

THE ROLE OF COMMUNICATION MANAGEMENT THEORY IN THE SUSTAINABILITY OF SUBAK BASED ON THE TRI HITA KARANA CONCEPT UNDER TOURISM PRESSURE

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ABSTRACT

This study examines the application of Communication Management Theory in the sustainability of Subak based on the Tri Hita Karana concept amid the pressure of mass tourism. Subak, as a socio-ecological system and a world cultural heritage, faces serious challenges due to land-use conversion, competition for water resources, and the commercialization of agricultural landscapes. These conditions affect not only ecological and economic aspects but also the social structure and communication patterns of the farming community. This study aims to analyze the role of communication in maintaining the sustainability of Subak and to explore the relevance of Communication Management Theory in understanding the existing social dynamics. The research adopts a qualitative method with an ethnographic approach based on a literature study using books and reputable scholarly journal articles as data sources. The data were analyzed interpretatively through thematic content analysis. The findings indicate that communication within Subak functions as a primary instrument in maintaining social order, managing conflict, aligning shared meanings, and coordinating collective action among farmers. The integration of Tri Hita Karana values into communication practices strengthens the social, spiritual, and ecological resilience of Subak. Thus, Communication Management Theory is proven to be a relevant analytical framework for understanding the sustainability of Subak in the face of modern tourism pressures.

Keywords : communication management, Subak, Tri Hita Karana, tourism, cultural communication, sustainability.

INTRODUCTION

The development of global tourism over the last two decades has demonstrated a significant increase in the intensity of international travel, the growth of the tourism economy, and the transformation of living spaces in various parts of the world. Bali, as one of Indonesia's main tourist destinations, is inevitably influenced by the currents of global tourism. The surge in tourist arrivals has generated multidimensional impacts on the social, cultural, and ecological structures of Balinese society. Although tourism contributes substantially to regional revenue and creates employment opportunities, its expansion has also brought fundamental changes to patterns of human interaction with the environment and traditional communities. Within the context of Bali's agrarian

society, tourism pressure has become increasingly complex as it involves the relationship between the modern economy and a cultural heritage that has endured for centuries. This intensive transformation necessitates adaptive social and communication management, as such changes have the potential to generate conflicts of interest, ecological imbalances, and shifts in cultural values. These global and local phenomena indicate that tourism dynamics are not merely economic issues, but also matters of communication, social governance, and cultural sustainability that require critical analysis (Salamanca et al., 2015).

Amid these pressures of globalization, Subak as a traditional Balinese institution has become one of the most affected entities. Subak is not merely a technical irrigation system, but a socio-ecological and religious system that regulates water distribution, cropping patterns, and relationships among farmers based on the values of Tri Hita Karana. This philosophy emphasizes the importance of harmonious relationships between humans and God (*parhyangan*), humans and fellow humans (*pawongan*), and humans and nature (*palemahan*). The presence of this philosophy has enabled Subak to function as a resource management system that is not only efficient but also ecologically and socially sustainable for hundreds of years. The uniqueness of Subak was even recognized by UNESCO as a World Cultural Heritage in 2012, signaling that Subak possesses universal value that is important not only for Balinese society but also for the international community (UNESCO, 2012). However, such recognition does not automatically guarantee the sustainability of Subak amid the pressures of modern tourism. On the contrary, it underscores the urgency of preserving Subak as a living cultural landscape that now directly confronts global economic dynamics and environmental change.

In tourism areas such as Subak Ceking in Gianyar Regency, the pressure on the sustainability of Subak has become increasingly intense. This area has rapidly developed as a destination for photography tourism, nature-based recreation, and the commercialization of agrarian landscapes that are highly attractive to tourists. This growth has stimulated the construction of tourism facilities such as cafés, restaurants, recreational attractions, and paid photo spots that occupy productive agricultural land. Research indicates that the conversion of agrarian land into tourism facilities in Subak areas has caused a significant reduction in the extent of rice fields, disrupted irrigation continuity, and weakened social solidarity within farming communities (Lanya et al., 2017). In addition to land-use change, tourism pressure has also intensified competition for water utilization, particularly as hotels, villas, and restaurants require water supplies that often exceed agricultural needs (Yamamoto, 2021). This phenomenon not only generates ecological problems but also gives rise to social tensions between farmers and actors in the tourism industry. Thus, Subak Ceking represents a concrete example of how tourism can threaten the sustainability of traditional social systems when it is not accompanied by adequate communication management and collaborative governance.

