory discrepancies between the central and regional authorities.²⁴

This regulatory imbalance has tangible spatial consequences, particularly in tourism-intensive areas where the pursuit of investment often surpasses the boundaries of existing zoning laws and environmental safeguards. Inconsistencies in the development of hotels and villas within conservation zones, coastal borders, and sacred areas illustrate the

²¹ Lis Julianti and Artit Pinpak, 'The Digitalization of Investment Impact on Developing Tourism Industry', *Journal of Human Rights, Culture and Legal System*, 4.3 (2024), 655–81 <https://doi.org/10.53955/jhcls.v4i3.289>

²² Reza Octavia Kusumaningtyas and others, 'Reduction of Digitalization Policy in Indonesian MSMEs and Implications for Sharia Economic Development', *JURIS (Jurnal Ilmiah Syariah)*, 21.2 (2022), 157 <https://doi.org/10.31958/juris.v21i2.6855>

²³ Luh Ketut Yulitrisna Dewi, 'Modeling the Relationships between Tourism Sustainable Factor in the Traditional Village of Pancasari', *Procedia - Social and Behavioral Sciences*, 135 (2014), 57–63 <https://doi.org/10.1016/j.sbspro.2014.07.325>

²⁴ Ming Gao and others, 'Global Intercountry Croplands' Greenhouse Gas Emissions Differences and Their Potential Drivers from Economic Levels Perspective', *Ecological Indicators*, 167 (2024), 112635 <https://doi.org/10.1016/j.ecolind.2024.112635>



weakness of on-site spatial control and reveal a significant gap between regulatory frameworks and their implementation.²⁵ Canggu serves as a concrete example of spatial pressure caused by the expansion of villas and tourism facilities in what was once an agrarian landscape rich in cultural and religious significance. Various studies have identified patterns of land-use conversion and construction activities that often exceed established zoning limits, highlighting the inadequacy of local spatial oversight in managing tourism-driven investment pressures.²⁶

These spatial irregularities underscore the urgent need to realign regulatory practices with Bali's philosophical and cultural foundations, ensuring that economic expansion does not compromise the island's ecological integrity and spiritual identity. The distinctive feature of Bali's tourism development lies in its aspiration to integrate local wisdom into spatial planning. The Tri Hita Karana philosophy, emphasizing harmony among humans, nature, and the divine has been formally adopted into spatial planning documents and related sectoral policies. However, its operationalization within tourism investment projects requires effective regulatory harmonization across administrative levels, along with spatial control mechanisms that explicitly account for local cultural and ecological values, including sacred zones, *subak* irrigation systems, and cultural landscapes. Implementing the Tri Hita Karana principles in this way would not only prevent land-use conflicts but also reinforce the social legitimacy and sustainability of investment activities.²⁷

One important way to ensure that tourism investments align with spatial plans and environmental carrying capacity is by overseeing spatial planning.²⁸ Because of Law No. 26/2007 concerning Spatial Planning, which stipulates tasks related to the regulation, utilization, and supervision of space, the national legal basis was established.²⁹ Due to the licensing reforms implemented by the Job Creation Law and Government Regulation No. 21/2021, the Spatial Utilization Activity Suitability (KKPR) has become a primary requirement for risk-based business licensing (OSS-RBA). This means that the investment process must pass the "pass test" of conformity with the spatial plan. According to Government Regulation No. 16/2021, the Building Permit (IMB) at the building level has been changed to the Building Permit Approval (PBG), which is binding on technical

²⁵ Greg Richards, 'Designing Creative Places: The Role of Creative Tourism', *Annals of Tourism Research*, 85 (2020), 102922 <https://doi.org/10.1016/j.annals.2020.102922>

²⁶ Muhammad Imran and others, 'Green Energy, Natural Resources and Tourism: Unlocking Environmental Sustainability in Selected Asian Economies', *Energy Strategy Reviews*, 62 (2025), 101951 <https://doi.org/10.1016/j.esr.2025.101951>

²⁷ David Klepej and Naja Marot, 'Considering Urban Tourism in Strategic Spatial Planning', *Annals of Tourism Research Empirical Insights*, 5.2 (2024), 100136 <https://doi.org/10.1016/j.annale.2024.100136>

²⁸ Amandangi Wahyuning Hastuti and others, 'Spatiotemporal Analysis of Shoreline Change Trends and Adaptation in Bali Province, Indonesia', *Regional Studies in Marine Science*, 76 (2024), 103598 <https://doi.org/10.1016/j.rsma.2024.103598>

²⁹ Ni Ketut Sari Adnyani, 'Legal Instruments for Control of Sustainable Tourism Investment in Bali from Citizenship Ecological Perspective', *International Journal of Community Service Learning*, 5.4 (2021), 333 <https://doi.org/10.23887/ijcsl.v5i4.40648>



aspects and spatial utilization suitability. Spatial control (zoning, technical standards, and supervision) is positioned as an initial filter for tourism investment, rather than merely an administrative formality. In the investment process, economic approaches are often used instead of ecological and social approaches.³⁰ This is one of the reasons why control is ineffective. Foreign and local investors tend to exploit permit loopholes or even violate spatial planning regulations, as seen during the construction of hotels, villas, and resorts in Canggu and Uluwatu. Widiatedja's (2022) study shows that conflicts of interest between bureaucrats and entrepreneurs, a lack of intersectoral coordination, and weak law enforcement have led to many tourism projects being implemented without regard for regional spatial plans.³¹

