

Integration of Local Wisdom and Collaborative Governance in Tegal Harum Village, Denpasar City

Ni Made Rosita Dewi¹, I Gusti Ngurah Desta Permana Putra², Ni Kadek Tasya Pranawa Dewi³, I Gede Eka Pramana Putra⁴, Ni Putu Dinda Kalpika Putri⁵

^{1,2,3,4,5}Warmadewa University, Denpasar, Indonesia

Email: dindakalpika94@gmail.com

Abstract

The Transformation of village governance after the enactment of Undang-Undang Nomor 3 Tahun 2024 in respect of Villages has opened up space for strengthening village autonomy and encouraging the implementation of Good Governance principles at the local level. In this context, the Collaborative Governance approach is a relevant conceptual framework for examining multi-actor involvement in the public decision-making process in a participatory, responsive, and inclusive manner. This study seeks to analyze how Collaborative Governance practices are carried out in the governance of Tegal Harum Village, as well as how the manner in which local Tri Hita Karana values are incorporated into the collaborative process among the village government, traditional villages, communities, and the private sectors. This study employs a qualitative descriptive approach, with data collected through observation, in-depth interviews, literature review, and document analysis. The informant determination technique used is purposive sampling consisting of representatives of the village government, traditional villages, communities, and the private sector. This research is expected to show the collaboration carried out in the governance of Tegal Harum Village, as well as the integration of local Tri Hita Karana values in the collaborative process between the village government, traditional village, community, and private sector.

Keywords: *Village Governance, Collaborative Governance, Tri Hita Karana, Tegal Harum Village.*



A. INTRODUCTION

The transformation of village governance in Indonesia constitutes a strategic agenda aimed at strengthening institutional capacity and realising the principles of good governance at the local level. Based on (Undang-Undang Republik Indonesia Nomor 3 Tahun, 2024) which constitutes the second amendment to the (Undang-Undang Republik Indonesia Nomor 6 Tahun, 2014), village is defined as a legal community unit with clearly established territorial boundaries, possessing the authority to regulate and manage governmental affairs and the interests of the local community. This authority is grounded in community initiatives, original rights, and traditional rights, all of which are recognised and respected within the governance system of the Negara Kesatuan Republik Indonesia. This means that the central government has given village autonomy authority to village governments to carry out government affairs independently. This policy opens up space for villages to build a village government system that is accountable, clean and effective and in line with the

principles of good governance, while still adapting to the situations and conditions in each village.

Policies regarding village governance have been regulated in (Undang-Undang Republik Indonesia Nomor 6 Tahun, 2014) about the implementation of village government includes the following principles: openness, accountability, effectiveness, and efficiency. Village policies are now mandatory throughout Indonesia, including Tegal Harum Village in Denpasar, Bali Province. Bali is a region characterized by a community that adheres to a way of life known as Tri Hita Karana (Hutasoit & Wau, 2017). If in general the province of Bali is seen as an area that is strong in culture and local wisdom (Brata et al., 2024), then exploring Bali in the context of villages is also more interesting, one of which is the village of Tegal Harum in the city of Denpasar. As reported on the website bali.antaranews.com it was announced that Tegal Harum Village has become a village with a profile as a digital village, thus receiving the award title of DESA CANTIK (Desa Cinta Statistik) given by the Denpasar City Communication, Information, and Statistics Office in 2023 (Jusuf, 2023).

Besides that, when viewed through its governance, Tegal Harum Village has a vision of "Creating a good and responsible Tegal Harum Village Government based on the Tri Hita Karana concept". The formulation of the Vision is an expression of a sincere and upright desire to work together to realize the Implementation of Government in Tegal Harum Village in providing services to the community well and responsibly, as well as implementing development evenly according to the needs in each hamlet area, of course based on the Tri Hita Karana concept to achieve the ideals and goals of sustainable development (Village SDGs). So that in the next six years, Tegal Harum Village will experience a change for the better and experience an increase in community welfare from an economic perspective, based on a spirit of togetherness in the implementation of government and development in Tegal Harum Village (Profil Desa Tegal Harum, n.d.). This reflects that in implementing governance, Tegal Harum village continues to uphold its cultural values.