In responding to these challenges, communication plays a crucial role in maintaining the sustainability of Subak as a social and cultural institution. Communication in the context of Subak is not limited to the exchange of technical information regarding irrigation systems or cropping patterns, but also encompasses the negotiation of values, alignment of meanings, and processes of conflict resolution. Windia (2020) states that the sustainability of Subak is strongly influenced by the community's capacity to manage communication that is open, participatory, and grounded in local cultural values. Communication serves as a forum for farmers to express aspirations, formulate collective rules, and collectively respond to external

pressures. Moreover, communication functions as a vital mechanism for preserving social cohesion and addressing differing interests that arise among farmers, government authorities, and tourism industry actors. As changes occur at an increasingly rapid pace, Subak's capacity to manage communication dynamics becomes a key factor in determining whether this institution can continue to endure or instead be eroded by the forces of modernity.

Communication Management Theory provides an appropriate theoretical framework for analyzing the social dynamics that take place within Subak, particularly in confronting external changes such as mass tourism. This theory highlights how communication functions as a tool to manage conflict, align meanings, and build collaborative coordination among various social actors. In the context of Subak Ceking, this theory can be used to understand how farmers, village governments, tourism managers, and tourists interact in the negotiation of space, values, and interests. Suryawan (2023) emphasizes that Subak's ability to maintain the principles of Tri Hita Karana is highly dependent on the effectiveness of communication in sustaining social, ecological, and religious harmony. Accordingly, analysis based on Communication Management Theory not only offers profound academic insight into the function of communication within traditional social structures, but also provides practical perspectives for cultural and environmental preservation.

Academically, the study of interactions between communication theory and local cultural values holds strong relevance within the course on Communication Theory. This course emphasizes the importance of understanding communication concepts and theories as tools for explaining social phenomena empirically and critically. Using Subak as an object of study enables students to apply communication concepts within a real-life context that is complex, dynamic, and multidimensional. In higher education, discussions of Subak provide opportunities to examine how communication theory can be employed to interpret social conflict, cultural negotiation, and the adaptation of traditional communities to the pressures of modernity. Moreover, such discussions align with efforts to cultivate students' academic sensitivity toward issues of cultural preservation, environmental sustainability, and local community empowerment.

Communication Management Theory in the sustainability of Subak based on the Tri Hita Karana concept in confronting mass tourism pressure becomes increasingly important given the rapid and complex social changes taking place. Subak, as a local institution deeply embedded with traditional values, is now confronted with global dynamics that demand adaptation in its systems of social and communication management. Through this study, it becomes possible to map how traditional communication practices synergize with modern management strategies in addressing ecological and social challenges. In addition to contributing to the development of communication studies, this research also provides insights for policymakers regarding the importance of integrating local cultural values into tourism development policies.

Thus, this research on Communication Management Theory in the context of Subak sustainability is important not only for enriching academic discourse but also as a tangible contribution to preserving the continuity of Bali's socio-cultural systems. Subak Ceking, as one of the icons of Balinese tourism and culture, is facing increasing pressures that require a structured, adaptive, and value-based communication approach. The integration of communication theory and the Tri Hita Karana concept offers a comprehensive analytical framework for understanding how a local cultural system can survive amid the onslaught of globalization. Therefore, this study is

necessary to examine the role and assumptions of Communication Management Theory in the sustainability of Subak based on the Tri Hita Karana concept in confronting mass tourism pressure.

METHODS

The research method employed in this study is qualitative in nature with an orientation toward ethnography of communication, combined with a library research approach. Qualitative research was selected because the primary focus of this study is not on numerical data or statistical measurement, but rather on an in-depth interpretation of communication practices, cultural values, and social dynamics that underlie the sustainability of Subak Ceking based on the Tri Hita Karana concept in the face of mass tourism pressure. The ethnographic approach is used as a conceptual framework to understand Subak as a living cultural system, namely a socio-cultural system that is alive, dynamic, and rich in symbolic meaning, which is interpreted through textual and documentary data rather than through direct field observation. Within this framework, ethnography is understood as “a way of viewing the social world from the actors’ perspectives” (Creswell & Poth, 2018), while the library study serves as a medium for reconstructing this reality through texts, research reports, and scholarly documents. This approach is consistent with the research objective, which emphasizes a theoretical and conceptual understanding of the application of Communication Management Theory in the context of Subak, rather than quantitative hypothesis testing.

