

Collaboration among stakeholders in the management of digital-based regenerative tourism at Tegallinggah Cliff Temple, Blahbatuh, Gianyar

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Keywords:	Abstract
Regenerative Tourism; Sugita Model; Spiritual Universal Generative Integrated Tourism Approach; ISM; Cultural Tourism	The development of the tourism destination management paradigm requires a shift from a sustainable tourism approach to regenerative tourism an approach that not only maintains the sustainability of resources but also seeks to restore, enrich, and improve the quality of environmental and cultural ecosystems through the empowerment of local communities from the beginning of planning. Tegallinggah Cliff Temple in Blahbatuh District, Gianyar Regency, has strategic potential as a cultural and spiritual tourism destination that represents local Balinese wisdom, but its management still faces limitations in governance integration, suboptimal collaboration between stakeholders, and underutilized digital technology. This research aims to formulate a regenerative tourism-based destination management model that integrates local spirituality, community participation, and digital website innovation. The study used a qualitative approach with mixed methods field observations, in-depth interviews, and stakeholder questionnaires analyzed using Interpretive Structural Modeling (ISM) to identify the structural relationships between key elements and determine management strategy priorities. The results of the research produced the SUGITA Model (Spiritual, Universal, Generative, Integrated Tourism Approach) as a conceptual framework for digital-based regenerative tourism management that emphasizes the integration of spiritual values, strengthening the role of local communities, collaborative governance, and website utilization. The research outputs include the SUGITA conceptual model, RegenCheck as an instrument for evaluating regenerative tourism, and Standard Operating Procedures (SOPs) for sacred and sanctified zones to support regenerative impact on the environment, culture, and economy of the Tegallinggah community.

INTRODUCTION

Tegallinggah Cliff Temple, Blahbatuh, Gianyar, actually has considerable tourism potential, but has not been developed optimally. The tourism management of Tegallinggah Cliff Temple faces several obstacles, including a lack of exposure, a lack of digital information through the website, and limited content in the form of stories and reviews, so that its attraction is not optimal for tourists. The lack of community involvement and the tourism industry, as well as the lack of support from local governments, also hinder efforts to develop better and responsible tourism. For future development, management not only needs to prioritize economic goals, but also must be

conservation by actively preserving the environment and re-exploring local culture that is starting to fade, as an effort to implement the concept of regenerative tourism (Gross & Wilson, 2019; Lei, 2026; Orefice & Orefice, 2025).

Regenerative tourism is a tourism concept that not only focuses on reducing negative impacts on the environment and local communities, but is also able to create better conditions than ever before through active efforts to improve, restore, and strengthen local ecosystems and communities for the sustainability of tourism activities (Bellato & Pollock, 2023; Rastegar, 2025; Dredge, 2022). This concept emphasizes that the transformation of tourism towards regenerative requires changes in mindsets, systems, and practices from an early age, so that new destinations have more room to build governance, infrastructure, and patterns of relationships with communities holistically according to regenerative principles (Dredge, 2022).

The Tegallingsah Cliff Temple area is located in Bedulu Village, Blahbatuh District, Gianyar Regency, Bali, and has been recorded in the inventory list of the XV Region Cultural Preservation Center, Ministry of Culture (Wiwin et al., 2023). This site is interesting to visit because it has spiritual value for meditation, melukat, as well as yoga and meditation in the niches around the cliffs, with an atmosphere that is still quiet and natural (Wiwin et al., 2023; Sukanadi et al., 2022). As one of the cultural heritages, the existence of Tegallingsah Cliff Temple is the nation's cultural wealth that has an important meaning for the understanding of history, science, and culture in accordance with the mandate of Law Number 11 of 2010 concerning Cultural Heritage (Hamdan & Ariyasa, 2021).