However, as time goes by, village governance has experienced complex dynamics, thus requiring governance that is adaptive to local socio-cultural and institutional dynamics. In order to answer this challenge, the Tegal Harum village government can involve third parties outside the government in implementing governance. Within this context, the Collaborative Governance approach is present as a conceptual framework that accommodates the participation of multiple parties actors in the public the process of decision-making. This model emphasizes the importance of deliberative interactions and consensus between involving both state and non-state actors to produce inclusive and sustainable policies. Cross-actor collaboration in village governance is expected to not only strengthen the legitimacy of government, but also encourage innovation in public services that are appropriate to local needs.

The research results according to (Utama et al., 2023) stated that the implementation of the Collaborative Governance concept in the stewardship of Subak Ecotourism Management in Jatiluwih Tourism Village, Penebel District, Tabanan

Regency has been running quite well. The research conducted by (Pratiwi et al., 2025) entitled Collaborative Governance in Preserving the “*Meanyud-anyudan*” Tradition in Peliatan Village, Ubud District, Gianyar found that the successful preservation of this tradition relies on collaboration among multiple stakeholders, particularly through environmental initiatives, public awareness efforts, and infrastructural support. Nevertheless, several challenges persist, including limited access to rivers and the short-term nature of private sector assistance. Furthermore, research by (Aryadi, 2022) shows that the development of tourist villages has contributed positively to the implementation of good governance and collaborative governance. Active involvement of the community in planning and decision-making processes has enhanced accountability and transparency in the management of village funds. Studies on collaborative governance become increasingly relevant when applied to villages in Bali, including Tegal Harum Village, located in West Denpasar District, Denpasar City.

The governance practices in Tegal Harum Village are influenced by local wisdom values rooted in the Tri Hita Karana philosophy, which represents a way of life that underscores the importance of maintaining harmony between humans and God (*Parhyangan*), among human beings (*Pawongan*), and between humans and the natural environment (*Palemahan*). This value is not only a cultural symbol, but has been integrated into a number of village programs, such as household-based waste management involving traditional banjars, as well as collective religious rituals that strengthen social cohesion. The incorporation of local values into village governance practices constitutes a significant dimension in assessing the effectiveness of collaborative governance, especially in building policy legitimacy that is not only administratively rational, but also normatively accepted by the community.

In light of this context, it is essential to undertake an in-depth study of how collaborative governance is implemented in Tegal Harum Village, as well as how local values such as Tri Hita Karana play a role in strengthening or limiting collaboration between actors. This is particularly relevant to the transformation of village governance, which emphasises the principles of accountability, transparency, and effectiveness. This study is expected to offer a conceptual contribution to the advancement of public administration, particularly in enhancing the understanding of collaborative governance and the role of local values. Furthermore, the results are expected to form the basis for developing adaptive and contextual policies to support the strengthening of village governance in Indonesia.

B. LITERATURE REVIEW

Empirical studies are a process of reviewing or re-examining various literature that has been published by other researchers (Aprilyada et al., 2023). According to (Creswell, 2019), empirical studies can help researchers determine whether the topic is worth researching or not. Empirical studies will also provide researchers with extensive knowledge in limiting the scope of their research. Several previous studies that correlate with the theme and focus of this research are as follows.

Based on the empirical study table that has been conducted, it can be seen that previous studies generally place the Tri Hita Karana values as an important foundation in various aspects of governance and development. In research by (Angga & Pradana, 2021) the synergy between the Village Service and the Traditional Village in implementing Tri Hita Karana as a framework for sustainable development effort is emphasized, while and (Jayantari & Gorda, 2020) highlight the impact of Tri Hita Karana on the performance of village financial institutions through budgetary participation, oversight mechanisms, and the presence of *awig-awig*. Furthermore, (Anggreni & Kartika, 2023) demonstrated the role of these values in increasing the productivity of Subak farmers, and (Rukmana et al., 2024) emphasized Tri Hita Karana as a foundational framework for the development of the village creative economy. In general, the similarities of these studies are making Tri Hita Karana a normative and motivational framework in village management, but the difference lies in the focus of the study, starting from village governance, financial institution performance, farmer work productivity, to creative economic innovation, thus opening up new research space to study Tri Hita Karana within the framework of collaborative governance among governmental actors.

