

Over-Tourism and the Right to Self-Determination in Sustainable Indigenous Tourism at the Micro Level: A Self-Determination Perspective

Siti Zakiah^{1*}, Heru Kurniadi², Vany Octaviany³, Eva Mardiyana⁴, Deni Hermana⁵, Ganjar Mohamad Disastra⁶

^{1 234}Department of Hospitality, Telkom University, Bandung, Indonesia

⁵Department of Management, Universitas Banten, Serang, Indonesia

⁶Department of Marketing Management, Telkom University, Bandung, Indonesia

¹kszakiah@telkomuniversity.ac.id; ² herukurniadi@telkomuniversity.ac.id; ³ vanyoctaviany@telkomuniversity.ac.id;

⁴evamardiyana@telkomuniversity.ac.id; ⁵hermana.deni@yahoo.com; ⁶ganjarmd@telkomuniversity.ac.id

¹ <https://orcid.org/0009-0009-1012-836X> ; ² <https://orcid.org/0009-0006-0695-3242> ; ³ <https://orcid.org/0000-0001-5528-4125> ; ⁴<https://orcid.org/0009-0005-8720-603X> ; ⁵ <https://orcid.org/0000-0003-1472-2293> ; ⁶<https://orcid.org/0000-0003-2641-7237>

***Corresponding Author:**

Email ID : kszakiah@telkomuniversity.ac.id

ABSTRACT

Tourism governance faces a paradox, where mass growth continues to occur through overtourism, and ultimately threatens the physical capacity of destinations, and slowly erodes the rights of indigenous communities to live space. This paper aims to explain how overtourism impacts the basic psychological needs of indigenous communities, and also examines cultural resilience, as a mediator between the fulfilment of these psychological needs and the sustainability of indigenous tourism (Sustainable Indigenous Tourism). The approach used is an explanation with a cross-sectoral survey of 321 respondents from indigenous communities in Bali, who were selected using random sampling techniques and based on convenience, and then the collected data were analysed using Structural Equation Modeling (SEM). The results of structural model testing indicate that overtourism has a significant negative effect on Self-Determination and Cultural Resilience. Conversely, Self-Determination exerts a strong positive influence on Cultural Resilience. Cultural Resilience is proven to partially mediate the effect of basic psychological needs on Sustainable Indigenous Tourism. The destructive impact of overtourism operates systemically by undermining community autonomy and cultural resilience at the micro level. Genuine indigenous tourism sustainability can only be achieved through the strengthening of individuals' psychological foundations, guaranteed by the recognition of the structural authority of local communities....

Keywords: Overtourism, Self-Determination Theory, Microfoundations, Cultural Resilience, Sustainable Indigenous Tourism, Bali, Tourist Behaviour..

INTRODUCTION

Tourism governance now has a lot of challenges when it comes to trying to reach sustainability at different levels, like the micro side and the macro side too. Sustainable tourism acts as a key catalyst for boosting economic growth, not only that, it also supports poverty relief and other related aims (Choo & Halim, 2022; Li et al., 2018). On the social dimension, it promotes equitable welfare improvement through employment and equality (Alcala-Ordóñez & Segarra, 2025; Choo & Halim, 2022). On the environmental dimension, tourism also encourages improvements in more sustainable environmental governance systems (Elgin & Yavuz, 2024; León-Gómez et al., 2021).

At the macro level, several obstacles exist, including carrying capacity issues such as weak infrastructure and

tourism capacity (Vandarakis et al., 2023; Xu & Li, 2025; Zekan et al., 2022). Tourist concentration at specific points or uneven spatial distribution, uncontrolled accommodation growth, spatial overloading due to imbalanced tourism distribution, and supervisory capacity that frequently lags behind the rapid growth of tourism investment.

Another concerning macro-level issue is overtourism, defined as the situation in which the number and behaviour of visitors surpass the physical, social, or psychological capacity of a destination, thereby diminishing the quality of life for residents and the quality of experience for tourists (R. W. Butler & Dodds, 2022; Oklevik et al., 2019). The problem of overtourism is highly complex and has attracted the attention of various parties (Back et al., 2025; Gössling et al., 2020a; Pasquinelli & Trunfio, 2020). The overtourism phenomenon is highly complex, multidimensional, and

difficult to operationalise, with numerous definitions and differing perspectives (Yrigoy et al., 2024). Overtourism constitutes a condition in which the ratio between tourism impacts and destination capacity becomes imbalanced, such that the social, cultural, environmental, and governance systems of a destination are no longer capable of absorbing the pressure of tourism growth in a sustainable manner (Tanja Mihalic, 2020). Overtourism as a signal of the failure of the conventional sustainable tourism paradigm that marginalises indigenous communities is consistent with the views of (Suyadnya et al., 2025) and (Pramono et al., 2026).

This condition is faced by one of the world's premier tourist destinations: Bali. Bali is a tourism destination that also confronts the threat of overtourism (Dewi et al., 2024; Kiskenda & Trimanadala, 2024; Suyadnya, 2021). The carrying capacity of Bali as a destination has approached or exceeded its tolerance threshold as a result of mass tourism (Chong, 2020). The community does not fully possess control over the direction of destination development (Mananda et al., 2025). Overtourism in Bali not only impedes the sustainability of indigenous communities, particularly traditional villages (desa adat) as the core guardians of Balinese cultural identity (Poetra & Nurjaya, 2024), but also threatens the livelihoods of marginalised groups (Krisnadi & Maharani, 2021). Overtourism generates serious pressure on the socio-cultural integrity of local communities (Dodds & Butler, 2019; Milano et al., 2024; Perkumiene & Pranskuniene, 2019).

Viewed from the perspective of Self-Determination Theory, overtourism threatens the fulfilment of basic needs at the individual level, namely the autonomy, cultural competence, and relatedness of local communities toward their own values and culture. Economic growth may increase, yet local socio-ecological well-being can simultaneously decline (Capocchi et al., 2019; Kirilenko et al., 2023). Overtourism has the potential to disrupt indigenous communities' rights to autonomy, cultural identity, adaptive capacity, and the sustainability of their ways of life. Overtourism as a paradox of tourism development that threatens individuals, micro-interactions, and community structures and routines is consistent with (Felin et al., 2015). No social process can be fully understood unless it is grounded in individual behaviour. From an indigenous community perspective, overtourism weakens indigenous peoples' control over space, cultural representation, and tourism development (Country & Lee, 2025; Scheyvens, 2005; Weaver, 2010) even describe overtourism as a form of colonisation.

Previous studies have indicated that overtourism can be mitigated by cultural resilience, in accordance with (Usher et al., 2021), (Fernández-Illamazares et al., 2021), and (Ford et al., 2020). However, the relationship between overtourism and cultural resilience is rarely discussed explicitly (Milano et al., 2019). Studies on the function of cultural resilience as a protective mechanism for indigenous communities against overtourism remain very limited (Chen et al., 2024; Pratiwi & Wikantiyoso, 2022). There exists an analytical gap bridging the micro-level

psychological mechanisms and their impact on macro-level structures (Guden & Safaeimanesh, 2022).

This study fills that gap by adopting a Self-Determination Theory perspective and microfoundation approach to explain the phenomenon through multilevel analysis. SDT emphasises the fulfilment of autonomy, competence, and relatedness as foundations for individual capacity. Consistent with (Fuller et al., 2005) and (Denis, 2016), macro-level phenomena like destination sustainability, or those already established tourism systems cannot be treated in a mechanistic-reductionistic way, but have to be understood through the lens of consistency, emergence, and human agency. Which then carries its own identity and purpose. The fulfilment of basic psychological needs, strengthens the micro-level foundation, and in that manner facilitates the development of adaptive strategies, reinforcing the collective capacity to preserve cultural values and identity amidst the pressures of overtourism. Micro foundation theory, meanwhile, explains how these individual responses are transformed through social interaction, collective practice, community norms, and local institutional mechanisms into cultural resilience at the community level in confronting overtourism. The SDT lens (Autonomy, Competence, Relatedness) functions as a robust framework for assessing subjective well-being across diverse social and community contexts, including the context of overtourism. The integration of both perspectives enables an understanding of the efforts to mitigate the impact of overtourism on autonomy over living spaces, which undermines survival capacity, including disrupting economic, social, and cultural relations. Indigenous tourism sustainability must begin with the agency of the community itself. Sustainability occurs through a profound psychological commitment on the part of individuals (Curtin & Bird, 2022; Ngo & Pham, 2021; Scott et al., 2026).