The principal operational mechanism following the Omnibus Law reforms is Government Regulation (PP) No. 21/2021 concerning the Implementation of Spatial Planning, which delineates the preparation of plans and, importantly, the enforcement of spatial-use regulation (e.g., zoning, permits, incentives, disincentives, and sanctions).³² It also introduces Kesesuaian Kegiatan Pemanfaatan Ruang (KKPR) a compliance assessment between a proposed activity and the relevant spatial plan now a fundamental criterion in the national OSS-RBA business license process.³³ A hotel, villa complex, or ecotourism facility must get KKPR to verify that its location and function adhere to the RTR (Rencana Tata Ruang) prior to the issuance of further permits. In the marine domain, characterized by the proliferation of dive sites, marinas, sea-sport concessions, and over-water constructions, the corresponding instrument is KKPR Laut (KKPRL) governed by the regulations of the Ministry of Marine Affairs and Fisheries (e.g., Permen KKP No. 28/2021 and related technical guidelines).³⁴ KKPRL combines proposed ocean uses with marine spatial plans and/or coastal zone plans, establishing clear non-conformance typologies and sanctions, which are essential for Bali's coastal-centric tourism sector.³⁵

³⁰ Lis JULIANTI and others, 'INVESTMENT LEGAL RECONSTRUCTION IN DEVELOPING LOCAL WISDOM-BASED TOURISM INDUSTRY FROM INDONESIA', *Journal of Public Administration, Finance and Law*, 23, 2022, 176–84 <https://doi.org/10.47743/jopafll-2022-23-14>

³¹ Widiatedja.

³² David Abdillah Al Amin, Kamal Alamsyah, and Ummu Salamah, 'Implementation Model of Regional Spatial Planning Policy in Realizing Sustainable City Development in Banjar City', *Pasundan Social Science Development*, 2.2 (2022), 10–24 <https://doi.org/10.56457/pascidev.v2i2.22>

³³ Suwindar Agung Sutianto, Yuanita FD Sidabutar, and M Ismael P Sinaga, 'Development of Historical and Religious Tourism in Spatial Planning Towards the Utilization of Local Wisdom Potentials in Penyengat Island', *JMKSP (Jurnal Manajemen, Kepemimpinan, Dan Supervisi Pendidikan)*, 8.2 (2023), 527–43 <https://doi.org/10.31851/jmksp.v8i2.11234>

³⁴ Suriadi Ardiansyah Nurannisa F.A, 'SPATIAL PLANNING BASED ON LOCAL WISDOM IN THE SAMBORI INDIGENOUS COMMUNITY THROUGH MANAGEMENT OF ETNO TOURISM POTENTIAL', *Jurnal Ilmiah Pendidikan Lingkungan Dan Pembangunan*, 23.01 (2022), 42–59 <https://doi.org/10.21009/plpb.v23i01.25077>

³⁵ Sri Kusriyah, 'Spatial Synchronization and Territorial Planning Policies between Regions and National Spatial Planning', *Jurnal Daulat Hukum*, 4.2 (2021), 109 <https://doi.org/10.30659/jdh.v4i2.15714>



Permen ATR/BPN No. 21/2021 delineates processes for land enforcement, including spatial-use control and oversight of plan execution (e.g., zoning enforcement, remedial actions, and revocation of permissions for deviations from the plan). It effectively grants province and district governments the authority to intervene when tourism projects fail to comply, a frequent risk in high-demand destinations.³⁶ Bali has updated its provincial spatial plan through Perda Provinsi Bali No. 2/2023 on RTRW 2023–2043, replacing the 2009 plan and its 2020 amendment.³⁷ The new RTRW expressly integrates land and coastal (0–12 nm) planning into a single provincial framework and adopts the strategic operating philosophy “one island, one plan, one management.”³⁸ It positions Bali to coordinate metropolitan SARBAGITA growth, protect cultural-ecological assets, and serve as a hub for “green” economic activities, tourism, agriculture, marine, and the creative economy anchored in Sad Kerthi and Tri Hita Karana (THK) values.³⁹ For tourism investors, this means that location decisions, building envelopes, and infrastructure loads must be consistent with an integrated land-sea zoning logic and Bali’s cultural-environmental imperatives.⁴⁰ Bali also codifies cultural tourism through Perda No. 5/2020 on Standards for the Organization of Balinese Cultural Tourism, which orients development toward quality and culture-based offerings and ties tourism development back to the RTRW. Implementing guidance in Pergub No. 52/2021 operationalizes professional standards (e.g., guides, attractions) and administrative processes. Together, these instruments strengthen provincial leverage to steer investment toward forms compatible with Balinese identity and carrying capacity.⁴¹

Notwithstanding comprehensive legislation, regulatory shortcomings have been observed in Bali’s hotel growth, with instances of environmental damage associated with

³⁶ Adipandang Yudono, ‘WHY DO SPATIAL DATA AND INFORMATION HAVE A SIGNIFICANT ROLE IN SPATIAL PLANNING PROCESS? : THE INVESTIGATION OF SPATIAL DATA AND INFORMATION USAGE IN INDONESIAN SPATIAL PLANNING POLICIES’, *Geoplanning: Journal of Geomatics and Planning*, 5.1 (2018), 131 <https://doi.org/10.14710/geoplanning.5.1.131-146>

³⁷ Faishal Amroe Hidayat and Ana Silviana Silvie, ‘Analysis of the Regulation of Electronic Land Certificates in the Regulation of the Minister of Agrarian and Spatial Planning/Head of the National Land Agency Number 3 of 2023 Concerning the Issuance of Electronic Documents’, *Jurnal Meta-Yuridis*, 8.1 (2025), 23–28 <https://doi.org/10.26877/m-y.v8i1.20250>

