

Balinese Local Wisdom Integration Model in Spatial Planning: An Analysis of the Implementation of Tri Hita Karana and Sad Kerthi in Spatial Planning

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ABSTRACT

This study aims to analyze the extent to which the values of Balinese local wisdom, particularly the philosophy of Tri Hita Karana and Sad Kerthi, are integrated into spatial planning regulations in the Province of Bali, as well as to identify their implementation challenges. This study uses a qualitative method with a multi-layered approach, combining field observations, in-depth interviews, normative juridical analysis of RTRW/RDTR regulations, and spatial mapping based on Geospatial Information Systems (GIS). The results show that, although local regulations have adopted local principles such as regulating sacred areas, setting building height limits, and establishing ravine boundaries, violations are still rampant, mainly due to weak oversight, economic conflicts of interest, and technical zoning standards that are not accommodating to small-scale cultural sites. This article proposes integration based on community participation through the revision of zoning parameters, the preparation of special Zoning Regulatory Techniques (TPZ), and the strengthening of the legal framework in the RDTR/RTRW. The synergy between a regulation-based top-down approach and a bottom-up approach based on local wisdom is the key to the success of the sustainable protection of Bali's cultural and ecological landscape. This research contributes to the development of contextual spatial models that bridge the value of modern traditions and policies in the era of digitization of licensing.

Keywords: local wisdom, spatial planning, Tri Hita Karana, Sad Kerthi, RDTR.

INTRODUCTION

Bali has long been recognized as a premier tourist destination that relies on the uniqueness of its culture, natural landscape, and spiritual values [1]. Bali's success in maintaining its identity cannot be separated from the application of the concept of Tri Hita Karana. This philosophy emphasizes the balance of relationships between humans (*Pawongan*), nature (*Palemahan*), and God (*Parhyangan*) [2]. This concept is not only a guideline for the Balinese people's lives. Still, it is also implemented in spatial planning through *Sad Kerthi*, which emphasizes the preservation of six vital elements of life, such as *Danu Kerthi* (purification of water/lake), *Segara Kerthi* (purification of the sea), *Wana Kerthi* (purification of the forest), *Jana Kerthi* (purification of human beings), *Atma Kerthi* (purification of the soul), and *Agni Kerthi* (purification of fire/energy).

To protect the values of local wisdom, the Bali Provincial Government has adopted the principles of *Tri Hita Karana* and *Sad Kerthi* into the Regional Regulation (Perda) on Spatial Planning, such as the regulation of Holy Areas, Sacred Places Areas, Gap Boundaries, and building height restrictions of a maximum of 15 (fifteen) meters. This regulation is intended to maintain harmony between physical development and cultural and environmental sustainability. However, even though it has a legal umbrella, violations of spatial planning rules based on local wisdom still occur frequently. The rise of construction of hotels, villas, and commercial properties that ignore height limits, shift water catchment areas, or even approach sacred zones demonstrates that existing regulations are not fully effective.

This problem highlights a gap between formal rules and their implementation in the field, which is caused by several factors, including weak supervision, economic conflicts of interest, and the lack

of more specific and implementable arrangements. If this condition continues, Bali's unique characteristics as a cultural and ecological destination may be eroded by uncontrolled development. Therefore, a more detailed spatial arrangement, based on local wisdom and supported by a robust law enforcement mechanism, is necessary to ensure the sustainability of the values of *Tri Hita Karana* and *Sad Kerthi* in Bali's future development.

This study aims to analyze the extent of the application of *the Tri Hita Karana* and *Sad Kerthi* principles in Balinese spatial planning, identify challenges in their implementation, and provide more appropriate and operational policy recommendations to strengthen the protection of Bali's cultural and ecological landscape. Thus, this research is expected to contribute to the development of sustainable spatial planning that is in harmony with local values amid the pressure of modern tourism development.

