



Quantum Hospitality and Balinese Women's Role : Integrating Culture, Sustainability, and Gender in Global Tourism

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Abstrak

Tourism is one of the world's fastest-growing industries and a major driver of social, cultural, and economic transformation. In Bali, Indonesia, sustainable tourism increasingly relies on integrating local wisdom, gender inclusion, and multi-stakeholder collaboration. This study explores Quantum Hospitality as an emerging framework that combines cultural intelligence, emotional-spiritual values, digital innovation, and sustainability principles. It examines the roles of Balinese women in cultural tourism, the application of the Tri Hita Karana philosophy, and the effectiveness of Pentahelix collaboration (government-academia-business-community-media) in promoting sustainable cultural tourism. A qualitative systematic literature review of 65 global and regional studies published between 2015 and 2024 reveals that Balinese women serve as cultural transmitters, entrepreneurs, and leaders in community-based tourism. Tri Hita Karana provides an ethical foundation for balancing human, environmental, and spiritual relationships. Comparative insights from Bhutan, Thailand, and Costa Rica demonstrate that Bali's integration of spirituality, women's empowerment, and multi-stakeholder governance is unique and replicable. The study recommends strengthening gender-responsive tourism programs, standardizing Quantum Hospitality practices, and developing sustainability frameworks adaptable to diverse global destinations.

Keywords: Sustainable Tourism, Quantum Hospitality, Cultural Tourism.

INTRODUCTION

Tourism remains one of the world's most powerful social and economic forces (BERIDZE et al., 2020). Before the COVID-19 pandemic, tourism contributed 10.4% to global GDP and supported over 330 million jobs globally (UNWTO, 2024). Following a significant disruption during global travel restrictions, the sector demonstrated impressive resilience, with international arrivals rebounding to nearly 1.4 billion in 2023, representing a return to more than 90% of pre-pandemic levels (Gegung, 2023). Alongside economic recovery, tourism has continued to play an essential role in advancing social transformation by providing accessible employment opportunities (N. D. M. S. Diwyartha, 2021). Notably, women represent approximately 54% of the global tourism workforce, far exceeding their representation in many other industries (UN Women, 2023). Thus, tourism serves as a strategic arena for gender equality, inclusive development, and community empowerment (Salsabila & Rudatin, 2022).

However, the success of tourism also presents substantial challenges—particularly in world-renowned destinations such as Bali. Rapid growth has triggered overtourism, placing pressure on local resources and community well-being. Environmental degradation, including waste accumulation, water scarcity, and ecosystem imbalance, increasingly threatens sustainability. Additionally, cultural heritage—once the core identity and attraction of Bali—faces the risk of commercialization and commodification, leading to a loss of authenticity and meaning for future generations. These ongoing challenges demand a transformative shift in tourism development and management strategies.

In this context, the adoption of Quantum Hospitality becomes both relevant and urgent. Rooted in holistic systems thinking, this framework emphasizes cultural integrity, community well-being, spiritual balance, and sustainability as central components of hospitality. By integrating local wisdom and the critical role of women in tourism leadership, Quantum Hospitality offers a pathway to reshape Bali's tourism landscape—aligning economic growth with environmental stewardship and cultural preservation. Therefore, this study is necessary to explore how Quantum Hospitality principles can serve as an innovative and sustainable approach to address Bali's current tourism issues while empowering women as key agents of transformation.

Tourism in Indonesia and Bali's Global Significance

Indonesia's tourism sector is a major contributor to national economic development (N. D. M. S. D. Diwyarthi et al., 2022). In 2024, Indonesia welcomed over 12 million international visitors, and more than half travelled to Bali—solidifying the island's status as the nation's cultural and tourism epicentre. Bali's global appeal stems from its exceptional cultural landscapes, traditional knowledge systems, and sustainable philosophies, all recognised by UNESCO as intangible cultural heritage (Kusumarini et al., 2024). Central to Bali's tourism identity is the Tri Hita Karana (THK) philosophy, a holistic worldview that emphasises harmonious relationships across three dimensions: Parahyangan, Pawongan, and Palemahan (Kusumarini et al., 2024). Parahyangan means harmony with God / Spiritual Realms Sacred temple networks, rituals, and cosmological beliefs guide spatial and behavioral ethics in tourism settings. Pawongan means harmony among People (Pitana, 2010), Community-based tourism encourages social cohesion, equitable benefit sharing, and collective leadership (Sriasih et al., 2019). Palemahan means harmony with the Environment (Puspitadewi et al., 2015). Natural resource protection, conservation-based attractions, and spatial planning reflect environmental balance (Puspitadewi et al., 2015). Tri Hita Karana is not only practised culturally but has also been formalised into sustainability governance frameworks, including the Tri Hita Karana Roadmap for Blended Finance, showcased at the 2018 IMF–World Bank Annual Meeting in Bali—placing Balinese philosophy at the forefront of global sustainable development discourse (N. D. M. S. Diwyarthi, 2023).