³⁸ Istiadi Istiadi, ‘ENERGY TRANSITION AND TOURISM PROSPECTS IN INDONESIA’, *Journal of Indonesian Tourism and Policy Studies*, 7.2 (2022) <https://doi.org/10.7454/jitps.v7i2.1090>

³⁹ Solihin Solihin and others, ‘LIMITATION OF HOTEL BUILDINGS IN SUPPORTING SUSTAINABLE TOURISM (IMPLEMENTATION OF REGULATION OF BADUNG REGENCY NO. 36 YEAR 2014)’, *Soshum : Jurnal Sosial Dan Humaniora*, 7.3 (2017), 273 <https://doi.org/10.31940/soshum.v7i3.718>

⁴⁰ Quang Nguyen Hai, ‘Impact of Investment in Tourism Infrastructure Development on Attracting International Visitors to Vietnam: A Nonlinear Panel ARDL Approach’, *SSRN Electronic Journal*, 2021 <https://doi.org/10.2139/ssrn.3891256>

⁴¹ Ni Ketut Sari Ardani, I Ketut Widia, and I Wayan Rideng, ‘THE IMPLICATION OF DENPASAR MAYOR REGULATION NUMBER 36 OF 2018 CONCERNING THE REDUCTION OF THE USE OF PLASTIC BAGS ON THE INVESTMENT CLIMATE IN THE TOURISM INDUSTRY SECTOR IN DENPASAR CITY’, *Journal Equity of Law and Governance*, 1.2 (2021), 143–47 <https://doi.org/10.55637/elg.1.2.3941.143-147>



inadequate enforcement and disjointed oversight.⁴² The literature underscores discrepancies between planning intentions and developmental results, particularly in contexts where coastal real estate demands, speculative land conversion, and political-economic variables exceed regulatory controls.⁴³ These findings emphasize the necessity of rigorously enforcing KKPR/KKPRL compliance and environmental approvals, rather than merely treating them as administrative formalities.⁴⁴ Recent media and academic analyses further register coastal change and overtourism dynamics: shoreline retreat in parts of Bali (2016–2021), congestion and “rowdy tourist” externalities, and policy discussions about moratoria for new commercial projects in hotspots signal that provincial controls are being tested by market demand and post-pandemic rebounds.⁴⁵ This environment emphasizes the significance of RTRW 2023–2043's integrated controls and cultural sustainability provisions for routine permitting.⁴⁶

The issue of spatial justice in Bali, where tourism permits are easy to get, shows how different economic interests and local people are. Investors, developers, and capital owners, both from other countries and from the US, are usually the ones who give money. They get easier access to land and permissions, often through regulatory loopholes or administrative compromises. They can take advantage of poor monitoring to build villas, hotels, and resorts in places that should be protected.⁴⁷ On the other hand, the beneficiaries are local communities, especially farmers and traditional leaders, who lose access to productive land, water sources, and holy cultural places. Unregulated spatial transformation also creates social problems, such as rising land prices, environmental damage, and the loss of cultural identity. This worsens economic inequality and reduces indigenous communities' power to make decisions. So, weak

⁴² Sapta Suhardono and others, ‘Design Strategies and Willingness to Pay for Circular Economy Service Policies in Sustainable Tourism’, *Environmental Challenges*, 18 (2025), 101081 <https://doi.org/10.1016/j.envc.2025.101081>

⁴³ Gusti Kade Sutawa, ‘Issues on Bali Tourism Development and Community Empowerment to Support Sustainable Tourism Development’, *Procedia Economics and Finance*, 4 (2012), 413–22 [https://doi.org/10.1016/S2212-5671\(12\)00356-5](https://doi.org/10.1016/S2212-5671(12)00356-5)

⁴⁴ Siti Sundari and Rusdianto Sesung, ‘Validity Publishing the Conformity of Space Use Activities (Kkpr) That Are Not in Accordance With the Spatial Plan’, *Journal of Law, Politic and Humanities*, 5.4 (2025), 2358–68 <https://doi.org/10.38035/jlph.v5i4.1380>

⁴⁵ Eli Jamilah Mihardja and others, ‘Forest Wellness Tourism Destination Branding for Supporting Disaster Mitigation: A Case of Batur UNESCO Global Geopark, Bali’, *International Journal of Geoheritage and Parks*, 11.1 (2023), 169–81 <https://doi.org/10.1016/j.ijgeop.2023.01.003>

⁴⁶ Andreas Kallmuenzer and others, ‘Entrepreneurs’ Human Capital Resources and Tourism Firm Sales Growth: A Fuzzy-Set Qualitative Comparative Analysis’, *Tourism Management Perspectives*, 38 (2021), 100801 <https://doi.org/10.1016/j.tmp.2021.100801>

⁴⁷ Micaela Pinho and Sofia Gomes, ‘Generation Z as a Critical Question Mark for Sustainable Tourism – An Exploratory Study in Portugal’, *Journal of Tourism Futures*, 10.3 (2024), 486–503 <https://doi.org/10.1108/JTF-07-2022-0171>



permission restrictions are not only a problem for the government but also create spatial inequality by shifting development benefits from small communities to big businesses.⁴⁸

Spatial Policy and Governance Mechanisms for Tourism Development in Thailand

Tourism represents one of the most significant industries for economies worldwide, functioning crucially to stimulate economic development and generate income at local as well as national levels.⁴⁹ However, unsustainable tourism management can result in adverse environmental, social, and cultural effects, especially for communities that rely substantially on tourism.⁵⁰ Thus, the concept of sustainable tourism has attracted growing attention in recent years. This trend is evident in the increasing support offered to communities affected by tourism and the development of tourism practices that emphasize environmental conservation and respect for local cultures.⁵¹

