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A Model for Tourism Destination Management Based on Traditional Villages (*Desa Adat*): A study in Kutuh, Badung Regency, Bali

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ABSTRAK

This study aimed to formulate a tourism destination management model based on traditional villages (Desa Adat) to foster sustainable, high-quality tourism in Badung Regency, Bali. Employing an empirical legal research design with a sociology-of-law approach, this study examined the practical enforcement of customary law within traditional communities. Primary data were collected through semi-structured interviews with key customary village informants, while secondary data were gathered via document analysis of regional regulations and village ordinances (pararem). Data were analyzed qualitatively using a descriptive-analytical technique. The findings revealed that the Kutuh Traditional Village (Desa Adat Kutuh) implemented a community self-management model known as ngelengisin dewek, legally grounded in Pararem Desa Adat Kutuh No. 05 of 2019. Operational management was executed by the village-owned enterprise (Bhaga Utsaha Manunggal Desa Adat or BUMDA), which structured destination governance across three spatial clusters: the western zone for hospitality accommodations, the central zone at Pandawa Beach for public recreation and culinary enterprises, and the eastern zone at Gunung Payung for elite international development. Furthermore, this customary governance model integrated formal institutional synergy with the Badung Regency Government through a structured 75:25 net profit-sharing arrangement.

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PENDAHULUAN

A traditional village (*Desa Adat*) in Bali is an autonomous social and legal organization that governs the order of community life, particularly in accordance with the teachings of Hinduism (Windia, 2004). Etymologically, a *Desa Adat* signifies an autonomous territory that regulates its residents across both tangible and intangible dimensions, deeply rooted in local custom and moral principles (Atmaja & Dewi, 2021). As a recognized customary law community unit, a *Desa Adat* possesses inherent autonomy to manage and regulate its internal affairs, including the authority to establish customary laws, administer local governance, maintain territorial security and order, and adjudicate internal disputes. Within the framework of the Unitary State of the Republic of Indonesia, Bali's rich cultural, religious, and social diversity serves as vital cultural capital and cultural power that drives national and regional development (Hadi, n.d.; Budiartana & Anom, 2022).

Despite the growing economic significance of coastal tourism in Badung Regency, rapid commercialization frequently threatens environmental sustainability and marginalizes local indigenous communities when destination management is dominated exclusively by external investors or state-centric administration. While previous studies have examined the general effectiveness of *awig-awig* in regulating coastal communities and land tenure (Widiastini & Dharmawan, n.d.; Budiartana & Anom, 2022) as well as environmental management in Balinese tourism (Widanti, 2019), limited scholarly

attention has been directed toward the institutional integration between customary village regulations (*pararem*), customary business entities (*Bhaga Utsaha Manunggal Desa Adat* or BUMDA), and regional government profit-sharing mechanisms. Therefore, this study aims to analyze and formulate an empirical governance model for tourism destination management based on *Desa Adat* autonomy in Kutuh Traditional Village. The findings contribute theoretically to the development of customary tourism law and offer a replicable institutional framework for policymakers and traditional villages seeking to achieve high-quality, community-based sustainable tourism.

RESEARCH METHODS

This study employed an empirical legal research design focusing on the real-world implementation and enforcement of customary bylaws (*awig-awig* and *pararem*) within the community. A sociology-of-law approach was utilized to examine the legal consciousness, institutional structures, and behavioral patterns underlying the application of customary rules in tourism governance (Friedman, 1975). Using purposive sampling, the Kutuh Traditional Village (*Desa Adat Kutuh*) in South Kuta District, Badung Regency, Bali, was selected as the primary research subject due to its established institutional framework in managing major coastal destinations such as Pandawa Beach and Gunung Payung. Primary data were obtained through in-depth interviews with key informants, specifically the *Penyarikan* (secretary) of *Desa Adat Kutuh* and BUMDA administrators, while secondary data were collected through documentation of statutory laws, regional regulations, and village ordinances. The collected data were processed through systematic classification, qualitative verification, and descriptive-analytical interpretation to map the institutional governance model and formulate normative recommendations.

RESULTS AND DISCUSSION

In the Indonesian administrative structure, a village (*desa*) generally represents the lowest tier of formal government beneath the sub-district (*kecamatan*). In Bali, however, administrative villages coexist alongside the *Desa Adat*, an autonomous customary institution responsible for regulating socio-religious life in harmony with Hindu philosophy (Windia, 2004). Etymologically and sociologically, a *Desa Adat* encompasses a defined territory (*wawidangan*) and community (*krama*) governed by ancestral customs and moral values (Atmaja & Dewi, 2021). The autonomy of a *Desa Adat* manifests across three core domains: the legislative authority to establish customary rules for maintaining communal peace and order, the executive authority to organize socio-religious and economic life, and the judicial authority to resolve internal disputes among village residents (Soemadiningrat, 2002; Wignjodipuro, 1979).

The era of regional autonomy has catalyzed a significant paradigm shift in the legal recognition and empowerment of *Desa Adat* in Bali. First, the enactment of Bali Provincial Regional Regulation Number 3 of 2001, later updated through Regional Regulation Number 4 of 2019 concerning *Desa Adat* in Bali, reinforced the constitutional standing and institutional authority of traditional villages. Second, the Bali Provincial Government has extended strategic economic concessions to *Desa Adat*, including operational support, authority over local tourist attractions, and annual financial allocations. Third, traditional villages have gained formal participatory roles in regional policy-making, such as requiring *Desa Adat* approval for investment permits within their territories and fostering administrative synergy with the *desa dinas* in monitoring migrant populations. Within this autonomous framework, traditional villages have increasingly codified their *awig-awig* and *pararem* into written form to ensure legal certainty and minimize subjective discretion by *prajuru adat* (traditional village officials) when managing territorial assets (*padruwen*) for tourism development.

