



Tri Hita Karana Implementation in Accommodation Management (The Case of Traditional Balinese Homestays in Ubud)

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Abstract

Purpose: This research paper discusses the implementation of *Tri Hita Karana* in the development and management of traditional Balinese homestays in Ubud, Bali, Indonesia.

Research methods: The qualitative research which data are obtained through observation, literature study, and in-depth interviews with several informants, namely observers of Balinese cultural tourism and owners and managers of homestays in Ubud.

Findings: Traditional Balinese homestays in Ubud are buildings where local residents live in the form of umah "*pondok*" or new buildings that are prepared for tourists. They are built with a traditional Balinese architectural model that refers to the *Tri Mandala* and *Tri Hita Karana* philosophy that reflect the harmonious relationship between humans and God (*parahyangan*), humans and each other (*pawongan*), and humans and their environment (*palemahan*).

Implications: The existence of traditional homestay in Ubud that are able to support the sustainability of tourism development in Bali needs to be maintained.

Keywords: Balinese traditional homestay, accommodation management, *Tri Hita Karana*.

INTRODUCTION

Since the 1920s, Bali has been developed into a major tourism destination in Indonesia. In general, the type of tourism developed in Bali is cultural tourism (Peraturan Daerah Nomor 2 Tahun 2012 or Regional Law on Balinese Cultural Tourism). Cultural tourism is a type of tourism which in its development is supported by cultural factors, namely Balinese culture which is inspired by Hinduism (Mudana et al, 2018; Mudana et al, 2021). The target of cultural tourism development is the realization of harmonious, harmonious and balanced progress between the tourism and cultural sectors. Tourism activities are expected to run in harmony, harmony, and harmony with local culture and rooted in the noble values of Hinduism (Griya, 1995).

According to Ardika (2004: 23), cultural tourism includes all types of tourism that highlight cultural aspects, both in terms of ideofact, sociofact, and artifact. The cultural components that attract tourists' attention include: (1) archaeological sites and museums, (2) architecture, (3) arts, sculptures, crafts, cultural festivals, (4) music and dance, (5) drama (theater, film), (6) language and literature, (7) religious ceremonies, and (8) traditional culture.

The island of Bali has an allure for tourists to visit, including the location and tourism object of Ubud, Gianyar. The charm of tourism that can be found in Ubud

District is the life of art and culture, cultural heritage, procedures for religious ceremonies, social systems, traditional (market) economic systems, work systems in rice field processing, and others. Tourism has become part of the life of the Balinese Hindu community in Ubud. Various facilities that are needed by tourists continue to be built in the Ubud District area, such as accommodation facilities (lodging), restaurants, transportation facilities, recreation rooms, entertainment media, shopping rooms, and various other tourist attractions (Picard, 2006).

Ubud has become the most prominent tourism center among other sub-districts in Gianyar Regency. This is reflected in the number of tourist accommodation facilities in the form of star and non-star hotels available. Most of the star and non-star hotels in Gianyar Regency are in the Ubud District area. The number of tourist accommodations in the Regency in Gianyar in 2018 was 1084 units, consisting of 24-star hotels and 1060 non-star hotels. Most of these tourist accommodations are in the Ubud area, namely 19-star hotels and 920 non-star hotels (Gianyar in Figures, 2019). Some of these non-star hotels are homestays. Homestays are deliberately built and managed by the people of Ubud as a form of their participation in the success of Community Based Tourism (CBT) programs. The application of CBT principles is able to increase the contribution of tourism to the community, open more opportunities for local community members as the main actors and tourism agents for social empowerment and the advancement of regional tourism development (Darmawi, 2010).

