

Local Wisdom Integration and Community-Based Environmental Conservation in Bali Starling Conservation for The Development of Tengkidak Tourism Village

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ABSTRACT

The development of tourism villages is no longer solely oriented toward increasing tourist arrivals but is also expected to maintain environmental sustainability, strengthen local identity, and provide tangible benefits to local communities. Tengkidak Village, Penebel District, Tabanan Regency, Bali, possesses unique potential through the presence of the Bali Starling (*Leucopsar rothschildi*), agricultural landscapes, rural community life, culture, and local wisdom that has developed within the community's social life. The existence of Kampong Jalak Bali in Tingkihkerp Hamlet represents an important asset for developing conservation-based tourism while strengthening the position of Tengkidak Village as a tourism village with distinct ecological and cultural characteristics. This study aims to analyze forms of local wisdom that support environmental conservation, identify the roles and participation of the community in Bali Starling conservation, and formulate an integration of community-based conservation with tourism village development. The research employs a descriptive qualitative approach using a case study method. Data are obtained through observation, in-depth interviews, focus group discussions, documentation, and literature reviews involving village stakeholders, traditional village institutions, Pokdarwis, conservation groups, farmers, MSME actors, youth, women's groups, local communities, and other relevant stakeholders. Data analysis is conducted through data reduction, categorization, interpretation, and source triangulation. The findings indicate that local wisdom, including awig-awig, gotong royong, ecological knowledge, and environmental management practices, can function as social and institutional capital in supporting conservation. The Bali Starling possesses not only ecological value but also the potential to serve as an educational icon and tourism experience that connects conservation with community life. The integration of Community-Based Tourism (CBT) and Community-Based Conservation (CBC) generates development directions including conservation educational tourism, responsible bird watching, environmental interpretation, agricultural tourism, living village experiences, and vegetation planting activities. The proposed model positions the community as the main actor, the traditional village as a strengthening institution for local norms and wisdom, the village government as a facilitator, Pokdarwis as the manager of tourism experiences, and conservation groups as guardians of ecological aspects. Thus, Bali Starling conservation can become part of the identity of Tengkidak Tourism Village while creating opportunities for socioeconomic benefits for local communities without compromising habitat sustainability and animal welfare.

Keywords: *Community-Based Conservation, Local Wisdom, Tourism Village, Tengkidak Tourism Village, Bali*

1. INTRODUCTION

Rural tourism is increasingly directed toward creating authentic experiences through interactions between tourists and local communities, natural environments, cultures, and the everyday activities of rural residents. This shift in orientation indicates that a tourism village is no longer viewed merely as an area containing tourist attractions to be visited, but rather as a living space characterized by interconnected social, cultural, economic, and ecological dimensions [1]. Therefore, tourism village development needs to consider local characteristics as well as the capacity of communities to manage and maintain their resources sustainably. Within this context, Tengkidak Village in Penebel District, Tabanan Regency, Bali, possesses diverse potential for development as a

community- and conservation-based tourism village [2]. The village has a combination of natural, agricultural, cultural, and biodiversity resources that can be developed into distinctive tourism experiences. The Teng kudak Village Government has identified several potential attractions, including mountain scenery, rice fields, springs or beji, traditional agriculture, walking trails, cycling routes, and Kampoeng Jalak Bali located in Tingkihkerep Hamlet. This diversity provides opportunities for Teng kudak to develop tourism products that are oriented not only toward recreation but also toward education, conservation, and community participation.

One of the characteristics that gives Teng kudak Village a distinctive identity is the existence of the Bali Starling conservation program. The Bali Starling, also known as the Bali Myna or Curik Bali (*Leucopsar rothschildi*), is an endemic bird of Bali with significant importance for biodiversity conservation. In the context of Teng kudak, Bali Starling conservation is not only concerned with the existence of the species itself but also involves the community and the environment in which the species lives. The Kampoeng Jalak Bali program includes ex situ conservation activities and efforts to release Bali Starlings into the village area. These processes require various stages, including habituation, environmental assessment, habitat protection, regulation of community activities, and community support for long-term conservation. The presence of the Bali Starling is increasingly important because the species can serve as a symbol of Teng kudak Village's ecological identity. However, conservation value does not merely lie in the presence or number of birds observed, but also in the community's ability to protect habitats, create environments that support wildlife, and establish harmonious relationships between human activities and biodiversity protection. Thus, Bali Starling conservation can be positioned as part of the village's living system rather than as an isolated activity outside community life.