The digital-based regenerative tourism management model is expected to produce improvement efforts through digital information channels and be able to trigger better tourism through websites (Putri & Hariyanti, 2022). Websites are considered important to accelerate the dissemination of information related to regenerative tourism efforts, expand the reach of digital promotions, and support the control and regulation of visits (Heliany, 2019). Initial observations show that the management of Tegallingsah Cliff Temple still faces obstacles in the form of a lack of digital information that can be accessed by tourists, a lack of promotional efforts, and a lack of use of social media, so that digital interaction of this destination is still low when viewed from the 3R (rating, review, recommendation) aspect of social media (Hussain & Haley, 2022). The digital tourism ecosystem in the form of website-based applications and information systems can actually help destination managers increase sales and information dissemination more widely (Darma et al., 2023).

The development of a tourist destination cannot be separated from the concept of 4A, namely Attraction, Accessibility, Amenities, and Ancillary Services (Cooper, 2008), which is the basic framework for building destinations to have high competitiveness. In the context of regenerative tourism, the optimization of these four aspects needs to be in line with sustainability and the balance of social, cultural, economic, and environmental impacts. Regenerative tourism is not only about reducing negative impacts, but it is easier to pursue in new destinations with a plan from the beginning to build positive impacts and improve the social and cultural conditions around the destination (Alhitmi et al., 2024; Dredge, 2022).

Although there are various studies on community-based tourism destination management, most studies still focus on the concept of sustainability (sustainable tourism) without providing an implementable framework that is able to restore the ecological, cultural, and sacred value of the region. Research on cultural heritage sites such as the Tegallingah Cliff Temple has also not integrated a digital approach in the form of a destination management system that regulates tourist behavior, custom-based governance, and evaluation mechanisms based on regenerative indicators. So far, there has been no tourism management model that integrates the principles of regenerative tourism with digital technology, standard operating procedures (SOPs) for sacred and sacred areas, evaluation instruments, prototypes, and regenerative checklists at the same time, so this research is important to fill this gap.

Based on this description, this study focuses on three problem formulations, namely: (1) how to manage the tourism of Tegallingah Cliff Temple today; (2) what is the role of stakeholders in the management of tourism of Tebing Tegallingah Temple; and (3) how the right digital-based regenerative tourism management model is applied at the Tebing Tegallingah Temple. This research aims to create a model that can be used as an example of best practices for digital-based regenerative tourism management at Tebing Tegallingah Temple, which is carried out through the dissemination of digital information through the website, as well as tourism regulation and control to run better and responsibly. In particular, the research aims to map tourism management problems based on current conditions, examine the role of stakeholders in tourism management in the region, and design an applicable website-based regenerative tourism management model, including the development of prototypes and the preparation of RegenCheck as a guide for the implementation of regenerative tourism management at Tebing Tegallingah Temple.

The results of this research are expected to provide theoretical and practical benefits. Theoretically, this research enriches scientific studies on the integration of regenerative tourism, digital technology, and local wisdom-based governance in the management of cultural heritage destinations, fills the literature gap on comprehensive tourism management models that combine spiritual, universal, generative, and integrated aspects, and serves as a foundation for developing regenerative tourism evaluation models through the measurable RegenCheck instrument. This research provides scientific evidence for local governments and destination managers in optimizing data-based tourism management, serves as a guide for tourism practitioners in designing collaborative and sustainable destination governance, and offers a reference for cultural heritage site managers in integrating spiritual values and local wisdom into tourism development strategies.

METHOD

Research Design

This research used a descriptive qualitative approach through in-depth interviews with tourism experts and stakeholders. In order to clarify the results of the study, the Interpretive Structural Modelling (ISM) analysis method was used to examine the digital-based regenerative tourism management model at Tebing Tegallingah Temple, Blahbatuh, Gianyar. ISM is an

analysis that uses a tiered approach to identify relationships between variables or elements in forming a management model, and helps to understand complex problems through an interrelated hierarchical structure based on the assessment of experts in the field of tourism (Wiranatha & Suryawardani, 2019). The data from interviews and public tests through Focus Group Discussion (FGD) were analyzed in more depth so that they could be applied in the field, then complemented by the ISM method which was presented descriptively to answer the overall formulation of the research problem.