However, an in-depth study of the extent to which these principles are functionally integrated into the Detailed Spatial Plan (RDTR) and Regional Spatial Plan (RTRW) instruments, as well as the barriers to their implementation in practice, is limited. Most spatial planning policies remain focused on technical and economic aspects, with no precise mechanism in place to substantially accommodate local values in zoning and licensing. Therefore, this study aims to analyze the integration of *Tri Hita Karana* and *Sad Kerthi values* in spatial planning documents in Bali, identify various structural and technical challenges in their implementation, and formulate an integrative strategy based on indigenous peoples' participation and strengthening spatial regulations, in order to support the realization of sustainable spatial planning based on local wisdom.

RESEARCH METHODS

The data analysis method in this study uses a qualitative analysis method. After going through the data collection process so that the data needs are met, then the data will be processed and analyzed. The data sources collected consist of primary data, namely data directly obtained from the field, and secondary data, namely data obtained from indirect sources, including data from literature. The flow of data analysis in this study is to first conduct literature research, search for literature related to research topics as a benchmark for problem solving, then conduct observations and interviews to identify issues and problems that develop according to each type of local wisdom, then examine the phenomenon spatially. The author uses several types of approaches including the statute *approach* [3], the factual approach (*FAC approach*) and the planning approach (*planning approach*) [4].

RESULT AND DISCUSSION

Current Spatial Planning Conditions

The preparation of the Spatial Plan in the current policy framework is an implication of the Job Creation Law, which amends several provisions in Law Number 26 of 2007 concerning Spatial Planning (UUPR) [5]. This regulatory reform aims to simplify the spatial planning legal framework through the harmonization of licensing and the reduction of policy fragmentation, with the strategic goal of accelerating investment and promoting spatial efficiency-based economic growth.

To encourage investment and economic growth, the existence of the Detailed Spatial Plan (RDTR) plays a crucial role as the basis for implementing permits. In the latest licensing mechanism, the submission of the Suitability of Space Utilization Activities (KKPR) can be processed more efficiently if using the RDTR, which has been integrated with the Online Single Submission (OSS) system. Meanwhile, for regions that do not yet have an OSS-integrated RDTR, the licensing process can still be carried out through the Space Utilization Activity Conformity Approval (PKKPR) mechanism, which refers to the RTRW directive [6].

Government Regulation (PP) Number 5 of 2021 concerning the Implementation of Risk-Based Business Licensing was issued by the government to accelerate the licensing process through the OSS system [7]. Business licenses are issued by ministries, institutions, and local governments by these regulations and are used to start, implement, and develop a business rather than hinder its growth [8]. It is hoped that the implementation of OSS will help businesses in running their business and licensing processes [9].

The preparation of the current spatial plan is guided by the Minister of ATR/BPN Number 11 of 2021 concerning Procedures for Preparing, Reviewing, Revising, and Issuing Approvals for the Substance of Spatial Plans for Provincial, Regency, City, and Detailed Spatial Plans [10]. In addition to its technical aspects, the map is guided by Minister of ATR/BPN Number 14 of 2021, which concerns the Guidelines for the Preparation of Databases and the Presentation of Spatial Plan Maps for Provincial, Regency, and City Areas, as well as Detailed Spatial Planning Maps of Regencies/Cities [11].

In the current regulatory framework, the preparation of spatial plans has undergone a thorough standardization process that encompasses both substantive aspects of content and technical mapping. This policy aims to create consistency and improve the quality of spatial planning products. However, a critical analysis of regulatory instruments shows that this standardized approach has not explicitly accommodated the principles of local wisdom.

For example, the function of local wisdom in the regulation can only be developed as a zone or area, namely local protection, but not differentiated by type, so that the regulation of the area applies generally. In addition, there are also restrictions in the depiction of a zone/area, such as in the Provincial RTRW polygon which can be drawn as a zone is a minimum size of 156.25 ha, the Regency RTRW is a minimum size of 6.25 ha, the City RTRW is a minimum size of 1.5625 ha. The RDTR is a minimum size of 0.625 ha. This parameter poses substantive obstacles to integrating local wisdom arrangements, such as sacred places and areas that have a limited physical footprint. As a result, many sacred areas or areas of cultural significance do not meet the threshold of spatial representation and, thus, are eliminated from the formal spatial planning system.