The relationship between conservation and the community can also be observed through local wisdom and social regulations that have developed in Teng kudak Village. Information regarding Kampoeng Jalak Bali in Tingkihkerep indicates the existence of customary regulations that support environmental and habitat protection, including regulations concerning tree cutting and requirements to plant replacement trees. Such practices demonstrate that the community possesses social mechanisms that can support environmental sustainability. In this context, *awig-awig*, *gotong royong*, social norms, local ecological knowledge, and environmental management practices can be regarded as forms of social capital with the potential to support conservation. Local wisdom should therefore not be positioned merely as a cultural attraction for tourists [8]. More importantly, local wisdom can function as a social institution regulating relationships between communities and their environment. Collectively agreed regulations can establish boundaries for natural resource use, while *gotong royong* can serve as a collective mechanism for maintaining cleanliness, village facilities, the environment, and wildlife habitats. Community knowledge regarding plants, water sources, seasons, agriculture, and environmental conditions can also serve as an important source of ecological knowledge supporting conservation [9], [10]. This relationship is consistent with the sustainable tourism development approach, which places local communities as important actors in destination planning and management. Communities are not merely positioned as recipients of tourism impacts but as actors possessing knowledge, rights, responsibilities, and interests concerning the resources developed as tourism attractions [11], [12]. This approach is increasingly relevant to Teng kudak Village because tourism village development has consequences for the environment and community life. If development is carried out without considering environmental carrying capacity and community interests, tourism may alter the functions of resources that

originally constituted the village's strengths. Conversely, if conservation and community life can be appropriately integrated, the Bali Starling can become a flagship species that strengthens the identity of Tengkidak Village. The Bali Starling can function as a conservation symbol as well as an educational medium for local communities and tourists. Tourists can not only have the opportunity to learn about Bali's endemic bird but also learn about its habitat, understand conservation efforts, recognize the role of the community, and understand how local wisdom contributes to environmental protection.

This integration can be developed through educational and participatory tourism experiences. For example, tourists can participate in interpretation activities concerning the Bali Starling and its habitat, learn about plants that support the ecosystem, participate in tree-planting activities, learn about traditional agricultural systems, take walking or cycling tours through the village landscape, and learn about community regulations for environmental protection [9]. Thus, tourism experiences can generate not only recreational satisfaction but also a greater understanding of conservation and local community life. At the same time, such development must continue to prioritize conservation interests. Tourism activities must not cause disturbance to habitats, changes in wildlife behavior, increased environmental pressure, or the exploitation of Bali Starlings merely as viewing objects. Therefore, an approach is required that positions conservation as both a boundary and a foundation for tourism product development. Tourism activities should be designed according to precautionary principles, environmental carrying capacity, regulations governing wildlife interactions, and the involvement of parties with conservation expertise [8], [12]. Through this approach, the development of Tengkidak Tourism Village can be directed toward a community- and conservation-based tourism village model. Such a model aims not only to increase tourist arrivals but also to strengthen community capacity, preserve local wisdom, protect the environment, and create more equitable economic benefits. This is important because the sustainability of a tourism village ultimately depends on the community's ability to benefit from tourism activities while maintaining the resources that form the foundation of the destination.

Potential of Tengkidak Village

Tengkidak Village possesses diverse potential that can be integrated into tourism attractions. This potential can be viewed from ecological, cultural, agricultural, and conservation perspectives. Ecologically, the village has a rural landscape that still retains natural environmental characteristics, rice fields, views of the foothills of Mount Batukaru, springs or beji, rural vegetation, and open spaces that support agricultural activities and community life. These conditions can be developed into nature-based and environmental educational tourism experiences. These ecological resources can be packaged into simple tourism activities that provide direct experiences for visitors. Walking and cycling trails, for example, can be developed as interpretive routes connecting rice fields, water sources, settlements, local vegetation, and areas associated with Bali Starling conservation. Through this concept, tourists do not simply walk or cycle but also receive explanations about the relationships among landscapes, communities, agriculture, and biodiversity. In addition to its natural environment, Tengkidak Village also possesses strong cultural potential. Traditional village life, *awig-awig*, *gotong royong*, agricultural knowledge, community traditions, performing arts, and various social activities are part of the community's identity. Data from the Tengkidak Village Government also record the presence of traditional arts such as *joged*, *rindik*, *gender*, *Baris Memedi*, *Sanghyang Sampat*, *Sanghyang Cicing*, and *Rejang Tabuh*. These resources

can become part of tourism experiences when developed with due consideration for their values, context, and community ownership.

The cultural potential of Tengkudak can also be connected to conservation. For example, tourists can be introduced to how customary regulations contribute to environmental protection, how gotong royong is practiced, and how communities understand relationships between humans and nature. Thus, culture is not merely presented as a performance but also explained as a value system that continues to function in community life. Agriculture represents another potential that can be developed as part of the tourism village's products. Rice fields and traditional agricultural systems can become learning spaces for understanding the relationships among humans, soil, water, plants, and biodiversity. Tourism activities may include introducing local plants, participating in planting or harvesting, learning about food production processes, and developing culinary products using locally produced agricultural resources. Such development can broaden the distribution of tourism benefits to community members who continue to engage in agricultural activities.