The existence of homestays in the Ubud area is mostly traditional Balinese architecture. Some of the homestay buildings have Balinese architecture, built in such a simple way with local building materials so that they look harmonious with local natural conditions. Besides having a high architectural value, a simple homestay building is much more cost-effective and time-consuming to build (Pratama, 2017). The homestay building that blends with the rural nature in Ubud has turned out to be an attraction for tourists visiting Bali, both domestic tourists and foreign tourists. All tourists love the location and tourist attractions of Ubud, including millennial generation tourists who are known as anti-outdated circles. The development of tourist accommodation facilities in general often has a negative impact on the surrounding natural environment, including causing chaos in urban planning, accumulation of household waste, pollution and environmental pollution. This is not the case in the Ubud area. Besides implementing the principles of Community Based Tourism (CBT), the homestay established by the Ubud community is also an effort to conserve culture, by preserving traditional values and traditional Balinese architecture.

Although it has now entered the era of the industrial revolution 4.0 where human activities are colored by the use of digital technology (BKSTI, 2017), the establishment and management of homestays in Ubud is still based on local wisdom values, namely the *Tri hita Karana* philosophy. In addition, the homestay structure still refers to the traditional Balinese architectural order that blends with the local natural conditions. The existence of homestays in Ubud is expected to be able to enhance and even strengthen efforts to develop sustainable tourism, namely tourism that ensures the sustainability of the economic life of the community, environmental sustainability, and tourism that ensures the sustainability of the local socio-cultural order (Anom, 2010). This scientific work deliberately discusses two things, namely: (1) How is the model of building traditional Balinese homestay accommodation in Ubud? and (2) How is the *Tri Hita Karana* philosophy implemented in the development of homestays in Ubud?

According to the research topic being studied, there are several publications related to the philosophy of *Tri Hita Karana*, homestays and Bali tourism. The construction of tourist accommodation facilities is expected to be adaptive to the local nature. The implementation of *Tri Hita Karana* as the basis for managing tourist accommodation, was revealed by Suci Murni (2014) in his dissertation entitled "Green Tourism Practices and *Tri Hita Karana* in Five Star Hotels in the Nusa Dua Bali Tourism Area". She revealed that global certification in the form of eartcheck, asean green hotel, national green standard which is practiced in five-star hotels contains human relations with humans and human relations with the physical environment can be divided into three pillars (economic, socio-cultural and environmental). On the other hand, the local certificate in the form of a THK Award contains the relationship between man and God, man and man, and man and the environment (theology, sociology, ecology). When viewed from the construction of different pillars, it seems that they cannot be implemented in the same realm. However, empirically in the field, global and local ideologies can work in synergy in accordance with the interests of saving the local environment.

Metera (1994: 82) discusses the construction of tourist accommodation in Tanah Lot Tabanan. It was concluded that the provision of tourist accommodation facilities in Tanah Lot resulted in the conversion of agricultural land to non-agriculture as the location of hotel buildings, so that many farmers lost their jobs. There is government hegemony against farmers, in the effort to provide tourism facilities. In the process of providing tourism accommodation facilities in Tanah Lot, it is as if the Tabanan Regency Government issued instructions to farmers who own agricultural land to be willing to sell their land for the wider interest. Furthermore, Sutika (2013) studied the development of villa accommodation in Canggu Village in an area (palemahan) in the form of garden land and rice fields, so that the potential for rural natural tourism in the local village is increasingly eroded and the beauty of the environment can be threatened. For this reason, it is recommended that the local authorities reconsider the further environmental impacts resulting from the establishment of villas in their villages, for the sake of preserving natural resources as tourism potential.

Rossi, et al. (2012) discusses the impact of the development of tourism accommodation facilities on sustainable tourism in Bali. It is concluded that the impact is either positive or negative, namely on the economic, socio-cultural and environmental aspects. Economically, the positive impact obtained is an increase in local revenue (PAD) with the payment of taxes received by local governments. In addition, the development of accommodation facilities has also opened up employment opportunities for the surrounding community. The large number of villa developments and other accommodation facilities on agricultural land has a negative impact on the community, especially farmers who live around the villa development area. With many villa buildings and other tourist facilities, a lot of productive land for agriculture has been converted into tourist accommodation places. So that from year-to-year agricultural production has decreased, reducing income for farmers. In addition, the impact of development on the surrounding environment, such as the flow of water for agriculture because it is diverted for construction needs.