Research Location and Time

The research is located in Tebing Tegallingsah Temple, Bedulu Village, Blahbatuh District, Gianyar Regency, Bali, with a location that is quite remote, far from crowds, and on the banks of the Pakerisan River. This unique and still natural location has become quite interesting to be developed as a cultural heritage tourism attraction as well as a spiritual tourism for yoga and meditation activities.



Figure 1. Tegallingsah Cliff Temple, Blahbatuh, Gianyar

Source: Researcher (2025)

The research time refers to the Research Certificate/Recommendation of the Gianyar Regency Investment and One-Stop Integrated Services Office Number 070/0419/IP/DPM PTSP/2025 and the Research Permit of the Gianyar Regency Tourism Office Number 556/7308 Diparda/2025, for a period of six months from November 7, 2025 to May 15, 2026, with initial observations having been carried out since February 2025 to provide the opportunity for researchers to collect complete data.

Data Sources, Informants, and Respondents

The type of data used is qualitative data in the form of descriptions and interpretations from informants who understand the management of regenerative tourism at Tebing Tegallingsah Temple, equipped with questionnaire data for ISM analysis. The data source consists of primary

data obtained through in-depth interviews with experts and stakeholders of the tourism pentahelix (academics, entrepreneurs, communities, managers, governments, and tourism associations), as well as secondary data from related documents, official publications, and academic literature.

The selection of informants and respondents was carried out by purposive sampling technique, with the criteria of having knowledge of tourism and Tegallinggah Cliff Temple, understanding the general conditions of the research site, having knowledge about the development of regenerative tourism governance, and understanding the life of the community, culture, and customs of Bali.

Table 1. List of Research Informants

No.	Name of the Informant	Remarks
1	Prof. Dr. Ir. Tjokorda Oka Artha Ardana Sukawati, M.Si.	Cultural Scholar & Academic
2	Putu Sukma Wijaya, A.Ma.Par	Tourism Association
3	I Wayan Suta Ariana, S.Pd	Tegallinggah Community
4	I Wayan Riko Arsana	Bedulu Community
5	Dr. I Ketut Sutapa, S.E., M.M.	Academics
6	Solar Panels	Tourism Association
7	By Made Sunarti	Managers
8	A Man Who Is A Good Man	Holiday rentals in São Paulo
9	I Wayan Yowin Permana, S.Tr.Par.	Tourism Practitioner
10	I Wayan Aryasa	Kelian Dinas
11	Drs. I Wayan Gede Yadnya Tenaya, M.Si.	Cultural Preservation Center

Source: processed by researchers, 2026

Table 2. List of Interpretive Structural Modeling (ISM) Respondents

No.	Respondent Name	Remarks
1	Prof. Dr. Ni Putu Tirka Widanti	Academics
2	Prof. Dr. Ir. Tjokorda Oka Artha Ardana Sukawati, M.Si.	Cultural Scholar
3	Ratu Agung Bagus Ngurah, S.Tr.Par., M.Tr.Par., CHA, CHE	Tourism Practitioner
4	I Made Santiara, S.Pd., MM	Tourism Practitioner
5	Nurfadillah Mustari, S.Tr.Par., M.Tr.Par.	Academics
6	Dr. I Ketut Sutapa, S.E., M.M.	Academics
7	I Wayan Yowin Permana, S.Tr.Par.	Tourism Association
8	Putu Sukma Wijaya, A.Ma.Par	Society
9	A Man Who Is A Good Man	Holiday rentals in São Paulo

Source: processed by researchers, 2026

Data Collection and Analysis Techniques

Data collection was carried out through field observations, in-depth interviews, documentation, and dissemination of ISM questionnaires, then evidenced through public tests with a Focus Group Discussion (FGD) panel with stakeholders. The ISM analysis is used to identify the structural relationships between factors influencing the management of digital-based regenerative tourism, with stages including: (1) identification of key elements and sub elements;

(2) the preparation of contextual relationships between elements; (3) preparation of Structural Self Interaction Matrix (SSIM) with symbols V, A, X, O; (4) conversion of SSIM into Reachability Matrix (RM) in the form of a numerical matrix; (5) classification of sub elements into levels based on Driving Power (DP) and Dependence (D) values; and (6) modeling of hierarchical structures that show the relationship between elements (Sugiyono, 2016).