The Ministry of Tourism and Sports (MOTS) and the Tourism Authority of Thailand (TAT) are two central government agencies that have had a significant impact on Thailand's tourism policy over the years.⁵² However, changes to the law, such as the Decentralization Plan and Process Act of 1999, have given some of these duties to Local Administrative Organizations (LAOs). DASTA is an important tool for municipal government in the meantime. DASTA's primary goal is to create "Special Economic Zones for Sustainable Tourism" in certain areas. This will help provide a clear and effective way to supply services. It is responsible for managing and promoting tourism in a more integrated and sustainable way, often avoiding some of the problems associated with bureaucracy.⁵³ There is also growing interest in Community-Based Tourism (CBT), which enables local communities and indigenous peoples to have greater say in planning, operating, and sharing the benefits of tourism. This involves collaborative leadership, an emphasis on community well-being, and the implementation of capacity-building initiatives, including marketing, financial, and managerial training for local inhabitants.⁵⁴

⁴⁸ Herman Aguinis and others, 'The Why, How, and What of Public Policy Implications of Tourism and Hospitality Research', *Tourism Management*, 97 (2023), 104720 <https://doi.org/10.1016/j.tourman.2023.104720>

⁴⁹ Kallmuenzer and others.

⁵⁰ Gubaye Assaye Alamineh and others, 'The Local Communities' Perceptions on the Social Impact of Tourism and Its Implication for Sustainable Development in Amhara Regional State', *Heliyon*, 9.6 (2023), e17088 <https://doi.org/10.1016/j.heliyon.2023.e17088>

⁵¹ Bussalin Khuadthong and others, 'Sustainable Tourism Awareness in Thai Gen Z Tourists: Roles and Themes Associated with Scientific Literacy and Sociological and Critical Thinking Skills', *Journal of Hospitality and Tourism Management*, 64 (2025), 101316 <https://doi.org/10.1016/j.jhtm.2025.101316>

⁵² Velan Kunjuraman, Rosazman Hussin, and Roslizawati Che Aziz, 'Community-Based Ecotourism as a Social Transformation Tool for Rural Community: A Victory or a Quagmire?', *Journal of Outdoor Recreation and Tourism*, 39 (2022), 100524 <https://doi.org/10.1016/j.jort.2022.100524>

⁵³ Purim Srisawat and others, 'Tourist Behavior and Sustainable Tourism Policy Planning in the COVID-19 Era: Insights from Thailand', *Sustainability*, 15.7 (2023), 5724 <https://doi.org/10.3390/su15075724>

⁵⁴ Chayapoj Lee-Anant and Piyatida Kungwansith, 'Policy Shaping and Capacity Building for Sustainable Community-Based Tourism in Thailand's Eastern Economic Corridor', *Suranaree Journal of Social Science*, 19.1 (2025) <https://doi.org/10.55766/sjss278596>



Thailand has several spatial planning rules in place to control where tourism happens and how it affects the area. Thailand has developed a National-Regional Plan that outlines policies, strategies, and actions to guide long-term spatial development at all levels.⁵⁵ This plan includes goals for tourism, land use, infrastructure, and urban development. Its goal is to promote sustainable growth and fair distribution of growth across the region. Spatial analysis of tourist sites and how easy they are to get to is often used in urban planning in cities like Bangkok. The creation of mass rail transit systems and the idea of Transit-Oriented Development (TOD) are considered important spatial solutions for making it easier for tourists to reach sites and for supporting sustainable urban tourism.⁵⁶

Governments must ensure that the benefits of tourism are shared fairly among all stakeholders and that sustainable tourism practices are used to mitigate adverse environmental and local community impacts.⁵⁷ Thailand has a more centralized structure with levels of authority.⁵⁸ This gives the Ministry of Home Affairs and the national planning agency more power over spatial planning. Indonesia's post-Reformasi policies, on the other hand, are very decentralized and often lead to overlapping jurisdictions and fragmentation.⁵⁹ Thailand also has DASTA, which serves as the primary coordinator, bringing together all stakeholders, local governments, communities, the private sector, and relevant ministries under a single, area-based master plan. DASTA builds infrastructure, actively manages spatial planning, trains communities, and enforces international sustainability standards (GSTC). Enforcement of zoning laws in Thailand's leading tourism and business areas, such as Bangkok, Phuket, and Chonburi, is generally stricter and more consistent, though not perfect. People pay more attention to rules about building height, density, and land usage. This makes things clearer for investors and helps keep the quality and environmental capability of these places.⁶⁰

Thailand's tourism development uses spatial planning methods such as zoning rules, studies of carrying capacity, and land-use change modeling. For example, the Dyna-CLUE

⁵⁵ Anna Dłużewska and Andrea Giampiccoli, 'Enhancing Island Tourism's Local Benefits: A Proposed Community-based Tourism-oriented General Model', *Sustainable Development*, 29.1 (2021), 272–83 <https://doi.org/10.1002/sd.2141>

⁵⁶ Pipatpong Fakfare, Jin-Soo Lee, and Heesup Han, 'Thailand Tourism: A Systematic Review', *Journal of Travel & Tourism Marketing*, 39.2 (2022), 188–214 <https://doi.org/10.1080/10548408.2022.2061674>

⁵⁷ Krittawit Krittayarungroj, Suparak Suriyankietkaew, and Philip Hallinger, 'Research on Sustainability in Community-Based Tourism: A Bibliometric Review and Future Directions', *Asia Pacific Journal of Tourism Research*, 28.9 (2023), 1031–51 <https://doi.org/10.1080/10941665.2023.2276477>

⁵⁸ Thomas Kühn and Sebastian Bobeth, 'Linking Environmental Psychology and Critical Social Psychology: Theoretical Considerations toward a Comprehensive Research Agenda', *Frontiers in Psychology*, 13 (2022) <https://doi.org/10.3389/fpsyg.2022.947243>