Most of the studies contained in the empirical study above show that the Tri Hita Karana concept is a flexible concept that can be applied across various aspects of governance, including financial management, participation, economic empowerment, and institutional synergy. However, the majority of these studies are still limited to sectoral contexts such as tourism, finance, and agriculture. Their implementation is not yet comprehensive, particularly those focused on integrating local values into village governance structures through a collaborative governance approach. This research occupies a unique position because it attempts to fill this conceptual and empirical gap by examining how the Tri Hita Karana values are incorporated into collaborative village governance processes involving various stakeholders.

Collaborative Governance

Collaborative governance is a method of governance that directly involves stakeholders outside the government or state, oriented toward consensus and deliberation in a formal, consensus-oriented, and deliberative collective decision-making process aimed at creating or implementing public policies and programs (Ansell & Gash, 2008). Based on this, Ansell and Gash assert that the goal of collaborative governance is to resolve complex public problems through consensus among actors or stakeholders through deliberative forums (Noor et al., 2022).

This definition emphasizes six parameters of the Collaborative Governance theory, namely (1) the existence of a forum initiated by a public institution, (2) the existence of policy actors outside the government in the forum, (3) the direct involvement of actors outside the government in the policy process is not just a formality or just a consultation but there must be communicative action from the collaboration process, (4) the time agenda during the collaboration process, (5) the agreed policies are based on consensus (even if in the end consensus is not reached),

(6) the collaboration is focused on public policies and programs so that the results achieved are on target (Ansell & Gash, 2008). The Collaborative Governance model can be described as follows:

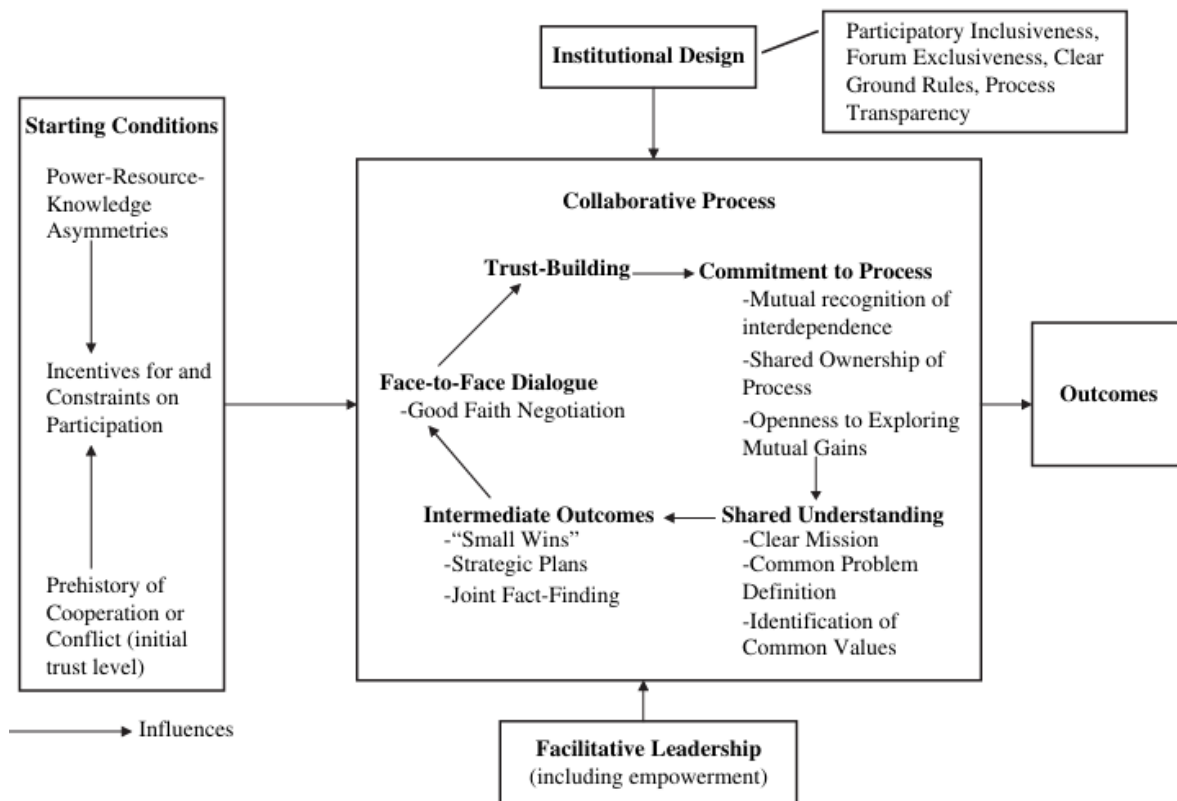


Figure 1. Collaborative Governance Models

Source: Ansell & Gash (2008)

