

## SOCIAL AND CULTURAL ADAPTATION OF LOCAL COMMUNITIES TO ENVIRONMENTAL CHANGES DUE TO TOURISM IN CANGGU VILLAGE

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### ABSTRACT

This article aims to analyze how the local community of Canggu village adapts socially and culturally to environmental changes caused by the rapid development of tourism. Canggu village, which was originally an agricultural area with a strong agricultural system and traditional values, has undergone a major transformation along with the increasing conversion of agricultural land into tourist areas, such as villas, restaurants, and entertainment centers. This change not only affects the economic aspect but also has a significant impact on the social order, cultural values, and environmental conditions. This study uses a qualitative approach with a descriptive method, through in-depth interviews and direct observation of local communities, traditional leaders, business actors, and the younger generation. The results of the study show that the Canggu community is able to maintain its cultural identity through the preservation of traditional ceremonies, the spirit of mutual cooperation, and community-based environmental management, despite being faced with challenges, such as cultural commodification, pollution, and development pressures. The adaptation strategies carried out reflect an active and dynamic process in accordance with the theory of socio-cultural adaptation and Parsons' social systems theory, which emphasizes the importance of integration between tradition and modernity. This article concludes that despite the great challenges tourism brings, the Canggu community shows strong cultural and social resilience. Therefore, a more participatory and sustainable tourism development policy is needed so that the balance between economic growth, cultural preservation, and environmental sustainability can continue to be maintained.

**Keywords:** Social adaptation, Local culture, Tourism, Environmental change, Canggu village.

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### INTRODUCTION

Canggu village, located in Badung Regency, Bali, was originally a rural area dominated by rice farming. However, in the past two decades, the village has undergone a major transformation due to the rapid development of tourism and. Its natural beauty and strategic location close to Kuta and Seminyak make it a popular destination for tourists and expatriates. This change has triggered an economic shift from the agricultural sector to tourism and the creative industry. Many agricultural lands have been converted into villas, cafes, restaurants, and entertainment centers. In addition, the entry of technology and social media has accelerated changes in the way people interact and consume culture. Even so, traditional rituals and traditions are still maintained, have not changed at all, and the culture is even more preserved. Thus, the transformation of Canggu village is only a matter of physical changes and the advancement of the village economy (Pujaastawa, 2021).

In ideal conditions, villages in Indonesia, including in Bali, have a social and cultural system that is balanced between tradition and economic development. As an area with a strong traditional agricultural system, the Balinese people rely on subak, a typical Balinese irrigation system that not only functions as an agricultural method but also contains social and spiritual values (Windia and Wiguna, 2021). Village life is generally centered on local values, mutual cooperation, and cultural preservation through rituals and customs. In maintaining a balance between economic development, cultural preservation, and environmental sustainability. Rural communities live in harmony with nature, relying on agriculture and local wisdom to meet their daily needs. Villages in Bali, in particular, have a social system that is structured through the Tri Hita Karana concept, which emphasizes the balance between the relationship between humans and God (Parahyangan), humans and others (Pawongan), and humans and the environment (Palemahan). This system has maintained the stability of community life for centuries.

In addition, tourism in Bali has developed with the principle of sustainability, which is expected to not only bring economic benefits but also preserve local culture. Ideally, tourism development in villages does not damage social and environmental balance, but rather contributes to the welfare of local communities through wise management (Sutawa, 2020). This commodification phenomenon is indeed one of the main challenges faced by local communities in tourist destinations, such as Canggu. This commodification occurs when cultural elements, such as traditional ceremonies, traditional arts, and even people's lifestyles are adapted or repackaged to make them more attractive to tourists.