⁵⁹ Choong-Ki Lee and others, 'Sustainable Intelligence, Destination Social Responsibility, and pro-Environmental Behaviour of Visitors: Evidence from an Eco-Tourism Site', *Journal of Hospitality and Tourism Management*, 47 (2021), 365–76 <https://doi.org/10.1016/j.jhtm.2021.04.010>

⁶⁰ Shanlin Wang and others, 'Study of the Evolving Relationship between Tourism Development and Cultural Heritage Landmarks in the Eight Chengyang Scenic Villages in China', *Ecological Indicators*, 167 (2024), 112702 <https://doi.org/10.1016/j.ecolind.2024.112702>



model was used in research on Koh Chang's coastal area to predict land-use changes from 1990 to 2050. The study found that urbanization and developed regions would rise significantly, displacing mangroves and farmland. This analysis emphasizes the need to use spatial planning tools in tourist development strategies to alleviate adverse land-use effects and promote quantifiable expansion of tourism regions.⁶¹

From the Thai context, important lessons can be learned and applied in places like Bali. These lessons primarily focus on aligning national and regional rules, creating zoning rules that can adapt to land use, and involving more people in the process. The way tourism is spread across Thailand shows how important it is to ensure that local institutions with the right skills and responsibilities not only follow the rules but also actively enforce them. Ultimately, Bali's spatial tourism framework can be strengthened by a strong legal foundation and the use of local knowledge. This can be done by using new tools such as spatial data, working with multiple actors, and developing destinations based on the quality of tourism experiences.⁶²

Integrated Spatial Planning Model that Integrates the Interests of Tourism Development, Environmental Conservation, and Indigenous Community Involvement

Planning for development is crucial, particularly in regions with substantial tourism potential and rich local knowledge. This position presents a considerable difficulty in reconciling three primary interests: the expansion of tourism as an economic catalyst, environmental conservation as the basis for sustainability, and the engagement of indigenous groups as custodians of local values.⁶³ Reports and data show that Bali loses over 1,000 hectares of farmland each year, mainly due to conversion into tourist accommodations such as villas and condos. People often think that this development is good for the economy, but it hurts the environment and the balance of society and culture.⁶⁴ The traditional subak irrigation system is one of the most affected. It is not simply a technical way to water crops; it is also a symbol of local wisdom with spiritual, social, and ecological meaning. UNESCO has formally designated subak as a cultural heritage site. However, its survival is increasingly at risk as the rice plantations, an important part of the system, are shrinking. This issue shows how changing land use for tourism can put traditional irrigation systems and local ways of life at risk. This creates a

⁶¹ Katawut Waiyasusri and Srilert Chotpantarat, 'Spatial Evolution of Coastal Tourist City Using the Dyna-CLUE Model in Koh Chang of Thailand during 1990–2050', *ISPRS International Journal of Geo-Information*, 11.1 (2022), 49 <https://doi.org/10.3390/ijgi11010049>

⁶² Komsan KIRIWONGWATTANA and Katawut WAIYASUSRI, 'SPATIAL EVOLUTION OF SMART CITIES FOR SUSTAINABLE TOURISM: A CASE STUDY OF PHUKET PROVINCE, THAILAND', *GeoJournal of Tourism and Geosites*, 55.3 (2024), 1312–20 <https://doi.org/10.30892/gtg.55331-1303>

⁶³ Muhamad Yusri and others, 'The Role Of Mediation Based On Regulation Of The Minister Of Agrarian And Spatial Planning/Head Of The National Land Agency Number 21 Of 2020 Concerning The Handling And Settlement Of Land Cases', *International Journal of Law, Crime and Justice*, 1.2 (2024), 67–76 <https://doi.org/10.62951/ijlcj.v1i2.60>

⁶⁴ Suparak Suriyankietkaew and others, 'Creative Tourism as a Driver for Sustainable Development: A Model for Advancing SDGs through Community-Based Tourism and Environmental Stewardship', *Environmental and Sustainability Indicators*, 27 (2025), 100828 <https://doi.org/10.1016/j.indic.2025.100828>



conflict between financial interests and the preservation of cultural heritage. Law No. 26 of 2007 on Spatial Planning, Government Regulation No. 21 of 2021 on the Implementation of Spatial Planning, and Bali Provincial Regulation No. 2 of 2023 on the 2023–2043 Spatial Planning Plan set the rules for spatial coordination. However, differences in enforcement and overlapping authority between national and regional governments often make it hard for local governments to maintain control.⁶⁵

The patterns of land conversion in Bali illustrate how complex spatial governance can be when economic growth clashes with the preservation of culture and the environment. The rapid transformation of agricultural land into tourism infrastructure not only challenges the legislative framework but also underscores the susceptibility of spatial equity in practice. These difficulties highlight the need to develop a spatial planning framework that is both regulatory and participatory, grounded in cultural contexts. A genuinely sustainable planning framework must harmonize tourism's economic goals with environmental and sociocultural tenets grounded in local knowledge. This viewpoint provides a conceptual framework for understanding the significance of indigenous communities and their traditional institutions as vital participants in maintaining spatial equilibrium and guaranteeing long-term sustainability.⁶⁶