Based on the values of Driving Power (DP) and Dependence (D), the sub elements are classified into four quadrants, namely Autonomous ($DP \leq 0.5X$ and $D \leq 0.5X$) with low linkage to the system; Dependent ($DP \leq 0.5X$ and $D > 0.5X$) with high dependency levels; Linkage ($DP > 0.5X$ and $D > 0.5X$) with unstable relationships and potentially generate feedback; and Independent ($DP > 0.5X$ and $D \leq 0.5X$) which act as the main and very powerful movers, with X being the number of sub elements in each element.



Figure 2. Interpretive Structural Modeling (ISM) Analysis Techniques

Source: processed by researcher, 2025

This study uses six elements in the ISM analysis, namely Program Needs [K], Program Objectives [T], Program Constraints [U], Affected Community Sectors [M], Institutions Involved [L], and Possible Changes [P]. The final results of the ISM analysis were given a descriptive qualitative explanation by linking the findings of interviews and observations, to provide a comprehensive overview of the digital-based regenerative tourism management model at Tebing Tegallinggah Temple. The schedule for the implementation of the research is briefly presented in Table 3.

Table 3. Research Schedule

No.	Stages of Activity	Implementation Period
1	Pre-research, initial observation, and proposal preparation	February–May 2025
2	Qualification exam and proposal revision	June–July 2025
3	Permit management, data collection, and field research	July–September 2025

4	Preparation of results and results seminar exams	October 2025–February 2026
5	Revisions, public tests/FGDs, and improved results	March–August 2026
6	Open session and completion of final project	September–October 2026

Source: Researcher (2025)

RESULTS AND DISCUSSION

Overview of Research Locations

Tegallinggah Cliff Temple is an important cultural heritage site located in Banjar Tegallinggah, Bedulu Village, Blahbatuh District, Gianyar Regency. The uniqueness of this cliff temple lies in its building structure which is carved directly on a stone cliff on the banks of the Pakerisan River. Based on archaeological studies, this complex functions as a place of asceticism and ritual for spiritual activities, such as meditation and self-purification processions (*melukat*), and reflects the worship of the Trimurti in the Balinese Hindu belief system (Wiwin et al., 2023). This site is estimated to have been built in the 12th to 13th centuries AD during the Benanti Kingdom (Artanegara, 2019), with relics in the form of 18 overdrifts, three phalluses, gates, two ancient temples, and four sacred showers. Currently, Tegallinggah Cliff Temple has the status of a Suspected Cultural Heritage Object (ODCB) under the supervision of the XV Region Cultural Preservation Center, and faces threats in the form of cliff erosion, irrigation water seepage, and tourism activities that have not fully implemented conservation principles (Nastiti, 2014; Sholeha, 2022).

The integration between archaeological potential, cultural wealth, and natural beauty makes this area relevant to be developed as a heritage tourism destination in line with the principles of cultural heritage preservation (Hamdan & Ariyasa, 2021). The development of community-based tourism can be carried out through the involvement of local residents in the provision of guide services, homestay management, handicraft production, traditional culinary, and cultural arts performances, in line with the principle of Community Based Tourism (CBT) which emphasizes community participation so that economic benefits can be felt directly.