Local Wisdom in Bali Spatial Planning

The conception of natural balance has a role in realizing the traditional Balinese spatial pattern, which is shown in the form of a balance between God as the creator of all life in the world, fellow humans as virtuous creatures, and the environment as a place for humans to live in a traditional Balinese spatial pattern. Tri Hita Karana means the three causes of creating welfare or harmony. In the context of spatial planning, the concept of natural balance, as philosophically rooted in Tri Hita Karana, harmoniously aligns with the foundation of ideal spatial planning.

Meanwhile, Sad Kerthi is the implementation of the Tri Hita Karana itself which means six sources of welfare that must be preserved to achieve happiness of birth and mind consisting of: (1) *atma kertih* (arranging the order of religious life to achieve a good mental and spiritual condition); (2) *wana kertih* (forest conservation); (3) *danu kertih* (maintaining the sustainability of water sources and preventing pollution); (4) *segara kertih* (maintaining the purity and preservation of the sea or ocean); (5) *jana kertih* (development of reliable human resources, having competitiveness in order to be able to maintain the sustainability and permanence of Bali); and (6) *jagat kertih* (the harmony of dynamic socio-cultural relations of the Balinese people).

Sad Kerthi has been integrated into Regional Regulation Number 2 of 2023 concerning the RTRW of Bali Province, as stated as the purpose of spatial planning, which aims to realize a quality, safe, comfortable, productive, identity, competitive, and sustainable Regional Space as a center for green economic activities based on tourism, agriculture, marine, and creative industries in order to maintain the harmony of Nature, Humans, and Balinese Culture are based on the values of local wisdom *Sad Kerthi* and the philosophy of *Tri Hita Karana*.

Some of the embodiments of the value of local wisdom *sad kertih* regulated in the Bali RTRW are the regulation of the Sacred Area, the Sacred Places Area, the Boundary of the Gorge, and the maximum height restriction of the building of 15 meters.

The Sacred Areas are areas that are sacred to Hindus, such as mountains, hills, lakes, springs, *campuhan*, sea, and beaches [12].

1. The Sacred Region of the mountain is the entire area with a slope of at least 45⁰ (forty-five degrees) as seen from the foot of the mountainside to the top of the mountain.
2. The Sacred Lake Area is a natural lake water area along with lake boundaries covering the Lake Batur area, Lake Beratan, Lake Buyan, and Lake Tamblingan. The management instructions for

the Sacred Areas of the lake are aligned with the border area of the spring and the border area of the lake or reservoir.

3. The Sacred Campuhan Area is an area where two rivers meet in Bali. The management direction of the Sacred Region *is* equated with the River Border Area.
4. Sacred Areas of the beach are certain places in the coastal area that are used for melasti ceremonies on all beaches of the Province of Bali. The direction of the management of the Sacred Areas of the beach is equated with the Coastal Boundary Area.
5. The Sacred Sea Area is a marine water area that functions as a place to hold traditional ceremonies, spiritual activities, and melasti in the Coastal Waters Area.
6. The Sacred Spring Area is the area surrounding the spring source, serving as a site for Hindu religious ceremonies.

The Sanctuary Area is the area surrounding the temple that requires maintenance within a certain radius, as stipulated in the Bhisama of the Purity of the Central Indonesia Hindu Dharma Parisadha Temple (PHDIP) in 1994. As stipulated in the Central Decree of the Indonesian Hindu Dharma Parisada Number: 11/Kep/I/PHDIP/1994 Concerning the Sanctity of the Temple, the area around the temple must be kept holy within a certain radius by the status of the temple. The decree of the Bhisama of the Pura of the Hindu Dharma of Central Indonesia includes the following: "Hinduism in its holy book, namely the Vedas, has outlined the so-called holy places and Holy Areas, Mountains, Lakes, Campuan (confluence of rivers), beaches, seas, and so on are believed to have holy values. Therefore, temples and holy places are generally established in these places, because it is where saints and Hindus get holy thoughts (revelations). These holy places have evolved into historical centers that have given rise to significant and lasting works through the hands of saints and poets, dedicated to the peace and well-being of mankind. And then there are the Sad Temples, the Dang Kahyangan, the Three Temples, and so on. These holy places have a radius of purity called *the kekeran* area, with the size of *Apeneleng*, *Apenimpug*, and *Penyenger* [13].