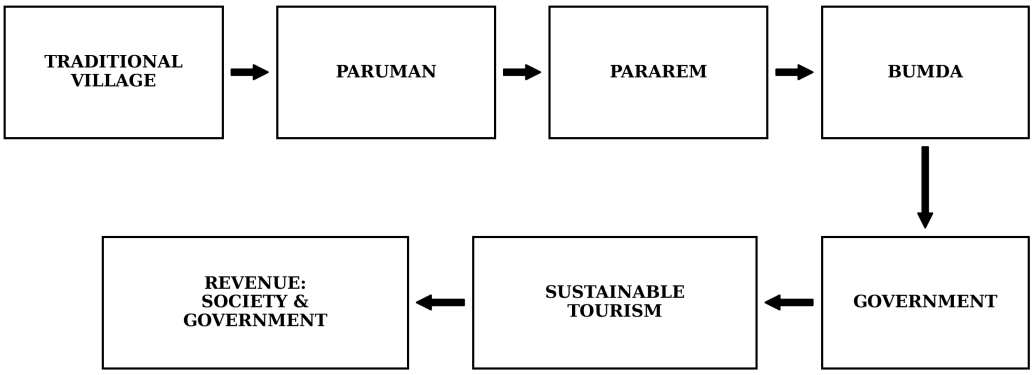
In practice, tourism destination management requires systematic regulation, oversight, and utilization that balances economic profit with environmental preservation and community welfare. Normatively, Law Number 10 of 2009 concerning Tourism mandates that tourism governance adhere to the principles of utility, kinship, fairness, balance, participation, and environmental sustainability. In coastal areas vulnerable to ecological degradation, Badung Regent Regulation Number 43 of 2014 reinforces these mandates by regulating coastal spatial planning, waste management, and environmental monitoring (Widanti, 2019). Realizing sustainable community-based tourism therefore requires granting local indigenous institutions direct operational control over destination services—ranging from

ticketing, parking, and security to sanitation and local commercial spaces—as legitimized through the *paruman desa* or traditional village assembly (Putra, 2026).

Empirical findings in *Desa Adat Kutuh* demonstrate that the community has institutionalized its tourism governance through written customary law, specifically *Pararem Desa Adat Kutuh* Number 05 of 2019. This ordinance governs the *Bhaga Utsaha Manunggal Desa Adat* (BUMDA), a village-owned enterprise tasked with managing real-sector economic activities, services, and public utilities rooted in customary law (*hukum adat*) yet operated through modern corporate governance. Established pursuant to the village *awig-awig* and enacted via *pararem*, BUMDA serves as an integrated asset-management body aligned with the Balinese philosophy of *Tri Hita Karana*. Specifically, BUMDA is mandated to strengthen the faith and devotion (*sraddha-bhakti*) of community members toward *Ida Sang Hyang Widhi Wasa*, foster social harmony among *krama*, safeguard the physical environment (*palemahan*), and preserve Balinese arts and culture. Economically, BUMDA aims to optimize village assets, stimulate local entrepreneurship, generate creative village revenue, create employment, and elevate the overall living standards of *Desa Adat Kutuh* residents.

Based on field observations and interviews with the *Penyarikan* of *Desa Adat Kutuh*, BUMDA executes its spatial management mandate across three distinct zones surrounding Pandawa Beach and its coastal corridor. The western zone is designated for hospitality infrastructure, concentrating on the development of hotels and lodging facilities. The central zone at Pandawa Beach functions as a public recreation hub accommodating entertainment venues, art shops, and local culinary establishments. Meanwhile, the eastern zone at Gunung Payung is reserved as an exclusive cluster targeted for elite, international-standard tourism development.

This institutional arrangement operates under the indigenous philosophy of *ngelengisin dewek*, meaning self-reliance and building prosperity from the community's own collective initiative. Grounded in the principle of "from, by, and for the *krama*," BUMDA personnel execute their duties with high accountability to the traditional village. Consequently, destination management in Kutuh has achieved substantial socio-economic success, absorbing over 200 local *krama* into its workforce and generating approximately IDR 60 billion in annual gross revenue and IDR 50 billion in net profit. Furthermore, this customary model demonstrates constructive synergy with state governance through a formal profit-sharing agreement with the Badung Regency Government, allocating 75% of net revenues to *Desa Adat Kutuh* and 25% to the regional government. Under this partnership, the Badung Regency Government supports destination sustainability by facilitating official entrance ticketing systems and maintaining public infrastructure, including access roads, pedestrian sidewalks, and street lighting. The institutional flow of this destination management model is illustrated in Picture 1.



Picture 1 Flowchart of Tourism Destination Management by Kutuh Traditional Village

CONCLUSION

The Kutuh Traditional Village (*Desa Adat Kutuh*) demonstrates that customary law community units can effectively manage high-quality, sustainable tourism destinations by operationalizing their traditional autonomy through written customary regulations (*awig-awig* and *pararem*). By institutionalizing the *ngelengisin dewek* self-reliance philosophy into a professionally managed village-owned enterprise (BUMDA), *Desa Adat Kutuh* successfully integrates spatial zoning, environmental preservation, local employment, and a 75:25 revenue-sharing partnership with the Badung Regency Government, offering a viable legal and institutional role model for community-based tourism governance across Bali.

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