In Canggu village, for example, there are several religious ceremonies that were previously sacred but are now often performed as tourist attractions. Traditional dances that originally had spiritual meanings are now presented as entertainment in hotels or restaurants. This can have a double impact: On the one hand, Balinese culture is becoming more widely known and contributing to the local economy; but on the other hand, there is a risk of losing the original meaning of the tradition due to excessive commercialization. However, in reality, modernization and globalization have had a major impact on tourist villages in Bali, one of which is Canggu Village. Environmental changes due to urbanization, changes in people's lifestyles have caused shifts in social and cultural values that need to be examined further. Urbanization is a process of change from a rural environment to a more urban environment, which is characterized by an increase in population, changes in land use, and shifts in the social and economic structure of society (Yudiantini and Wijaya, 2023).

Environmental change due to tourism and urbanization has become a global phenomenon that has had a significant impact on local communities, especially in areas experiencing rapid growth. Canggu village, which was originally an agricultural area with a social structure based on customs and an economy based on agriculture, is now undergoing a major transformation due to the increasing flow of tourists, the expansion of tourism businesses, and population

migration. As an increasingly popular tourist destination, Canggu has become the epicenter of complex social and cultural changes.

One of the most striking aspects of change is the conversion of agricultural land into commercial business and residential areas. Many rice fields and green areas that were previously the main source of livelihood for the community has now been transformed into villas, restaurants, cafes, and entertainment centers oriented to the needs of tourists. As a consequence, the livelihoods of local communities have shifted from the agricultural sector to the tourism services sector. This change brings economic benefits to some communities, but also creates a high dependence on the fluctuating tourism industry (Manaf et al., 2021).

In addition to economic changes, modernization and globalization also have an impact on the social dynamics of local communities. The presence of foreign tourists, expatriates, and migrants from various regions creates a more heterogeneous social environment, which in turn affects patterns of social interaction. Local communities that previously had values of togetherness and mutual cooperation began to face challenges due to increasing individualism and consumerist lifestyles brought by modernization. The gap between the older generation who still maintain traditional values and the younger generation who are more adaptive to global culture is also increasingly visible (Suartika, 2022).

From a cultural perspective, these changes bring major challenges to the sustainability of local traditions and cultural identities. Tourism, while providing opportunities for communities to promote their culture, also has the potential to lead to cultural commodification, where previously sacred customary practices are transformed into tourist attractions for economic gain (Picard, 2019). This poses a dilemma for local communities in maintaining a balance between maintaining cultural values and meeting the demands of the tourism industry.

In addition, rapid urbanization in Canggu also brings environmental challenges, such as an increasing number of vehicles causing congestion, increasing waste production, and declining environmental quality due to resource exploitation. These pressures further add to the complexity of the problems faced by local communities, who must adapt to economic, social, cultural, and environmental changes simultaneously (Wijaya, 2020).

In this context, it is important to understand how local communities respond and adapt to the changes that occur. Therefore, this study aims to analyze how tourism development and urbanization affect the social and cultural life of the Canggu village community, identify their adaptation strategies, and provide policy recommendations that can maintain a balance between development and preservation of local culture.

## RESEARCH METHODS

This study uses a qualitative approach with a descriptive method. The qualitative approach was chosen because this study seeks to understand in depth how the Canggu village community adapts to environmental changes due to tourism and urbanization. Descriptive methods are used to describe social and cultural phenomena that occur in society systematically and in detail. With this approach, the study not only focuses on data collection but also analyzes and interprets patterns of change that occur.

This research was conducted in Canggu village, Bali, which is experiencing rapid growth in tourism and urbanization. The location was chosen based on the social and cultural dynamics that occur due to the increasing number of tourists, expatriates, and increasingly massive land conversion. The people of Canggu village face various challenges in maintaining their cultural identity, while adapting to rapid economic and social changes.

The subjects of this study were the local community of Canggu village, especially those directly affected by environmental changes. The informants in this study consisted of several groups, such as local residents who experienced changes in their social and economic life patterns, customary leaders and community leaders who play a role in maintaining traditions, business actors who adapt to tourism developments, and the younger generation who experience changes in lifestyle due to interactions with tourists and expatriates. The selection of informants was carried out using a purposive sampling technique, namely, selecting individuals or groups who have a direct relationship with the phenomenon being studied, so that they can provide deeper insights.