Those are some publications related to the development of tourist accommodation. None of the above publications discusses the existence and management of traditional homestays in Ubud. However, a number of these publications provide valuable knowledge for the writing of this publication.

RESEARCH METHODS

This scientific publication that discusses the development and management of traditional Balinese homestays in Ubud based on Tri Hita Karana is the result of a qualitative study conducted in the tourism center of Ubud-Bali. Ubud was chosen as the study location based on several reasons: (1) Ubud District, Gianyar Regency is the center of tourist objects and attractions in Bali; (2) this area has accommodation facilities in the form of traditional homestays with Balinese architectural style; and (3) accommodation facilities in the form of traditional homestays with Balinese architectural patterns built on the basis of local wisdom, namely the Tri Hita Karana philosophy. The research data was obtained through observation, literature study, and in-depth interviews with a number of informants, namely observers of Balinese cultural tourism and owners and managers of homestays in Ubud. The data collected were analyzed by applying the theory of tourism development and functional structural theory.

FINDINGS

Tourism Accommodation Development Model for Homestays in Ubud

In general, house buildings (*umah*) in Bali can be divided into three, namely *geriya* (houses for the nobility, high caste), *umah*, namely houses belonging to ordinary people (without caste), and housing built by developers (Sarjana, 2020). The term *umah* or house is often referred to as a stronghold or cottage. Some Balinese Hindu communities have the perception that the term *umah* means house in general, *kubu* is a small, non-permanent house in the yard (rice field), and cottage is a permanent house building in the yard for guests who come. By paying attention to the emic opinion of the Balinese Hindu community about the meaning of this house, the form of a homestay building in Ubud can be called a "cottage" *umah*.

As a place to stay for families, homestays are usually inhabited by many people. Most homestay users are those who travel in groups ranging from 5 people to dozens of people. To reduce costs, many visitors or tourists choose homestays as places to stay. In Bali, homestays with economical prices are quite a lot offered for holidays with family. Even this type of lodging provides many cheap rooms with complete facilities. The price of this inn is in great demand by travelers because the price is more friendly and the booking process can also be done through online booking. The homestay building in Ubud is basically a Balinese house building, built with a traditional Balinese architectural model structure. In Balinese life, the house (*umah*) is a duplicate or miniature of the universe as a protector and container of human life, is a personification concept, which not only equates architecture with the macrocosm but also equates it with the microcosm. The existence of a place of worship, a place for human activities, and a yard is an embodiment of efforts to create a balance between the divine realm, the human realm, and the blind realm or the physical environment. The spatial structure of the three regions (*Trimandala*), as the embodiment of the triangular concept of the human physical body or the *triloka* of the universe.