Collaborative process variables are placed at the centre of this model, with starting conditions, institutional design, and facilitative leadership serving as key contributing factors or contextual elements. Initial conditions determine baseline levels of trust, conflict, and social capital, which may function as either assets or constraints within the collaboration. Institutional design sets out the rules and structures guiding the collaborative effort, while leadership plays a vital role in mediating and facilitating the process. The collaborative process itself is iterative and non-linear, and is therefore depicted as a continuous cycle.

The relevance of collaborative governance to this study lies in the manner in which Desa Tegal Harum, within its governance processes, engages a range of stakeholders including traditional institutions (Banjar Adat), community leaders, non-governmental organisations, and village officials in the planning and implementation of programmes. This collaborative model aligns with the principles of collaborative governance, recognizing that local actors are not merely present symbolically but also actively involved in village deliberative forums. This process is reinforced by local values such as Tri Hita Karana, which serve as cultural capital in building trust and strengthening the legitimacy of collective decisions.

Good Governance

Khairudin et al. (2021) states that according to the World Bank (1992), good governance is a reliable government system, efficient public services, and government that is accountable to the public. According to the United Nations Development Programme (UNDP, 1997), good governance is understood as a constructive and mutually reinforcing relationship among the state, the private sector, and society. The National Committee on Governance Policy (KNKG, 2010) states that good governance is a guideline for running a government honestly and fairly. Good governance is not merely a set of technical rules but also a normative framework that demands integrity, transparency, and fairness.

Good governance is a concept that emphasizes the importance of collaboration between three main pillars: government, the private sector, and civil society. All three play a strategic role in managing resources and social, economic, and cultural dynamics. This concept represents a significant innovation, applicable not only to the public sector but also to the private sector, in an effort to build credibility and trustworthy public management. Good governance exists as an answer to various problems in governance within a country. This approach fosters collaboration among the government, the private sector, and the community to achieve mutually accountable agreements that are executed effectively and efficiently. By implementing the values and working principles of good governance, the possibility of deviations in policy implementation can be minimized, as each program is formulated through joint decisions (Nurhidayat, 2023).

In relation to this research, principles of good governance are manifested in the administrative practices of Tegal Harum Village, which prioritizes transparency in village budget management, accountability in program implementation, and community participation in every stage of development. These values are implemented not only as an administrative obligation but also as part of the local culture that lives within Balinese society. Therefore, good governance serves as a normative framework that supports the achievement of quality and sustainable collaboration at the village level.

Tri Hita Karana

Tri Hita Karana is derived from the terms "Tri," meaning three; "Hita," meaning happiness; and "Karana," meaning cause. Accordingly, Tri Hita Karana can be understood as the three sources of happiness. This philosophy is part of the Hindu outlook on life, empowering people to preserve culture and the environment, especially amidst the challenges of globalization and the tendency toward cultural homogenization.

Donder (2007) explains that the Tri Hita Karana concept is organised around three core values: (1) moral obligations towards God Almighty (Parhyangan), (2) moral obligations towards fellow humans (Pawongan), and (3) moral obligations towards the environment (Pabelasan). In addressing the challenges of fundamentalist tendencies, the teachings of Tri Hita Karana promote values essential for harmonious

coexistence, including the cultivation of religious and social values, respect for gender, promotion of justice, development of democratic attitudes, fostering honesty, strengthening resilience and determination, encouraging responsibility, and maintaining respect for the natural environment (Parmajaya, 2018).

Essentially, The teachings of Tri Hita Karana highlight the significance of three fundamental relationships in human life: the relationship among individuals, the relationship between humans and the natural environment, and the relationship between humans and God. Each of these three relationships has ethical guidelines that teach respect and appreciation for all elements around them. The implementation of these three relationships must be maintained in harmony and balance. This balance will be achieved if humans consistently strive to protect their environment and avoid actions that damage life.