The Gap Boundary Area is an area with criteria that has a slope with a minimum slope of 45% (forty-five percent) to a flat field, with a minimum depth of 15m (fifteen meters). There are not many regions that regulate the boundaries of the ravine as well as the Province of Bali, which integrates it, including in the area of local wisdom, and the border that functions as a protected area. Given the importance of the function of the gap boundary as a designated area with the primary function of protecting environmental sustainability, which includes natural resources and artificial resources.

Moreover, the next local wisdom that is regulated is that the restriction of building height directions in general in the Provincial Territory is limited to a maximum of 15 m (fifteen meters) above the ground level where the building is erected. This height restriction is implemented to maintain the harmonization of regional airspace, ensure flight safety and security, preserve the sanctity of sacred places, promote community comfort, preserve the uniqueness of Bali's natural landscape, and establish guidelines for building heights in the Provincial Area.

Table 1. Regulation of the Content of Local Wisdom in the Regency RTRW Regional Regulation in Bali Province

Yes	The Content of Local Wisdom	Denpasar City	Badung Regency	Gianyar Regency	Tabanan Regency	Buleleng Regency	Karangasem Regency	Bangli Regency	Klungkung Regency	Jembrana Regency
1	Sanctuary Area									
	A. Sadness	-	√	√	√	-	√	√	√	-
	b. Dang Kahyangan	√	√	√	√	√	√	√	√	√
	c. The Beauty of the World	√	√	√	√	√	√	√	√	√
	d. Village Hygiene	√	√	√	√	√	√	√	√	√
2	Sacred Areas									
	a. Mountain	-	-	-	√	-	√	√	-	-

Yes	The Content of Local Wisdom	Denpasar City	Badung Regency	Gianyar Regency	Tabanan Regency	Buleleng Regency	Karangasem Regency	Bangli Regency	Klungkung Regency	Jembrana Regency
	b. Lake	-	-	-	√	√	-	√	-	-
	c. Camp	√	√	√	√	√	√	√	√	√
	d. Beach	√	√	√	√	√	√	-	√	√
	e. Sea	√	√	√	√	√	√	-	√	√
	f. Springs	-	√	√	√	√	√	√	√	√
3	Other Local Wisdom									
	a. Gap Boundaries	-	√	√	√	√	√	√	√	-
	b. Building Height	√	√	√	√	√	√	√	√	√

Violation of Local Wisdom rules

Violations of spatial regulations in Bali have been occurring for a long time and have become a significant phenomenon, particularly in tourist areas and tourist accommodation activities. The high demand for land to develop tourism facilities and infrastructure has led to a significant increase in the economic value of the land. This has prompted many landowners in protected zones to convert their land into tourism facilities, such as villas or commercial buildings. In addition, it is not uncommon for landowners to sell or lease land in the protected area to investors.

Violation of the Holy Land

Violations of sacred areas often occur, particularly in areas of high economic value, such as tourist destinations. For example, the closure of access to the beach where *the melasti*, *ngaben*, *ngayut*, *banyupinaruh* processes are carried out, and the full moon tilem ceremony in Bunutan Village, which is carried out by investors who control the land [14].



Figure 1. Closure Access to the beach where the Melasti is located Source: Internet, 2025

This is certainly contrary to the rules of Regional Regulation No. 2 of 2023 concerning the Bali Province RTRW where the indication of the zoning direction of the local protection area includes the indication of the zoning direction of the area of local wisdom, one of the provisions is the provision of access to the Sacred Areas of the beach where *the melasti* [15].