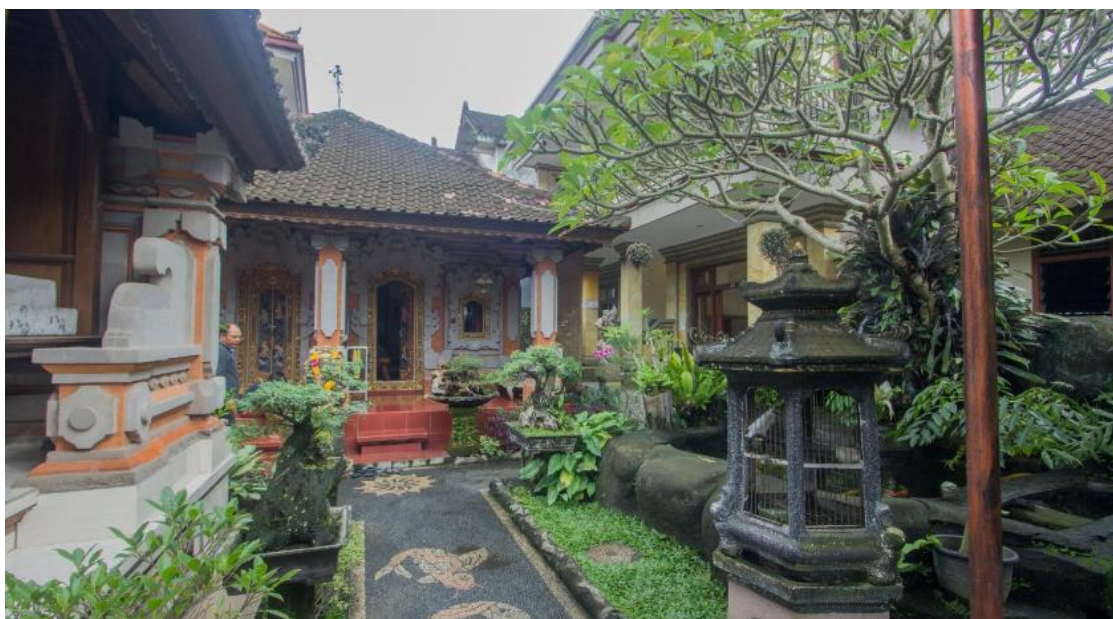


Figure 1. Japanese Homestay Ubud
[Source: agoda.com, 2021]

According to Kaler (1982), the physical environment in the form of territory or yard is basically divided into three areas called the trimandala, while the physical form of the building is also basically divided into three called triangga. The provision of open space or the middle page (natah) is a media that combines elements of akasa (fatherhood/purusa) and pretiwi (motherhood/pradana). In addition to the top of the mountain, the sun's rising direction is also used as the main orientation. However, the results of research on "The Values of Building Layout in Traditional Balinese Houses" (Putra et al., 1985: 43) show that the mountain-sea axis (kaja-kelod) is more dominant than the sunrise-sunset axis. From the unification of the two factors that influence the orientation, a spatial pattern with nine areas can be generated which is called the *sangamandala* pattern.

Traditional Balinese Homestay in Ubud stands on an infrastructure with Balinese architecture. The splendor of Balinese traditional buildings is manifested in its architecture. Architecture is the physical space of a building that allows the movement of human activities (Laurens, 2004). Building space for human movement is one of the functions of architecture in addition to being needed for environmental filters, aesthetics and habit variables. As tourist accommodation, Traditional Balinese Homestay uses the physical space of the building from the homestay of the Homestay owner for tourism. The physical space of the building is in the form of rental rooms for the needs of tourists during their trip. The unique architecture of traditional Balinese houses is built based on the principle of balance between *bhuwana agung* and *bhuwana alit*, customs and socio-economic conditions. As part of the building, architecture can strengthen the value of the building functionally, structurally and aesthetically (Prihastomo, 2018). Aesthetic decoration of the Homestay building. The existence of decorations in the form of Balinese paintings and sculptures strengthens the aesthetic function of Traditional Balinese architecture in Homestay buildings in Ubud. The placement of the statues of the gods and bhuta kala is believed by the Homestay owner to strengthen the structural function of Traditional Balinese architecture.

The architecture of traditional Balinese traditional houses is built based on the consideration of the balance of the majestic and the *bhuwana alit*, socio-economic and customs. The harmony between *bhuwana agung* and *bhuwana alit* is

trying to be realized by the owner of a traditional Balinese homestay through the arrangement of the home yard environment based on the *tri mandala*, namely *Utama*, *madya*, and *nista* which is the division of the traditional Balinese living environment. Sacred objects are specially placed by traditional Balinese homestay owners in the main area. The main area is the most sacred area of residence and is related to the faith of the occupants. Balinese Hindus call it the main area (which is purified), besides *madya* (ordinary) and *nista* (bad). The most sacred areas in traditional Balinese dwellings are in the north or towards the mountains, while the dirtiest zoning is called *nista* and the middle area is for the center of the residents' daily activities. Traditional homestays in Ubud are cared for in an intermediate manner through organizing workers and cleaning the homestay area as well as performing rituals for environmental harmony in a humiliating and primary way (Budhiharjo, 2011).