In the context of Tegal Harum Village, the core of the Tri Hita Karana concept represents the guiding spirit of the village's vision and mission. These values are not only integrated symbolically but also translated into village government policies and practices. Thus, Tri Hita Karana functions as a unifying value within the collaborative governance process and reinforces the application of good governance at the local level.

C. METHOD

The research object defines the elements under investigation. In this study, the focus is on the implementers of local wisdom integration within the framework of collaborative governance, situated in Tegal Harum Village, West Denpasar District, Denpasar, Bali. This study adopts a qualitative descriptive approach, as outlined by Creswell in (Amruddin et al., 2022), qualitative research aims to investigate human and social problems. Researchers will describe the research results based on detailed field data and analysis in a report, with the aim of providing an in-depth view of the phenomenon being studied. This research approach enables an in-depth exploration of data and information concerning the integration of local wisdom into collaborative governance in Desa Tegal Harum. The study utilises both primary and secondary data. Secondary data are sourced from previous studies, books or e-books, reports, and policy documents that are pertinent to the research topic.

The research stages are aligned with the problem formulation as follows: (1) the researchers initially focus on collecting data and information related to the integration of local wisdom, including the implementation process and its impacts within the context of collaborative governance in Desa Tegal Harum; (2) following an understanding of governance implementation outcomes, the researchers then conduct a deeper investigation into the elements of Tri Hita Karana as they pertain to the integration of local wisdom in the village.

This research uses several data collection techniques in qualitative research methodology that have been tested and recognized, including the following:

1. Observation, this observation technique is used to closely observe the behavior of the object or subject being studied, such as the work processes and

environment around Tegal Harum Village. Observations are conducted in a non-participatory manner, allowing researchers to record social situations and phenomena occurring in the field without being directly involved in these activities (Sugiyono, 2021).

2. Deep interview, the interview method was used to obtain in-depth information from informants concerning the integration of local wisdom into the implementation of collaborative governance in Tegal Harum Village. The interview technique used was an in-depth interview, allowing researchers to explore various perspectives relevant to the research topic.
3. Literature review was conducted to collect secondary data from a range of sources, including public policy documents, books, journals, and scholarly articles on local wisdom and its application within collaborative governance. This helps researchers gain a broader and deeper understanding of the research topic.
4. Documentation was employed to complement observations and interviews, involving the collection of various documents, images, photographs, and archival materials related to the implementation of local wisdom and collaborative governance in the administration of Tegal Harum Village. These methods were applied in an integrated manner to ensure the accuracy and comprehensiveness of the data.

The data were analysed using a qualitative descriptive approach, which seeks to provide a detailed account of the events observed during data collection. This approach is based on the framework proposed by Miles & Huberman, the qualitative data analysis was conducted in an interactive and continuous manner until data saturation was achieved (Sugiyono, 2021). This process comprised four main stages: (1) collection of both primary and secondary data, (2) data reduction to organise information and identify research findings, (3) data presentation, in which the information was structured into patterns for clarity and ease of interpretation, and (4) drawing and verifying conclusions based on valid data. The analysed data were then validated through data triangulation, which is essential for ensuring data accuracy by comparing results from multiple sources, including primary and secondary data, as well as information obtained from observations and interviews.

D. RESULT AND DISCUSSION

1. Innovation of Tegal Harum Village

Tegal Harum Village, recognized as the youngest village in Denpasar City, emerged from a former agricultural area characterized by flood-prone land conditions that constrained farming productivity. Over time, increasing demand for residential development led the government to authorize Perum Perumnas to establish a housing complex, now known as Monang-Maning. This transformation marks a shift from agrarian land use to an urbanized settlement landscape, shaping the village's governance challenges and opportunities.

Administratively, Tegal Harum Village was formally established based on the Decree of the Mayor of Denpasar (No. 726/1994). Currently, the village consists of eight definitive hamlets (*banjar*) covering approximately 60 hectares. With a heterogeneous population of 13,368 residents as of August 2025, the village faces increasing demands for adaptive, inclusive and responsive governance. To address these challenges, the village government adopts a governance model grounded in local wisdom, specifically the Tri Hita Karana philosophy. This framework emphasizes the integration of three dimensions of harmony there are *parahyangan* (spiritual), *parwonggan* (social) and *palemahan* (environmental). Rather than functioning solely as a cultural value, Tri Hita Karana operates as a normative foundation guiding policy innovation and public service delivery.