The main contribution of this study is sort of the development of a model, which tries to explain how overtourism is connected to macro-level outcomes, especially cultural resilience in sustainable tourism, and it does this through psychological mechanisms that happen at the micro level. If you don't really get what's going on at the micro level, then it becomes kind of hard to build those macro level structures, and also the other way around. (Guden & Safaeimanesh, 2022; Pugsley et al., 2025). A solid micro-level architecture in a sense helps to make sure that the shared customary structure, adat, keeps existing and can endure even when there are pressures from colonial assimilation, in line with (Kondja et al., 2024) and (Bodwitch et al., 2024).

The research objectives are grounded in the following research questions:

RQ1: What is the negative impact of overtourism on the basic psychological needs of the community?

RQ2: Does the fulfilment of basic psychological needs enhance cultural resilience?

RQ3: Does cultural resilience mediate the influence of basic psychological needs on Sustainable Indigenous Tourism?

Literature Review and Hypothesis Development

Indigenous self-determination

Indigenous Self-Determination is the foundational right of Indigenous individual to run their institutions, territories, value systems, social orders and culture without outside domination, (Berman et al., 1993; Holmes et al., 2016). This collective entitlement, safeguarded under UNDRIP (2007) is often treated as a sort of instrument for community cantered sustainable development (Gilbert & Lennox, 2019; Gordon & Datta, 2021). Critically, an implementation gap (rhetoric-practice gap) persists, where formal-legal recognition by the state does not automatically ensure the on the ground realization of genuine sovereignty (Bodwitch et al., 2024).

To help bridge that structural barrier, Self-Determination Theory (SDT) from (Ryan & Deci, 2022) offers a slightly micro psychological angle, hinging on how three basic needs get actually met. The first is autonomy, more or less the meaningful ability of individuals to take part in collective decisions choices, that genuinely align with local values, within a supportive context (Buzinde, 2020; Pugsley et al., 2025). The second is competence, that is the community's capacity to steward indigenous knowledge and maintain flexible, adaptive practices, including a kind of mastery, in ways that support psychological well-being (Kondja et al., 2024). The third need is relatedness, shown through the internalisation of shared identity, traditions, and day to day communal ties. However, this concept cannot really be taken as just one little thing in isolation, more like it should be viewed as a multi- scale (macro- micro) reciprocal relationship, (Pugsley et al., 2025). There is also a kind of connection (Pugsley et al., 2025). Collective self-determination, the macro side, works like a structural prerequisite, sort of conditioning how individuals' psychological needs can actually be met. On the flip side, psychological resilience plus the habituation of cultural practices at the individual micro level then become the driving forces that make sure this collective customary structure stays, and also remains resistant to external assimilation or even exploitation (Bodwitch et al., 2024; Gilbert & Lennox, 2019; Holmes et al., 2016).

Microfoundation in sustainable Indigenous Tourism

Microfoundations are not a single, standalone theory, but rather a movement, a research heuristic, and a mode of problem-solving that pervades various macro theories (Felin et al., 2015). This movement emerged as a reaction to the dominance of conventional macro theory, which frequently ignores the role of human beings and treats individuals as though they were homogeneous. The primary foundation of strategic capability at the macro level is an accumulation of human-level factors at the micro level (Gheitarani et al., 2023). Nicole (Curtin & Bird, 2022) affirm the agency of individuals, intrinsic motivation, and the cultural identity of indigenous peoples as the primary foundation (micro level).

Micro foundations help map how individual skills and the flexibility of local interactions create the community's capacity to learn (learning), adapt (adapting), and

reconfigure their cultural assets without losing the roots of their tradition, consistent with (Fuller et al., 2005) and (Cosenz et al., n.d.). Drawing on the foundational theory of micro foundations (Barney & Felin, 2013), the macro-level elements of the indigenous tourism stage are the Individual Level, Interaction Processes, and Structures and Individuals to Aggregation, reflecting how individual actions and routines accumulate into an established community tourism system. A resilient and authentic indigenous tourism destination at the macro level is, in fact, constructed upon the foundation of small decisions, personal values, and sincere interactions that occur every day at the level of indigenous individuals themselves, consistent with (Felin et al., 2015) and (Vahid et al., 2026).

Over Tourism

Overtourism gained prominence from 2018 onwards as a response to mass tourism (Capocchi et al., 2019; Milano et al., 2024). The concept of overtourism is at an early stage of definition and has been assessed as blurred due to a lack of operational clarity and a robust theoretical foundation (Capocchi et al., 2019). Overtourism describes the adverse impacts of uncontrolled tourism growth that exceeds the limits of tourism, affecting the well-being of residents and degrading natural habitats and ecology, resulting in a decline in the quality of visitor experience and expenditure and, consequently, a stagnation of economic revenues (UNWTO, 2018; Milano et al., 2024; Peterson, 2023). Overtourism is a condition in which the impacts of tourism, both physically and psychologically, exceed the carrying capacity of a tourism destination (Chaney & Séraphin, 2023). From a socio-psychological approach, overtourism is a concept that depends on how local residents and tourists perceive, interpret, and experience each other's presence in a shared space. Overtourism leads to the loss of a sense of belonging and the psychological comfort of local residents toward their own environment (Gössling et al., 2020a; Oklevik et al., 2019). Overtourism demonstrates that conventional methods of managing tourism sustainability are no longer adequate (Wall, 2019).

In the present study, overtourism is constructed based on an indigenous perspective centred on indigenous communities and sustainability, consistent with (Kirilenko et al., 2023). Overtourism is constructed not merely as a technical-physical reflection, but as a paradigm shift that must integrate political responsibility and the authority of local communities as the primary controllers of the destination (Mihalic, 2020). Overtourism can be examined through quantitative and objective approaches (Nadasi et al., 2024).

Cultural resilience (CR)

There are various perspectives on cultural resilience. Cultural resilience has been defined as an adaptive capacity to preserve the integrity of a value system, traditional practices, and collective identity in the face of external pressures on indigenous communities (Lalonde, 2020). Cultural resilience is reflected by adaptive flexibility in customary traditions; the revitalisation of communal institutions; the reinterpretation of cultural practices; and the re-articulation of collective identity

(Picard, 2022). In terms of its function, (Usher et al., 2021) emphasise resilience as a mechanism for health and well-being, whereas (Ford et al., 2020) situate it within social-ecological relations, understanding cultural resilience as the capacity of indigenous communities to maintain ecological relations, local knowledge, and place-based attachment as a foundation for community sustainability. (Pilquimán-Vera & Tenorio-Pangui, 2020) understand resilience as a collective transformation based on community organisation. (Pratiwi & Wikantiyoso, 2022) explain that in the context of indigenous communities such as those in Bali, cultural resilience is realised through strong customary institutions, collective social rules, environmental conservation, and adherence to life philosophies rooted in culture. Cultural resilience is defined as the collective capacity of indigenous communities to maintain, reproduce, and transform cultural identity, values, local knowledge, and cultural institutions through mechanisms of adaptation, resistance, and social innovation in the face of external pressures, in order to guarantee the sustainability of cultural rights and self-determination.

Examined through the microfoundation framework as proposed by (Felin et al., 2015) or (Barney & Felin, 2013), cultural resilience is a macro/collective phenomenon that emerges (emergent outcome) from the accumulation of the three micro-level foundational elements. CR constitutes the repeated actions of individuals, mutating into organised routines, group norms, and social structures. In the context of indigenous tourism, cultural resilience is not something static, but rather a dynamic adaptive capacity, formed when the ways in which individuals preserve their culture are coordinated into collective daily routines at the community level.

Sustainable Indigenous tourism (SIT)

SIT is a form of tourism that focuses on Indigenous communities through a sustainable development approach (Carr et al., 2016). SIT showcases ethnic distinctiveness and provides a pleasant environment and authentic experiences to attract tourists to visit Indigenous areas (Chen et al., 2024). Sustainable Indigenous Tourism is regarded as a multidimensional concept that transcends mere economic or environmental sustainability. SIT emphasises the aspects of psychological and social empowerment and the importance of networks/symposia to build global standards for ethical indigenous tourism (Graci et al., 2019). In SIT, the involvement of indigenous communities throughout the entire tourism development cycle is fundamental (Mansor et al., 2019), ensuring the sustainability of community values, which ultimately better guarantees efforts to preserve traditional knowledge and the environment (Graci et al., 2019). A sustainable model of indigenous community tourism is not just about marketing the “unique” stuff, it’s more like safeguarding human rights, day to day living spaces, and respect for indigenous communities so they keep being empowered on their own territory (R. Butler, 2021; Carr & Butler, 2024). In other words, the tourism itself should be steered by indigenous communities, this helps reinforce their tie with ancestral land, support living traditions, and generate steady income, while avoiding harms to the ecosystem (Vandermale & Mason, 2024).