The provision of tourist accommodation facilities in the form of homestays is part of the development of tourism based on the empowerment of local communities, both those who play a role as subjects and objects. Efforts to empower local communities need to be based on the following: (a) advancing people's standard of living while preserving local cultural identities and traditions; (b) increase the level of income economically while equally distributing it to the local population; (c) oriented to the development of small and medium scale enterprises with large power absorption and oriented to appropriate technology; (d) develop a competitive and cooperative spirit; and (d) utilizing tourism as optimally as possible as an agent contributing to cultural traditions with minimal impact (WTO, 1990).

The existence and management of traditional Ubud homestays directly or indirectly support sustainable tourism development (Figure 3). The principles of sustainable tourism development include: development that ensures: (1) the continuity of economic life, (2) ecological continuity, (3) the continuity of socio-cultural life (Anom, 2010: 5).

The existence of homestays in the Ubud District area is actually able to improve the economic welfare of the local community. The owner or manager of a homestay obtains economic benefits related to the number of tourists who use their homestay rooms and their length of stay (LoS). Therefore, the homestay manager as much as possible seeks to improve service for tourist satisfaction in enjoying tourist attractions in tourist villages. Management is the use of organizational resources, especially human resources, which are the most valuable assets, to create services, outputs or products that are in line with what tourists as consumers demand. From several existing studies, the length of stay of tourists who stay in homestays in the Ubud, Gianyar area ranges from 2-4 days (BPS Kabupaten Gianyar, 2019).

Besides creating job opportunities for local residents, the existence of homestays is able to foster various types of entrepreneurs that grow and develop in line with the dynamics of tourism in Ubud. Among them are food stall entrepreneurs, souvenir shops, shops selling ceremonial crafts, tour guides, and so on. These various types of entrepreneurs clearly make a significant contribution to the local community's economy. Tourism has influenced the entrepreneurial spirit of the Balinese people as clearly happened in Ubud. As Pitana said (2005: 110), the tourism sector does have a multiplier effect, namely the multiplier number exceeds the multiplier number for other economic activities.

According to Yoeti (1997: 95-99), the development of community-based tourism (local communities) has a number of advantages, namely: (1) wider

business opportunities; (2) wider employment opportunities; (3) increasing the income of the people and the government; (4) encourage the preservation of culture and historical fragments; (5) encourage the preservation of the environment; (6) maintenance of security and order; (7) encourage improvement and growth in the development of other sectors; and (8) broaden the horizons of the archipelago and strengthen the unity and integrity of the nation and foster love for the homeland.

The existence of a homestay in Ubud also affects the socio-cultural life of the local community. The development of Ubud as a tourist destination which then grew the existence of tourist accommodation facilities in the form of homestays caused several social impacts. More open and intense social interaction between local residents and people outside the local village. This increasingly intense interaction has opened up insight and progress for the indigenous people of Ubud to a more advanced, modern direction. However, in general, the characteristics of the life of the Ubud community today are in a transitional stage (Soekanto, 1992:4-5). On the one hand, the people of Ubud still adhere to the traditions of traditional life, on the other hand, it has led to a pattern of modern life.

The existence of homestay accommodation facilities also triggers the use of foreign languages by local residents. The influx of tourists from outside the area demands increased language skills for local Ubud residents. Some local residents, especially those who work as homestay employees, try to improve their foreign language skills (including English-Mandarin) in order to provide optimal service to homestay guests who are vacationing in Bali.

The existence of a homestay in Ubud also has an effect on increasing organizational awareness. More and more community organizations have sprung up. Organizations that are clearly visible after the existence of tourism include: the formation of pokdarwis (tourist awareness groups), guide associations, Ubud Homestay Associations, artshop entrepreneur associations, art crafts groups and so on. They organize themselves so that they can share, learn and strengthen each other (Pradana, 2020).