Tourism Management Conditions Based on the 4A Approach

The analysis of the tourism management conditions of Tegallinggah Temple was carried out using the framework of Tourism Development Theory (4A), namely Attraction, Accessibility, Amenities, and Ancillary Services (Cooper, 2008), which is combined with the Online Destination Image (ODI) approach to understand how the digital image of the destination is formed and affects the perception of tourists. The results of interviews with all informants show that the attraction of Tegallinggah Cliff Temple is very strong in terms of archaeological value, cliff relief, spiritual function, and natural quiet atmosphere, but it has not been accompanied by professional interpretations such as local guides, sacred zone markers, and educational content, so its potential is still passive.

In terms of accessibility, physical access has been quite good after the repair of wooden paths and bridges by the Tourism Office, but access to digital information is still very low due to the

lack of an official website and the lack of signage, so that foreign tourists mostly get information from search engines, not from the manager's official channels. Amenities or tourist facilities are considered to be very basic; Facilities such as toilets are available but need to be improved cleanliness, while rest areas, MSME rooms, and sacred zone marking are not available adequately, so tourists tend to visit in a short time. The Ancillary Services show that the management is still centralized at the Tourism Office without adequate collaboration with the XV Region Cultural Preservation Center as well as the traditional villages and the Tegallingsah community, so that the ongoing management is still administrative, not managerial or strategic. A summary of the results of the 4A analysis is presented in Table 4.

Table 4. Results of Analysis of Management Conditions Based on the 4A Approach

Aspect 4A	Existing Conditions	Main Problems
Attraction	The archaeological value, cliff reliefs, and spiritual functions (melukate, meditation) are very strong	There is no adequate professional interpretation and storytelling
Accessibility	Physical access (wooden paths, bridges) has been repaired by the Tourism Office	There is no official website and digital information signage yet
Amenities	Toilets and basic amenities are provided at a minimum	There are no rest areas, MSMEs, and sacred zone marking
Ancillary Services	Centralized management at the Gianyar Tourism Office	Lack of coordination between institutions and local communities

Source: processed by researchers, 2026

Judging from the Online Destination Image (ODI) approach, the digital image of Tegallingsah Cliff Temple is still relatively weak due to the lack of an official website, digital information system, educational content from managers, and a targeted tourism promotion strategy; The promotions that have emerged so far have come more from spontaneous uploads of tourists. This condition shows that the image formed is an unmanaged destination image, that is, an image without the control of the manager, so that the truly rich cultural and spiritual values become less visible and less competitive in the digital space (Kladou & Mavragani, 2015; Xiang & Gretzel, 2010). Therefore, it is necessary to strengthen digital content and technology-based promotion so that the cultural value of this site can be displayed more widely and attractive to foreign tourists.

The Role of Pentahelix Stakeholders in Tourism Management

The management of regenerative tourism at Tegallingsah Cliff Temple involves the synergy of five elements of the tourism pentahelix, namely the government, village institutions, entrepreneurs, tourism associations, and local communities (Aribowo et al., 2018). The Gianyar Regency Government through the Tourism Office plays a leading sector in establishing management institutions, regulations, and operational standards, as well as providing basic

infrastructure and funding. Village institutions, both Traditional Villages and Tegallingkah Service Villages, play a strategic role through awig-awig and pararem in maintaining the sacredness and customary norms, as well as facilitating administrative aspects and basic infrastructure development.

Tourism entrepreneurs contribute to the development of tourism products, digital promotion, and the provision of supporting facilities such as villas, homestays, and guide services, as well as becoming strategic partners in the implementation of sacred zone SOPs and RegenCheck. Tourism associations function as a liaison between the government, business actors, the community, and tourists through the preparation of service standards and training of tourism human resources. Meanwhile, the local community of Tegallingkah is the key actor closest to the site, but its involvement in formal management is still limited. A summary of the role of the five pentahelix elements is presented in Table 5.