Within this framework, Tegal Harum Village demonstrates a form of localized digital governance, where technological innovation is aligned with socio-cultural values. One of the key initiatives is the development of SIPINTER (Integrated Service System), a digital platform designed to enhance administrative efficiency, data management and service accessibility. The system integrates multiple functions, including online administrative services, community data validation, health service reporting, budgeting systems, and digital archiving. This reflects a shift toward data-driven governance and integrated public service systems at the village level. Beyond administrative digitalization, the village government also promotes digital inclusion through the provision of free wi-fi in public spaces such as the village office, library, and Banjar areas. This initiative aims to reduce the digital divide and enable broader community participation in digital-based services and information access.

In the social domain, governance innovation extends to community empowerment programs. These include the development of village superior products (PRUDES), household-based environmental initiatives (Hatinya PKK), food security programs, anti-drug campaigns (Desa Bersinar), and elderly education programs (Wreda Harum Mahottama). These initiatives illustrate how governance is not limited to administrative efficiency but also encompasses social resilience, economic empowerment and community well-being.

Overall, the innovations implemented in the Tegal Harum Village reflect an integrative governance approach that combines digital transformation, community-based development and local wisdom values. In this context, Tri Hita Karana is not merely symbolic but functions as a governance principle that shapes the interaction between technology, society, and the environment. The case highlights how village-level government can operationalize digital governance in a culturally embedded and socially responsive manner, contributing to sustainable and inclusive rural-urban development.

2. Implementation of Collaborative Governance Models in Tegal Harum Village

The implementation of the collaborative governance model proposed by Ansell & Gash (2008) places the collaborative process at the center of the model, which is

influenced by three key variables: (1) starting conditions, (2) institutional design, and (3) facilitative leadership. These three form a conceptual framework for evaluating the effectiveness of collaboration in public policy.

Table 1. Research Outcomes

Key Variable	Outcomes
Starting Condition	Starting conditions in Collaborative Governance include existing social capital, past experience, and the level of trust between actors. Interviews with the Village Head revealed that prior to 2019, Tegal Harum Village was still very conventional, both in terms of services and digital infrastructure. The COVID-19 pandemic became a critical moment that forced the village to adapt and begin building a digital service system as the precursor to a smart village. This reflects a significant shift in the social context, from a reliance on face-to-face meetings to crisis-driven digitalization. While initial delays presented challenges, the presence of local human resources familiar with computerized systems provided crucial social capital. Furthermore, the presence of the Village Consultative Body (BPD) as a supervisory body that fully supports village policies demonstrates the established level of trust between local institutions.
Institutional Design	In Tegal Harum Village, a multi-level deliberation process was established, starting with Dusun, Banjar, Village deliberation. This process reflects a deliberative forum that captures community aspirations in a participatory and systematic manner. These aspirations are not only translated into the Rencana Pembangunan Jangka Menengah (RPJM) but are also monitored through the Village Budgeting (APBDES) through the SIRABI digital system, thus ensuring system integration between government departments and preventing program overlap. This demonstrates that the village's institutional framework supports an open and transparent collaboration process, grounded in the principles of good governance.
Facilitative Leadership	The role of facilitative leadership is particularly prominent in the village head (Perbekel), who has been pushing for digital-based public service reform from the outset. This approach demonstrates visionary, responsive, and facilitative leadership, engaging and

	<p>empowering both internal and community human resources.</p> <p>This is reinforced by the development of village officials' competencies, collaboration with universities, and MoUs with external parties such as kindergartens and digital libraries. Even when external problems arise (for example, errors in central systems like the Civil Registration Agency), the village head demonstrates a flexible and adaptive leadership style, not assigning blame but seeking internal solutions to ensure service continuity.</p>
--	--

Source: Created by Researchers

3. Integration of Tri Hita Karana Local Values in the Collaborative Governance Process in Tegal Harum Village

The Tri Hita Karana values have been integrated into the village vision and mission and translated into public service policies and practices. Concrete examples are (1) Parahyangan, Implementation of village religious activities, joint rituals that strengthen spiritual values and social cohesion. (2) Pawongan through banjar deliberations, community involvement and customary kelian in the RPJM/RKP, and open communication between village officials and residents. (3) Palemahan through household-based waste management involving traditional banjars and village youth.