Implementation of *Tri Hita Karana* in Homestay Management

The development and management of homestays in Ubud is generally based on the *Tri Hita Karana* philosophy. The philosophy of *Tri Hita Karana*, three things determine happiness, namely Parahyangan (maintaining a harmonious relationship with God), *Pawongan* (maintaining harmonious relations with fellow human beings), and *Palemahan* or maintaining a harmonious relationship with the environment (Mantra, 1996; Mudana et al, 2018; Mudana et al, 2021). The implementation of the *Tri Hita Karana* philosophy in managing homestays in Ubud can be described in Table 1.

Table 1: Implementation of *Tri Hita Karana* in homestay management in Ubud

[Source: processed from field data, 2021]

Parahyangan (Maintaining Harmony relationship with God)	• Sanggah and pelangkiran as a means of ceremony for the relationship of parahyangan. • Prayer ritual activities in the homestay environment by the local homestay manager
Pawongan (Maintaining harmonious relations with fellow human beings)	• The principle of <i>menyamebraya</i> (brotherhood) among the owners, managers, and employees of the homestay • Involvement of local residents as homestay employees • Special services for homestay guests/Special services for guests/tourists who prioritize harmonious relations with others
Palemahan (Maintaining Harmonious Relations with)	• Use of local building materials • Maintain the cleanliness and beauty of the local environment

the Environment)

- Strive to preserve the local ecological potential.

First, the Parahyangan aspect is reflected in the existence of *Sanggah* and *Pelangkiran* as a means of ceremony for the *Parahyangan* relationship. *Sanggah* is a sacred place for traditional Balinese homestay owners located in the yard to establish a vertical relationship between *Bhuwana Agung* and *Bhuwana Alit*. *Parahyangan* dimension is also manifested in the form of ritual prayer activities in the homestay environment by the local homestay manager.

The existence of *Sanggah* accompanied by traditional ceremonies from the owner's family is a source of cultural scenery when guests are in the homestay yard. While *Pelangkiran* is a sacred facility with Balinese culture in a traditional Balinese homestay building with a function similar to *Sanggah*. The existence of *Pelangkiran* accompanied by mebanten from the owner's family becomes a cultural sight when guests are in the homestay room. The traditional Balinese homestay building in Ubud uses Balinese architecture that was built in such a way for the comfort and safety of its residents.



Figure 2. Homestay building with support (behind the swimming pool)

[Source: Pradana, 2020]

As part of the dynamics of tourism, the construction of homestays in Ubud is able to strengthen traditions and socio-cultural life. The establishment of a homestay in Ubud is part of an effort to preserve Balinese architecture. With homestay buildings that follow Balinese architecture, it is automatically part of the effort to preserve Balinese architectural culture.

In the life of the people of Ubud in particular and the Balinese Hindu community in general, today there is a cross culture – learning from each other between cultures. Interaction of local residents with local homestay guests. Among the local residents, the homestay employees became more familiar with the culture of the tourists who came. Vice versa, tourists – both domestic and foreign tourists who use local homestays also become more aware of the traditions of the local community. There are various things in practical life that they learn from each other. Local residents can learn about several aspects of new cultural values such as rational thinking (rationalism), work ethic, and time discipline – as applied by foreign homestay guests. On the other hand, there are foreign guests who want to understand more about Balinese arts and culture. They deliberately come and rent homestays for a long period of time so they can learn to dance, learn traditional Balinese drums, learn Balinese cooking (kichen experiences), and even foreign tourists participate in traditional Balinese Hindu religious ceremonies carried out by Hindus in Ubud. (Figure 3).