The most distinctive potential is Kampoenng Jalak Bali. The existence of the conservation program provides differentiation for Tengkudak Village because not every village possesses a wildlife conservation experience directly connected to community life. The Bali Starling can become a village icon and an entry point for introducing conservation concepts to tourists. Such development needs to be conducted through interpretation and education so that visitors understand that conservation is not simply about observing birds but involves habitat protection, community participation, monitoring, education, and ecosystem sustainability. This development opportunity is further strengthened by the Village Development Program (Bina Desa) conducted by Udayana University in Tengkudak in 2026, which focuses on transforming biodiversity into a means of education, conservation, and community empowerment. This indicates that Tengkudak's biodiversity has the potential to be developed not only as an ecological resource but also as a medium for learning and community empowerment.

Local Wisdom and Bali Starling Conservation

In this study, local wisdom is understood as knowledge, values, norms, practices, and institutions that have developed within a community and provide guidance regarding relationships between humans and the environment. Local wisdom can take various forms, ranging from customary regulations and gotong royong to ecological knowledge, traditional agricultural systems, and the sacred values associated with particular spaces. Awig-awig and customary regulations can serve as important instruments for environmental protection. Regulations concerning resource utilization, prohibitions against environmentally destructive actions, and social sanction mechanisms demonstrate that communities possess social control systems that can support conservation. When these regulations are connected to Bali Starling habitat protection, they can become an important component of a community-based conservation model.

Gotong royong also has a strategic function because it enables communities to conduct activities collectively. Activities such as maintaining environmental cleanliness, planting trees, maintaining public facilities, protecting water sources, and supporting wildlife habitats can strengthen relationships between communities and their environment. In the context of a tourism village, the value of gotong royong can be developed as social capital supporting destination management. Community ecological knowledge also needs to be considered. People who have lived in a particular environment for a long period generally possess knowledge about seasonal changes,

water conditions, plant species, agricultural patterns, and environmental changes. Such knowledge can complement scientific approaches to environmental management when properly documented and applied. Therefore, research on local wisdom in Tengkidak should not only identify forms of tradition but also examine their functions and relevance to conservation.

Traditional agricultural systems are also related to conservation because rice fields, plants, water sources, and vegetation can form an ecosystem that supports biodiversity. Environmentally responsible agricultural management can become part of a strategy for maintaining habitats. Likewise, spaces possessing spiritual or sacred values may indirectly contribute to environmental protection when communities establish regulations to protect such spaces from degradation. Within this context, the Bali Starling can be positioned as a flagship species. The Bali Starling has an ecological function as part of biodiversity, an educational function as a medium for learning about endemic wildlife and conservation, and an economic function as a basis for developing tourism activities that provide benefits to communities. However, this economic function must remain subordinate to conservation interests. Tourism should therefore be developed to support conservation and community welfare rather than turning wildlife into a commodity that may threaten its survival.

Research Urgency

This research is important because the success of conservation-based tourism village development is determined not only by the existence of natural or wildlife attractions but also by community support, capacity, participation, and governance. Conservation programs that rely solely on external parties may face sustainability challenges if communities do not develop a sense of ownership. Conversely, communities that understand the benefits of conservation, participate in decision-making, and receive proportional benefits occupy a strategic position in maintaining program sustainability. The second urgency concerns the need to transform conservation into an appropriate educational experience. The Bali Starling should not merely be positioned as an object that tourists can observe. Visitors need to understand why the Bali Starling is important, its habitat characteristics, threats to its survival, conservation efforts, and the role of communities in its protection. These experiences can be delivered through environmental interpretation, educational trails, tree-planting activities, vegetation introduction, discussions with local communities, and learning-based tourism activities. Another important issue concerns the distribution of economic benefits. Sustainable tourism development needs to ensure that benefits are not concentrated solely among particular managers but can be experienced more broadly by the community. Opportunities can be developed through local guiding services, homestays, culinary products, agricultural products, handicrafts, educational activities, local transportation, and other tourism activities. In this way, conservation can generate economic value without exploiting wildlife.

This research also has particular momentum because Tengkidak Village is currently developing various tourism village potentials and community institutions, including Pokdarwis. This situation provides an opportunity to formulate a development model that incorporates conservation and local wisdom as foundations from the outset. The resulting model is expected not only to describe potential resources but also to explain relationships among the community, village government, Pokdarwis, conservation managers, academics, business are the roles, levels of participation, and readiness of the community in developing conservation-based tourism? How can Bali Starling conservation be integrated into tourism experiences without disturbing the welfare and

natural behavior of the species? What community-Tengkudak Village Government, the research findings may serve as a consideration in formulating tourism village development policies and strategies, strengthening Pokdarwis, managing ecological and cultural resources, and developing institutions that support conservation. For conservation Bali Starling as a conservation icon, and tourism as an instrument for supporting environmental sustainability and community welfare.