Disproportionate spatial planning models frequently result in conflicts of interest, environmental degradation, or the exclusion of indigenous populations from their ancestral territories. The integrated spatial planning model must function as a conduit among these three elements. Indigenous societies contain native knowledge and wisdom that effectively sustain balance between humanity and nature.⁶⁷ In spatial planning, their participation serves not only to acknowledge their rights but also as an effective strategy for developing sustainable spatial planning models. Indigenous groups can substantially enhance the development of ecologically sustainable and culturally cohesive areas through traditional consultative processes, indigenous zoning frameworks, and sustainable agricultural or land management methods. Empowering indigenous communities, as the direct custodians of their environments, guarantees the program's long-term sustainability.⁶⁸

⁶⁵ Dimitrios Buhalis, Daniel Leung, and Michael Lin, 'Metaverse as a Disruptive Technology Revolutionising Tourism Management and Marketing', *Tourism Management*, 97 (2023), 104724 <https://doi.org/10.1016/j.tourman.2023.104724>

⁶⁶ Sapriani Sapriani, Reza Octavia Kusumaningtyas, and Khalid Eltayeb Elfaki, 'Strengthening Blue Economy Policy to Achieve Sustainable Fisheries', *Journal of Sustainable Development and Regulatory Issues (JSDERI)*, 2.1 (2024), 1–19 <https://doi.org/10.53955/jsderi.v2i1.23>

⁶⁷ Fran Sinatra and others, 'Integrated Planning of Thematic Green Open Spaces with Goals of Urban Detailed Spatial Planning', *PENA TEKNIK: Jurnal Ilmiah Ilmu-Ilmu Teknik*, 2024, 43–53 https://doi.org/10.51557/pt_jiit.v9i1.1308

⁶⁸ Frans Rian and Rita Armelia, 'Granting of Ownership Rights to Shophouses Following the Issue of Regulation of The Minister of Agrarian and Spatial Planning/Head of The National Land Agency of The Republic of Indonesia Number 18 of 2021', *West Science Law and Human Rights*, 1.04 (2023), 279–85 <https://doi.org/10.58812/wslhr.v1i04.312>



To establish a cohesive spatial planning model, collaboration among local governments, the tourism sector, scholars, environmental NGOs, and indigenous people is essential. A multi-stakeholder forum or open discussion platform is essential to achieve a spatial planning agreement grounded in scientific evidence, public preferences, and economic factors.⁶⁹ Indigenous tribes are afforded equal opportunity in this platform to express their perspectives and articulate the sacred limits or customary areas that require protection. Consequently, spatial planning models arise from robust and inclusive consensus rather than solely from technological advancements.⁷⁰ Local wisdom, such as Tri Hita Karana in Bali, Sasi in Maluku, and Lumbung Desa in Java, emphasizes the need to maintain peace among people, nature, and spirituality. These principles are very important for achieving sustainable spatial planning. By using local knowledge to set norms, spatial planning helps create long-lasting social and ecological relationships. This adds more rules to physical zoning. This will make the existing policies more socially acceptable and give the community a stronger sense of ownership over its surroundings.⁷¹

The acknowledgment of Article 18B Paragraph (2) of the 1945 Constitution and Constitutional Court Decision No. 35/PUU-X/2012, which affirms customary law and community-based natural resource management, can enhance the participation of indigenous communities and local knowledge.⁷² The concept of Balinese spatial planning is founded on the principles of Tri Hita Karana, which emphasizes the harmony among humans and God (Parhyangan), humans and one another (Pawongan), and humans and nature (Palemahan). An integrated spatial planning model must be established within a sustainable development framework to coordinate tourism development, environmental conservation, and indigenous community interaction. This concept underscores the significance of addressing present requirements without compromising the welfare of future generations.⁷³ In such circumstances, the spatial planning and policy implementation process needs to acknowledge the existence of indigenous groups that have historically and judiciously governed spatial planning.⁷⁴ This sustainable

⁶⁹ Henk-Jan Kooij, Martijn Gerritsen, and Kristof Van Assche, 'Integrating Spatial Planning and Energy Policy in The Netherlands: Challenges and Lessons for Societal Energy Transitions', *Environmental Innovation and Societal Transitions*, 57 (2025), 101023 <https://doi.org/10.1016/j.eist.2025.101023>

⁷⁰ I Wayan Gede Suacana and others, 'Urban Land Consolidation Policy in the Context of Creating a Good Environment According to Spatial Planning in Indonesia', *Journal of World Science*, 3.2 (2024), 238–45 <https://doi.org/10.58344/jws.v3i2.559>

⁷¹ Ayu Larasati and I Wayan Diana Putra Adnyana, 'Spatial Planning Policy Analysis and Participation Support Society Towards Environmental Sustainability', *Jurnal Indonesia Sosial Sains*, 5.03 (2024) <https://doi.org/10.59141/jiss.v5i03.1019>

⁷² I Wayan Gede Suacana and Eka Suaib, 'Democracy Model Based on Bali Local Wisdom Values for Capacity Building of Regional Governance', *International Research Journal of Management, IT & Social Sciences*, 3.9 (2016), 22 <https://doi.org/10.21744/irjmis.v3i9.169>

⁷³ G. Stoglehner and L. Abart-Herisz, 'Integrated Spatial and Energy Planning in Styria – A Role Model for Local and Regional Energy Transition and Climate Protection Policies', *Renewable and Sustainable Energy Reviews*, 165 (2022), 112587 <https://doi.org/10.1016/j.rser.2022.112587>

⁷⁴ Isabella Lapietra and others, 'Mapping Social Risk Areas to Floods in Southern Italy: A Spatial Analysis for Local Emergency Planning and Place-Based Risk Reduction Policies', *International Journal of Disaster Risk Reduction*, 127 (2025), 105666 <https://doi.org/10.1016/j.ijdrr.2025.105666>



development capital not only mitigates environmental harm but also enriches the social and cultural capacities of local communities. The sustainable development approach integrates sustainable development theory through three primary components: environmental, social, and economic. All three elements must be equally represented in a tourism-focused environment.⁷⁵ The incorporation of Tri Hita Karana, a Balinese traditional wisdom that prioritizes harmony among humans, the environment, and spirituality, exemplifies the application of sustainable development principles in spatial design and the advancement of tourist settlements. Utilizing these concepts enables the preservation of spatial structure sustainability while concurrently producing economic advantages for the local population through the tourism sector.⁷⁶