These values are not merely symbolic, but serve as ethical and social pillars in implementing the Collaborative Governance process. By being firmly rooted in culture, the collaboration built is more accepted and has normative legitimacy, not just administrative. Collaborative leadership, inclusive institutional design, and strong starting conditions make Collaborative Governance practices in Tegal Harum Village effective, adaptive, and contextual. The integration of Tri Hita Karana values serves as a cultural glue that strengthens social acceptance of public policies.

E. CONCLUSION

The implementation of Collaborative Governance in Tegal Harum Village has been running effectively by prioritizing collaboration between the village government, the community, the BPD, and external parties such as universities and private institutions. The collaborative process is reflected through deliberation forums, digital planning and public service systems, and regular inter-unit coordination. This demonstrates the fulfillment of the six parameters of Collaborative Governance, ranging from inclusive forums to a focus on participatory public policy.

Starting conditions indicate that Tegal Harum Village is capable of becoming a catalyst for digital innovation. The institutional design supports deliberative and integrative processes through the use of the SIRABI and Si Cantik applications. Facilitative leadership from the village head and village officials is demonstrated through proactive efforts to develop human resources, encourage cross-stakeholder

collaboration, and maintain open communication in decision-making. This strengthens the sustainability and adaptability of village governance. The Tri Hita Karana values have been substantively integrated into village governance, both in the vision and mission and in the daily practices of government and public services. The values of Parhyangan, Pawongan, and Palemahan serve as fundamental ethics in building collaboration, strengthening the legitimacy of public policy, and increasing social acceptance of village governance innovations.

ACKNOWLEDGEMENT

We would like to express our gratitude to all parties who have supported the writing and implementation of this research. First, we would like to express our gratitude to the Shri Kesari Foundation, Warmadewa University, and the Head of the Public Administration Department, FISIP, Warmadewa University, Mrs. Nyoman Sumawidayani, S.IP., M.AP, for the opportunity and material support provided in completing this research. Second, we would like to express our gratitude to the Himpunan Mahasiswa Program Studi Administrasi Publik (HMPS-AP), Warmadewa University, for the facilities and support provided during this research process. Third, we would like to express our gratitude to all informants in this research for their time and attention during the data collection process. Finally, we would like to express our gratitude to our Advisor, Ni Putu Dinda Kalpika Putri, S.AP., M.AP, for her invaluable guidance, advice, and support throughout this research. Without the support of all parties, this research would not have run smoothly and successfully.

REFERENCES

1. Aminah, K. S. (2021). Potret Kepercayaan Publik, Good Governance Dane Government Di Indonesia. *Semarang: Amerta Media*.
2. Angga, I. M. P., & Pradana, G. W. (2021). Sinergi Desa Dinas dan Desa Adat Dalam Penataan Konsep Tri Hita Karana Sebagai Upaya Pembangunan Desa Yang Berkesinambungan (Studi Desa Dinas dan Desa Adat Kaliakah, Jembrana-Bali). *Publika*, 529–544. <https://doi.org/10.26740/publika.v9n4.p529-544>
3. Anggreni, K. S. A., & Kartika, R. D. (2023). Implementasi Tri Hita Karana Terhadap Peningkatan Produktivitas Kerja Petani Di Subak Desa Tamblang. *Jnana Satya Dharma*, 11(1), 34–42. <https://doi.org/10.55822/jnana.v11i1.303>
4. Ansell, C., & Gash, A. (2008). Collaborative governance in theory and practice. *Journal of Public Administration Research and Theory*, 18(4), 543–571. <https://doi.org/10.1093/jopart/mum032>
5. Aprilyada, G., Zidan, M. A., Nurlia, N., Ainunisa, R. A., & Widi, W. W. (2023). Peran kajian pustaka dalam penelitian tindakan kelas. *Jurnal Kreativitas Mahasiswa*, 1(2), 165-173.
6. Aryadi, R. D. (2022). Analisis Pengembangan Desa Wisata Sebagai Best Practice Penggunaan Dana Desa Untuk Mewujudkan Good Governance Dan Collaborative Governance. *Syntax Literate: Jurnal Ilmiah Indonesia*, VII(I), 1–19.
7. Amruddin, Priyanda, R., Agustina, T. S., Ariantini, N. S., Rusmayani, N. G. A. L.,