The model is expected to provide a foundation for developing Tengkudak Tourism Village as a destination that is not only attractive to visitors but also capable of maintaining community life, the environment, culture, and local resources into the tourism experience. A tourism village is not merely oriented toward utilizing tourism attractions but also toward involving communities in planning, management, and the distribution of economic benefits generated by tourism activities. Therefore, tourism village development needs to maintain a balance among economic, sociocultural, and environmental of CBT include community participation, local ownership or control, responsible resource utilization, cultural and environmental preservation, and more equitable distribution of benefits. Through this approach, the success of a tourism village is not measured solely by the number of tourists but also by the community's ability to influence the direction of destination development and benefit MSME actors, and other community members. CBT serves as a foundation for ensuring that the development of Kampoeng Jalak Bali does not benefit CBC is important because Bali Starling conservation is directly related to environmental conditions and community activities. Habitat protection cannot rely solely on conservation institutions but requires community support through vegetation protection, environmental maintenance, water-source management, tree planting, institutions that develop within communities and are transmitted through social experience. Local wisdom can serve as an important instrument for environmental management because it contains rules concerning relationships between people and nature and the resources available to merely as a cultural attraction that can be presented to tourists but as a social and ecological institution that plays a role in maintaining relationships between communities and the environment. Therefore, tourism development based on the Bali Starling must prioritize conservation interests. Tourism activities need to avoid disturbing wildlife and its habitat. Therefore, tourism experiences are more appropriately directed toward interpretation, environmental education, habitat appreciation, vegetation Tengkudak Tourism Village based on community participation and Bali Starling conservation, with the main components consisting of local wisdom, community participation, habitat protection, educational tourism experiences, institutional a case study method.

This approach was selected to obtain an in-depth understanding of the development of Tengkudak Tourism Village based on community participation, local wisdom, and Bali Starling conservation. Tengkudak Village, Penebel District, Tabanan Regency, Bali, is positioned as a single case study examined from ecological, sociocultural, community participation, and economic perspectives. The research area includes Tingkihkerep Hamlet and Kampoeng Jalak Bali, agricultural areas, springs, settlements, and cultural and customaryong Jalak Bali managers, conservation groups, farmers, youth, women's groups, MSME actors, community leaders, homestay managers, representatives of the Tourism Office, conservation authorities/BKSDA, academicsations were conducted to identify the condition of Bali Starling habitats, the environment, community activities, tourism facilities, and patterns of interaction between tourists, the environment, and wildlife. Semi-structured interviews were used to explore local wisdom, forms of community participation, conservation practices, tourism potential, economic benefits, and challenges in tourism

village development. FGDs were conducted with community members, Pokdarwis, youth, women's groups, traditional village representatives, and conservation groups to obtain collective perspectives on the tourism village development model. Documentation included of data reduction, categorization, interpretation, and conclusion drawing. Data were grouped according to the themes of local wisdom, community participation, Bali Starling conservation, tourism experiences, economic benefits, and sustainability. Data validity was strengthened through source and technique triangulation by comparing interview results, observations, documentation, government documents, and scientific sources. The results of the analysis were subsequently used to develop a model for Tengkudak Tourism Village based on community participation and Bali Starling conservation, integrating local actors, and tourists.

Based on the above discussion, this study addresses several main issues: What forms of local wisdom in Tengkudak Village are relevant to environmental and Bali Starling conservation? What are the roles, levels of participation, and readiness of the community in developing conservation-based tourism? How can Bali Starling conservation be integrated into tourism experiences without disturbing the welfare and natural behavior of the species? What community- and conservation-based tourism village development model is appropriate for the characteristics of Tengkudak Village? In general, this study aims to formulate a community-based development model for Tengkudak Tourism Village that integrates local wisdom and Bali Starling conservation as the foundation of sustainable tourism. Specifically, this study aims to: Identify and analyze forms of local wisdom that have the potential to support conservation. Analyze community participation and capacity in tourism village development. Formulate appropriate forms of Bali Starling conservation integration into responsible tourism experiences. Develop a community- and conservation-based tourism village development model that is appropriate to the social, cultural, economic, and ecological conditions of Tengkudak Village.

2. LITERATURE REVIEW

2.1 *Tourism Villages and Sustainable Tourism*

A tourism village is a form of tourism development that incorporates community life, the environment, culture, and local resources into the tourism experience. A tourism village is not merely oriented toward utilizing tourism attractions but also toward involving communities in planning, management, and the distribution of economic benefits generated by tourism activities [15]. Therefore, tourism village development needs to maintain a balance among economic, sociocultural, and environmental interests. This concept is consistent with the principles of sustainable tourism, namely tourism development that meets the needs of present tourists and host communities while protecting and enhancing opportunities for the future [17]. In the context of tourism villages, sustainability can be achieved through natural resource protection, cultural preservation, community participation, equitable economic benefit distribution, and the control of tourism impacts. Tengkudak Village has conditions that are compatible with this approach because it possesses natural, agricultural, cultural, and Bali Starling conservation resources. Tourism village development can therefore be directed toward connecting these resources into tourism experiences that benefit the community while maintaining the ecological functions of the environment.