This study used two main data collection techniques, namely, in-depth interviews and direct observation. In-depth interviews were conducted to explore the experiences, perceptions, and adaptation strategies of the community to the changes that occurred. Informants were given open-ended questions so that they could express their experiences broadly and deeply. These interviews involved various parties, including local residents who were directly affected, traditional figures who played a role in preserving culture, business actors in the tourism sector, and the younger generation who experienced a shift in cultural values.

In addition to interviews, this study also conducted direct observations of the daily activities of the Canggu village community. These observations include observations of changes in village spatial planning, patterns of social interaction in various public places, and how local communities adapt to tourism-based economic developments. Observations were conducted naturally, that is, without intervention from researchers, to capture a real picture of the social and cultural changes that are occurring.

Data obtained from interviews and observations were analyzed using thematic analysis methods. Thematic analysis is used to identify key patterns that emerge from qualitative data, and then group the data into themes that are relevant to the focus of the study. The analysis process begins with the transcription of interview and observation data, followed by an in-depth reading of the transcripts to find significant patterns. Furthermore, the data are coded and grouped into key themes, such as the impact of environmental change on people's social lives, shifts in cultural values, community adaptation strategies, and challenges in maintaining cultural identity. After the data are grouped, the final stage of thematic analysis is data interpretation, where the results obtained are linked to previous theories and findings to gain a more comprehensive understanding.

To ensure the validity of the data, this study uses source and method triangulation techniques. Source triangulation is done by comparing information obtained from various informants, so that the research findings are more valid and do not only come from one perspective. Meanwhile, method triangulation is done by comparing interview results with observation results to see the alignment of the data obtained. In addition, to increase the credibility of the research results, member checking is also carried out, namely, by re-discussing the interview results with the main informant to ensure that the data interpretation is in accordance with the reality they experience.

In conducting this research, ethical aspects are also a major concern. Each informant is given clear information about the purpose of the research before they agree to be interviewed (informed consent). In addition, the identity of the informant will be kept confidential to maintain their privacy and security. The researcher is also committed to presenting the research results objectively and transparently, without any manipulation or data herding that could harm the research subjects.

Across a qualitative approach with descriptive methods, as well as systematic data collection and analysis techniques, this study is expected to provide a comprehensive picture of how the Canggu village community deals with environmental changes due to urbanization





**Fig. 1. The end of the Kuningan celebration**



**Fig. 2. The community is cleaning up after the ceremony**



**Fig. 3. Offerings presented at the Tilem ceremony**

and tourism. By understanding the social and cultural dynamics that occur, the results of this study can be the basis for more inclusive policy recommendations in maintaining a balance between development and preservation of local culture.

## DISCUSSION RESULTS

### Environmental changes due to tourism

Canggu village, once known as an agricultural area with a distinctive Subak system, is now undergoing major changes due to the development of tourism. Fertile rice fields are gradually being converted into villas,

hotels, restaurants, bars, and other entertainment venues. This process is triggered by the high demand for property from foreign tourists and domestic investors who see the economic potential of the tourism sector (Wahyundaria and Sunarta, 2021)

This land conversion has reduced the area of agricultural land, which has an impact on the decline in local agricultural production. In addition, many farmers have finally converted their land and changed their profession to become workers or entrepreneurs in the tourism sector. This change does not change the economic structure of society, but also shifts the lifestyle and cultural values that have been closely associated with agriculture.

The development of tourism in Canggu village, Bali, has brought about major changes to the social, economic, and cultural life of the local community. In the early 2000s, most of the land in Canggu was still rice fields, and the people worked as farmers or fishermen. However, along with the rapid growth of tourism, many agricultural lands have been converted into villas, guest houses, restaurants, and other tourist support facilities managed by both local residents and foreigners.