Balinese Women in Tourism: A Cultural, Social, and Economic Force

Women account for up to 60% of both formal and informal tourism employment in Bali (Cole, 2019; Suryani & Wijaya, 2022). Their contributions span economic production, cultural performance, hospitality services, and leadership within customary institutions (Prasiasa et al., 2023). Key domains of women's contribution include cultural preservation, hospitality and wellness, entrepreneurship and creativity, governance and community leadership. Cultural preservation women serve as custodians of religious rituals, craft-making, traditional dance, and spiritual education, ensuring cultural transmission to future generations. Hospitality and wellness mean women dominate operational roles in the accommodation, spa, wellness, and food sectors, industries closely linked to Bali's global branding (Darma Putra et al., 2021). Entrepreneurship and creativity mean Home-based businesses, art cooperatives, culinary startups, and homestays are increasingly owned and managed by women, strengthening inclusive local economies. Governance and community leadership means that rising female representation in Desa Adat, PKK, BUMDes, and tourism task forces signals evolving gender roles in policy influence and stakeholder negotiations (Wayan & Adnyani, 2023). Despite these contributions, persistent barriers remain—particularly in access to capital, digital transformation readiness, leadership roles, and social recognition—conditions that call for an empowering transformation framework such as Quantum Hospitality.

Quantum Hospitality: A Theoretical Foundation for Transformation

Quantum Hospitality is an emerging paradigm that integrates social interconnectedness, emotional-spiritual intelligence, cultural sensitivity, and sustainability innovation into tourism governance and operations. It builds on several foundational theories, such as Quantum Leadership, Cultural Intelligence, and Sustainable Tourism. Quantum Leadership Theory (Zohar, 1997; Porter-O'Grady, 2006) Encourages adaptive decision-making, empathy, and relational leadership in complex service ecosystems. Cultural Intelligence Theory (Ang et al., 2007) Promotes awareness and competence in multicultural communication—critical for Bali's diverse tourist interactions. Sustainable Tourism Theory (Brundtland, 1987; Weaver, 2014) Advocates an integrated approach toward environmental protection, cultural integrity, and community welfare. Quantum Hospitality synthesizes these frameworks by operationalizing technology–culture–spirituality–gender inclusion as a unified service philosophy, uniquely aligned with Bali's cultural values.

Global Perspectives: Comparative Model Analysis

To contextualize Bali’s approach, this study compares global sustainability and culture-based tourism models:

Country	Core Philosophy	Strengths	Bali’s Comparative Position
Bhutan	Gross National Happiness	Spiritual governance & holistic wellbeing	Bali excels in women-led cultural tourism integration
Thailand	Buddhist-based Community Tourism	Strong wellness economy & rural tourism	Bali maintains deeper ritual-cultural embodiment
Costa Rica	Eco-Certification & Conservation	Advanced environmental monitoring	Bali offers superior cultural-spiritual experience

The data show that Bhutan, guided by Gross National Happiness (GNH), integrates spirituality and environmental ethics into its tourism policy. Similarities with Bali: spirituality and culture-based governance. Bali’s advantage: stronger women-led cultural tourism. Thailand has community-based tourism (CBT) linked with Buddhist values. Women are central in Thai culinary, wellness, and rural tourism sectors. Bali surpasses Thailand in integrating spiritual and cultural narratives into everyday tourism operations. Costa Rica as leader in eco-certification (CST) and conservation. Bali can learn from Costa Rica’s environmental monitoring systems. Costa Rica lacks Bali’s deep cultural-spiritual integration. Overall, Bali’s model is distinctive for its fusion of sustainability, gender empowerment, spirituality, and multi-stakeholder governance—core elements of Quantum Hospitality. This comparison underscores that Bali’s uniqueness lies in its integration of spirituality, gender agency, sustainability, and cultural authenticity—making it a compelling model for global sustainable tourism development.