Figure 3. Foreign tourists are involved in the process of traditional ceremonies in Ubud
[Source: Pradana, 2020]

Traditional Balinese cultural activities in traditional homestay environments in Ubud include *majejahitan* and caring for heirlooms, which guests can often find in the Bale Daja building. Traditional host activities can be an impressive sight and a new experience for guests when staying at a traditional Balinese homestay. Tourists have the opportunity to participate in cultural activities, community activities or family activities of homestay owners when staying at homestays adding that this type of accommodation provides an opportunity for tourists to stay more free from scheduling arrangements, how to dress like at home, socialize, be closer to nature and contact with residents. Homestay can provide opportunities for tourists to get to know the local lifestyle, language and culture through simple housing facilities and very affordable services to guests. The uniqueness of the form of traditional Balinese buildings accompanied by nuanced services of traditional Balinese culture is a mainstay of tourism actors as well as a special attraction for guests staying at traditional homestays in Ubud.

Some foreign tourists who come to Ubud want to know the arts, culture and traditions of the Balinese people, including foreign tourists who want to be participants in traditional Hindu ceremonies. In the field of tourism, it is possible to have cultural exchanges between nations (Solichin, 2012).

Second, the *pawongan* aspect is reflected in the implementation of the principle of *menyamebraya* (brotherhood) between owners, managers, homestay employees, and the involvement of local residents as homestay employees. In addition, the *pawongan* principle is also manifested in the form of providing special services to guests. Special services can be understood as excellent service to satisfy guests. In accordance with the regulation of the Minister of Culture and Tourism PM. 86/HK.501/MKP/2010 regarding the list of accommodation service providers, traditional Balinese homestays in Ubud are not only tourist accommodations that rent out living rooms for tourist satisfaction, but also provide opportunities for guests to be involved in the activities of homestay owners. Homestay guests get an unusual service in the form of sharing their stories and personal experiences. This special homestay service which is realized in the form

of sharing stories and experiences according to Kotler (2003) is referred to as high contact service as a form of special service to millennial tourists in Ubud. Some millennial tourists stay at Traditional Balinese homestays in Ubud.

According to Wayan Sumiartha, the Manager of Sulendra Bungalows Ubud, millennial tourists actively communicate with homestay owners and even other tourists while at the homestay even with the help of transletters, food requests and mager, renting motorized vehicles for sightseeing/adventures, actively capturing moments during tour services. Traditional homestay managers in Ubud are required to diversify tourism services to millennial tourists. Millennial tourists not only need accommodation services, but also tourism services outside the homestay, including the provision of motorized vehicles and their traveling activities while staying at the Ubud homestay. This is in accordance with the words of Meyerson et al (2007) that millennial tourists have ignited various new tourism business opportunities, influencing the development of new markets, new exchange flows, new ways and new models of tourism product.

Still in an effort to establish harmony with tourists, traditional Ubud homestay managers also provide extra service (service excellent) for their consumers. This extra service is important to satisfy and at the same time foster the confidence of tourists as consumers (Boselie and Wiele, 2001). These extra services include breakfast with traditional Balinese food menus and travel assistance to nearby tourist destinations, rice fields, traditional markets, temples, Balinese art studios, traditional Balinese weddings and traditional Balinese cultural festivals.

Other extra services provided by traditional hommestays in Ubud are in the form of free rental of traditional Balinese clothes during tour assistance to temples, Balinese art studios and Balinese traditional weddings as part of special services to guests. Homestay guests also have the opportunity to travel and travel using rented motorized vehicles, as well as services in the form of food delivery (food delivery) and quick washing of dirty clothes (laundry).

Third, the palemahan aspect is reflected in the homestay care and efforts to maintain the beauty of the environment. Every day, traditional homestays in Ubud are cleaned by sweeping and mopping to keep the area of the homestay building clean. To overcome fatigue in the area of traditional homestay buildings in Ubud, rituals are held for every *piodalan*. *Leteh* can mean dirty or bad conditions that need to be purified through rituals. Rituals are routinely held by traditional homestay owners in Ubud at *rerahinan* as a form of respect to the gods. The homestay managers in Ubud strive to maintain the cleanliness and beauty of the environment, among others, by dealing with pollution and waste problems. So far, the problem of pollution and waste can still be anticipated by the Ubud community and local stakeholders, among others, by creating a "green environment" (go green) based on *Tri Hita Karana* (Pradana, 2020).