The development of tourism has a positive impact in the form of increasing income and economic welfare of the community. Many local residents now have lodging businesses or work in the tourism sector. Land prices have also skyrocketed, indicating a change in economic value in the village. However, this change also poses several challenges, such as the problem of noise from restaurants and bars that operate until the morning and the influence of outside cultures that enter the lives of the community. Nevertheless, the Canggu village community continues to maintain harmony, mutual cooperation, and traditional values that have been passed down from generation to generation.

From a cultural perspective, although the community is increasingly open to new lifestyles and mindsets due to interactions with tourists, they still strive to maintain local customs and traditions. In fact, the involvement of tourists in traditional ceremonies actually makes the implementation of traditions more lively and cultural identity stronger. The village government is also active in mediating emerging problems and establishing certain rules to maintain harmony between tourism needs and the preservation of local culture. Thus, Canggu village is an example of how local communities can adapt to the flow of modernization without losing their identity and traditions that have been maintained.

Based on the results of the interview with the head of Canggu village, it can be concluded that efforts to preserve Balinese culture in Canggu village are carried out from generation to generation, involving all levels of society, from the village head, young people, to Karang Taruna. The village government actively supports arts and cultural activities by providing funds for gamelan training, dance, and cultural performances that can be enjoyed by local people and foreign tourists. This is a motivation for the younger generation to continue to learn and preserve local customs.

In social life, there is no difference in treatment between local residents, immigrants, or foreign tourists. All are treated equally, and issues of different treatment are usually just perceptions or rumors that do not correspond to reality on the ground. Conflicts that occur between residents and immigrants are only minor miscommunications that can be resolved through deliberation or direction from the police, without ever developing into major problems.

To maintain environmental sustainability, the village has an environmental security program run by Linmas, Pecalang, and Jagabaya, which work together to maintain security and order in the region. Funding for this activity comes from village funds, APBD, and customary funds.

The impact of tourism on the community's economy is very positive. Before tourism developed, the majority of residents worked as farmers



**Fig. 4. The community is carrying out the Tilem ceremony**

and fishermen with limited income. Now, many residents, especially the younger generation, have switched professions to become entrepreneurs in the tourism sector, such as homestays, rentals, restaurants, and gyms. However, there are still some residents who remain as farmers and fishermen, especially the older generation.

However, challenges arise related to spatial planning and development, which are now fully regulated by the central government through the online licensing system (OSS). This makes villages lose control over development in their areas, so that local residents often do not know about new development in their environment. Problems that arise are usually resolved through mediation at the village level, and if not resolved, are forwarded to a higher level.

Canggu village in Bali has undergone significant changes since the development of the tourism sector, which was originally an agricultural and fishing village with strong cultural traditions. Since the 1980s, natural tourist attractions, such as big wave beaches suitable for surfing, green rice fields, and rural atmosphere have attracted many tourists, especially after the holding of international surfing events and the development of supporting facilities, such as restaurants, accommodation, and modern cafes. This transformation has encouraged the conversion of land from agriculture to tourism facilities, so that the economic income of the local community has increased, and many residents have changed their profession to become tourism entrepreneurs.

Despite its positive economic impact, tourism development also poses new challenges, such as the emergence of inadequate residential areas and the risk of slums that must be addressed immediately to maintain tourist appeal and environmental suitability. In addition, changes in spatial planning and development policies that are more centralized in the central government have caused villages to lose some control over development in their areas. However, the village government and community continue to strive to maintain local wisdom, traditions, and harmony between tourism needs and cultural preservation, so that Canggu village remains an attractive destination with a strong cultural identity amid modernization.