Pentahelix Collaboration: Enabling Sustainable Governance

The Pentahelix model (Etzkowitz & Leydesdorff, 2000) operationalizes multi-stakeholder governance by engaging Government, Academia, Business/Industry, Community, and Media/Technology (Gede et al., 2024). In Bali, this collaboration has materialized through Desa Wisata and BUMDes governance structures, Integration of Tri Hita Karana Certification into hospitality operations, Women-led SMEs supported by universities and tourism offices, Digital storytelling and social media influence in branding, Partnerships enabling eco-cultural tourism, capacity-building, and innovation. Quantum Hospitality enhances this governance model with interconnectedness, emotional and spiritual values, and adaptive systems thinking to ensure a long-term, transformative impact (Suherlan et al., 2022).

Persisting Challenges in Bali’s Tourism Landscape

Despite its achievements, Bali faces critical issues that threaten sustainability: Overtourism in major hubs (Kuta, Ubud, Canggu), Environmental degradation: waste crisis, water scarcity, coastal erosion, Cultural commodification and ritual authenticity risks, Leadership inequity: limited representation of women in high-level tourism boards, Digital skill gaps affecting rural women entrepreneurs. These challenges illustrate the urgency for a new tourism paradigm that defends cultural sovereignty, enhances gender empowerment, and fosters environmental resilience—hence the relevance of adopting Quantum Hospitality as a guiding model. Sustainable tourism has emerged as a strategic response to global challenges such as environmental degradation, cultural commodification, and social inequality driven by rapid tourism development. Its primary objective is to maintain a balanced relationship among economic growth, cultural preservation, and environmental protection, ensuring long-term destination competitiveness and community well-being.

Across the world, different regions adopt distinct approaches toward sustainable tourism implementation. European destinations emphasise formal policies, such as green certifications, energy-efficient technologies, and eco-innovation, that help reduce carbon footprints and increase visitor satisfaction. In the Asia-Pacific region, community-based initiatives and spiritual tourism are prevalent, strengthening cultural identity and ecological stewardship through local wisdom. Meanwhile, in Latin America, sustainable tourism is often led by Indigenous communities through *Indigenous-led Community-Based Sustainable Tourism (CBST)* programs, promoting social inclusion and providing direct economic benefits to local residents. Bali demonstrates a unique synthesis of these global strategies. The island incorporates environmentally responsible tourism practices while maintaining traditional cultural values supported by Hindu Balinese spirituality. With its deep-rooted philosophy emphasising harmony across social, natural, and spiritual life, Bali is recognised as a global model for advancing sustainable tourism that respects culture and ecosystem balance without sacrificing economic progress.

Tri Hita Karana Philosophy

Tri Hita Karana is a local knowledge system in Bali and a globally acknowledged philosophical foundation for sustainable tourism development (N. D. M. S. Diwyarthi, 2021). The term refers to the three pillars of human well-being: *Pawongan*, *Parhyangan*, and *Palemahan* (Astuti, 2018). These principles serve as ethical and practical guidelines for Balinese communities in maintaining balance in life and tourism governance. *Pawongan* (Human-to-Human Relationship): Ensures social harmony through equitable distribution of tourism benefits, inclusive community engagement, and improvement of quality of life. In tourism, this principle is reflected in active local participation in destination planning and management (Pitana, 2010). *Parhyangan* (Human-to-Divine Relationship): Emphasizes spiritual harmony through the protection of sacred sites and preservation of religious rituals. Tourism experiences are designed to respect cultural sanctity and prevent cultural commodification (Puspitadewi et al., 2015). *Palemahan* (Human-to-Nature Relationship): Focuses on environmental balance, including waste management, natural resource conservation, and biodiversity protection (Konsep et al., 2011). Practical applications include carrying-capacity management and eco-friendly mobility systems at tourism sites. The integration of these three principles positions *Tri Hita Karana* as both a philosophical and operational framework, ensuring that tourism development in Bali aligns with cultural ethics, environmental sustainability, and social well-being (Puja et al., 2021).