2.2 *Community-Based Tourism*

Community-Based Tourism (CBT) is a tourism development approach that positions local communities as important actors in destination management. Communities are not merely recipients of tourism impacts but participate in decision-making, resource management, provision of tourism products and services, and receipt of economic benefits. The main principles of CBT include community participation, local ownership or control, responsible resource utilization, cultural and environmental preservation, and more equitable distribution of benefits [18]. Through this approach, the success of a tourism village is not measured solely by the number of tourists but also by the community's ability to influence the direction of destination development and benefit from tourism activities. In this study, CBT is used to examine the extent to which the Tengkidak community participates in planning, managing, and developing village potential. Such participation includes the village government, traditional village institutions, Pokdarwis, conservation groups, farmers, youth, women's groups, MSME actors, and other community members. CBT serves as a foundation for ensuring that the development of Kampoeng Jalak Bali does not benefit only specific managers but can generate broader benefits for the community.

2.3 *Community-Based Conservation*

Community-Based Conservation (CBC) is a conservation approach that involves local communities in the protection, management, monitoring, and sustainable utilization of natural resources. This approach is based on the understanding that communities living around natural resources possess knowledge, interests, and responsibilities concerning environmental sustainability. In Tengkidak Village, CBC is important because Bali Starling conservation is directly related to environmental conditions and community activities. Habitat protection cannot rely solely on conservation institutions but requires community support through vegetation protection, environmental maintenance, water-source management, tree planting, and compliance with local regulations. CBC also provides opportunities to connect conservation with improvements in community welfare. If conservation activities can generate appropriate economic benefits, such as guiding services, educational activities, homestays, culinary products, and environmentally based tourism activities, conservation can acquire social and economic value for communities without turning wildlife into an exploited commodity.

2.4 *Local Wisdom as Support for Conservation*

Local wisdom consists of knowledge, values, norms, practices, and institutions that develop within communities and are transmitted through social experience. Local wisdom can serve as an important instrument for environmental management because it contains rules concerning relationships between people and nature and the resources available to them. In Tengkidak Village, local wisdom may take the form of awig-awig, gotong royong, community environmental knowledge, traditional agricultural systems, and the sacred values associated with particular spaces. Awig-awig and customary regulations can establish limits on resource utilization, while gotong royong can serve as a collective mechanism for maintaining cleanliness, facilities, the environment, and habitats. In this study, local wisdom is not viewed merely as a

cultural attraction that can be presented to tourists but as a social and ecological institution that plays a role in maintaining relationships between communities and the environment. Therefore, identifying local wisdom requires examining its forms, functions, actors, implementation mechanisms, and relevance to Bali Starling conservation.

2.5 *Bali Starling as a Flagship Species*

The Bali Starling or Curik Bali (*Leucopsar rothschildi*) is an endemic bird of Bali with significant importance for biodiversity conservation. Its presence can be used as a symbol or flagship species, namely a species that has appeal and can serve as a medium for raising public awareness concerning biodiversity and habitat protection. In the development of Tengkudak Tourism Village, the Bali Starling has three main functions. First, its ecological function is to encourage habitat protection and biodiversity conservation. Second, its educational function is to serve as a medium for learning about endemic wildlife, habitats, and conservation. Third, its economic function is to create opportunities for tourism activities and community services related to education and conservation. However, tourism development based on the Bali Starling must prioritize conservation interests. Tourism activities need to avoid disturbing wildlife and its habitat. Therefore, tourism experiences are more appropriately directed toward interpretation, environmental education, habitat appreciation, vegetation planting, and controlled interactions rather than treating wildlife merely as an attraction for viewing.

2.6 *Integration of CBT, CBC, and Local Wisdom*

Based on these concepts, the development of Tengkudak Tourism Village can be understood as a system connecting local wisdom, community participation, conservation, and tourism. Local wisdom functions as a social and institutional foundation, CBT provides a framework for community involvement and benefit distribution, while CBC provides a framework for environmental and Bali Starling protection. The integration of these three approaches enables the development of tourism products that are educational, authentic, and responsible. The Bali Starling can serve as a conservation icon, while rice fields, springs, culture, agriculture, and community life become components of the tourism experience landscape. Thus, the development model proposed in this study does not position conservation and tourism as two separate interests. Both can be developed in an integrated manner through community involvement. The community acts as both an actor and resource steward, local wisdom provides the basis for management, the Bali Starling serves as a conservation icon, and tourism becomes an instrument for education and economic benefit creation.

Based on this review, the study is directed toward formulating a model for Tengkudak Tourism Village based on community participation and Bali Starling conservation, with the main components consisting of local wisdom, community participation, habitat protection, educational tourism experiences, institutional arrangements, and economic benefit distribution. The model is expected to support the development of a tourism village with a strong ecological and cultural identity that can grow sustainably.