Violation of the Sacred Places

The area around the temple needs to be maintained in a certain radius according to the status of the temple as stipulated in the Temple Sanctity Ceremony, but there are still many violations of this purity radius. Some examples are the construction of a villa in Banjar Salah, Batuan Kaler Village, Gianyar, triggering protests from residents because of its location too close to Anggar Kasih Temple and allegedly violating the sanctity of the temple. Where the distance between the temple and the villa is approximately 7 meters, but in the rules it is clear that it is between 25 meters – 50 meters [16]. Furthermore, there is a rejection by the community of the resort project in Bugbug Village, Karangasem, because it is considered to violate the radius of the sacred area of Gumang Temple

[17]. Furthermore, there was also the closure of the Vila Yogmantra tourist accommodation in Klungkung by the Regent due to violations of the radius of the sanctity of Goa Lawah Temple and non-compliance with spatial planning regulations [18].



Figure 2. Example of a case of violation of the sanctuary area Source: Internet, 2025

Violation of gap boundaries

The ravine border area can actually be used on a limited basis referring to the direction of the zoning regulations of the Bali Provincial RTRW Regional Regulation, but its use is often excessive to the point of damaging the carrying capacity of the environment. For example, the case of dredging limestone cliffs for the construction of villas in Pecatu, Badung, which triggered landslides and environmental damage [19].



Figure 3. Avalanche / Cliff landslide in Pecatu during the land maturation process Source: Internet, 2025

Building Height Violations

The determination of the maximum height limit of the building is 15 meters or equivalent to four floors which aims to maintain harmony with aesthetic, cultural, and environmental values. However, the fact is that violations of these rules still occur in the field. One example is the construction of accommodation carried out by PT. Step Up Solusi Indonesia in the Jimbaran area is suspected of violating coastal boundaries, violating building heights and trimming cliffs highlighted by the local government [20]



Figure 4. Hotel construction in Jimbaran that exceeds 15 meters Source: Internet, 2025

Integration of Local Wisdom with the Latest Spatial Plan

With various technical and regulatory obstacles faced in the preparation of current spatial planning such as minimum zoning area limits, lack of explicit recognition of local values, and standardized planning mechanisms, systematic efforts are needed to integrate local wisdom into the framework up-to-date spatial planning. This integration can be achieved through a participatory approach that involves indigenous peoples and local stakeholders in the planning process, the development of zoning criteria specific to areas of cultural value, and flexibility in the application of technical provisions to accommodate small sites of socio-cultural significance.

Combining a top-down (regulation) and bottom-up (participation) approach

To answer the complexity of current challenges, participatory mechanisms are key in integrating local wisdom by forming collaborative planning forums involving indigenous peoples and indigenous villages, traditional stakeholders, and the government in every stage of spatial planning preparation, from the identification of areas of cultural value to the determination of zoning[21]. This approach can be strengthened through participatory mapping based on geospatial information system (GIS) technology to document culturally significant sites/temples, as well as village focus group discussions (FGD) to collect inputs based on local knowledge and documented through minutes so that they have strategic value to be regulated in spatial plans. Thus, the planning process not only meets the technical aspects, but also ensures the representation of community values in spatial policies, while increasing accountability and social acceptance.

Integration in RTRW products

The Regional Spatial Plan is general and the spatial arrangement is still in the form of directions. However, in the RTRW licensing process, it can still be referred to as a basis through the approval process for the suitability of space utilization activities (PKKPR). In the RTRW, the regulation of local wisdom can be regulated as a Local Protection Area, which is an area intended for land use activities that uphold noble values in the community life system to protect and manage the environment sustainably, and can maintain the sustainability of the quantity, quality of water supply, smoothness, order, regulation, and water utilization from water sources. This includes local wisdom areas and borders that function as protected areas, including coastal boundaries, rivers, springs, situs, lakes, embankments, and reservoirs, as well as other areas that have local protection functions. The direction of the regulation is regulated in the General Zoning Provisions (KUZ) which can be in the form of space utilization activities that are allowed, allowed with conditions, and activities that are not allowed in each area. In the KUZ, the type of Local Protection in the form of Sacred Places Area

is detailed. Because the RTRW is still a directive, a study by the Spatial Planning Forum is needed in the implementation process.