Hypothesis Development

The Effect of Overtourism on the Basic Psychological Needs of the Community

Excessive tourist flows, the dominance of external investors, the commodification of living spaces, and changes in social values reduce autonomy over cultural space, even at the individual level. This condition weakens the micro-level foundations and reduces the relatedness of customary practices to community life. Overtourism disrupts social proximity and communal bonds. Overtourism suppresses the psychological and social foundations that sustain the cultural and sustainable tourism structures of indigenous communities. Therefore, overtourism is considered to influence tourism sustainability through the mechanism of needs fulfilment and cultural endurance. Overtourism is a phenomenon that degrades the quality of life of local residents and diminishes the quality of visitor experience due to excessive congestion (Chaney & Séraphin, 2023). (Gössling, 2020) provides a psychological framework explaining why communities feel a loss of control and authority over their own space as a result of overtourism. Overtourism damages autonomy (loss of control), competence (disruption to cultural practices and adaptive capacity), and relatedness (the erosion of social relations and place attachment). Overtourism constitutes an existential problem for indigenous communities because it disrupts identity, autonomy, and the sustainability of their way of life, arising from a development paradigm that remains colonial in nature rather than merely technical (Country & Lee, 2025).

The proposed hypothesis is:

Ha1: Overtourism has a negative effect on the basic psychological needs of the community.

Basic Psychological Needs and Cultural Resilience at the Micro Level

Cultural resilience grows when individuals' basic psychological needs—autonomy, competence, and relatedness—are fully met. Cultural resilience is then formed at the micro level, not just in the big picture, however through the perceptions, motivations, decisions, and interactions of local actors. In other words, autonomy, cultural competence, and relatedness guide adaptive responses to the pressures of excessive tourism. However, when these micro-level foundations are compromised, the capacity to preserve culture and handle change tends to weaken. Basic psychological needs serve as a micro foundational mechanism for enhancing cultural resilience in response to overtourism. From a Self-Determination Perspective, indigenous communities are not merely objects of tourism, but sovereign entities with their own legal systems and knowledge for managing tourism on their own land (Shrestha et al., 2025). The macro-level elements of indigenous tourism — the Individual Level, Interaction Processes, and Structures and Individuals to Aggregation (Barney & Felin, 2013) — are grounded in basic psychological fulfilment, which strengthens the micro-level structure of small daily decisions, personal values, and sincere interactions at the individual level, ultimately enhancing cultural resilience.

Ha2: The fulfilment of basic psychological needs will enhance Cultural Resilience at the micro level.

Cultural Resilience as a Mediator Between Basic Psychological Needs and Sustainable Indigenous Tourism

The Self-Determination Theory (SDT) perspective (Ryan & Deci, 2022) provides the epistemological recognition that sustainable tourism at the macro level is rooted in the fulfilment of three basic psychological needs at the micro level: autonomy, competence, and relatedness. When the tourism system grants indigenous communities' control over culture and decision-making, individuals experience enhanced psychological functioning (autonomy). Autonomy not only rejects the positioning of indigenous communities as mere "objects," but builds a sovereign subject mentality over their own living space. The realization of culturally based competencies reinforces the belief that local identities are valuable, resilient, and able to compete in the modern world without being eroded by cultural shocks or destructive commodification. Healthy and dignified relationships among community members and also externally with tourists help maintain social bonds, a kind of social capital, to remain functioning well.

The psychological foundation derived from the cumulative fulfilment of basic needs transforms the external pressures of tourism into an adaptive process, triggering the emergence of individual-level cultural resilience (Shrestha et al., 2025). Cultural resilience does not emerge in a structural vacuum, but is constructed through daily agency and interaction at the grassroots level (Taylor, 2016). Consistent with (Denis, 2016) on systems emergence, tourism sustainability is determined

by the psychological commitment and agency of individuals, rooted in intrinsic motivation, the values of tradition, and personal identity. Resilience is realised when this individual agency manifests in small institutionalised routines and small-scale clan-based structures (Scott et al., 2026). The accumulation of clan-based micro-enterprise governance routines is what ultimately dictates the economic resilience of the community (Fuller et al., 2005). This psychological and human-behavioural dimension acts as the driving force of the community's dynamic capabilities to continually learn, adapt, and reconfigure its destination (Gheitarani et al., 2023). Through these dynamic micro-interactions, indigenous communities position themselves not merely for rigid economic motives, but as cultural preservation agents and reconciliators with the outside world (Curtin & Bird, 2022).

At the macro level, the accumulation of individual resilience that crystallises into collective resilience functions as a cultural filtration mechanism against tourism modernisation (Pratiwi & Wikantiyoso, 2022). Based on Socio-Ecological Resilience Theory (Holtorf), a resilient tourism ecosystem is characterised by the capacity of local culture to withstand external shocks — such as over-commercialisation and assimilation — whilst continuously renewing itself in an ongoing manner. The sustainability of indigenous tourism can be achieved through community self-determination rooted in the psychological autonomy of its members. The proposed hypothesis is:

Ha3: Cultural Resilience mediates the influence of basic psychological needs on Sustainable Indigenous Tourism.



Figure 1: Proposed model

Research Methode

The research design is an explanatory design, in accordance with (Sekaran & Bougie, 2016). Cross-sectional survey data were gathered from a sample selected through both random and convenience sampling from the indigenous Balinese community population. The total sample obtained was 321 respondents, representing approximately 60% of the planned target.

The measurement of Overtourism was developed based on (Nadasi et al., 2024) and (Peterson, 2023), comprising 17 indicators including statements regarding tourist density, congestion, and disruption to daily community activities.

The measurement of Autonomy, Culturally Embedded Competence, and Relatedness was conducted in accordance with (Ryan & Deci, 2022).

The measurement of Cultural Resilience was developed based on (Pratiwi & Wikantiyoso, 2022), consisting of 14 indicators including: responsibility for preserving local culture, the capacity to adapt to social change without losing cultural identity, and involvement in local cultural preservation activities.

Sustainable Indigenous Tourism was developed based on (Kunasekaran et al., 2017)v, as the practice of tourism development that maintains the economic, social, cultural, and environmental sustainability of indigenous communities in an ongoing manner. The instrument comprises 17 statements, including: "Tourism provides employment opportunities for the community," "Tourism enhances community pride in local culture," and "Tourism management takes into account the social balance of the local community."

Respondent answers were recorded on a scale of 1 to 5, ranging from never to always, or from strongly disagree

to strongly agree. To address response bias, a staged data collection procedure was employed in accordance with (Podsakoff et al., 2003) and (Podsakoff et al., 2024). The first stage collected data on the Overtourism and SDT dimension variables. The second stage collected data on Cultural Resilience and Sustainable Indigenous Tourism. Respondent identities were kept anonymous, and respondents retained the right to withdraw from the research series if they felt unsafe, uncomfortable, or had other obligations. The statistical procedure to address bias employed Harman's Single Factor Test. The analytical

technique used was Structural Equation Modelling (SEM).

result

Quantitative Research Phase

Measurement Model Testing

The results of the Confirmatory Factor Analysis (CFA) are presented below in Figure 2

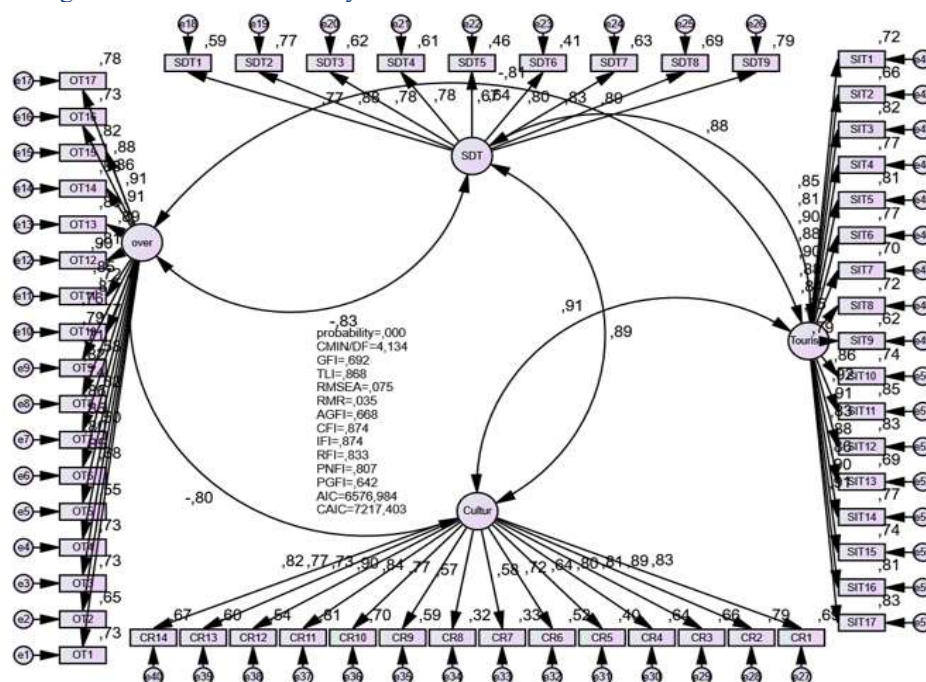


Figure 2: CFA Results (Standardised Regression Weights)

The CFA results indicate that the indicators of the Overtourism construct exhibit strong factor loadings, ranging from approximately 0.73 to 0.91. These findings demonstrate that the construct is adequately capable of representing the tourism pressures experienced by indigenous communities, including tourist density, cultural commodification, the reduction of community social space, and the weakening of local community control over tourism activities. The high loading values indicate that overtourism constitutes a genuinely multidimensional phenomenon at the indigenous community level.