The rapid growth of tourism in Canggu has put great pressure on infrastructure and natural resources (Ramadhan and Mada, 2024). Although the volume of waste in Canggu village has increased sharply due to tourism growth, the local community still maintains the spirit of mutual cooperation in maintaining environmental cleanliness. In addition to active participation from residents, the village government has also assigned cleaning officers to help manage waste. One of the traditional leaders of Canggu village, I Wayan Suryadi, explained that the local community still maintains the tradition of mutual cooperation despite the increasing pressure from tourism. In his interview, he said:

*"Every month we still hold a village cleaning activity, especially in the temple area and main roads. This has been a tradition for a long time, and we want the young people to continue it, even though the village has changed a lot now."*

Similarly, Wayan, a cleaner, said that he was involved in maintaining cleanliness every day, but the volume of waste from tourism businesses had increased drastically:

*"Yes, even though there is a lot of rubbish scattered around, we, the cleaning staff, still maintain the cleanliness of the environment which has been entrusted by the local village head."*

The interview results also showed that there was public concern about environmental damage due to the large number of tourists visiting. According to Gede, a Surfing Teacher who has lived around Batu Bolong Beach in the Canggu area for 15 years, stated:

*"Never, the cleanliness of Batu Bolong Beach is always maintained by BUPDA Canggu. Tourists are also obedient and continue to maintain the environment"*

These findings suggest that although the Canggu village community is experiencing pressure from environmental changes due to tourism, they still try to maintain local values, such as mutual cooperation and communal awareness of cleanliness. However, ecological challenges, such as waste management and clean water availability require more systematic policy interventions.

The increasing number of vehicles and tourist activities also cause traffic congestion and air pollution. This further worsens the environmental conditions in Canggu, which used to be beautiful and peaceful.

Tourism does bring economic benefits, such as increasing community income and creating new jobs. However, even though tourism is growing rapidly in Canggu village, these changes have not completely shifted the socio-cultural values of the community. Local traditions and wisdom are still well maintained, even becoming an important part of the daily lives of residents. The values of mutual cooperation and togetherness inherent in agrarian communities are still maintained, as well as being a strong foundation in facing the dynamics of development and modernization (Wahyundari and Sunarta, 2020).

On the other hand, local communities are also able to adapt positively to tourism developments, including by developing villa businesses, cafes, restaurants, and entertainment centers. This adaptation is carried out without abandoning traditional values that have taken root, such as cooperation between residents and a spirit of togetherness. Equal participation in the tourism sector also strengthens social solidarity, so that it does not cause a striking economic gap among residents.

Until now, environmental management and cultural preservation efforts have been very significant. The village government tends to give approval for the construction of villas and hotels relatively easily, without going through a strict environmental and social impact evaluation process. According to I Wayan Krisna, *"In this village, building something like a villa, entertainment center, cafe or restaurant is quite easy, just through one of the websites that the government has provided."*

In addition, various waste management programs have begun to be promoted so that tourism in Canggu can run sustainably without damaging the environment and local cultural identity. With the government program called BUPDA, efforts to manage waste and tourism waste have begun to be directed in a more structured manner. BUPDA not only functions as a village economic unit, but also plays an important role in supporting environmental governance through the procurement of waste collection fleets, waste sorting training for residents, and cleanliness campaigns in strategic places, such as beaches, local markets, and tourist areas.



Table 1: Summary of Canggu community interview results

Aspect of change	Observed impacts	Community adaptation strategies	Remarks
Social	- Increasing social heterogeneity - Risk of conflict and individualism	- Maintaining mutual cooperation spirit - Routine community cleaning - Local conflict mediation	Supported by Linmas (village security), <i>pecalang</i> , and customary leaders
Economic	- Shift from agriculture/fishing to tourism - Economic disparity risk	- Business diversification (villas, restaurants, transport) - Youth empowerment through entrepreneurship	Approximately 70% of residents are now engaged in the tourism service sector
Culture and tradition	- Cultural commodification - Loss of sacred meaning in rituals	- Preserving traditional ceremonies (e.g., Kuningan, Tilem) - Cultural education for youth	Ceremonies still performed and even attract tourists as part of cultural promotion
Physical environment	- Conversion of agricultural land - Increase in waste and traffic congestion	- BUPDA-led environmental programs - Waste sorting and cleanliness campaigns	BUPDA provides waste trucks, resident training, and public cleanliness campaigns
Village governance	- Reduced authority due to centralized OSS licensing system	- Collaboration with higher-level government - Community deliberation to address development issues	Some new developments occur without village-level knowledge due to the national licensing system

Although the program has not yet fully reached all levels of society, its existence is an important first step in building collective awareness of the importance of environmental and cultural-based tourism. In the future, the effectiveness of *Bakamda Pacalan* will depend heavily on collaboration between indigenous communities, business actors, and village governments in realizing a fair, inclusive, and sustainable tourism system in Canggu village.