Table 2. Example of KUZ Local Protection Area arrangement in the form of a Sanctuary Area

Yes	Components of General Zoning Provisions	Core Zone	Buffer Zone
1	Delineation	The direction of delineation of the Sanctuary Area is the core zone and part of the buffer zone of the Kahyangan Jagat Temple Sanctuary Area which is the location of the Temple and certain surrounding areas that are integrated into a unit that is agreed to be protected	
	Permitted Activities	<ul style="list-style-type: none"> • Shrine building and its fittings • Protected/people's forests • Agricultural areas • Green open space • Spiritual activities and supporting facilities • Cultural heritage • Settlements of the Petitioners 	<ul style="list-style-type: none"> • All core zone activities • Local-scale trade/service facilities • Settlements of the Petitioners
2	Conditional Activities	<ul style="list-style-type: none"> • Existing settlements of local residents • Spiritual tourism/Dharmasala/pasraman • Art performances • Parking area • Residential infrastructure 	<ul style="list-style-type: none"> • Cultural/nature tourism • Transportation facilities • Settlements • Micro industry & eco-friendly household crafts • Limited accommodation that does not interfere with chastity
	Activities that are not allowed	<ul style="list-style-type: none"> • activities that have the potential to reduce the value of the sanctity of the core zone and the buffer zone of the Sanctuary Area • protect the temple building blocks from disturbances of other building blocks; • the height of the building outside the temple building and its supports is no more than one floor in the core zone, except to take advantage of the potential level of decreasing from the ground floor; 	
3	Space Utilization Intensity	<ul style="list-style-type: none"> • Open space available around the temple building 	
	Other conditions	<p>The virtual delineation of the buffer zone of the Sanctuary Area that overlaps with other designations is based on the concept of Bhisama Sanctity of the Temple with the outermost boundary distance:</p> <ul style="list-style-type: none"> • for sad kahyangan temple, the size of Apeneleng Agung is applied (at least 5 km from the temple); • for the dang kahyangan temple, the size of Apeneleng Alit is applied (at least 2 km from the temple); and • for three kahyangan temples and others, the size of Apenimpug or Apenyenger is applied. 	

The concept of integration in RDTR

The Detailed Spatial Plan (RDTR) is a detailed plan of the Regency Spatial Plan which is equipped with zoning regulations. So that what is the relevant direction in the KUZ RTRW is detailed in more detail, technical and measurable in the RDTR.

Table 3. The Concept of Integration of KUZ Sacred Places into RDTR

No.	Components of KUZ Instruction in RTRW	Integration Within RDTR
1	Delineation of Local Protection Areas in the form of Sacred Places Areas	Regulated as a Local Protection Zone

No.	Components of KUZ Instruction in RTRW	Integration Within RDTR
2	KUZ directives in the form of Permitted Activities, Conditional Activities, and Prohibited Activities	Regulated in the notation of the table of land use and utilization (ITBX) as a limited activity (T)
3	KUZ Directive in the form of Space Utilization Intensity	Arrangements in the building planning provisions are in the form of Free Space Distance Between Local Wisdom Buildings
4	Other provisions related to delineation of virtual zones	Zoning Planning Engineering (TPZ)

Local Protection Area Arrangement

The existence of restriction rules in the depiction of a zone/area in the spatial plan makes it difficult to protect the sanctuary area as a zone. However, the opportunity for depiction can be carried out on a larger scale in RDTR. For example, Taman Sari Temple in Semarapura Kangin Village has the status of Dang Kahyangan Temple so it needs to be protected for its sanctity. With the existence of rules restricting depictions in the Regency RTRW, what is depicted in the RTRW is the Urban Settlement Area, so that any activity that supports the function of urban settlement areas is allowed, including activities that may have the potential to lower/reduce the sanctity of the temple. Therefore, on a larger scale, the RDTR can be described as a Local Protection Zone (PS), including the Taman Sari Temple. This allows for the description of the area as a PS Zone, which in turn limits the activities that are permitted according to the function of protecting sacred places.