The Self-Determination construct also exhibits strong factor loading values, ranging from 0.64 to 0.88, thereby satisfying good convergent validity. The right to self-determination is reflected through the indigenous community's capacity to maintain collective autonomy, decision-making authority, control over culture, and the capacity to determine the direction of local tourism development. In the context of indigenous community tourism, self-determination is not understood solely as individual psychological autonomy, but also as a collective socio-political capacity to maintain control over cultural representation and local resource governance. The Culture construct generally also exhibits good loading values, with most indicators exceeding 0.70.

However, several indicators registered relatively low values (0.32–0.52), indicating internal heterogeneity in the process of cultural adaptation, reflecting that indigenous culture is not entirely static or homogeneous, but is continuously negotiated and reconstructed in response to tourism pressures. Such variation reflects the dynamic between cultural preservation efforts and the process of adaptation to the expansion of the tourism industry. The Sustainable Indigenous Tourism construct exhibits very strong loading values, ranging from 0.77 to 0.91. These results indicate that the sustainability of indigenous community tourism is perceived through the dimensions of community control, cultural sustainability, equitable benefit distribution, and the protection of local identity. All of these dimensions collectively represent the community's understanding of tourism sustainability at the micro-community level. Furthermore, the relationships among constructs empirically demonstrate consistency with the theoretical constructions developed from relevant theory, carrying important theoretical implications.

More specifically, the results of convergent validity, composite reliability, and discriminant validity testing are presented in Table 1 below.

Table 1 : Results of Convergent Validity, Composite Reliability, and Discriminant Validity Testing

Variables	AVE	Composite Reliability	Discriminant Validity			
			1	2	3	4
OverTourism	0.708	0.978	0.841			
SDT	0.618	0.928	-0.514	0.786		
Cultural Resillience	0.591	0.951	-0.557	0.485	0.769	
Sustainable Indigenous Tourism	0.758	0.983	-0.54	0.464	0.535	0.870

Based on Table 1, all constructs exhibit Average Variance Extracted (AVE) values exceeding 0.50, ranging from 0.591 to 0.758, indicating that each construct explains more than 50% of the variance based on its indicators, thus satisfying the criterion for convergent validity. The Sustainable Indigenous Tourism construct exhibits the highest AVE value of 0.758, indicating the greatest capacity for explaining indicator variance. The Cultural Resilience construct has the lowest AVE value of 0.591, yet it remains above the minimum required threshold, demonstrating an acceptable level of convergent validity despite the complex and dynamic nature of indigenous cultural characteristics.

Furthermore, the results of composite reliability testing indicate that all constructs exhibit values exceeding 0.70, ranging from 0.928 to 0.983, indicating a very high level of internal consistency for each research construct. The Sustainable Indigenous Tourism construct possesses the highest composite reliability value of 0.983, followed by OverTourism at 0.978. These high reliability values indicate that the indicators employed exhibit very strong stability and consistency in measuring the latent constructs under investigation.

Additionally, discriminant validity was evaluated using the Fornell-Larcker criterion, by comparing the square root of the AVE on the diagonal of the matrix with the inter-construct correlation values. The test results show

that all square root of AVE values exceed the corresponding inter-construct correlations. For example, the OverTourism construct has a square root of AVE of 0.841, which is higher than its correlation with Self-Determination (-0.514), Cultural Resilience (-0.557), and Sustainable Indigenous Tourism (-0.540). Similarly, the Sustainable Indigenous Tourism construct has a square root of AVE of 0.870, which exceeds its correlations with other constructs. These findings demonstrate that each construct in this study possesses distinct empirical characteristics and does not suffer from construct overlap. Consequently, the measurement model exhibits satisfactory discriminant validity, enabling each construct to explain conceptually distinct phenomena.

The test results indicate that the total variance explained by a single common factor falls below the critical threshold of 50%, suggesting that the research model does not experience serious common method bias. The data variance is not dominated by a single common factor, but genuinely reflects distinct latent constructs in accordance with the study's conceptual framework, with inter-construct relationships reflecting substantive empirical relationships.

Structural Model Testing

The goodness-of-fit test results are presented in Table 2 below:

Table 2 : Goodness-of-Fit Test Results

Fit Index	Recommended Threshold (FIT)	Test result	Improved Results	Conclusion
Chi-Square (χ^2/df)	≤ 2.0	4.134	2.416	Moderate
Goodness of Fit Index (GFI)	≥ 0.90	0.692	0.806	Moderate
Adjusted Goodness of Fit Index (AGFI)	≥ 0.90	0.668	0.781	Moderate
Comparative Fit Index (CFI)	≥ 0.90	0.874	0.945	Fit
Tucker-Lewis Index (TLI)	≥ 0.95	0.868	0.941	Moderate Fit
Root Mean Square Error of Approximation (RMSEA)	≤ 0.08	0.075	0.05	Fit
Standardized Root Mean Square Residual (SRMR)	≤ 0.05	0.035	0.029	Fit

PNFI	≤ 0.60	0.807	0.837	Fit
------	-------------	-------	-------	-----

Based on Table 2, the initial test results indicate that the model did not fully satisfy the goodness-of-fit criteria, particularly on the GFI, AGFI, CFI, and TLI indices. The χ^2/df value of 4.134 indicates that the initial model still exhibited a relatively high level of residuals, including the GFI (0.692) and AGFI (0.668) values. Model modification results demonstrate a significant improvement. The χ^2/df value decreased to 2.416, indicating that the model became more parsimonious with a lower error rate. The RMSEA value decreased from 0.075 to 0.050, indicating that the model approximation error falls within the very good (close fit) category. Additionally, the SRMR value decreased to 0.029, indicating smaller model residuals and a closer fit to the empirical data. The most significant improvement is observed in the CFI value, which increased from 0.874 to 0.945, thereby satisfying the fit category. The TLI value also increased to 0.941, falling within the moderate fit category. Although the GFI and AGFI values remain below the ideal threshold of 0.90, both indices exhibited substantial improvement to 0.806 and 0.781, respectively.

Furthermore, the PNFI value of 0.837 indicates that the model possesses a satisfactory level of parsimony, demonstrating not only adequate statistical fit but also structural efficiency. The measurement model has satisfied an acceptable level of fit and is appropriate for further structural analysis. Theoretically, these results demonstrate that the relationships among Overtourism, Self-Determination, Cultural Resilience, and Sustainable Indigenous Tourism exhibit sufficiently strong empirical consistency in explaining the dynamics of indigenous community tourism sustainability at the micro level. The model improvements indicate that indigenous tourism sustainability is a multidimensional phenomenon requiring the simultaneous integration of community autonomy dimensions, cultural resilience, and external tourism pressures.

Hypothesis Testing

The direct and mediation hypotheses are presented in Table 3 below.

Table 3 : Causal Relationship Testing Results — Direct and Indirect Variables (Post-Modification)

Path			Estimate	S.E.	C.R.	P	Standardized regression weight	Conclusion
Direct Influence								
SDT	<---	over	-0.655	0.035	-18,614	0.000	-0.828	Negative significant
Culture	<---	over	-0.197	0.039	-5,079	0.000	-0.223	Negative significant
Culture	<---	SDT	0.782	0.06	13,009	0.000	0.701	Positive significant
Tourism	<--	SDT	0.294	0.056	5,283	0.000	0.274	Positive significant
Tourism	<---	Culture	0.536	0.049	11,053	0.000	0.558	Negative significant
Indirect Influence				Z-hitung				
Culture	<---	SDT	<---	over	-10.695	0.000	-0.581	Negative partial
Tourism	<---	SDT	<---	over	-5.054	0.000	-0.265	Negative partial
Tourism	<---	Culture	<---	over	-4.586	0.000	-0.410	Negative partial
Tourism	<---	Culture	<---	SDT	8.379	0.000	0.391	Positif partial

The structural model test results demonstrate that overtourism exerts a significant negative impact on indigenous community tourism sustainability, both directly and indirectly. Increased tourism pressure not only weakens the social and cultural capacity of

indigenous communities, but also reduces the foundations of community-based tourism sustainability at the micro level. Directly, Overtourism has a significant negative effect on Self-Determination ($\beta = -0.828$; $p < 0.001$) and Cultural Resilience ($\beta = -0.223$; $p < 0.001$). These findings

indicate that mass tourism drives a shift in control from local communities to external actors, thereby reducing indigenous communities' autonomy in determining the direction of development and preserving their cultural integrity. Excessive tourism pressure also accelerates cultural commodification, the simplification of customary rituals, and the transformation of traditions into mere tourist attractions.