#### Social impact on society

The rapid development of tourism in the Canggu area has brought significant social impacts to the local community. The economic transformation that was initially based on agricultural activities has now shifted to the tourism services sector, such as managing homestays, hotels, restaurants, and transportation services. Around 70% of local people have changed their profession to become tourism service providers, which shows a major change in the social and economic structure of the Canggu community in 2021.

Local communities have expressed concerns about the negative impacts of tourism that are difficult to mitigate, such as decreased quality of life due to the surge in tourist numbers, traffic jams, and noise pollution. Protests against noise from nightlife activities and cafes in Canggu are a clear example of the negative social impacts felt by the community (Rahayu, 2022; Kristabela, 2023). However, in these conditions or situations, the community who feels disturbed by noise, over time, this begins to be accepted along with increasing understanding and involvement in tourism management.

Most of the informants stated that the people of Canggu village did not feel any significant changes in their culture even though tourism continued to grow. Local traditions and values were maintained and became an important part of the daily lives of the residents. The lifestyle of the community also did not experience a drastic shift, and social relations between residents continued to run well as before. There was no difference in treatment between local residents and immigrants who worked in the tourism sector. The community showed an open and synergistic attitude in interacting, both in the context of work and social life in general. This reflects a high level of tolerance and social integration, so that the social dynamics in the village remain harmonious, stable, and do not cause tension or conflict between groups.

On the other hand, the economic impact of tourism development is directly felt by local residents. The growth of the tourism sector provides new opportunities for people to improve their standard of living. Many residents have started to switch professions from traditional sectors, such as agriculture to services and businesses related to tourism, such as accommodation rentals, local cuisine, and transportation. In fact,

young people in this village have begun to show initiative by opening various types of small businesses, such as cafes, souvenir shops, and tour guide services. This diversification of livelihoods creates stronger local economic resilience and opens up space for the younger generation to actively contribute to village development. With the various benefits felt directly, the community remains optimistic about the future of Canggu village. They believe that tourism can continue to develop sustainably without having to sacrifice the local culture and values that they have long upheld.

The development of villas and tourism investment also triggers social and economic competition between local communities and large entrepreneurs, such as hotels and villas. However, there are community efforts to participate in the development and management of tourism. However, community participation in Canggu is still not optimal and there is a tendency for some residents, especially newcomers, to be less involved in social activities that support the sustainability of tourism (Kristabela, 2023). Community awareness of the importance of their role in managing the social impacts of tourism is a key to creating tourism governance that is oriented toward shared welfare.

#### Cultural impact

From a socio-cultural perspective, interaction with tourists has an impact on people's lifestyles, especially the younger generation who are starting to adopt foreign languages, technology, and new fashions. However, the people of Canggu Village consciously maintain a balance between accepting new cultures and preserving local culture. Cultural education for the younger generation is one of the important efforts in maintaining traditional values, such as the *Tri Hita Karana philosophy* and the implementation of traditional ceremonies that are still carried out routinely.

The picture shows the atmosphere of the Balinese people after the Kuningan day celebration. They are seen doing mutual cooperation activities at the temple, as well as maintaining the cleanliness of the surrounding environment. This shows that even though the celebration is over, cultural values and traditions are still maintained and preserved. Post-Kuningan day activities do not lead to a cultural shift, but rather strengthen local cultural identity. The community continues traditional practices, such as praying, making offerings, and interacting harmoniously in everyday life. This is proof that religious celebrations and modernization do not always eliminate culture, but can actually go hand in hand as long as the community has the awareness to maintain it.