3. METHODS

This study employs a descriptive qualitative approach using a case study method. This approach was selected to obtain an in-depth understanding of the development of Tengkidak Tourism Village based on community participation, local wisdom, and Bali Starling conservation. Tengkidak Village, Penebel District, Tabanan Regency, Bali, is positioned as a single case study examined from ecological, sociocultural, community participation, and economic perspectives. The research area includes Tingkihkerep Hamlet and Kampoeng Jalak Bali, agricultural areas, springs, settlements, and cultural and customary spaces associated with community life. Research informants were selected purposively based on their involvement and knowledge concerning village management, tourism, community affairs, and conservation. Informants included the Village Head, Bendesa Adat, Pokdarwis administrators, Kampoeng Jalak Bali managers, conservation groups, farmers, youth, women's groups, MSME actors, community leaders, homestay managers, representatives of the Tourism Office, conservation authorities/BKSDA, academics or conservation facilitators, and tourists. The number of informants was determined based on information adequacy until data saturation was reached. Data were collected through observation, in-depth interviews, Focus Group Discussions (FGDs), documentation, and literature reviews. Observations were conducted to identify the condition of Bali Starling habitats, the environment, community activities, tourism facilities, and patterns of interaction between tourists, the environment, and wildlife. Semi-structured interviews were used to explore local wisdom, forms of community participation, conservation practices, tourism potential, economic benefits, and challenges in tourism village development. FGDs were conducted with community members, Pokdarwis, youth, women's groups, traditional village representatives, and conservation groups to obtain collective perspectives on the tourism village development model. Documentation included village documents, customary regulations, conservation data, tourism data, photographs, and maps, while the literature review utilized scientific journals, books, and official documents from government agencies and conservation institutions.

Data were analyzed descriptively and qualitatively through the stages of data reduction, categorization, interpretation, and conclusion drawing [7], [14], [19]. Data were grouped according to the themes of local wisdom, community participation, Bali Starling conservation, tourism experiences, economic benefits, and sustainability. Data validity was strengthened through source and technique triangulation by comparing interview results, observations, documentation, government documents, and scientific sources. The results of the analysis were subsequently used to develop a model for Tengkidak Tourism Village based on community participation and Bali Starling conservation, integrating local wisdom, community participation, habitat protection, educational tourism experiences, and community economic benefits.

4. RESULTS AND DISCUSSION

4.1 Potential of Tengkidak Village as a Conservation Touris Village

Based on the identification of village potential and secondary data, Tengkidak Village possesses a combination of resources that can serve as the foundation for developing a conservation-based tourism village. These resources include the presence of the Bali Starling, agricultural environments, rural landscapes, springs, local culture, and community life. The combination of these resources constitutes one of Tengkidak's main strengths because it enables the development of tourism experiences that do not depend on a single attraction. The presence of the Bali Starling provides a distinctive characteristic that differentiates Tengkidak from other tourism villages. However, the Bali Starling should not be developed merely as an object for tourists to observe. Its presence can serve as an entry point for introducing the relationship between conservation, the environment, agriculture, culture, and community life. Tourists can gain experiences by understanding how communities protect the environment that forms part of the species' habitat, how local regulations are implemented, and how community activities can coexist with conservation

interests. Agricultural resources can also become an important part of this experience. Rice fields, farmers' activities, local plants, water sources, and rural landscapes can be packaged as components of an environmental interpretation route. Similarly, local culture and community life can become part of the tourism experience. Tourists can interact with local residents, learn about local cuisine, participate in agricultural activities, experience traditional arts, and learn about customary values and regulations. Thus, the concept most appropriate for Tengkidak is not merely sightseeing but experience-based tourism. Tourism products can be developed through a series of experiences connecting the Bali Starling, environment, community, culture, and everyday activities. This approach also provides opportunities for tourism benefits to be distributed among a broader range of community groups.

4.2 Local Wisdom as the Foundation of Conservation

Local wisdom is an important element that can strengthen the development of conservation-based tourism villages. Local wisdom does not merely consist of traditions or cultural practices presented to tourists but can also function as a social system governing relationship between communities and their environment. In the context of Tengkidak Village, local wisdom can be observed through *awig-awig*, *gotong royong*, community knowledge of the environment, agricultural practices, and values associated with natural and cultural spaces. For local wisdom to function effectively as a foundation for conservation, at least three important conditions are required. First, there must be regulations providing guidance on community behavior toward the environment. Second, there must be actors, namely community members who understand and implement these regulations in their daily lives. Third, there must be monitoring mechanisms and consequences so that regulations do not merely exist as formal documents but possess genuine social authority.

Information concerning *Tingkihkerap* Hamlet indicates the existence of *awig-awig* related to environmental and tree protection. Reports concerning *Kampoeng Jalak Bali* also document an obligation to plant replacement trees when trees are cut down. These findings indicate the potential relationship between customary norms and environmental protection. However, during field research, this information still needs to be confirmed with community members, customary leaders, and conservation managers to determine how the regulations are implemented, who is responsible for monitoring them, and what social sanctions or consequences are applied in cases of violations. If these practices are demonstrated to operate effectively, *awig-awig* can become a form of local institution supporting the conservation of Bali Starling habitat. This indicates that conservation does not always have to be developed solely through technical approaches but can also be strengthened through community norms and institutions that have evolved within village life.