Conversely, Self-Determination has a significant positive effect on Cultural Resilience ($\beta = 0.701$; $p < 0.001$) and Sustainable Indigenous Tourism ($\beta = 0.274$; $p < 0.001$). This demonstrates that the capacity of indigenous communities to maintain collective autonomy constitutes an important foundation for cultural and tourism sustainability. Additionally, Cultural Resilience also has a significant positive effect on Sustainable Indigenous Tourism ($\beta = 0.558$; $p < 0.001$), affirming that cultural resilience is the primary pillar of indigenous community tourism sustainability.

The mediation results demonstrate that Overtourism indirectly weakens Cultural Resilience through Self-Determination ($\beta = -0.581$; $p < 0.001$), and reduces Sustainable Indigenous Tourism through Self-Determination ($\beta = -0.265$; $p < 0.001$) and Cultural Resilience ($\beta = -0.410$; $p < 0.001$). These findings indicate that the destructive impact of overtourism operates systemically through the weakening of community autonomy and cultural resilience. Self-Determination has a significant indirect positive effect on Sustainable Indigenous Tourism through Cultural Resilience ($\beta = 0.391$; $p < 0.001$). Thus, the right to self-determination not only directly strengthens sustainability, but does so also through the strengthening of the cultural capacity of indigenous communities. Overall, these results affirm that overtourism constitutes a multidimensional threat capable of eroding cultural sovereignty and indigenous community tourism sustainability if not managed in a community-based manner oriented toward local cultural protection.

DISCUSSION

Overtourism is a multidimensional construct. The community's perspective on overtourism forms the basis for formulating a conceptualisation of overtourism that more closely corresponds to the phenomenon. The study results demonstrate that overtourism constitutes a "controlling environment" that impedes the fulfilment of three basic needs: (1) Autonomy, referring to the loss of control by the Balinese community over public space and daily activities due to tourist dominance (Gössling et al., 2020b); (2) Culturally Embedded Competence, referring to the adaptive capacity of the community in preserving the authenticity of cultural practices under mass commodification pressure; and (3) Relatedness, referring to the deterioration of relational bonds between the community and their land, as well as among community members due to alienating congestion (Country & Lee, 2025). Overtourism is conceptualised on the basis of a paradox in tourism development between economic growth and the fulfilment of psychological and socio-ecological well-being of local communities (Kirilenko et al., 2023).

Overtourism exhibits a strong negative relationship with Self-Determination and Culture, indicating that increased tourism pressure tends to weaken indigenous community autonomy and local cultural resilience. Conversely, Self-Determination exhibits a very strong positive relationship with Cultural Resilience, indicating that cultural sustainability is heavily dependent on the community's ability to maintain the right to determine the direction of development and their own socio-cultural control. The sustainability of indigenous community tourism cannot be explained solely through economic or environmental dimensions. Rather, sustainability is fundamentally determined by the extent to which indigenous communities are capable of preserving the right to define, govern, and protect their cultural systems amid external tourism pressures. From a theoretical perspective, this study extends the scope of Self-Determination Theory from the domain of individual psychology to a collective governance framework for indigenous communities, where autonomy functions as the fundamental mechanism for preserving cultural integrity and tourism sustainability at the community micro level.

Consistent with (Mihalic, 2020) and (Gössling et al., 2020b), overtourism in Bali constitutes a condition in which the agency of indigenous communities is marginalised by the dominance of external interests, directly threatening autonomy, cultural competence, and social relatedness. Consistent with (Country & Lee, 2025) and (Kirilenko et al., 2023), tourism sustainability that is oriented solely towards growth creates a developmental paradox that reduces the psychological well-being of residents at the micro level. Overtourism is reconceptualised as a "violation of living space sovereignty" requiring the restoration of self-determination rights as the primary foundation for sustainability at the micro level. Overtourism in Bali is manifested through the expansion of development that threatens the structural balance between tourism growth and the capacity of indigenous communities to maintain control over their living space, cultural values, and the direction of destination development.

The study results further affirm that Sustainable Indigenous Tourism is constructed upon micro-level (individual) foundations. Understanding SIT is grounded in knowledge of how multilevel mechanisms operate: psychological microfoundations at the individual level are transformed into collective cultural resilience capacity that sustains sustainable indigenous tourism. This distinguishes the present study from previous works, such as (Denis, 2016), who philosophically explains the scientific basis for macro systems emerging from micro actions without atomistic reductionism; (Felin et al., 2015), who outline the architecture of three-level relationships (Individuals $\rightarrow$ Interactions $\rightarrow$ Aggregation); (Fuller et al., 2005), who map the importance of capacity readiness of indigenous clan micro-enterprises; (Gheitarani et al., 2023), who focus on human cognition and emotion as drivers of dynamic capabilities; and (Ngo & Pham, 2021), who, from a micro perspective, analyse daily knowledge exchange and situational perceptions of indigenous residents.

The Bali study reaffirms the importance of micro-level understanding by positioning it as the foundation for the macro level. Theoretically, multilevel analysis employs the SDT lens (Autonomy, Competence, Relatedness) at the micro-psychological level to explain and predict the macro emergence of Cultural Resilience and Sustainable Indigenous Tourism amidst the extreme pressures of Overtourism. The framework built upon the integration of Self-Determination Theory, the Indigenous Self-Determination perspective, and the concept of cultural resilience is demonstrated to be capable of explaining how overtourism destructively impacts SIT, and how psychological mechanisms can be developed to minimise such impacts. At the micro level, Basic Psychological Needs function as Microfoundations. The sustainability of indigenous tourism is rooted in the psychological condition of individuals as the primary actors who reproduce cultural practices daily. Drawing on the theory developed by Richard (Ryan & Deci, 2022), the quality of individual motivation is significantly determined by the fulfilment of three basic psychological needs: autonomy, competence, and relatedness. These three elements constitute the foundation of intrinsic motivation that enables community members to engage authentically in cultural preservation and tourism activity management.

First, psychological autonomy refers to the subjective experience of the individual as an agent who possesses the freedom to determine their actions in accordance with their held values. In the context of indigenous tourism, autonomy is reflected when community participation in tourism activities is based on collective choices aligned with customary norms, rather than merely a response to market pressures, short-term economic needs, or external intervention. When tourism participation is coercive, individuals tend to experience psychological alienation that weakens their commitment to cultural preservation.

Second, epistemic competence refers to the individual's belief in their capacity to manage, transmit, and actualise traditional knowledge. In the context of indigenous communities, competence encompasses not only technical skills in providing tourism services, but also the recognition of the legitimacy of local knowledge as an authoritative source in the practice of cultural interpretation, ecological conservation, and destination governance. Recognition of epistemic competence strengthens the collective sense of confidence that the community possesses the ability to manage tourism based on its own knowledge systems.

Third, relatedness refers to the individual's need to feel meaningfully connected to their social community. In indigenous communities, this connectedness has broader dimensions encompassing relations with collective identity, ancestors, rituals, and spiritual attachment to customary land. When tourism activities strengthen these relations, tourism becomes a medium of socio-cultural reproduction. Conversely, when tourism excessively commodifies cultural identity, social connectedness weakens and community cohesion erodes. Indigenous self-determination at the micro level can be understood as a psychological condition that enables individuals to experience agency, recognition of competence, and strong social attachment in the process of tourism management.

The study results demonstrate that Cultural Resilience functions as a mediating mechanism that mitigates the negative impact of overtourism, which permeates various levels, both at the individual level and within the system of sustainable tourism governance. Although the fulfilment of basic psychological needs is important, indigenous tourism sustainability does not form automatically at the individual level. A collective mechanism is required to transform this psychological condition into the community's adaptive capacity. In the present study, this mechanism is explained through the concept of cultural resilience.

Cultural resilience is the community's ability to preserve its core identity, cultural values, and social structures amidst the pressures of external change. In the context of indigenous tourism, cultural resilience functions as a mediating variable linking individual psychological well-being with collective sustainability outcomes.