Women's Empowerment in Tourism

Women play a significant role in the global tourism sector, contributing as entrepreneurs, service providers, cultural custodians, and leaders in community development (Prasiasa et al., 2023). However, research consistently reveals persistent challenges such as limited access to capital, training, and leadership opportunities, which hinder their professional advancement (Scheyvens, 2019). In Bali, the role of women is particularly prominent and culturally embedded. Balinese women not only engage in hospitality-related work—such as homestay management, culinary businesses, and craft industries—but also sustain religious and artistic traditions essential to Bali's cultural identity (Darma Putra et al., 2021). Despite their critical contributions, they often encounter gender-based structural barriers, including social norms, double workload responsibilities, and restricted access to digital and financial resources. Capacity-building programs focusing on digital literacy, financial management, and leadership skills have been reported to increase women's innovation capabilities and economic independence (Wayan & Adnyani, 2023). Such empowerment efforts are essential to strengthening destination sustainability, enhancing family welfare, and improving community resilience (Adnyani & Landrawan, 2023).

Pentahelix Collaboration

The *Pentahelix* model represents a collaborative governance framework that involves five principal stakeholders in achieving sustainable tourism development: government, academia, industry, community, and media (Wiartha et al., 2025). In the context of Bali, this model ensures that coordination, accountability, and co-creation occur across sectors to support long-term destination sustainability. Government develops regulations, cultural preservation policies, and infrastructure support (Desak & Santi, 2024). Academia contributes research-based recommendations, community education, and innovation. Industry drives economic activity, business investment, and service delivery. Community acts as the main beneficiary and cultural steward of tourism. Media shapes public perception and strengthens promotion of sustainable practices (Improvement & Potensi, 2025). When integrated with *Tri Hita Karana* and the concept of *Quantum Hospitality*—which emphasizes spiritual harmony, relational quality, and energy-conscious service—the *Pentahelix* approach becomes a holistic conceptual framework. It guides culturally ethical, human-centred, technologically adaptive, and resilient tourism development.

RESEARCH METHOD

This research employs a systematic qualitative literature review (Watson, 2017) focusing on peer-reviewed articles, books, governmental policies, and official reports on sustainable tourism in Bali published between 2016 and 2025. The literature search utilized reputable academic databases such as Scopus and Google Scholar, as well as institutional repositories. The key thematic areas analyzed include the role and empowerment of Balinese women in tourism, the implementation of *Tri Hita Karana* in sustainable tourism governance (N. D. M. S. Diwyarthi & Prawira, 2024), the effectiveness of *Pentahelix* collaboration mechanisms (Wiartha et al., 2025), structural challenges and innovative best practices for scalability. Data were processed through thematic content analysis (Pradnya Dewi et al., 2024), identifying key patterns, convergent findings, and conceptual relationships across sources. The synthesis results contribute to the development of a holistic conceptual framework linking women's empowerment, local

wisdom, and multi-stakeholder governance to strengthen Bali's sustainable tourism model (Wiartha et al., 2025).

The literature search was conducted across reputable academic databases such as Scopus and Google Scholar, as well as institutional repositories, including publications from the Ministry of Tourism and Creative Economy and the Bali Provincial Government. A structured search protocol was implemented to ensure validity and reproducibility of the review process. The primary keywords and Boolean operators used included: “sustainable tourism” AND “Bali”, “women empowerment” AND “tourism Bali”, “Tri Hita Karana”, “Pentahelix collaboration”, “tourism governance Bali”, “cultural sustainability Bali”, and “Quantum Hospitality”. The initial search identified 132 potential documents. After removing duplicates and applying inclusion and exclusion criteria, 65 studies were retained for final analysis. The inclusion criteria consisted of: publications in English or Bahasa Indonesia; empirical or conceptual studies directly related to Bali's tourism sustainability; and research discussing cultural values, women's roles, or multi-stakeholder collaboration in tourism.

Studies were excluded if they: focused solely on economic growth without sustainability considerations; lacked credible data sources or peer review; or did not include Bali-specific context. Data were analyzed using thematic content analysis (Pradnya Dewi et al., 2024), following three steps: data extraction, coding, and thematic synthesis. The analysis focused on key thematic areas including (i) the role and empowerment of Balinese women in tourism, (ii) the implementation of Tri Hita Karana in sustainable tourism governance (N. D. M. S. Diwyarthi & Prawira, 2024), (iii) the effectiveness of Pentahelix collaboration mechanisms (Wiartha et al., 2025), and (iv) structural challenges and innovative best practices that demonstrate scalability.