The primary data sources in this study are secondary data obtained through a systematic literature review by collecting and examining various academic references, such as methodological textbooks, communication theory books, scholarly works on Subak and Tri Hita Karana, as well as reputable journal articles. In this study, these sources are used to: (1) elaborate the concept of Communication Management Theory; (2) explain the philosophy of Tri Hita Karana and the Subak system; and (3) review previous findings related to the impacts of tourism on Subak. Accordingly, the data analyzed are not numerical in nature, but consist of ideas, concepts, and conceptual findings derived from the literature. The data analysis method applied is qualitative and interpretative content analysis, in which academic texts are carefully read, thematically coded, and then organized into analytical categories such as “communication management patterns,” “Tri Hita Karana values,” “tourism impacts,” and “Subak sustainability.”

FINDINGS

Communication Management Theory

Communication Management Theory is one of the approaches in communication studies that views communication as a strategic process for regulating social interactions, minimizing conflict, and creating effective coordination within a group or organization. From this perspective, communication is not merely understood as the transmission of messages from sender to receiver, but as an instrument for managing interpersonal and organizational relationships. Littlejohn, Foss, and Oetzel (2017) emphasize that communication serves as a mechanism for “managing meaning” and creating social order through repeated, mutually agreed-upon interactions. In other words, Communication Management Theory seeks to explain how individuals and groups use communication to shape social structures, maintain collective identity, and adapt to environmental change.

Within the field of organizational communication, this theory is closely related to the idea that organizations are systems created and sustained through symbolic interaction. West and Turner (2020) stress that communication serves as the foundation for coordination, motivation, and social control within groups. Communication management, from their perspective, involves strategies concerning how messages are designed, disseminated, negotiated, and evaluated to ensure the achievement of organizational goals. This process includes aspects such as formal and informal communication, interpersonal communication, as well as conflict resolution mechanisms. Thus, Communication Management Theory enables researchers to understand how a traditional community such as Subak organizes its internal mechanisms to maintain social order despite being under external pressure.

From a cultural perspective, Communication Management Theory also intersects with the concepts of intercultural communication and community communication. Gudykunst (2004) explains that successful communication within groups largely depends on individuals' ability to manage uncertainty and anxiety. In a community such as Subak, uncertainty may arise from ecological changes, competition over resources, and tourism pressure. Therefore, communication management becomes a key factor in ensuring that community members maintain a shared direction and mutual understanding even under conditions of tension. The management of uncertainty is manifested in practices such as deliberation, the formulation of customary regulations (*awig-awig*), and ritual interactions that reinforce social identity.

Basic Principles of Communication Management in Social Groups

Communication management in social groups is grounded in the assumption that communication is the primary mechanism that enables groups to maintain cohesion, regulate roles, and achieve shared goals. Within the framework of organizational communication theory, groups are understood as open systems that continuously interact with their environments and must adapt to change in order to sustain their continuity. Miller (2012) emphasizes that every social group requires structured communication to coordinate behavior, construct collective meaning, and manage tensions arising from divergent interests. This indicates that communication is not merely informative in nature, but also regulatory and adaptive, as it functions to govern relationships among members as well as between the group and external actors.

In practice, communication management involves the processes of planning, implementation, and evaluation of communicative interactions within a group. Communication planning includes the identification of information needs, the selection of appropriate communication channels, and the formulation of targeted messages. The implementation of communication encompasses the delivery of messages through forums, deliberations, interpersonal communication, and digital communication. Meanwhile, communication evaluation involves assessing the effectiveness of messages in influencing the behavior and perceptions of group members. In traditional communities such as Subak, these processes are often manifested through regular meetings, rituals, and customary decision-making mechanisms that have been transmitted across generations. Thus, communication management serves as a framework to ensure that group interactions proceed in a harmonious, orderly, and sustainability-oriented manner.

Another principle in communication management is the importance of consensus and participatory dialogue. Habermas (1984) asserts that ideal communication occurs when there is space for all members to express their views

freely and rationally within the decision-making process. This principle is reflected in the Subak system, which places deliberation as the primary mechanism for policy determination, particularly in relation to water distribution, planting schedules, and conflict resolution. Deliberation enables members to reach collective decisions that are fair and socially acceptable. The study by Salamanca et al. (2015) demonstrates that participatory dialogue in Subak plays a significant role in maintaining social cohesion and strengthening solidarity, especially when the community is confronted with external pressures such as mass tourism. Therefore, this principle constitutes a crucial aspect of Subak's communication management.