This mechanism operates through two primary pathways. The first is the cultural identity protection pathway. Individuals whose needs for autonomy, competence, and relatedness are fulfilled tend to possess higher levels of cultural self-esteem. This cultural self-esteem reinforces the conviction that local traditions have intrinsic value worthy of preservation, not merely a commodity to be negotiated for market interests. Under these conditions, the community possesses greater capacity to resist excessive forms of cultural commodification. The second is the proactive adaptation pathway. Cultural resilience enables the community to absorb external pressures without losing identity continuity. Culture, in this perspective, is not understood as a static entity to be frozen for the sake of authenticity, but rather as an adaptive living system. Resilient communities are capable of negotiating with modernity, adopting innovations compatible with local values, and rejecting transformations that threaten cultural integrity. Through this mechanism, the fulfilment of individual psychological needs is transformed into the collective capacity to maintain cultural sustainability amidst the dynamics of the tourism industry.

However, this psychological and cultural mechanism can only function when supported by a structural environment that enables the substantive realisation of Indigenous self-determination. Without adequate institutional support, the fulfilment of individual psychological needs will be impeded, making cultural resilience difficult to develop. The first structural prerequisite is governance legitimacy, namely the formal recognition of Indigenous knowledge systems as a legitimate source of authority in tourism governance. This recognition positions indigenous communities not as objects of symbolic consultation, but as epistemic actors with legitimacy to determine the direction of destination management. The second structural prerequisite is institutional support, namely the availability of institutional space for local organisations such as traditional villages (*desa adat*), customary institutions, or community cooperatives to manage tourism resources independently. This support encompasses access to decision-making, control over economic benefit distribution, and the authority to establish limits on cultural utilisation. Conversely, structural failures — such as policy centralisation, the

dominance of external investors, or the neglect of customary land rights — will impede the fulfilment of autonomy, reduce the recognition of competence, and weaken the community's relatedness to the tourism system, leading to the degradation of cultural resilience.

Resilience occurs when indigenous communities possess small institutionalised routines. At the individual level, the fulfilment of basic psychological needs enables individuals to possess a strong cultural identity and personal moral values (for example, sincerity in upholding ancestral trusteeship). At the interaction level, these individuals interact and conduct intergenerational knowledge transfer orally. At the Structural & Routines level, these daily interactions crystallise into a Resilience-Based Cultural Inheritance system. When cultural preservation routines become embedded in the daily life patterns of the community (embeddedness of culture in daily life), a robust micro-level structure emerges to support SIT.

The integration of micro-psychological foundations, cultural resilience mediation, and structural support produces a holistically sustainable indigenous tourism model. Socially, this model ensures the psychological well-being of community members through enhanced agency, recognition of capacity, and strengthened social cohesion. Culturally, this model enables the reproduction of ancestral heritage through adaptive mechanisms that maintain identity continuity without absolutely rejecting change. Managerially, this model ensures that tourism operations are grounded in authentic participation, local ownership, and equitable benefit distribution. This study affirms that sustainable indigenous tourism cannot be achieved solely through a technocratic-economistic approach. Genuine sustainability requires the strengthening of psychological microfoundations, mediated by cultural resilience and guaranteed by the recognition of the structural authority of indigenous communities. Without the fulfilment of autonomy, competence, and relatedness at the individual level, indigenous tourism will remain vulnerable to economic exploitation, social alienation, and cultural degradation, ultimately threatening the sustainability of the destination itself.

CONCLUSIONS, IMPLICATIONS, AND DIRECTIONS FOR FUTURE RESEARCH

Overtourism constitutes a violation of living space sovereignty that undermines the fulfilment of the three basic psychological needs of indigenous communities at the micro level, namely autonomy, cultural competence, and relatedness. The fulfilment of basic psychological needs (SDT) is proven to be the primary driving force in enhancing the cultural resilience of indigenous communities at the micro level. When individuals possess autonomy over their living space and feel their competence is recognised, their psychological commitment to preserving ancestral values crystallises into collective resilience. Cultural Resilience functions as a saving mechanism that bridges micro-level psychological well-being with the macro-level outcome of Sustainable Indigenous Tourism. This cultural resilience absorbs the pressures of the industry through identity

protection and proactive adaptation to modernity without losing the roots of tradition. The Tourism Development Paradox: the failure of the conventional tourism paradigm that pursues economic growth alone creates the negative externality of the marginalisation of indigenous community agency. Genuine sustainability must begin with the agency of the community itself.

The theoretical implications of this study lie in its successful extension of SDT scope with microfoundations as a governance framework for sustainable indigenous tourism. The fulfilment of psychological needs as the right to self-determination (indigenous self-determination) becomes the foundation sustaining the collective structure of cultural resilience. This study successfully fills the analytical gap bridging micro-level psychological mechanisms (individual) with macro-level structures (community tourism systems). Through the architecture of three-level relationships (Individual → Interaction → Structural Aggregation), it explains how small daily decisions and intergenerational knowledge transfer accumulate into collective resilience capacity.

The practical implications are as follows. Government and tourism policy stakeholders (particularly in Bali) must discontinue the centralised technocratic-economistic approach. The rights of public space management and visit tolerance thresholds (carrying capacity) must be returned to traditional villages as the primary destination controllers. Strengthening Clan-Based Capacity (Local Ownership): Tourism development programmes must support local institutions (such as customary organisations or clan-based micro-enterprises) to ensure recognition of local epistemic competence and to guarantee equitable economic benefit distribution so that social cohesion is not eroded by foreign investment. Active Cultural Protection Programmes: Stakeholders must facilitate daily interaction spaces for intergenerational oral cultural transmission, not merely freezing culture as a commercial attraction, but rather supporting it as an adaptive living system.

This study employs a cross-sectional design (single time-point data); it is recommended that future researchers adopt longitudinal methods to observe the dynamics of cultural shifts and fluctuations in overtourism pressure over the long term. Exploration of External Structural Pressure Variables: Future research may incorporate other macro-level barrier variables more specifically, such as foreign investment regulations, spatial planning inequalities, or the dominance of external investors as moderating variables in the macro-micro relationship model. Cross-Destination Comparison: Subsequent studies are recommended to conduct comparative analysis between Bali and other Indigenous Tourism destinations, both at the national and international scales, to test the external validity of the proposed microfoundation model.

REFERENCES

1. Alcalá-Ordóñez, A., & Segarra, V. (2025). Tourism and economic development : A literature review to highlight main empirical findings. 31(1), 76–103. <https://doi.org/10.1177/13548166231219638>
2. Back, A., Lundmark, L., & Zachrisson, A.