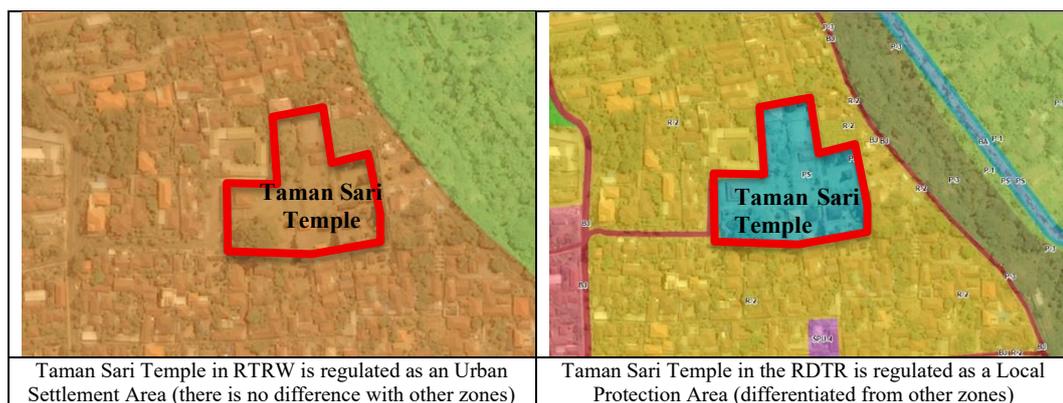


Figure 5. Setting up a Local Protection Zone

Land use and utilization (ITBX)

Provisions for activities and land use are provisions that contain permitted activities and land uses, limited conditional land activities and uses, certain conditional land activities and uses, and activities and land uses that are not allowed in protected zones or cultivation zones. In the localized Protection Zone (PS), it is certainly necessary to differentiate between the PS Zone in the form of Coastal Borders, River Borders, and Sacred Areas. Considering the characteristics of each type are different, but because it is based on the same zone, namely PS. Therefore, it is necessary to have a limited conditional use, meaning that activities and land use are restricted, especially activities whose special arrangements are in the Sacred Places Area, such as waste and waste management is allowed at the Border of Rivers and Beaches but is avoided in the Sacred Places Area.

Arrangements in Building Planning Provisions

Building planning provisions are regulations that govern the shape, size, placement, and appearance of buildings within a zone, ensuring the safety and security of these structures. The components of the minimum building layout provisions consist of the maximum building height (TB), minimum building boundary line (GSB), minimum clearance between buildings (JBS), and rear clearance (JBB). In the context of protecting the temple building blocks from disturbances of other building blocks by the mandate of the RTRW, the opportunity to regulate is in the free space between

buildings, which is for example the distance of the building's free space is at least 5 m (five meters) from the outside of the temple retaining wall. The figure of 5 meters is taken from the direction of the minimum distance of the outer limit regulated in the Bali Province RTRW.

Arrangements in Zoning Arrangement Techniques (TPZ)

The zoning management technique provides flexibility in implementing basic zoning regulations and offers handling options in specific locations, tailored to the characteristics, development goals, and challenges faced in certain zones, thereby enabling the effective achievement of the goal of controlling space utilization. There are many variations of TPZ, but the one that suits the needs of the setting is the Special TPZ. A Special TPZ with code 'j' is a TPZ that imposes development restrictions to maintain the characteristics and/or special objects owned by the Zone, as specified in zoning regulations.