In addition to deliberative principles, role clarity within the group is also an essential component of communication management. Kreps (2011) asserts that successful organizations or communities typically possess a clear division of roles, accountable authority structures, and efficient vertical and horizontal communication mechanisms. Within the Subak structure, the delineation of roles among the pekaseh, petajuh, kelian subak, and krama subak reflects a communication structure that allows information to flow in an orderly and rapid manner. This clarity of structure constitutes an important form of social capital in responding to environmental dynamics and in managing relationships between farmers and external actors.

Communication management also encompasses the group's capacity to manage conflict productively. Conflict is a natural component of social group life, particularly when differences in needs, goals, and values exist. According to Oetzel and Ting-Toomey (2013), well-managed conflict can serve as a source of innovation and strengthened solidarity, whereas neglected conflict can undermine social cohesion. In Subak, conflicts related to water access, land-use conversion, or the integration of tourism interests are resolved through customary mechanisms such as deliberation, the formulation of new awig-awig, or mediation by village figures. This form of conflict management illustrates that communication is not merely a tool for message transmission, but also an instrument for restoring social and ecological harmony.

The final principle of group communication management is adaptation to change. Social groups endure when they are able to adjust their communication patterns in accordance with environmental dynamics. Gudykunst (2004) states that communicative adaptation involves the ability to manage uncertainty and anxiety, particularly in challenging situations. As a traditional system now confronted with global tourism, Subak requires a high level of adaptability, whether through the renewal of customary regulations, the development of collaborative communication strategies with tourism actors, or innovation in ecological communication. It is this adaptive capacity that enables Subak to sustain its existence as a living cultural heritage as well as a sensitive ecological system.

Based on the foregoing discussion, it can be concluded that communication management constitutes a fundamental foundation that enables social groups such as Subak to maintain their social and ecological sustainability. Principles such as communication planning, participatory dialogue, structural clarity, conflict management, and adaptation are key reasons why Subak has been able to endure for centuries, even under modern pressures such as tourism. This study is therefore important in demonstrating how traditional values and modern communication theory can complement one another in producing effective and sustainable community governance.

Tri Hita Karana as a Philosophical Framework in the Subak System

Tri Hita Karana is a highly fundamental philosophical foundation in the life of Balinese society and constitutes the core of Subak as a unique socio-ecological system. Etymologically, the term derives from three words: tri (three), hita (happiness or well-being), and karana (cause), thus referring to the three causes of human well-being. These three causes include harmony between humans and God (parhyangan), harmony among humans (pawongan), and harmony between humans and nature (palemahan). Tri Hita Karana is not merely an abstract concept or religious doctrine, but an operational framework that governs the social, cultural, and ecological order of Balinese society. UNESCO (2012) emphasizes that the philosophy of Tri Hita Karana provides a holistic foundation for understanding how Balinese communities build sustainable harmonious relationships through social practices, rituals, and environmental management.

In the context of Subak, Tri Hita Karana functions as an ethical and normative guideline that regulates the entire process of irrigation management, decision-making, and daily interactions among farmers. The harmony of parhyangan is reflected in a series of ceremonies and rituals performed to seek blessings for agricultural activities, such as mapag toya (welcoming the water) and ngusaba nini (harvest rituals). These rituals serve not only as forms of spiritual devotion to God, but also as symbolic communication that strengthens togetherness and collective identity. Kapur (2020) notes that the spiritual dimension within Subak plays an important role in maintaining community morality, reinforcing social cohesion, and reducing the potential for conflict, as all members share the same spiritual commitment to environmental preservation and the success of their farming activities.

The second dimension, pawongan, focuses on social relations among Subak members. This principle emphasizes the importance of deliberation, mutual cooperation, solidarity, and justice in the daily life of the community. In practice, pawongan is realized through sangkep forums or customary meetings, where members discuss and collectively make decisions regarding water use, planting schedules, maintenance of irrigation infrastructure, and dispute resolution. Research by Windia and Wiguna (2020) shows that the practice of pawongan functions as a social mechanism that promotes equality of voice, reduces the potential for domination, and encourages participatory conflict resolution. This is particularly important in the context of Subak Ceking, where increasing tourism pressure may create conflicting interests between farmers who seek to preserve agricultural land and actors who utilize land for tourism industries.