The role of traditional and religious leaders is crucial in preserving culture. They actively teach and supervise the implementation of customs and set special rules for tourists, such as dress codes and ethics when attending ceremonies at temples. This shows the community's

commitment to maintaining their cultural identity despite the pressures of modernization and globalization.

In addition, the community also cooperates with the government in environmental management, especially waste management and cleanliness of tourist areas, to maintain the sustainability of nature, which is an inseparable part of local culture. This awareness is important so that tourism development does not damage the environment and culture, which are the main capital of Canggu village.

Overall, although tourism development brings changes and challenges, the culture in Canggu village remains and is the main foundation in community life. This success was achieved through cultural education, the active role of traditional leaders, customary rules for tourists, and cooperation in protecting the environment. Canggu village is an example of how a community can maintain cultural identity amid the rapid flow of modernization and tourism.

### **Social and cultural adaptation strategies**

The Canggu village community has demonstrated strong social and cultural adaptability in dealing with environmental changes due to the rapid development of tourism. One of the main strategies implemented is economic diversification. Residents who previously depended on the agricultural sector have begun to shift to the tourism service sector, such as opening villas, restaurants, cafes, transportation services, to accommodation rentals, and souvenir shops (Adhinata and Sawitri, 2022). The initiative of the younger generation in establishing small businesses is also a form of active adaptation to new economic opportunities offered by the tourism sector.

Amid the flow of cultural commodification, the community continues to maintain and preserve traditions and customs. Religious and cultural ceremonies, such as Kuningan Day and Tilem Ceremony are still routinely carried out and preserved collectively. The role of traditional leaders is very important in maintaining traditional values, teaching the younger generation, and setting rules for tourists, such as dress codes and ethics during traditional ceremonies (Agatha *et al.*, 2022). This strategy reflects efforts to preserve local values amid the pressures of modernization and globalization.

Social values, such as mutual cooperation and communal solidarity are also maintained. Village cleaning activities are still carried out routinely, especially around temples and main village routes. Although tourism causes an increase in waste volume, the community remains active in maintaining cleanliness through cooperation with village officials and participation in environmental management programs coordinated by the BUPDA (Darma *et al.*, 2021). This program involves providing waste fleets, waste sorting training, and cleanliness campaigns in strategic tourist areas.

In the social sector, the people of Canggu village show a high level of tolerance and social integration. They are able to live side by side harmoniously with tourists, expatriates, and migrants from outside the area without causing significant conflict. Interaction between residents continues well, there is no discriminatory treatment between natives and immigrants, even in the business sector (Manuaba and Sartini, 2022). This shows the success of the community in building a pattern of social relations that is open and adaptive to diversity.

Overall, these adaptation strategies demonstrate the active efforts of the Canggu village community to maintain a balance between economic development through tourism and the preservation of local cultural values. This approach shows that the process of modernization does not always erode culture, but can go hand in hand as long as the community has a strong collective and institutional awareness in managing change (Suardana *et al.*, 2022).

### **ADAPTATION THEORY**

In understanding the process of adaptation of the Canggu village community to environmental changes due to tourism, the Socio-Cultural

Adaptation Theory developed by Young Yun Kim is very relevant. This theory explains that adaptation is a dynamic process through three main stages, namely, stress-adaptation-growth. At the stress stage, the community experiences pressure due to drastic changes, such as land conversion, the entry of tourists and expatriates, and shifts in lifestyle due to modernization. However, as explained by Kim (2017), this pressure actually triggers the birth of an active adjustment process called the adaptation stage, where the community adjusts its behavior, social structure, and value system to new conditions. This stage is seen in the Canggu community through a shift in professions to the tourism sector, maintaining the value of mutual cooperation, and preserving traditional rituals. This adaptation process then results in social and cultural growth, where the community not only survives, but develops a new form of local identity that is relevant to the global context (Harahap, 2020). This process shows that the Canggu Village community not only adapts, but also develops a strong identity in facing the challenges of globalization and modernization.