Gotong royong also plays an important role by creating collective responsibility for the environment. Activities such as maintaining environmental cleanliness, planting trees, maintaining the surrounding environment, and caring for village facilities can constitute simple forms of participation that nevertheless have an impact on environmental quality. In tourism village development, these practices of *gotong royong* can be maintained as part of community identity while simultaneously serving as a foundation for collective environmental management.

4.3 Community Roles and Participation in Tourism Village Development

Community-based tourism village development requires a shift in the position of local communities from being merely objects to becoming key actors. Ideally, communities should perform several interconnected roles, namely as guardians, hosts, interpreters, entrepreneurs, and decision-makers. As guardians, community members play a role in protecting the environment and Bali Starling habitat. This role can be realized through compliance with environmental regulations, vegetation maintenance, protection of water sources, and monitoring activities that have the potential to disturb habitats. As hosts, community members serve as hosts who provide tourists with direct experiences. Hospitality, everyday life, local cuisine, agricultural activities, and local culture

can all become components of the tourism experience. This role is important because the character of a tourism village is determined not only by its attractions but also by the quality of interactions between communities and tourists. As interpreters, community members play a role in communicating the values contained within the environment and culture. Local guides, for example, can explain the Bali Starling, its habitat, vegetation, agricultural practices, awig-awig, as well as the history and everyday life of the community. In this way, local knowledge can become part of tourists' educational experiences. Communities can also act as entrepreneurs through the development of homestays, culinary businesses, MSMEs, transportation services, agricultural products, handicrafts, tour guiding, and local experience packages. Such involvement is important to ensure that the economic benefits of tourism can be directly experienced by local communities. However, the most strategic role is that of the community as decision-makers. Communities need to have opportunities to determine the types of tourism activities, limits on interactions with wildlife, environmental management practices, benefit distribution mechanisms, and the overall direction of destination development. If communities merely become service providers while strategic decisions and major benefits remain outside the village, the principles of community-based tourism have not been fully achieved.

4.4 Integrating the Bali Starling into Tourism Experiences

The Bali Starling can be developed as a conservation icon through the concept of a Bali Starling Conservation Experience. This concept places conservation at the core of the tourism experience rather than treating it as an additional activity. Such an experience can be developed in several forms. First, the Bali Starling Interpretation Walk can be developed as an activity in which visitors walk through the village environment while receiving explanations about the Bali Starling, its habitat, vegetation, agriculture, water sources, and community regulations. The route can be designed as an interpretive trail connecting the ecological and sociocultural elements of the village. Second, bird watching can be developed as a responsible wildlife observation activity. Observation should follow conservation principles, including maintaining an appropriate distance, not chasing or touching birds, not providing food indiscriminately, avoiding playback or artificial sounds used to attract birds, and controlling visitor numbers. Sensitive locations, such as nests or other areas where visitor presence may increase disturbance to wildlife, do not need to be publicly disclosed.

Third, the Tree for Bali Myna activity can be developed as a participatory experience through tree or vegetation planting relevant to habitat requirements. However, such activities must be guided by conservation managers and based on actual ecological needs so that they do not become merely symbolic activities. Fourth, a Conservation School can be developed for children, students, and tourists. Activities may include bird introduction, plant identification, biodiversity games, waste management, and storytelling about conservation. Such programs can strengthen the educational function of the tourism village. Fifth, the Living Village Experience can combine accommodation and interaction with local communities through homestays, agricultural activities, local cuisine, cultural activities, walking through rice fields, and conservation education. This product can provide a deeper experience because tourists do not merely visit attractions but gain an understanding of community life and the environment through direct interaction.

4.5 Conservation Boundaries and Prevention of Tourism Exploitation

The development of the Bali Starling as a tourism attraction must be based on the principle that the Bali Starling is not an entertainment object. Conservation must remain the primary priority in all tourism activities. Direct interaction between tourists and birds should be avoided when it has the potential to disturb the animals' natural behavior. Activities such as chasing birds, touching wildlife, indiscriminately providing food, using artificial sounds to attract birds, or manipulating wildlife behavior should not be incorporated into tourism products. The number of visitors should also be controlled based on environmental carrying capacity and the requirements established by conservation managers. In this way, tourism does not create additional pressure on habitats. This

principle demonstrates that tourism development and conservation need to be positioned in a mutually supportive relationship. Tourism can function as an educational medium and a source of funding, but tourism activities must follow ecological boundaries and conservation requirements. Within this framework, the quality of the tourism experience is not determined by how close tourists can get to wildlife, but by how well tourists understand conservation and the environment in which the species lives.

4.6 Distribution of Economic Benefits to the Community

Conservation-based tourism village development needs to generate economic benefits that can be experienced by the community. This relationship can be illustrated as a value chain: conservation → tourism experience → visitation → local services → community income → support for conservation → environmental quality → improved tourism experience.