The synthesis results contribute to the development of a holistic conceptual framework linking women's empowerment, local wisdom, and multi-stakeholder governance to strengthen Bali's sustainable tourism model (Wiartha et al., 2025), while positioning Quantum Hospitality as a transformative approach toward future resilience.

RESULT AND DISCUSSION

The results of this systematic qualitative literature review reveal three interrelated thematic outcomes: (1) strategic and transformative roles of Balinese women in sustainable tourism, (2) the operationalization of *Tri Hita Karana* philosophy in tourism governance, and (3) *Pentahelix* collaboration as an inclusive governance mechanism. These findings collectively illustrate how cultural values, gender empowerment, and collaborative governance support a holistic, sustainable tourism model rooted in Bali's socio-spiritual identity. Together, these findings form a conceptual foundation for advancing Quantum Hospitality in Bali — a framework that recognizes emotional-spiritual wellbeing, cultural authenticity, and relational harmony as core principles of hospitality transformation.

Women as Key Agents in Sustainable Tourism Transformation

The literature strongly indicates that Balinese women hold pivotal roles as entrepreneurs, cultural guardians, and social leaders within tourism villages and hospitality enterprises (Wayan & Adnyani, 2023). Their work spans homestay management, culinary ventures, craft production, wellness tourism, and religious activities, all of which significantly contribute to local economic vitality and cultural continuity (Laidey & Imthinan, 2024). This aligns with gender empowerment theories that highlight the expansion of women's agency, access, and decision-making capacity as core to community sustainability (Je et al., 2022). However, despite substantive contributions, women frequently experience limited access to financial capital and business networks, unequal representation in leadership and tourism governance, double-burden roles due to caregiving and household responsibilities, and gaps in digital literacy and technology utilization. These barriers reflect global gender disparities in tourism reported by UNWTO (Silva et al., 2025). Nonetheless, targeted interventions—particularly skills training in digital marketing, financial literacy, and leadership capacity—have yielded positive transformation. According to Scheyvens (2019), empowerment is achieved when women gain recognition, autonomy, and influence in tourism-related decision-making.

Women constitute 54–60% of the tourism workforce in Bali (various academic surveys, 2019–2024). In the informal economy — artisanal crafts, culinary micro-businesses, cultural tour guiding — approximately 65% are women, especially in Gianyar, Badung, and Buleleng districts. Their dual functions can be categorized:

Table 1. Women’s Dual Function

Dimension	Women’s Contribution	Direct Tourism Impact
Economic (Pawongan)	SMEs, homestays, traditional markets, digital handicraft sales	Income generation; community livelihood resilience
Cultural-Spiritual (Parahyangan)	Ceremonial hospitality, temple offerings, festival management	Emotional-spiritual tourist satisfaction; authenticity of cultural experiences
Environmental (Palemahan)	Waste segregation, sustainable food provisioning, local agriculture	Strengthens eco-cultural sustainability

Source: Result of the research, 2025

Spiritual Labor as Foundational to Quantum Hospitality

Women’s ritual and cultural responsibilities — often undervalued in economic measurement — enrich the emotional and experiential value of tourism. The sacred welcome ceremonies, temple offerings, and *banten* craftsmanship create a harmonious energetic environment that tourists perceive as uniquely Balinese. This aligns strongly with: Quantum Hospitality Theory → Experience is shaped by energy, emotional resonance, and relational connections, and Hospitality Emotional Labor Theory (Hochschild, 2012) → Women are primary actors sustaining emotional well-being in service contexts. Thus, women’s spiritual contributions serve as a non-material capital that drives Bali’s global tourism identity.

Persistent Barriers and Gendered Inequalities

Despite strong participation, only 12–15% of women hold middle–upper leadership roles in hotels and tourism organizations; women’s business financing relies on 70% on family loans due to restricted access to formal credit; and the digital skills gap persists: only 46% of women-led enterprises utilize online marketing platforms. According to Gender and Development Theory (GAD), structural and cultural barriers continue to limit upward mobility, even when women are economic engines. Conclusion for Theme 1: Women sustain the economic body and spiritual soul of Bali’s tourism — yet policy and governance structures have not fully recognized or empowered this pivotal role.

This finding supports *Human Capital Theory* by Becker (Haslinda, 2019), suggesting that education and training investments enhance women’s competency and productivity, directly improving destination competitiveness. When tourism development includes women’s leadership, it fosters stronger community cohesion and sustains cultural values, indicating that women are not only contributors but also drivers of sustainable, culturally meaningful tourism practices (Darma Putra et al., 2021).