Apart from Kim's theory, Talcott Parsons' Social Systems Theory through the adaptation, goal attainment, integration, latency (AGIL) are also relevant to analyzing the dynamics of Canggu village. Adaptation (A) is seen from the community's ability to adapt through local economic innovations based on tourism. Goal attainment (G) is reflected in the collective goal of improving welfare while maintaining local culture. Integration (I) is manifested in social cohesion that is maintained even though the social environment is increasingly diverse. Latency (L), or preservation of culture and motivation, is seen from the role of traditional institutions, cultural education, and the sustainability of traditional practices, such as religious ceremonies and the Tri Hita Karana philosophy (Adhinata and Sawitri, 2022). These four functions show how the social system in Canggu village is able to remain stable and resilient amid the external pressures of modernization and globalization.

### **CONCLUSION**

The development of tourism in Canggu village has had a major impact on the environment, social structure, and culture of the local community. The transformation of agricultural land into tourist areas, such as villas, restaurants, and entertainment centers reflects the economic shift from agrarian to service sector, which provides financial benefits but also creates ecological and social challenges.

The Canggu village community has shown strong adaptability to these changes. Socially, they are able to maintain values of togetherness, such as mutual cooperation and maintaining environmental cleanliness, even amid the increasing volume of waste and traffic congestion due to tourists. Culturally, traditions and traditional ceremonies are still preserved, even becoming an identity that is maintained despite the pressure of commodification from the tourism industry.

The adaptation process of the Canggu community reflects an active and dynamic pattern, in accordance with Young Yun Kim's Socio-Cultural Adaptation theory from stress due to change, to adjustment, until finally achieving new contextual cultural growth. In the perspective of Talcott Parsons' Social System Theory, the Canggu community is able to fulfill the four functions of the social system (AGIL): Adaptation to the new economy, achievement of collective goals in the form of welfare, harmonious social integration with newcomers and tourists, and preservation of local values through the role of traditional figures and cultural education.

However, despite the positive adaptation, there are still serious challenges, such as weak regulations in the construction of villas and entertainment centers, and minimal participation of newcomers in village social activities. Therefore, a more inclusive and sustainable tourism management strategy is needed, involving collaboration between local communities, business actors, and village governments, to maintain a balance between economic progress and cultural and environmental sustainability.

## OBSTACLE

During the data collection process on the 2<sup>nd</sup> day of interviews, we faced several significant obstacles. That day coincided with the celebration of Kuningan Day, a major religious holiday for local people in Bali. This situation made residents busy preparing for ceremonies and various traditional needs, making it difficult for them to take the time to be interviewed. In addition, there were also some residents who had never received formal education, so when we asked questions, they had difficulty understanding what we meant. Communication became ineffective and required a more patient and simple approach. We also realized that our appearance, all wearing the hijab, might have influenced the community's response. There was a sense of worry from some residents, as if we were carrying a certain mission, such as an invitation to convert, although of course that was not our goal. These obstacles were a challenge in the interview process and required us to be more sensitive, respect the cultural context, and find a more appropriate time and method in establishing communication with the local community.

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This article was born from our concern about the impact of tourism in rural areas, especially in Canggu village, which is now at the crossroads between tradition and modernity. During the research process, we witnessed firsthand how residents continue to maintain cultural and environmental values amid the pressures of development, from working together to clean temples to carrying out traditional ceremonies that are continuously maintained. We also realized that being a researcher is not just about collecting data, but also about listening with empathy, building trust, and respecting the rhythm of local community life. The celebration of Kuningan Day, which coincided with the interview schedule, was a lesson for us to be more sensitive to the living socio-cultural context. Some residents welcomed us warmly, others kept their distance, and from all of that we learned that our presence brought perceptions that needed to be bridged with respect and openness. The communities we met were not just objects of study, but active subjects who were navigating change and maintaining their identities in a dignified manner. Therefore, we present this article as a tribute to their stories, wisdom, and determination; because without them, this writing is just a series of words that have lost their meaning.

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