The third dimension, palemahan, emphasizes the relationship between humans and the natural environment. This principle reflects a deep ecological awareness that has long been internalized within Subak culture. Subak not only regulates water flow but also ensures ecological sustainability through synchronized cropping patterns, control of pesticide use, and maintenance of natural irrigation channels. According to Lansing (2012), ecological harmony in Subak is the result of a long process of adaptation between humans and their environment, built through collective experimentation over hundreds of years. Through palemahan, the Subak community understands that environmental preservation is not merely an individual responsibility, but a collective obligation that affects ecosystem balance, food production, and social sustainability.

Tri Hita Karana functions not only as a cultural value, but also as an effective model of local governance in natural resource management. While many modern governance theories emphasize technocratic rationality, Tri Hita Karana stresses the

balance between spiritual, social, and ecological dimensions. Some scholars even argue that a Tri Hita Karana-based approach offers an example of a culturally grounded environmental governance model that can inspire global sustainability strategies (Putra et al., 2023). This indicates that local philosophies hold significant potential for addressing modern challenges such as climate change, land-use conversion, and tourism pressure.

In the context of Subak Ceking, the role of Tri Hita Karana becomes increasingly important as the area faces massive tourism pressure. The commercialization of rice-field landscapes and the development of tourism facilities have the potential to disrupt ecological balance, damage social structures, and reduce space for the community's spiritual practices. Therefore, Tri Hita Karana serves as a foundation that ensures communication processes, decision-making, and conflict resolution remain grounded in the values of harmony. By adopting Tri Hita Karana as its philosophical framework, Subak possesses the adaptive capacity to face change without losing its cultural and ecological identity. Thus, Tri Hita Karana constitutes a key element in understanding how Subak is able to sustain its continuity amid the pressures of modern tourism.

DISCUSSION

Assumptions of Communication Management Theory

Management Theory is built upon several fundamental assumptions that explain how communication functions as a tool to regulate, coordinate, and balance social dynamics within groups. In the context of Subak Ceking, these assumptions are crucial for understanding how the farming community is able to maintain its social structure, cultural values, and ecological balance amid the pressure of mass tourism. Systematically, the assumptions of the theory and their implications for the sustainability of Subak based on Tri Hita Karana are as follows:

1. The Assumption that Communication Creates and Maintains Social Order

The first assumption in Communication Management Theory is that communication serves to create and maintain social order (Littlejohn et al., 2017). Social order does not emerge automatically; rather, it is constructed through repeated verbal and nonverbal interactions such as sangkep meetings, mutual cooperation (gotong royong), and religious rituals. In Subak Ceking, communication becomes the primary mechanism for aligning farmers' perceptions regarding planting schedules, water distribution, and collective responsibilities. When mass tourism alters the economic structure and introduces new interests, the social order of Subak remains preserved due to consistent and patterned internal communication. Deliberative practices ensure that every collective decision remains grounded in the value of pawongan, which emphasizes harmony among humans. Thus, this assumption demonstrates that the sustainability of Subak is strongly supported by traditional communication patterns capable of withstanding external shocks.

2. The Assumption that Conflict Is Inevitable and Can Be Managed

Communication Management Theory assumes that conflict is a natural part of social life and not something that must be avoided (Oetzel & Ting-Toomey, 2013). In the context of Subak Ceking, conflicts related to water, land, and tourism interests are indeed unavoidable. However, what determines the sustainability of Subak is not merely whether conflict occurs, but how such conflict is managed. Through sangkep forums, customary mediation, and the strengthening of awig-

awig, Subak is able to transform potentially destructive conflicts into constructive negotiation processes. This assumption is consistent with the values of Tri Hita Karana, particularly the dimensions of pawongan and parhyangan, which emphasize ritualistic, deliberative, and ethical problem-solving. Thus, Communication Management Theory provides an analytical lens for understanding how local mechanisms are capable of transforming conflict into social strength.

3. The Assumption that Communication Serves as a Mechanism for Adaptation to Change

The next assumption is that communication functions as a tool for group adaptation to environmental change (Miller, 2012). Subak Ceking is under tourism pressure that alters economic patterns, social relations, water allocation, and land-use priorities. Without adaptive capacity, Subak could gradually lose its function. Adaptive communication is evident when Subak revises its awig-awig, utilizes digital media for coordination, or establishes new dialogues with the government and tourism actors. This adaptation reflects the principle of palemahan in Tri Hita Karana, which refers to sensitivity toward natural conditions and the social environment. Through such adaptive communication processes, Subak is able to adjust without losing its cultural identity.