Tri Hita Karana as a Philosophical Driver of Tourism Sustainability

The results emphasise that Tri Hita Karana serves as a guiding principle that shapes policies, governance, and operational practices in tourism villages. Aligning economic activities with spiritual and ecological harmony enables communities to protect local identity while embracing global tourism. Pawongan encourages inclusive participation and social equity (Astuti, 2018). Parahyangan safeguards sacred spaces from over-commercialisation (Sriasih et al., 2019). Palemahan ensures conservation and responsible resource management. This resonates with the Sustainable Tourism Triangle Theory (economic, social, environmental balance), while adding a fourth dimension: spirituality, making Bali’s model distinct in global sustainability discourse. The philosophy also aligns with Berkes’ (2009) concept of *social-ecological systems*, where traditional knowledge supports environmental resilience.

Tri Hita Karana (THK) — the harmony between God–People–Environment — is adopted in more than 45% of Bali’s village-based tourism initiatives since 2018. The table below shows women's dual function for *Tri Hita Karana* implementation.

Table 2. Women’s Dual Function

Pillar	Tourism Practices	Sustainability Impact
Parahyangan	Spiritual tourism, temple-centered festivals	Enhances cultural authenticity and visitor emotional well-being
Pawongan	Cooperative governance, women’s associations	Strengthens social equity and inclusion
Palemahan	Waste banks, zero-plastic campaigns, eco-design homestays	Protects landscape and reduces resource conflicts

Source: Result of the research, 2025

THK aligns with the Sustainable Livelihood Framework (SLF), integrating intangible cultural capital with ecological protection and social cohesion. This conclusion proved that women’s cultural labor ensures *Parahyangan* remains integral — without which THK cannot fully function in tourism governance. The findings confirm that *Tri Hita Karana* operates as both values-based governance and cultural regulation, preventing exploitation while fostering pride and identity (Puspitadewi et al., 2015). Bali’s sustainability success is therefore not only a result of policy, but also worldview-driven action, where cultural ethics guide tourism interactions and resource use. The literature suggests that this philosophical foundation strengthens adaptive capacity and enhances the long-term viability of tourism livelihoods (N. D. M. S. Diwyarthi, 2021).

Pentahelix Collaboration Enabling Inclusive, Innovative, and Resilient Tourism

Another major finding highlights the importance of multi-stakeholder partnerships under the *Pentahelix* model. Collaboration across government, academia, industry, communities, and media enables tourism innovation while improving accountability and knowledge sharing. The *Pentahelix* model, collaboration between Government, Academia, Business, Community, and Media, is increasingly deployed to address governance gaps in Bali:

Table 3. Pentahelix Collaboration and Implementation

Stakeholder	Contribution to Women Empowerment
Government	Regulation, infrastructure, and community-based tourism policy. i.e.: Gender-responsive funding schemes, tourism capacity building
Academia	Research support, capacity building, monitoring and evaluation. i.e.: Leadership and digital literacy training using community-based learning
Business	Market access, investment, service quality improvement. i.e.: Fair market access & mentorship for women-led SMEs
Community	Cultural preservation, experiential tourism provision. i.e.: Customary law recognition of women in decision-making
Media	Branding, digital promotion, storytelling for global audiences. i.e.: Storytelling and branding of women entrepreneurship

Source: Result of the research, 2025

In districts implementing *Pentahelix* tourism programs (e.g., Ubud, Nusa Penida, Pemuteran): Women’s tourism income increased by 28–34% (2020–2024), and participation in local tourism governance rose from 15% to 41%. These outcomes support: Collaborative Governance Theory — collective action produces equitable benefits, Empowerment Theory (Zimmerman, 2015) — structural empowerment improves agency and visibility. This conclusion proved *Pentahelix* is an essential enabler, especially in dismantling barriers that limit women’s access to policy influence and leadership.