Table 4. Example of Settings in TPZ

TPZ Type	Space Setup	Code on the map
Settings in a Special TPZ with a code j	<ol style="list-style-type: none"> 1. The Special TPZ for the Dang Kahyangan Temple Sanctuary Area is applied in order to maintain the area as far as a certain distance around the Temple Sanctuary Area which is designated as a Local Protection Zone from activities that have the potential to reduce the value of the sanctity of the core zone and the buffer zone of the Sacred Area, such as prostitution, pornography, gambling, adultery, drug use, nudism and the like. and other similar activities. 2. Paying attention to the intensity of space utilization, including: <ol style="list-style-type: none"> a. The clearance of the outer building is at least 5 (five) meters from the outside of the temple retaining wall for residential activities. b. The clearance of the outer building is at least 50 (fifty) meters from the outside of the temple wall for business activities. c. The temple building block is free from disturbances of other building blocks; d. The height of the building directly adjacent to the temple building and its supports is no more than one floor, except to take advantage of the potential level of decreasing from the ground floor; e. There is an open space around the temple building; 3. Meet the minimum infrastructure and facilities needed, including: <ol style="list-style-type: none"> a. served with convenient transportation access, parking space and pedestrian space according to the needs and scale of service; b. available energy and telecommunications networks as needed; c. there is a network of residential environmental infrastructure; d. security infrastructure network systems are available; and e. Disaster mitigation and management systems are available; 	

CONCLUSION

The province of Bali already has a spatial regulatory framework that integrates the values of local wisdom through the concepts of *Tri Hita Karana* and *Sad Kerthi*, the implementation of which still faces significant challenges. Technical standardization in spatial planning, such as minimum zoning restrictions, often fails to accommodate small sites of cultural value, including sacred sites and shrines. In addition, weak supervision and pressure on tourism development have led to spatial planning violations, including the conversion of protected land functions, breaches of the purity radius of temples, and development that exceeds height limits. This indicates a gap between formal policy and the reality on the ground. Efforts to integrate local wisdom into spatial planning require a multidimensional approach that combines technical, participatory, and legal aspects. The proposed solutions include: (1) revision of zoning parameters for areas of cultural value, such as the implementation of micro-zoning classes and community participation-based delineation; (2) strengthening the legal framework through explicit clauses in the RDTR and RTRW zoning regulations; and (3) collaborative mechanisms by involving indigenous peoples in planning and monitoring. A concrete example is the implementation of Zoning Planning Techniques (TPZ) specific to the sanctuary area, which limits commercial activities in the buffer zone and guarantees the building's clearance from the temple. The sustainability of Bali's cultural, social, and ecological landscape depends on a balance between economic development and the preservation of local values. Therefore, there needs to be synergy between *top-down* policies (such as integrating local wisdom in RDTR) and bottom-up approaches (such as GIS-based participatory mapping). It remains by the standard guidelines for preparing spatial plans. Thus, Balinese spatial planning is not only an instrument of economic growth but also a medium for preserving cultural and environmental identity. In the future, strengthening regional institutional capacity and consistent law enforcement will be key to ensuring the effectiveness of sustainable policies.

RECOMMENDATIONS AND FURTHER RESEARCH

The recommendations that can be submitted from the results of this study include several strategic steps to strengthen the integration of local wisdom in spatial planning systems. First, it is necessary to add explicit clauses in the RDTR and RTRW zoning documents that expressly protect areas based on local wisdom, including through the application of *Zoning Arrangement Techniques (TPZ)* specifically for sacred areas and sacred places. Second, the involvement of indigenous peoples must be strengthened through the establishment of collaborative planning forums and community-based participatory mapping mechanisms, so that local values can be internalized in every stage of planning. Third, supervision and enforcement of spatial planning laws need to be improved through transparent and responsive digital systems, in order to prevent spatial violations more efficiently. Fourth, customary villages need to be formally involved in the validation process of *the Suitability of Space Utilization Activities (KKPR)* so that recommendations based on cultural values are not marginalized by sectoral interests alone. For further research, it is recommended that a study be conducted on a model of supervision and law enforcement that integrates the active role of indigenous peoples in preventing sustainable spatial planning. In addition, comparative studies between regions are needed to find best practices in integrating local values into spatial policies. Finally, it is necessary to conduct an analysis of the economic impact and appropriate incentive schemes for communities affected by space restrictions, so that the preservation approach does not cause social resistance and remains on the side of spatial justice.

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