- (2025). Bridging (over) tourism geographies : proposing a systems approach in overtourism research. *Tourism Geographies*, 27(2), 293–312. <https://doi.org/10.1080/14616688.2025.2502507>
3. Barney, J. A. Y., & Felin, T. (2013). What are microfoundations? *Academy of Management Perspectives*, 27(2), 138–155.
4. Berman, H. R., Lyons, O., & Falk, R. A. (1993). Indigenous peoples and the right to self-determination. *Proceedings of the Annual Meeting (American Society of International Law)*, 190–204.
5. Bodwitch, H., Hamelin, K. M., Paul, K., Reid, J., & Bailey, M. (2024). Indigenous self-determination in fisheries governance : implications from New Zealand and Atlantic Canada. *June*, 1–16. <https://doi.org/10.3389/fmars.2024.1297975>
6. Butler, R. (2021). Research on Tourism, Indigenous Peoples and Economic Development: A Missing Component.
7. Butler, R. W., & Dodds, R. (2022). Overcoming overtourism : a review of failure. 77(1), 35–53. <https://doi.org/10.1108/TR-04-2021-0215>
8. Buzinde, C. N. (2020). Annals of Tourism Research Theoretical linkages between well-being and tourism : The case of self-determination theory and spiritual tourism. *Annals of Tourism Research*, 83(March), 102920. <https://doi.org/10.1016/j.annals.2020.102920>
9. Capocchi, A., Vallone, C., Pierotti, M., & Amaduzzi, A. (2019). Overtourism : A Literature Review to Assess Implications and Future Perspectives.
10. Carr, A., & Butler, R. (2024). Introduction: Revisiting Tourism and Indigenous People. In *The Routledge Handbook of Tourism and Indigenous Peoples* (pp. 1–7). Routledge.
11. Carr, A., Ruhanen, L., Whitford, M., Carr, A., Ruhanen, L., & Whitford, M. (2016). Indigenous peoples and tourism : the challenges and opportunities for sustainable tourism. *Journal of Sustainable Tourism*, 24(8–9), 1067–1079. <https://doi.org/10.1080/09669582.2016.1206112>
12. Chaney, D., & Séraphin, H. (2023). A systematic literature review and lexicometric analysis on overtourism : Towards an ambidextrous perspective.
13. Chen, C. C., Chook, J. W., Nguyen, L. B., & Lee, C. H. (2024). Integrating Locals' Importance–Performance Perception of Community Resilience into Sustainable Indigenous Tourism Management. *Sustainability (Switzerland)*, 16(12). <https://doi.org/10.3390/su16125070>
14. Chong, K. L. (2020). The side effects of mass tourism : the voices of Bali islanders The side effects of mass tourism : the voices of Bali islanders. 1665. <https://doi.org/10.1080/10941665.2019.1683591>
15. Choo, S. L., & Halim, T. B. (2022). Advancing Sustainable Tourism Development and Its Contribution to Poverty Reduction and Development : Perspective from Malaysia.
16. Cosenz, F., Noto, G., & Cavallo, A. (n.d.). Understanding the Microfoundations of Entrepreneurial Ecosystems : Toward a Value-Based Method and Theory. *IEEE Transactions on Engineering Management*, PP, 1–13. <https://doi.org/10.1109/TEM.2023.3275097>
17. Country, T., & Lee, E. (2025). Indigenous Peoples ' rights and tourism : thinking about colonisation. *Tourism Geographies*, 27(3–4), 705–712. <https://doi.org/10.1080/14616688.2024.2395469>
18. Curtin, N., & Bird, S. (2022). “ We are reconciliators ”: When Indigenous tourism begins with agency “ We are reconciliators ”: When Indigenous tourism begins with agency. *Journal of Sustainable Tourism*, 30(2–3), 461–481. <https://doi.org/10.1080/09669582.2021.1903908>
19. Denis, A. (2016). Review of Political Economy Microfoundations. 8259(December 2015). <https://doi.org/10.1080/09538259.2016.1108132>
20. Dewi, D. P. C., Indrawati, Y., & Adikampana, I. M. (2024). Effects of Overtourism on residents perceptions in Ubud District (Gianyar). *Asian Journal of Management, Entrepreneurship and Social Science*, 4(03), 147–159.
21. Dodds, R., & Butler, R. W. (2019). *Overtourism De Gruyter Studies in Tourism*.
22. Elgin, C., & Yavuz, A. (2024). Unpacking the economic impact of tourism : A multidimensional approach to sustainable development. *Journal of Cleaner Production*, 478(October), 143947. <https://doi.org/10.1016/j.jclepro.2024.143947>
23. Felin, T., Foss, N. J., & Ployhart, R. E. (2015). The Microfoundations Movement in Strategy and Organization Theory. 9(1), 575–632.
24. Fernández-Illamazares, A., Geralda, C., Eduardo, S., Fernández-Illamazares, Á., Lepofsky, D., Lertzman, K., Armstrong, C. G., Brondizio, E. S., Michael, C., Lyver, P. O. B., Nicholas, G. P., & Pascua, P. (2021). Scientists ' Warning to Humanity on Threats to Indigenous and Local Knowledge Systems. 41(May 2026), 144–169.
25. Ford, J. D., King, N., Galappaththi, E. K., Pearce, T., McDowell, G., & Harper, S. L. (2020). The Resilience of Indigenous Peoples to Environmental Change. *One Earth*, 2(6), 532–543. <https://doi.org/10.1016/j.oneear.2020.05.014>
26. Fuller, D., Buultjens, J., & Cummings, E. (2005). Ecotourism and indigenous micro-enterprise formation in northern Australia opportunities and constraints. 26, 891–904. <https://doi.org/10.1016/j.tourman.2004.04.006>
27. Gheitarani, F., Nawaser, K., Hanifah, H., & Vafaei-zadeh, A. (2023). Human-behavioural micro-foundations of dynamic capabilities : a systematic review

of the last two decades of research Human-behavioural micro-foundations of dynamic capabilities : a systematic review of the last two decades of research Fatemeh Gheitarani Khaled Nawaser Haniruzila Hanifah * and Ali Vafaei-Zadeh. December 2022. <https://doi.org/10.1504/IJMDM.2022.10044203>

28. Gilbert, J., & Lennox, C. (2019). Towards new development paradigms: the United Nations Declaration on the Rights of Indigenous Peoples as a tool to support self-determined development. *International Journal of Human Rights*, 23(1–2), 104–124. <https://doi.org/10.1080/13642987.2018.1562921>

29. Gordon, H. S. J., & Datta, R. (2021). Indigenous Communities Defining and Utilising Self-determination as an Individual and Collective Capability Indigenous Communities De fi ning and Utilising Self-. *Journal of Human Development and Capabilities*, 0(0), 1–24. <https://doi.org/10.1080/19452829.2021.1966613>

30. Gössling, S. (2020). Technology, ICT and tourism: from big data to the big picture. *Journal of Sustainable Tourism*, 29(5), 849–858.

31. Gössling, S., McCabe, S., & Chris, N. (2020a). A socio-psychological conceptualisation of overtourism. *Annals of Tourism Research*, January.

32. Gössling, S., McCabe, S., & Chris, N. (2020b). Since January 2020 Elsevier has created a COVID-19 resource centre with free information in English and Mandarin on the novel coronavirus COVID- 19 . The COVID-19 resource centre is hosted on Elsevier Connect , the company ’ s public news and information website . Elsevier hereby grants permission to make all its COVID-19-related research that is available on the COVID-19 resource centre - including this research content - immediately available in PubMed Central and other publicly funded repositories , such as the WHO COVID database with rights for unrestricted research re-use and analyses in any form or by any means with acknowledgement of the original source . These permissions are granted for free by Elsevier for as long as the COVID-19 resource centre remains active . *Annals of Tourism Research A socio-psychological conceptualisation of overtourism*. January.

33. Graci, S., Maher, P. T., Peterson, B., Hardy, A., Graci, S., Maher, P. T., Peterson, B., Hardy, A., & Vaugeois, N. (2019). Thoughts from the think tank: lessons learned from the sustainable Indigenous tourism symposium. *Journal of Ecotourism*, 0(0), 1–9. <https://doi.org/10.1080/14724049.2019.1583754>

34. Guden, N., & Safaeimanesh, F. (2022). Using self-determination theory to assess the tourism service product at local level : the case of North Cyprus. 14(4), 329–338. <https://doi.org/10.1108/WHATT-03-2022-0042>

35. Holmes, A. P., Grimwood, B. S. R., & King, L. J. (2016). Creating an Indigenized visitor code of conduct: the development of Denesoline self-determination for sustainable tourism. *Journal of Sustainable Tourism*, 24(8–9), 1177–1193. <https://doi.org/10.1080/09669582.2016.1158828>

Advances in Consumer Research

36. Kirilenko, A. P., Ma, S. D., Stepchenkova, S. O., Su, L., & Waddell, T. F. (2023). Detecting Early Signs of Overtourism : Bringing Together Indicators of Tourism Development With Data Fusion. <https://doi.org/10.1177/00472875211064635>

37. Kiskenda, D. P., & Trimanadala, N. A. (2024). Perspektif Overtourism di Kawasan Wisata Canggü : Identifikasi Canggü diantara Euphoria dan Annoyance. 7(2), 191–202.

38. Kondja, A., Filep, S., Mackenzie, S. H., Lo, A., & Vada, S. (2024). EXPLORING THE PSYCHOLOGICAL WELL-BEING OF TOURISM COMMUNITY MEMBERS THROUGH THE LENS OF SELF-DETERMINATION THEORY : A CASE STUDY OF QUEENSTOWN , NEW ZEALAND. 29(May), 1–16.

39. Krisnadi, L. A., & Maharani, S. D. (2021). How Overtourism in Bali Destroy Balinese Women ’ s Livelihood. <https://doi.org/10.4108/cai.17-7-2021.2312027>

40. Kunasekaran, P., Gill, S. S., Ramachandran, S., Shuib, A., Baum, T., & Afandi, S. H. M. (2017). Measuring sustainable indigenous tourism indicators: A case of Mah Meri ethnic group in Carey Island, Malaysia. *Sustainability (Switzerland)*, 9(7). <https://doi.org/10.3390/su9071256>

41. Lalonde, C. E. (2020). Michael Joseph Chandler (1938–2019). In *American Psychologist* (Vol. 75, Issue 1, p. 122). American Psychological Association. <https://doi.org/10.1037/amp0000563>

42. León-Gómez, A., Ruiz-Palomo, D., Fernández-Gámez, M. A., & García-Revilla, M. R. (2021). Sustainable Tourism Development and Economic Growth : Bibliometric Review and Analysis.

43. Li, K. X., Jin, M., & Shi, W. (2018). Tourism as an important impetus to promoting economic growth : A critical review. *Tourism Management Perspectives*, 26(April 2016), 135–142. <https://doi.org/10.1016/j.tmp.2017.10.002>

44. Mananda, I. G. P. B. S., Negara, I. M. K., Kristianto, Y., Angligan, I. G. K. H., & Deuchar, C. (2025). From Overtourism to Regeneration : A Penta-Helix Governance Model for Sustainable Tourism in Bali. 1–34.