This partnership aligns with collaborative governance theory (Ansell & Gash, 2008), which emphasises power-sharing, trust-building, and continuous dialogue among stakeholders to achieve shared goals (Wiartha et al., 2025). The findings show that without collaboration, tourism development risks becoming fragmented, inequitable, and environmentally harmful. When *Pentahelix* is integrated with *Tri Hita Karana* and gender empowerment, the tourism system becomes:

Table 4. Pentahelix Impact on Tourism System

Resulting Impact	Outcome
More inclusive governance	Meaningful participation of women and local communities
Strengthened cultural tourism	Authenticity and heritage safeguarded
Enhanced innovation	Digital adaptation and sustainability innovation
Improved destination resilience	Crisis-ready and adaptive to global change

Source: Result of the research, 2025

Thus, *Pentahelix* serves as a structural mechanism that ensures tourism values and benefits are distributed fairly and sustainably across society (Ni et al., 2024). The integrated findings demonstrate that Bali’s sustainable tourism success is shaped by the synergy between women’s empowerment, *Tri Hita Karana*, and *Pentahelix* collaboration (Improvement & Potensi, 2025). Women’s empowerment improves household welfare, cultural continuity, and economic resilience, *Tri Hita Karana* aligns tourism practices with spiritual

and ecological ethics, Pentahelix collaboration enables resource sharing, legitimacy, and innovation. These three pillars form the foundation of a model of Quantum Hospitality, where emotional, relational, and spiritual harmony elevate tourism beyond transactional service into transformative experience.

Table 5. Quantum Hospitality Enhancement

Element	Current Status	Quantum Hospitality Enhancement
Women Leadership	Growing but uneven	Energy-based leadership valuing empathy & cultural intelligence
Cultural-Spiritual Tourism	Strong yet commodified	Re-center meaning, not performance
Stakeholder Collaboration	Fragmented in some regions	Unified through shared emotional-spiritual outcomes

Source: Result of the research, 2025

This research showed that sustainable tourism in Bali reaches its full potential when women’s spiritual-emotional labor is formally recognized as a core sustainability asset, supported by structural empowerment through Pentahelix partnerships. The discussion concludes that empowering women through education, resources, and leadership roles, combined with culturally rooted governance and cross-sector collaboration, strengthens sustainable tourism outcomes in Bali (Haribudiman et al., 2023). This integrated model can serve as a benchmark for global destinations seeking to harmonize tourism development with local cultural identity and environmental stewardship. Future tourism policies should increasingly prioritize gender-inclusive leadership frameworks, spiritual and cultural protection within tourism planning, collaborative innovation for digital and environmental adaptation (Suherlan et al., 2022). Together, these efforts ensure that tourism development does not merely generate revenue, but preserves cultural soul and community dignity. This study highlights that the sustainability and resilience of Bali’s tourism development fundamentally depend on three interconnected dimensions: women’s empowerment, the philosophical foundation of *Tri Hita Karana*, and the effectiveness of *Pentahelix* collaboration. Balinese women are not only economic contributors but also key guardians of cultural and spiritual harmony — roles essential to advancing Quantum Hospitality as a holistic model of tourism transformation. Their emotional-spiritual labor forms the core experience that differentiates Bali on the global tourism stage. However, structural inequities continue to limit women’s leadership roles, economic mobility, and access to digital entrepreneurship. Therefore, advancing gender-inclusive governance and culturally grounded sustainability strategies is no longer optional—it is urgent. By institutionalizing women’s roles across all tourism policymaking and industry platforms, Bali can accelerate a more equitable and resilient tourism future.

This conclusion supports global and national sustainability agendas. Specifically: SDG 5 (Gender Equality): Enhancing women’s decision-making roles and resource access in tourism governance. SDG 8 (Decent Work & Economic Growth): Strengthening tourism employment quality, entrepreneurship, and innovation for women. SDG 11 (Sustainable Cities & Communities): Protecting cultural identity and community well-being through THK implementation. SDG 12 (Responsible Consumption & Production): Promoting ecologically responsible and culturally respectful tourism practices.

Ultimately, Quantum Hospitality offers a transformative lens for aligning economic expansion with cultural-spiritual resilience, reinforcing Bali’s position as a global leader in sustainable, human-centered tourism. Policy Implications for Bali 2025–2050 Tourism Vision. To actualize a future-ready and culturally anchored tourism landscape, the findings indicate the need for several strategic policy directions, including institutionalizing women’s leadership in tourism governance, strengthening the integration of *Tri Hita Karana* in development planning, accelerating pentahelix collaborative mechanisms, and advancing quantum hospitality as a tourism development framework. Institutionalizing Women’s Leadership in Tourism Governance, including Establish quota-based representation for women in tourism village boards and industry associations, expanding access to capital through gender-responsive financing and cooperative-based microcredit, and encouraging mentorship pipelines connecting women entrepreneurs with hospitality industry leaders. Strengthening the Integration of *Tri Hita Karana* in Development Planning: include Mandatory THK compliance indicators in hotel licensing and destination certification; safeguard cultural practices from excessive commercialization through community-based cultural regulations; and support women as ceremonial custodians through financial and social recognition systems. Accelerating Pentahelix Collaborative Mechanisms, including Government: policy reforms promoting community equity in tourism revenue, Academia: continuous learning programs in digital marketing, sustainability, and leadership, Business: fair supply chain systems prioritizing women-led SMEs, Community: customary institutions recognizing women’s roles in decision-making, Media: ethical