Awig-awig, or traditional village rules in Bali, are very important for the community-level governance and protection of subak. Awig-awig usually includes rules on managing irrigation water, maintaining subak infrastructure, limiting building in rice fields, and imposing penalties for noncompliance. Local governments should recognize and respect these awig-awig and incorporate them into the official legal system to better protect subak. The effectiveness of awig-awig and pararem depends on their official recognition and inclusion in regional spatial planning strategies. In other cases, such as in Penglipuran Traditional Village, the successful balance between tourism and the environment demonstrates the strength of customary-based social regulation when it follows the principles of Tri Hita Karana. On the other hand, the Uluwatu region shows the opposite: increasing investment pressures and commercial development in sacred regions show that official authorities and customary institutions are not working together to enforce spatial norms. Both instances show that using Tri Hita Karana effectively depends heavily on maintaining a balance between formal rules and traditional values. When central government policies prioritize economic efficiency through expedited licensing procedures while overlooking local governance, implementing the principles of sustainability and spatial justice becomes challenging. The merging of the national legal system with customary institutions is not only a sign of cultural concord but also necessary for fair and long-lasting spatial governance.⁷⁷

According to John Rawls, social justice theory highlights that achieving a just geographical order depends on the equitable allocation of resources, such as access to space and decision-making power. In the context of indigenous communities' spatial planning, the procedural justice principle is becoming more and more significant. Indigenous groups must participate in the creation of the Regional Spatial Plan (RTRW)

⁷⁵ Aravind Poshnath and others, 'Adaptive Spatial Planning for Equitable Renewable Energy Allocation in Multi-Owned Buildings: A Policy-Integrated Digital Twin Approach', *Energy and Buildings*, 344 (2025), 115988 <https://doi.org/10.1016/j.enbuild.2025.115988>

⁷⁶ Ni Putu Ika Candra Kirani and others, 'TRI HITA KARANA SEBAGAI IDEOLOGI KEHIDUPAN MASYARAKAT BALI DALAM PENGEMBANGAN DESA WISATA PENGLIPURAN BALI', *Journal of Tourism and Interdisciplinary Studies*, 2.2 (2022), 60–70 <https://doi.org/10.51713/jotis.v2i2.73>

⁷⁷ Fathorrahman and Muh. Syamsuddin, 'Spirit Kebersihan Masyarakat Penglipuran Bali: Konvergensi Nilai Keberagamaan Dan Kearifan Lokal', *SOSIOHUMANIORA: Jurnal Ilmiah Ilmu Sosial Dan Humaniora*, 9.2 (2023), 155–68 <https://doi.org/10.30738/sosio.v9i2.14180>



as both persons with historical and ecological rights to the lands in which they reside and as objects of development. Indigenous populations are frequently excluded from the planning process, which results in marginalization, land disputes, and environmental harm from exploitative development. The people of Penglipuran can preserve environmental cleanliness and order without the use of social mechanisms and traditional collective values. This demonstrates that involving local communities is important for sustainability as well as justice. Urbanization is putting pressure on coastal areas, yet the expansion of the tourism sector is causing spatial conflict in protected areas like Thap Lan National Park.⁷⁸ Many resorts and holiday homes have been built in conservation forest areas without permits. This suggests a misalignment between environmental conservation and industrial expansion, as well as lax enforcement of space law. Despite the implementation of legislation by authorities, the disregard for conservation principles is being driven by political and economic pressure. This suggests that in the absence of transparent and equitable governance, investment-based tourism growth will erode the ecological base and erode local communities' environmental rights.⁷⁹

Spatial planning regulations face many challenges, especially in reconciling the needs of investors with the safety of residential areas. The Tabanan community's reluctance to build a star-rated hotel on productive rice fields is an illustration of this difference. This case shows how poor governance can be and how unclear the property conversion process can be, sometimes with little community input. This causes problems both up and down the chain, putting agricultural land at risk as an important aspect of local identity and food security. Despite the normative establishment of space control regulations, their execution continues to encounter structural hurdles and immediate economic incentives. The spatial planning control process is suboptimal due to a lack of cooperation between local governments and investors, as well as insufficient integration of community-based monitoring. Moreover, administrative fines are frequently ineffectively applied, particularly in cases of zoning infractions and unlawful development.⁸⁰ To enhance spatial planning regulation for tourism investment in Bali, a holistic strategy is required, incorporating a legislative framework, community engagement, and oversight grounded in local understanding. Enhancing spatial resilience to capital pressure and ecological degradation can be accomplished using spatial technologies, including participatory mapping and community-based public input forums.⁸¹

⁷⁸ Fathorrahman and Syamsuddin.