Table 5. The Role of Pentahelix Stakeholders in Tegallingkah Cliff Temple Tourism

Pentahelix Elements	Main Role
Government (Tourism Office)	Leading regulatory, institutional, infrastructure, and funding sectors
Village Board (Customs & Dinas)	Guardians of sacredness, customary norms, and administrative facilitation
Tourism Entrepreneurs	Tourism product development, digital promotion, and facility investment
Tourism Association	Coordination, advocacy, and strengthening the capacity of tourism human resources
Tegallingkah Local Community	Main actors of preservation, MSMEs, and local guides

Source: processed by researchers, 2026

Viewed from the perspective of Community Based Tourism (CBT), collaboration between stakeholders at Tegallingkah Cliff Temple has not been synergistic. Without collaborative institutions, the resulting policies tend to be administratively oriented, rather than based on local needs and community participation, so that tourism development is stalled despite the rich attraction potential. The absence of a CBT ecosystem makes the economic benefits of tourism not yet flow optimally to the community; Local MSMEs have not developed, the village levy mechanism has not been implemented, and job opportunities for residents are still limited. However, all informants agreed that the potential for the implementation of CBT is very large considering that the community has strong cultural knowledge and the customary village has traditional authority, so that with the support of the government and the active involvement of the community, Tegallingkah Cliff Temple has the potential to develop into a community-based regenerative tourism destination (Putra, 2015; Agoes et al., 2023).

Interpretive Structural Modeling (ISM) Analysis Results

The results of the ISM analysis strengthened the findings of an in-depth interview regarding the digital-based regenerative tourism management model at Tegallingah Cliff Temple. The analysis was carried out on six elements, namely Program Needs [K], Program Objectives [T], Program Constraints [U], Affected Community Sectors [M], Institutions Involved [L], and Possible Changes [P], each of which consisted of several subelements from in-depth excavation with respondents who understood Balinese tourism, especially Tebing Tegallingah Temple.

In the Program Needs element [K], the results of the Reachability Matrix (RM) show that the subelements of socialization of standards and guidelines for safeguarding sacred and sacred areas, as well as the socialization of evaluation mechanisms and the implementation of internal check-lists, are in quadrant IV (Independent) with the highest Driving Power (DP), which means that these two subelements are the main priority programs that drive the entire management system. In the Program Objectives element [T], the sub-element of proactive support for community participation and active support of tourists in maintaining cleanliness and preservation of local culture is the main key. Program Constraint Elements [U] show that the limited sources of documented historical information and the unavailability of official websites and social media are the most basic obstacles that need to be overcome immediately.

In the Affected Community Sector element [M], tourism professional associations were identified as the key subelements with the strongest influence, while in the Involved Institutions element [L], Customary Villages and Official Villages became the most decisive institutions in the hierarchical structure. As for the Possible Change element [P], the development and implementation of a regenerative tourism management model is identified as the main trigger for systemic change (driving power), which further encourages the creation of management prototypes, the implementation of cultural preservation SOPs, the integration of digital technology through digital code-based websites and zoning, internal evaluation through RegenCheck, and the strengthening of tourist monitoring management. A summary of the key subelements of the six ISM elements is presented in Table 6.

Table 6. Summary of Key Subelements of Interpretive Structural Modeling (ISM) Analysis Results

Elements	Code	Key Subelements (Highest Driving Power)
Program Requirements [K]	K6, K7	Socialization of the Sacred Zone; Socialization of Internal Checklist Evaluation
Program Objectives [T]	T5, T6	Community participation support; The Active Role of Tourists in Maintaining Cleanliness & Culture
Program Constraints [U]	U1, U2	Lack of historical documentation; There is no official website and social media yet
Affected Community Sectors [M]	M7	Tourism Professional Association
Institutions Involved [L]	L1, L2	Traditional Villages and Tegallingah Service Villages
Possible Changes [P]	P1	Development and implementation of regenerative tourism management models

Source: processed by researchers, 2026

The results of the ISM analysis as a whole confirm that tourism management at Tegallingah Cliff Temple needs to be built with the concept of regenerative tourism, with a website as a digital information source that summarizes stories, history, and important information to expand its reach to international tourists. Management becomes even more attractive by raising the local wisdom and culture of Bali, accompanied by clear respect for sacred zones and tourist zones, full support of local communities and tourism professional associations, and continuous evaluation through RegenCheck.