45. Mansor, N. A., Ibrahim, M., Rusli, S. A., Simpong, D. B., Razak, N. F. A., Samengon, H., Ridzuan, N. A., & Othman, N. A. (2019). Empowering indigenous communities through participation in tourism. *International Journal of Tourism Anthropology*, 7(3–4), 309–329. <https://doi.org/10.1504/ijta.2019.107323>

46. Mihalic, T. (2020). *Annals of Tourism Research Conceptualising overtourism : A sustainability approach*. 84(December 2019). <https://doi.org/10.1016/j.annals.2020.103025>

47. Milano, C., Novelli, M., Cheer, J. M., Milano, C., Novelli, M., & Overtourism, J. M. C. (2019). *Overtourism and Tourismphobia : A Journey Through* 316

Four Decades of Tourism Development , Planning and Local Concerns Overtourism and Tourismphobia: A Journey Through Four Decades of Tourism Development , Planning and Local. 8316. <https://doi.org/10.1080/21568316.2019.1599604>

48. Milano, C., Novelli, M., & Russo, A. P. (2024). Anti-tourism activism and the inconvenient truths about mass tourism , touristification and overtourism. *Tourism Geographies*, 0(0), 1–25. <https://doi.org/10.1080/14616688.2024.2391388>

49. Nadasi, L., Kovacs, S., & Szollos-Toth, A. (2024). The extent of overtourism in some European locations using multi-criteria decision-making methods between 2014 and 2023. <https://doi.org/10.1108/IJTC-05-2024-0103>

50. Ngo, T., & Pham, T. (2021). Indigenous residents , tourism knowledge exchange and situated perceptions of tourism. *Journal of Sustainable Tourism*, 0(0), 1–18. <https://doi.org/10.1080/09669582.2021.1920967>

51. Oklevik, O., Gössling, S., Hall, C. M., Kristian, J., Jacobsen, S., Grøtte, I. P., McCabe, S., Oklevik, O., Gössling, S., Hall, C. M., Kristian, J., Jacobsen, S., Grøtte, I. P., & Overtourism, S. M. (2019). Overtourism , optimisation , and destination performance indicators : a case study of activities in Fjord Norway. *Journal of Sustainable Tourism*, 27(12), 1804–1824. <https://doi.org/10.1080/09669582.2018.1533020>

52. Pasquinelli, C., & Trunfio, M. (2020). Overtouristified cities : an online news media narrative analysis Overtouristified cities : an online news media narrative analysis. *Journal of Sustainable Tourism*, 0(0), 1–20. <https://doi.org/10.1080/09669582.2020.1760871>

53. Perkumiene, D., & Pranskuniene, R. (2019). Dalia Perkumiene, Rasa Pranskunienė.pdf. *Sustainability*.

54. Peterson, R. R. (2023). Over the Caribbean Top : Community Well-Being and Over-Tourism in Small Island Tourism Economies. 89–126.

55. Picard, D. (2022). *Tourism, magic and modernity: Cultivating the human garden*. Berghahn Books.

56. Pilquimán-Vera, M., & Tenorio-Pangui, G. C.-C. P. (2020). Experiences of Resilience and Mapuche Community Based Tourism in the Pre-Cordilleran Territories of Panguipulli, Southern Chile. 13–16.

57. Podsakoff, P. M., MacKenzie, S. B., Lee, J.-Y., & Podsakoff, N. P. (2003). Common method biases in behavioral research: a critical review of the literature and recommended remedies. *Journal of Applied Psychology*, 88(5), 879.

58. Podsakoff, P. M., Podsakoff, N. P., Williams, L. J., Huang, C., & Yang, J. (2024). Common method bias: It's bad, it's complex, it's widespread, and it's not easy to fix. *Annual Review of Organizational Psychology and Organizational Behavior*, 11(1), 17–61.

59. Poetra, R. A. M., & Nurjaya, I. N. (2024). The Impact of Over-Tourism on the Sustainability of Indigenous Peoples in Bali. 7(2), 72–79.

60. Pramono, R., Juliana, J., Hulu, M., & Djakasaputra, A. (2026). Overtourism in Bali and Lombok : A Governance and Community Perspective on Challenges and Strategies for Sustainable Development. 1–16.

61. Pratiwi, M. A., & Wikantiyoso, R. (2022). Local Wisdom as Cultural Resilience on Tourism Activities (Case Study: Penglipuran Bali Traditional Village). January. <https://doi.org/10.26905/lw.v14i2.6857>

62. Pugsley, A., Christensen, J., & Tobac, A. (2025). “ Home has always been at the heart of our self-government ”: Housing , home and Indigenous self-determination in Fort Good Hope , Canada. *Political Geography*, 118(March 2024), 103278. <https://doi.org/10.1016/j.polgeo.2025.103278>

63. Ryan, R. M., & Deci, E. L. (2022). Self-Determination Theory. 1–7.

64. Scheyvens, R. (2005). Beach fale tourism in Samoa: the value of indigenous ownership and control over tourism.

65. Scott, S., Chowdhury, F., & Papanikolaou, E. (2026). A microfoundational network theory of rural entrepreneurial ecosystems : establishing the link between structure and behaviours. *Small Business Economics*, 0123456789. <https://doi.org/10.1007/s11187-026-01173-z>

66. Sekaran, U., & Bougie, R. (2016). *Research Methods for Business: A Skill Building Approach*. John Wiley & Sons.

67. Shrestha, R. K., Decosta, J. N. P. L. E., Whitford, M., Krishna, R., Decosta, J. N. P. L. E., & Whitford, M. (2025). Indigenous knowledge systems and socio-cultural values for sustainable tourism development : insights from Indigenous Newars of Nepal for sustainable tourism development : insights from Indigenous Newars of Nepal. *Journal of Sustainable Tourism*, 33(1), 143–167. <https://doi.org/10.1080/09669582.2024.2316298>

68. Suyadnya, I. W. (2021). Tourism Gentrification in Bali , Indonesia : A Wake-up Call for Overtourism. 26(2), 163–190. <https://doi.org/10.7454/M>

69. Suyadnya, I. W., Cahyadi, R., Tirtayani, L. A., & Nuryani, A. F. (2025). Overtourism sensitivity and tourism development in Canggu , Bali. *Cogent Social Sciences*, 11(1). <https://doi.org/10.1080/23311886.2025.2521364>

70. Taylor, S. R. (2016). Issues in measuring success in community-based Indigenous tourism : elites , kin groups , social capital , gender dynamics and income flows income flows. 9582(October). <https://doi.org/10.1080/09669582.2016.1217871>

71. Usher, K., Jackson, D., Walker, R., Durkin, J., Smallwood, R., Robinson, M., Sampson, U. N., Adams,

- I., Porter, C., Marriott, R., & Durkin, J. (2021). Indigenous Resilience in Australia: A Scoping Review Using a Reflective Decolonizing Collective Dialogue. 9(March). <https://doi.org/10.3389/fpubh.2021.630601>
72. Vahid, J.-S., Amoozad Mahdiraji, H., Alam, G. M., & Mazzoleni, A. (2026). Entrepreneurs as strategic transformation managers. *Journal of Business Research*, 154, 113287. <https://doi.org/10.1016/j.jbusres.2022.08.051>
73. Vandarakis, D., Malliouri, D., Petrakis, S., Moraitis, V., Hatiris, G.-A., & Panagiotopoulos, I. (2023). Carrying Capacity and Assessment of the Tourism Sector in the South Aegean Region, Greece.
74. Vandermale, E. A., & Mason, C. W. (2024). Sustainable tourism development and Indigenous protected and conserved areas in sub-arctic Canada. *Frontiers in Sustainable Tourism*, 3. <https://doi.org/10.3389/frsut.2024.1397589>
75. Wall, G. (2019). From carrying capacity to overtourism: a perspective article. 75(1), 212–215. <https://doi.org/10.1108/TR-08-2019-0356>
76. Weaver, D. (2010). Indigenous tourism stages and their implications for sustainability. *Journal of Sustainable Tourism*, 18(1), 43–60. <https://doi.org/10.1080/09669580903072001>
77. Xu, N., & Li, H. (2025). Towards management of sustainable tourism development in coastal destinations of the Bohai Rim: insights from a tourism carrying capacity analysis. <https://doi.org/10.1007/s43621-025-00951-1>
78. Yrigoy, I., Horrach, P., Escudero, L., & Mulet, C. (2024). Co-opting overtourism: Tourism stakeholders' use of the perceptions of overtourism in their power struggles. *Journal of Sustainable Tourism*, 32(4), 818–834.
79. Zekan, B., Weismayer, C., Gunter, U., Schuh, B., & Sedlacek, S. (2022). Regional sustainability and tourism carrying capacities. *Journal of Cleaner Production*, 339(August 2021), 130624. <https://doi.org/10.1016/j.jclepro.2022.130624>