In an effort to maintain the cleanliness and beauty of the homestay environment in Ubud, the local community implements *Sapta Pesona* (Solcihin, 2012), namely conditions that are safe, orderly, clean, cool, beautiful, friendly, and beautiful memories as a form of special service for homestay guests. Cleanliness and beauty of the environment are inseparable from efforts to run *Sapta Pesona* to support sustainable tourism development.

Efforts to support sustainable tourism development are also carried out by being adaptive to the local natural environment. The homestay managers try to be friendly to the environment which is manifested in the form of efforts to manage and sort waste according to its type before it is disposed of or transported by the waste

manager in the village. This is done so that the management of waste after being transported by trucks becomes easier, as was done by the manager of the Guest House, Ubud. By sorting waste according to its type, it can benefit by selling non-organic waste in the form of plastic bottle waste to collectors (Pratama, 2017).

The establishment of homestay buildings in Ubud is indeed in harmony with the natural situation of the tradition, and the socio-cultural life of the local community. Some homestays in Ubud are deliberately set up in rice fields such as Sawah Homestay Ubud (Figure 4).



Figure 4. Ubud Sawah Homestay
[Source: makemytrip.com, 2021]

The existence of homestays in Ubud also so far still supports environmental conservation efforts. The development of homestay buildings in Ubud is indeed marked by the conversion of agricultural land to non-agriculture, including agricultural land that has changed its function into a homestay building. Many expanses of fertile land have been turned into tourist accommodation buildings. Such conditions in addition to disturbing the balance of the ecosystem, also result in a change in views on land use so that the existence and management of homestays in Ubud has supported efforts to develop sustainable tourism (sustainability tourism). Sustainable development has a meaning as development that meets the needs of the present without compromising the ability of future generations to meet their own needs (Hardjasoemantri, 2002: 117).

The development of a traditional Homestay in Ubud is part of the effort to conserve Balinese culture. Local socio-cultural values are deliberately represented, including in the form of traditional homestay buildings designed with Balinese architecture. Likewise, daily activities in the homestay environment are also colored by Hindu religious ritual activities, including efforts to wear traditional Balinese clothes (for homestay staff/employees), arranging canang in Padmasana as part of the implementation of Balinese Hindu traditions.

The implementation of the Balinese Hindu tradition is a real step in the effort to preserve Balinese culture which directly or indirectly supports the development of sustainable tourism. Sustainable cultural tourism includes: maintaining the quality of natural and cultural resources, increasing the welfare of local

communities, and realizing tourist satisfaction (Ardika, 2006). The principles of sustainable tourism development also concern: (a) the ability to encourage the improvement of the nation's socio-economic welfare; (b) religious values, customs, as well as views and values that live in society; (c) cultural preservation and environmental quality; and (d) the existence of the tourism business itself (Undang-undang No. 9 of 1990, Article 6).

CONCLUSION

Accommodation facilities in the form of traditional Balinese homestays in Ubud are buildings where local residents live in the form of "cottage" houses or new buildings that are prepared for tourists. The homestay cottage in Ubud is built with a traditional Balinese architectural model that refers to the *Tri Mandala* principle. The management of homestays in Ubud is able to support sustainable tourism development, namely development that ensures the continuity of the economic life of the Balinese people, preserving the environment (ecological sustainability), and the continuity of the socio-cultural life of the local Balinese Hindu community. The development and management of traditional Balinese homestays in Ubud is also based on the *Tri Hita Karana* philosophy, namely homestay buildings that reflect the harmonious relationship between humans and God (*parahyangan*), humans and others (*pawongan*), and humans and their environment (*palemahan*). Traditional Homestay in Ubud relies on the beauty of the Balinese traditional house yard environment.

The establishment and management of homestays in Ubud based on local wisdom (*Tri Hita Karana*) which is proven to be able to support the sustainability of Balinese cultural tourism development needs to be maintained especially in the future.

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