SUGITA Model: Digital-Based Regenerative Tourism Management

Based on the integration of in-depth interviews and ISM analysis, this study formulates the SUGITA Model (Spiritual, Universal, Generative, Integrated Tourism Approach) as a conceptual framework for regenerative tourism-based destination management that integrates the values of local spirituality, the principle of universal inclusivity, regenerative impact on the environment and society, and tourism governance integrated with digital technology.

The Spiritual Dimension emphasizes the importance of the value of spirituality and local wisdom, which is rooted in the philosophy of Tri Hita Karana, as the foundation of harmonization between humans, nature, and God, manifested through respect for sacred areas and the establishment of sacred zones (Hery, 2024). The Universal Dimension emphasizes that destination management must be inclusive and adaptive, in line with the Sustainable Development Goals agenda and the principle of responsible tourism, without losing the character of local culture. The Generative Dimension is the core of regenerative tourism which emphasizes that tourism activities must restore and improve the environmental, social, and economic quality of the local community through environmental conservation programs, MSME empowerment, and RegenCheck evaluation instruments. The dimension of the Integrated Tourism Approach emphasizes collaboration (collaborative governance) between the government, the community, the private sector, and academia, combined with the use of digital website technology to increase the visibility and effectiveness of destination management.



Figure 3. Model SUGITA (Spiritual, Universal, Generative, Integrated Tourism Approach)

Source: processed by researchers, 2026

The SUGITA model begins with the preparation of Standard Operating Procedures (SOP) for sacred zones and is purified as a guideline for visiting governance based on spirituality, customary ethics, and the sanctity of space, which is then implemented through the website as a spiritual education medium, reservation system, visit quota control, and cultural literacy facilities. Tourists participate in regenerative tourism activities at the direction of local guides, so that they can enjoy spiritual, cultural, and natural experiences that are not only economically oriented, but also participate in restoring spiritual, social, cultural, and environmental values. The impact of these activities is then evaluated through RegenCheck, the results of which are used to improve SOPs, optimize website systems, and strengthen community-based governance, thereby shaping a sustainable regenerative tourism management cycle.

Model Output: Website, Prototype, Sacred Zone SOP, and RegenCheck

Websites with www.canditebing.com domain are designed as an integrated digital system in the SUGITA Model which functions as the main instrument for control, education, and visit management. This platform acts as an information media as well as a visitor management system through an online reservation mechanism, setting daily quotas, and scheduling visits based on the carrying capacity of the region, as well as presenting a narrative of the sacredness of the site and the ethics of visiting as cultural education for tourists before entering the area.

The prototype of regenerative tourism management is designed as a series of integrated systems, consisting of a website as a digital control system, community-based governance, a system for controlling tourism activities through zoning and visit quotas, active community involvement, sacred zone SOPs, and RegenCheck evaluation instruments. Governance should be carried out through collaborative management groups involving local governments, customary villages, local communities, academics, and business actors.

The SOP for sacred and sacred zones is prepared as a control instrument that regulates dress ethics, behavior in sacred areas, prohibitions of activities that have the potential to damage spiritual values, regulation of visiting routes, as well as restrictions on time and number of visitors, based on local wisdom and Balinese customary norms. The RegenCheck is an evaluation instrument based on regenerative indicators that measures the dimensions of spirituality, environmental conservation, community participation, institutional governance, and local economic impact, and functions as an adaptive control mechanism that is the basis for sustainable strategic decision-making (evidence-based management).