4. The Assumption that Social Meaning Is Constructed Collectively

Communication Management Theory assumes that meaning is not individual in nature, but is constructed through collective interaction. Within the Subak community, meanings related to rice fields, water, land, and rituals are socially formed through intergenerational traditions. These collective meanings become the source of internal cohesion. When tourism introduces new meanings to rice fields—as objects of visual consumption and economic commodities—meaning clashes occur between traditional farmers and tourism actors. Nevertheless, the strength of Subak lies in its ability to preserve the collective meaning of rice fields as sacred and ecological spaces. Rituals such as mapag toya and ngusaba nini are not merely spiritual activities, but symbolic communication acts that reinforce these shared meanings. This assumption strengthens the understanding that communication not only transmits messages, but also constructs social reality.

5. The Assumption that Social Structure Is Formed and Maintained through Communication

Another assumption is that social structures within groups are formed through communication and are inseparable from recurring patterns of interaction. Positions such as pekaseh, petajuh, and kelian subak are not merely bureaucratic structures, but symbols of communicative legitimacy. They lead deliberative forums, convey decisions, and regulate relationships between Subak and both government authorities and tourism actors. This structure remains robust because it is supported by consistent, rhythmic communication practices that conform to customary norms. When tourism introduces new power structures, such as capital owners and tourism operators, communication becomes a tool for maintaining the legitimacy of Subak's traditional structure. This aligns with Habermas's (1984) notion that rational communication can preserve traditional public spaces in the presence of modern economic interests.

6. The Assumption that Effective Communication Is Rooted in Values and Norms

Communication Management Theory emphasizes that communication cannot be separated from the values and norms that sustain a community. In Subak, Tri Hita Karana functions as the value system that governs communication styles, interaction patterns, and decision-making processes. The values of parhyangan

encourage ritual-spiritual communication, pawongan emphasizes deliberation and mutual cooperation, and palemahan ensures that decisions consider environmental sustainability. When these values are integrated into communication practices, Subak possesses strong social and ecological resilience. Thus, Communication Management Theory clarifies the role of cultural values as the foundation of effective community communication.

7. Theoretical and Empirical Implications for the Sustainability of Subak Ceking

The integration of the assumptions of Communication Management Theory with the reality of Subak Ceking demonstrates that communication is not merely a technical instrument, but a pillar of sustainability for traditional communities. Through structured, adaptive, and value-based communication, Subak Ceking is able to respond to conflicts and tourism pressure in a more prudent and strategic manner. Empirically, this is reflected in the following: The consistency of sangkep practices despite environmental change; Farmers' ability to negotiate limits on tourism development; The renewal of awig-awig to protect agrarian functions; The strengthening of social solidarity through ritual communication. Theoretically, these findings enrich the literature on communication management by incorporating local cultural perspectives as a critical variable in the effectiveness of group communication.

CONCLUSION

Based on the discussion presented in the preceding chapters, it can be concluded that Communication Management Theory has very strong relevance in explaining the sustainability of Subak Ceking amid the pressures of mass tourism. Communication within Subak functions not only as a medium for information exchange, but also as a primary mechanism for building social order, managing conflict, aligning shared meanings, and coordinating collective action among farmers. Through deliberative forums (sangkep), the renewal of awig-awig, and the practice of ritual communication, Subak is able to maintain organizational stability and social cohesion despite facing significant socio-economic changes driven by tourism.

The integration of Communication Management Theory with the values of Tri Hita Karana demonstrates that the sustainability of Subak is determined not merely by the effectiveness of technical irrigation management, but also by the strength of communication rooted in spiritual (parhyangan), social (pawongan), and ecological (palemahan) values. These three values form an ethical framework of communication that guides decision-making processes, conflict management, and adaptation to environmental change. Accordingly, Subak Ceking can be understood as a socio-ecological system that endures due to its capacity to manage communication in a collective, participatory, adaptive, and local-wisdom-based manner.

Furthermore, the pressure of mass tourism has proven to affect not only the physical and economic aspects of Subak, but also its communication structures, social relations, and the meanings attached to rice fields as living spaces. Through effective communication management, Subak Ceking remains capable of negotiating interests with tourism actors, maintaining the legitimacy of customary structures, and preserving its collective identity as an agrarian-religious community. Thus, Communication Management Theory is relevant not only as a theoretical framework, but also as an analytical tool capable of explaining the dynamics of sustainability in traditional communities in the modern era.

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