- Aslindar, D. A., & Ningsih, K. P. (2022). *Metodologi Penelitian Kuantitatif*. Sukoharjo: Pradina Pustaka.
8. Brata, I. B., Sartika, L. D., & Saputra, I. P. A. (2024). Membangun Karakter Profil Pelajar Pancasila Berbasis Kearifan Lokal dengan Perspektif Kebudayaan Bali. *Jurnal Penelitian Inovatif*, 4(3), 829–838. <https://doi.org/10.54082/jupin.338>
 9. Creswell, J. W. (2019). *Research Design: Pendekatan Metode Kualitatif, Kuantitatif, dan Campuran*. Yogyakarta: Pustaka Pelajar.
 10. Desa Tegal Harum. (n.d.). *Profil Desa Tegal Harum*. Retrieved from: <https://www.tegalharum.denpasarkota.go.id/page/sejarah-des-tegal-harum>
 11. Hutasoit, H., & Wau, R. (2017). Menuju Sustainability Dengan Tri Hita Karana (Sebuah Studi Interpretif Pada Masyarakat Bali). *Business Management Journal*, 13(2), 151–168. <https://doi.org/10.30813/bmj.v13i2.917>
 12. Jayantari, P. R., & Gorda, A. A. N. E. S. (2020). Pengaruh Penerapan Good Corporate Governance dan Keberadaan Awig-Awig terhadap Kinerja Keuangan Lembaga Perkreditan Desa dengan Budaya Tri Hita Karana sebagai Variabel Moderasi. *Jurnal Penelitian dan Pengembangan Sains dan Humaniora*, 4(1), 60. <https://doi.org/10.23887/jppsh.v4i1.24465>
 13. Jusuf, W. S. (2023). *Desa Tegal Harum-Kelurahan Pemecutan wakili Bali ke tingkat nasional*. Retrieved from: <https://bali.antaranews.com/berita/319128/desa-tegal-harum-kelurahan-pemecutan-wakili-bali-ke-tingkat-nasional>
 14. Noor, M., Suaedi, F., & Mardiyanta, A. (2022). *Collaborative Governance Suatu Tinjauan Teoritis dan Praktik*. Bildung.
 15. Nurhidayat, I. (2023). Prinsip-Prinsip Good Governance di Indonesia. *Journal E-Gov Wiyata: Education and Government*, 1(1), 40–52.
 16. Parmajaya, I. P. G. (2018). Implementasi Konsep Tri Hita Karana dalam Perspektif Kehidupan Global: Berpikir Global Berperilaku Lokal. *Purwadita*, 2(2), 27–33.
 17. Pratiwi, N. L. P. E. S., Wirantari, I. D. A. P., & Prabawati, N. P. A. (2025). Collaborative Governance Dalam Pelestarian Tradisi “Meanyud-anyudan” Di Desa Peliatan, Kecamatan Ubud, Gianyar. *Socio-political Communication and Policy Review*, 2(2).
 18. Rukmana, G. W., Suastika, I. N., & Lasmawan, I. W. (2024). Transformasi Ekonomi Kreatif Melalui Pemberdayaan Masyarakat Berbasis Prinsip Tri Hita Karana di Desa Buduk Kabupaten Badung. *Blantika: Multidisciplinary Journal*, 2(5), 468-474.
 19. Sugiyono. (2021). *Metode Penelitian Kuantitatif Kualitatif dan R&D*. Bandung: Alfabeta.
 20. Undang-Undang Republik Indonesia Nomor 3 Tahun 2024 tentang Perubahan Kedua Atas Undang-Undang Nomor 6 Tahun 2014 Tentang Desa.
 21. Undang-Undang Republik Indonesia Nomor 6 Tahun 2014 tentang Desa.
 22. Utama, G. R. A. N., Wijaya, K. A. S., & Winaya, I. K. (2023). Collaborative Governance dalam Pengelolaan Ekowisata Subak di Desa Wisata Jatiluwih, Kecamatan Penebel, Kabupaten Tabanan. *Ethics and Law Journal: Business and Notary (ELJBN)*, 1(2), 124–128.