In addition to these four main outputs, the SUGITA Model also emphasizes the importance of services based on Balinese local wisdom called Tulus and Nau as strengthening the quality of human resources. The Tulus philosophy reflects sincerity of heart, purity of intention, and sincerity of service, with the TULUS model of Responsiveness, Prioritizing the needs of tourists, Serving with heart, best efforts, and Earnest. The Nau philosophy represents the results and experiences obtained by tourists in the form of a sense of Comfort, Trust, and Tenacity/Integrity in providing solutions. The application of the concept of Tulus and Nau not only improves the quality of service, but also strengthens the identity and cultural pride of the Balinese people as part of the social, economic, and ecological regenerative impact. A summary of the components and outputs of the SUGITA Model is presented in Table 7.

Table 7. SUGITA Model Components and Outputs

SUGITA Model Components	External Description
Spiritual	SOP for the sacred and sanctified zone based on Tri Hita Karana and Balinese customary norms
Universal	Principles of inclusivity, accessibility, and cultural interpretation for global travelers
Generative	RegenCheck as an evaluation instrument for regenerative environmental, social, and economic impacts
Integrated Tourism Approach	Pentahelix www.canditebing.com website and prototype collaborative governance
Local Ministries	Balinese "Tulus" and "Nau" local wisdom-based services

Source: processed by researchers, 2026

Implications and Limitations of Research

The results of this study provide theoretical, practical, and policy implications. Theoretically, this study confirms that the 4A development model cannot run effectively without strong

collaborative governance support at the local level, showing that Online Destination Image has an important role in small destinations that are not yet popular, and reinforces the theory of Community Based Tourism with empirical evidence that cultural destinations that do not involve local communities experience development barriers. Practically, these findings emphasize the need to improve basic facilities, design digital promotion strategies through websites and educational content, and the preparation of sacred zone SOPs to maintain the integrity of cultural heritage sites. In terms of policy, this research encourages the Regency Government through the Gianyar Tourism Office to develop a management model based on community collaboration, prepare clear sacred zoning regulations, and initiate a long-term plan for the development of spiritual tourism and cultural heritage along the Tukad Pakerisan area.

This research has limitations because it uses a qualitative approach through in-depth interviews and field observations, so that the results of the research are greatly influenced by field conditions, the researcher's access to information, and the level of openness of the sources, which are diverse so that information that has not been fully explored allows for information that has not been fully explored.

CONCLUSIONS

Based on the results of the analysis using the Tourism Development Theory (4A) framework combined with Interpretive Structural Modeling (ISM), the current tourism management of Tegallinggah Cliff Temple shows that the aspects of attraction, accessibility, amenities, and ancillary services are still at a low level of development and structurally interdependent, with information digitization and institutional strengthening as the main driving elements that have not functioned optimally. The results of mapping the role of stakeholders in the perspective of Community Based Tourism (CBT) show that the involvement of local communities, traditional villages, local governments, industry players, and tourism associations is still not synergistic and collaborative, so that the local social, cultural, and economic potential has not been utilized to the fullest. The integration of ISM results with the Online Destination Image (ODI) approach gave birth to the SUGITA Model (Spiritual, Universal, Generative, Integrated Tourism Approach) as a digital-based regenerative tourism management framework that places spirituality and local wisdom as the main axis, with four strategic outputs in the form of a www.canditebing.com website, a prototype of destination governance, Standard Operating Procedures (SOP) for sacred and sanctified zones, and RegenCheck as an instrument evaluation. Based on these conclusions, it is recommended that the Gianyar Regency Tourism Office together with the Traditional Village and the Tegallinggah Service Village immediately form a collaborative management institution and ratify the SOP of the sacred zone as an official reference for the visit; destination managers prioritize the development of official websites and digital educational content to improve the Online Destination Image; tourism associations and business actors support service training based on Tulus and Nau local wisdom for the community and local guides; and the people of Tegallinggah are encouraged to play an active role in MSMEs, guidance, and implementation of RegenCheck on a regular basis. Further research is suggested to test the effectiveness of the

implementation of the SUGITA Model quantitatively and expand its application to similar cultural heritage destinations in Bali.

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