This economic chain can involve various community groups. Guiding services can be managed by local youth or community members, homestays can be operated by families, culinary businesses can be developed by women's groups and MSMEs, agricultural tourism packages can involve farmers, transportation services can involve local residents, while conservation education can be jointly managed by conservation groups and Pokdarwis. A portion of tourism revenue can also be allocated to conservation activities, environmental maintenance, education, or village social programs. Such mechanisms need to be established transparently so that community members understand the relationship between tourism activities and conservation sustainability. Thus, economic benefits are not merely an end goal but also function as an instrument for strengthening environmental protection.

4.7 Institutional Model for Tengkidak Tourism Village

Based on the potential and management requirements identified above, the development of Tengkidak Tourism Village as a conservation-based destination requires an institutional framework involving multiple actors. The institutional model can be developed through four main pillars: the Traditional Village, Village Government, Pokdarwis, and Conservation Groups. The Traditional Village functions to provide social legitimacy, maintain customary norms, develop and implement *awig-awig*, and ensure that tourism activities remain consistent with community values and regulations. The Village Government plays a role in policy-making, planning, budgeting, infrastructure provision, and coordination with external parties. The village government can also function as a bridge between community interests, tourism managers, local government, and conservation partners. Pokdarwis has an operational function in destination management, tourism package development, tourist services, guiding, promotion, and coordination with local business actors. Pokdarwis can become a key driver in transforming village resources into structured tourism products. Meanwhile, Conservation Groups have specialized functions related to Bali Starling monitoring, habitat management, conservation education, and the development of standards for wildlife-tourism interactions. This role is important to ensure that tourism product development remains within the boundaries of conservation principles.

These four pillars need to be connected with the wider community, MSMEs, farmers, youth, women's groups, academics, and conservation partners. A collaborative institutional relationship will allow each stakeholder to perform functions according to their respective expertise. Thus, the development model for Tengkidak Tourism Village can be formulated as a collaborative community- and conservation-based model, with local wisdom as the social foundation; the Traditional Village and Village Government as institutional strengthening bodies; Pokdarwis as the tourism manager; conservation groups as guardians of ecological standards; and the community as the main actor and beneficiary. The Bali Starling serves as the conservation icon, while agriculture, landscapes, culture, and community life form part of the tourism experience. This model demonstrates that tourism village development does not necessarily require choosing between conservation and economic interests. Both can be connected through appropriate governance, clear

ecological boundaries, community participation, and transparent benefit distribution. Through this approach, tourism can function as an instrument supporting conservation while simultaneously generating socioeconomic benefits for the people of Tengkidak Village.

CONCLUSION

Based on the findings, Tengkidak Village possesses substantial potential to be developed as a community- and conservation-based tourism village. This potential includes the presence of the Bali Starling, agricultural landscapes, rural environments, culture, local wisdom, and community institutions. The combination of these resources enables Tengkidak to develop tourism experiences oriented not only toward visiting attractions but also toward education, community interaction, and understanding conservation. Kampoeng Jalak Bali represents one of the distinctive resources that can strengthen the identity of Tengkidak Village. Data concerning Bali Starling releases and population development need to be continuously verified through standardized biological monitoring methods so that they can serve as an accountable basis for conservation management. Local wisdom such as *awig-awig*, *gotong royong*, and community ecological knowledge also has the potential to serve as a foundation for conservation when implemented as regulations, practices, and institutions that are genuinely applied by the community. Bali Starling conservation can be integrated into tourism experiences through responsible bird watching, environmental interpretation, conservation education, agricultural tourism, trekking, and living village experiences. However, all tourism activities must follow wildlife and habitat protection principles so that tourism functions as a supporting instrument for conservation and does not create additional pressure on the ecosystem. The model that can be developed is a community-based conservation tourism village, with the community as the main actor, the Village Government as facilitator, the Traditional Village as guardian of values and norms, *Pokdarwis* as the manager of tourism activities, and conservation groups as guardians of ecological aspects. The desired relationship is not merely: Bali Starling → tourists → economic benefits. but rather: local wisdom → community participation → habitat protection → Bali Starling conservation → education → tourism experience → community economic benefits → conservation support → sustainability.

RECOMMENDATIONS

The development of Tengkidak Tourism Village should be guided by a Conservation Tourism Village Master Plan integrating ecological, social, cultural, and economic dimensions. Local wisdom should be systematically mapped, including documentation of *awig-awig* and community practices related to environmental protection. In addition, a database of Bali Starlings and their habitats should be established through scientifically based and continuous monitoring. Strengthening community capacity should also become a priority through training in conservation interpretation, guiding, tourism safety, and digital marketing. Young people can be involved as guides, digital media managers, and developers of creative tourism products, while women's groups can be strengthened through culinary businesses, homestays, and MSMEs. A portion of tourism revenue should be managed transparently and may be allocated to conservation activities and environmental maintenance. Furthermore, tourists should be provided with a code of conduct for interactions with Bali Starlings, while the development of tourism facilities and the number of tourism activities should take environmental carrying capacity into consideration. Universities and conservation institutions can be involved as partners in research, biodiversity monitoring, education, and community capacity building. Evaluation of tourism village performance should also employ indicators that simultaneously address ecological sustainability, social benefits, and economic benefits.

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