⁷⁹ Bondi Arifin and others, 'Village Fund, Village-Owned-Enterprises, and Employment: Evidence from Indonesia', *Journal of Rural Studies*, 79 (2020), 382–94 <https://doi.org/10.1016/j.jrurstud.2020.08.052>

⁸⁰ Baren Sipayung, 'SPATIAL PLANNING POLICY FOR THE NEW STATE CAPITAL IN PENAJAM PASER UTARA REGENCY AND KUTAI KARTANEGARA REGENCY IN EAST KALIMANTAN PROVINCE AND THEIR PROBLEMS', *Awang Long Law Review*, 4.2 (2022), pp. 367–73, doi:10.56301/awl.v4i2.392

⁸¹ Riza Ulhaq and Fitry Hasdanita, 'Sustainable Ecotourism Infrastructure Spatial Planning (Site Plan) Integrated with the Mangrove Forest Ecosystem of Kuala Bubon, West Aceh, Indonesia', *Jurnal Inotera*, 10.1 (2025), 175–80 <https://doi.org/10.31572/inotera.Vol10.Iss1.2025.ID485>



An efficient integrated spatial planning approach in Bali must amalgamate tourism development with environmental conservation and the engagement of indigenous communities. Local principles like "Tri Hita Karana," which articulates the notion of equilibrium among humanity, nature, and spirituality, are integral to the technocratic planning framework. In this context, spatial planning is influenced by the cultural values and social structures inherent in indigenous populations, alongside physical and economic considerations.⁸² Customary villages play a crucial role in controlling zoning according to awig-awig (ancient laws), safeguarding sacred regions, and facilitating more intelligent land conversion management. A participatory supervision structure must be put in place to make sure that indigenous communities and civil society organizations have a say in how things are run. They have extensive local knowledge and are directly committed to ensuring that subak regions remain healthy. Supervision of development activities that could affect the environment and cultural heritage will be more legitimate and effective if the community is involved. Protection initiatives require stringent, transparent law enforcement. Local governments need to demonstrate that they are serious about enforcing violations of cultural preservation and spatial planning by using a clear, accountable judicial system. For licensing to be fair and to create a sense of fairness in local communities, this openness is necessary. It is expected that the protection system for subak and other indigenous wisdom in Bali will work more effectively with stronger legislative frameworks, greater institutional support, greater community involvement, and new technologies. This result demonstrates that indigenous communities are integral to fostering sustainable and inclusive spatial design, rather than hindering growth.⁸³ The optimal model integrates formal governmental planning with local practices rooted in cultural knowledge. This concept positions indigenous populations as subjects rather than objects of development.⁸⁴ The notion of Tri Hita Karana, together the empowerment of indigenous communities as custodians of space, constitutes the foundation of a spatial planning paradigm that is environmentally sustainable and socially and spiritually equitable. The alignment of state legal norms and practices is fundamental to this spatial planning approach.⁸⁵

While various local instruments have played a crucial role in maintaining the balance between development and conservation, their effectiveness is limited without supportive policies and alignment with the central government's licensing and oversight frameworks. This shows how important it is to encourage cooperation between different levels of government. This is important not only for incorporating local knowledge into spatial

⁸² Yetta Gurtner, 'Returning to Paradise: Investigating Issues of Tourism Crisis and Disaster Recovery on the Island of Bali', *Journal of Hospitality and Tourism Management*, 28 (2016), 11–19 <https://doi.org/10.1016/j.jhtm.2016.04.007>

⁸³ Gurtner.

⁸⁴ I Wayan Gde Wiryawan and Abdul Kadir Jaelani, 'Global Code of Ethic for Tourism: The Challenges for Indonesian Tourism Workers in the Future', 2024, pp. 684–91 https://doi.org/10.2991/978-2-38476-315-3_93

⁸⁵ Candra Hidayat and Yi Zeng, 'Segmentation, Targeting and Positioning of The Tourism Industry before, during The Covid-19 Pandemic and After for The Tourism Industry in Indonesia', *TRJ Tourism Research Journal*, 7.2 (2023), 284 <https://doi.org/10.30647/trj.v7i2.219>



planning but also for ensuring that national laws such as the OSS-RBA and KKPR align with the principles of sustainability and spatial equity. A top-down strategy that focuses on the effectiveness of investments through tools like the OSS-RBA and KKPR must be balanced with a bottom-up approach that accounts for each community's social structures, cultural values, and traditional ways of doing things. The Tri Hita Karana concept and customary laws and regulations (awig-awig) in Bali show that spatial administration is not just a technical issue; it also concerns social and ecological legitimacy. Consequently, the amalgamation of central policy and local expertise represents not merely a normative ideal but a pragmatic strategy for attaining inclusive, sustainable, and equitable spatial governance in tourism for all stakeholders.

CONCLUSION

While various local instruments have played a crucial role in maintaining the balance between development and conservation, their effectiveness will be limited without policy support and harmonization with the central government's licensing and oversight systems. This is where the need for synergy across levels of government arises, not merely to accommodate local wisdom in spatial planning. Although the Tri Hita Karana philosophy and the "one island, one plan, one management" policy have been integrated into Bali's 2023–2043 Spatial Plan (RTRW), their implementation remains hampered by poor inter-agency coordination, weak law enforcement, and the dominance of economic orientation over ecological and socio-cultural considerations. In Thailand, the Ministry of Tourism and Sports (MOTS) and the Tourism Authority of Thailand (TAT) are the primary institutions in policy formulation. Decentralization through the Decentralization Plan and Process Act 1999 has given local governments and local organizations, including DASTA (Designated Areas for Sustainable Tourism Administration), a greater role in developing sustainable tourism areas and strengthening cross-sectoral coordination. Thus, the Thai model demonstrates that successful tourism governance depends not only on formal regulations but also on multi-actor collaboration and a collective awareness of sustainability. Therefore, local governments must be given clear autonomy to enforce community-based oversight, while the central government must ensure regulatory alignment and technical support. This collaboration can be realized through public consultation forums and participatory mapping systems that recognize indigenous territories within official spatial plans. With these measures, spatial planning policies become not only a tool for economic growth but also a concrete means of maintaining ecological balance, strengthening cultural identity, and realizing spatial equity in sustainable tourism development.

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