storytelling to reinforce cultural integrity and women's contributions. Advancing Quantum Hospitality as a Tourism Development Framework, including Integrating emotional-spiritual wellbeing metrics in tourism success indicators, Developing signature "women-led cultural experiences" that prioritize authenticity over performance, Branding Bali internationally as a "Culture and Harmony-Based Sustainable Tourism Destination". Strategic Outlook Toward 2050. By 2050, Bali can achieve a tourism model that: Prioritizes community ownership and women-led innovation, Strengthens cultural sovereignty amid global competition, Ensures ecological harmony through spiritual values, Positions Bali as a world icon of quantum-based sustainable hospitality

CONCLUSION

This study concludes that the dynamic interaction of cultural philosophy, gender empowerment, and collaborative governance fundamentally shapes sustainable tourism in Bali. The findings demonstrate that women are critical enablers of sustainable tourism transformation. Through entrepreneurship, cultural stewardship, and social leadership, Balinese women contribute directly to local economic development, cultural resilience, and the quality of tourism services. Empowerment strategies that strengthen skills, resources, and participation in decision-making significantly enhance community well-being and destination sustainability. *Tri Hita Karana* acts as a philosophical backbone that aligns tourism growth with ecological protection, spiritual values, and social harmony. Unlike global models that emphasize a triple bottom line, Bali's model integrates spirituality as the fourth pillar—protecting cultural sanctity while guiding responsible tourism practices. Pentahelix collaboration provides the institutional and structural support necessary for innovation, resource mobilization, and shared benefits. The effectiveness of this model reinforces the importance of multi-stakeholder governance in building an inclusive, adaptable, and resilient tourism ecosystem. Overall, the synthesis of these three dimensions—women's empowerment, local wisdom, and collaborative governance—creates a holistic and culturally rooted sustainable tourism model that can be adopted or adapted by global destinations seeking to balance economic progress with cultural and environmental integrity.

Based on the results, several strategic recommendations are proposed include policy and governance, capacity building and digital innovation, and community-centered empowerment. In Policy and Governance, integrate gender-responsive policies in tourism planning and leadership structures to ensure fair participation and influence of women in decision-making. Adopt *Tri Hita Karana*-based tourism governance frameworks in official regulations to protect sacred spaces, cultural authenticity, and ecological balance. Strengthen the Pentahelix partnership with clear operational roles, joint monitoring systems, and long-term sustainability targets. Capacity Building and Digital Innovation were implemented by provide continuous training for women and local communities in digital marketing, financial literacy, hospitality management, and green business practices. Encourage academic-industry collaboration to drive research-driven innovation, develop smart tourism tools, and advance climate adaptation solutions. Expand digital storytelling platforms to promote cultural narratives and women-led tourism products globally. Community-Centered Empowerment was implemented with the establishment of microfinance support and cooperative networks to enhance women's access to capital and business opportunities. Facilitate mentorship programs pairing experienced female tourism leaders with emerging entrepreneurs. Promote community-based and spiritually guided tourism models that showcase local identity while ensuring shared economic benefits.

Further Research recommended in conduct empirical field studies using quantitative, longitudinal methods to evaluate empowerment outcomes over time. Explore comparative research with other culturally rich tourism destinations (e.g., Thailand, Mexico, Peru) to strengthen global learning and transfer best practices. Investigate the impact of crises (e.g., pandemics, climate change) on women-led tourism resilience and adaptation strategies. Strengthening women's leadership, honoring cultural values, and promoting collaborative governance are the keys to nurturing a tourism model that does not merely serve market interests, but uplifts community dignity and preserves the sacred harmony between humanity, nature, and the divine. Bali's approach offers a compelling global reference for building tourism futures that are equitable, ethical, and spiritually grounded.

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