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Cultural Change Shapes the Sustainable Development of Religious Ecotourism Villages in Bali, Indonesia

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Abstract: This research aims to determine the impact of technology, commitment, and cultural change on the sustainable development of religious ecotourism villages. This study utilized quantitative research methods. The sampling technique used was random sampling, determined by the slovin formula—data collection techniques through the distribution of questionnaires and measurement using a Likert scale. The study was done in an ecotourism village in Bali Province with a population of 155 individuals, and the sample size was 100. The Structural Equation Model using WarpPLS 5.0 software modelling was used for the statistical analysis. The results demonstrate that the technology and commitment variables have no significant effect on the development of religious ecotourism villages; however, cultural changes have a substantial effect. The development of religious ecotourism villages is the dependent variable in this study; nevertheless, the research is primarily focused on how each village develops its ecotourism, which is increasingly being activated through a religious by the government. Religion, often known as a religious tradition, has a particular role in preserving and sustaining a village's ancient legacy. The application of the concept of religion in Bali strengthens the joints of Balinese cultural life. Ecotourism villages with religious values pay attention to surrounding customs to maintain and preserve ancestral heritage.

Keywords: technology; commitment; culture; ecotourism; religion

1. Introduction

Indonesia's diversity is not only based on race and customs, but the diversity of religions embraced by the Indonesian people is also strongly felt. Bali is no exception, which has a Hindu majority, as several other religions are still found in the area of Bali that coexist. For most Hindus, the temples, which include sad kahyangan, dang kahyangan and kahyangan jagat, are very common places of worship in Bali. Due to Bali's uniqueness and several temples, it is no wonder that Bali is said to be the Island of a Thousand Temples. This nickname makes it an opportunity for tourism business actors in the Bali area to establish tourist areas by carrying out the concept of spiritual or religious-based tourism. Currently, a tourist area with a religious meaning encourages foreign and domestic tourists to come to visit, either to pray or to melukat, a ritual self-cleaning. No wonder more and more tourists are coming to Bali as a tourist spot to enjoy the natural panorama and to take an interest in religious traditions, which are still very strong and unique. Tourism villages with a religious basis have often been heard about and found. However, the development of ecotourism villages based on religion is still common, so local governments have not been able to implement it optimally. A religious ecotourism village is ideal if it has a combination of attractions, accessibility, facilities, and infrastructure to support activities based on religion.

Ecotourism is considered the global tourism business sector that is expanding quickly [1]. Numerous researchers have examined the discrepancy between ecotourism's ethical aims

and objectives, which influence the indigenous populations and the environment. Ecotourism is viewed as a viable alternative to economic-based conservation, as it does not create damage or harm to the environment, as logging and mining do. Additionally, in conservation areas, ecotourism is significant as a sustainable business for the community's economic and environmental well-being [2]. To ensure the sustainability of ecotourism, it is essential to plan and make decisions about managing, regulating, and growing ecotourism by the local community's vision and mission for the future. Ecotourism has certainly been able to capitalize on the region's natural beauty, while preserving its culture and history without destroying or selling its contents. Various researchers have investigated ecotourism with a religious concept [3]. Religious tourism conceptualized with Islamic tourism is not only focused on and limited to Muslims, but religious tourism is also in high demand by non-Muslim tourists who want to learn about Islamic culture. Both Islamic culture and tourism must go hand in hand while keeping abreast of current developments, but not making cultural changes. For example, in Malaysia, where developing tourism differs from Western countries' idea of responding to the demands of Muslim visitors [4], tourism is a market segment that tourism destination providers cannot neglect.

Almost every element of life, including tourism, now necessitates information technology. In tourist development activities, information technology is required as an online media platform [5]. Even religious ecotourism villages require the involvement of information technology, both in the marketing and operational aspects of the ecotourism villages. The use of information technology is increasingly recognized as having a beneficial effect on ecotourism communities, particularly in the aftermath of Indonesia's COVID-19 pandemic [6]. The collapse of various tourism-related companies places an additional burden on ecotourism villages to adapt and be innovative to survive. The necessity for an ecotourism town dedicated to information technology is rising quickly to overcome the pandemic's constraints on social interaction. Information technology is expected to be used in each region to minimize financial and development losses.

Commitment is one of the factors that is deemed important in the establishment of religious ecotourism villages. If commitment is associated with tourism, locals show a reasonably high acceptance of tourist ideals and are prepared to expend all efforts in supporting tourism. Establishing a tourist attraction or ecotourism community may bring several benefits in assuring the population's commitment to its aims and their participation in tourism revitalization. [7] stated that the government is relying more on residents to commit to their communities to achieve sustainable tourism development and reap the greatest benefits; this means that participation of residents, combined with commitment, increases the success of the tourism industry.

Culture and religion in the context of tourism are interrelated at this time. [8] argue that, while visitors or tourists influence the lifestyle, a community's culture is never forgotten if there is a significant religious component. This implies that the religious aspect may give a sense of balance in life, allowing the present culture to be preserved by the younger generation and utilized to create a better life today and in the future. Tourism must continue to be controlled today by examining how modern cultural values are transmitted, particularly to the younger generation, which is readily impacted by things of a more negative nature [9]. Steps in securing a sustainable future in local traditional culture and economy are pursued by focusing on the education sector, where education serves as a vehicle for protecting and preserving local cultural values amid tourism development. Cultural education may assist the younger generation in filtering modern lifestyles and adhering to local customs, allowing international tourists to appreciate and respect local cultural standards better [10].

The current development of tourism in 2022 is, admittedly, facing a fall because of the COVID-19 pandemic; tourism actors are feeling heavily burdened in coping with the pandemic situation. This situation is particularly evident on the island of Bali, also known as the Island of the Gods or the Island of a Thousand Temples, which is well recognized for its large-scale global tourism, with international visitors knowing Bali better than Indone-

sia. [11] state that it is obvious that when the COVID-19 pandemic occurred, the suspension of foreign access flights to minimize the virus's spread affected tourism in Bali. This is not an exception since it also affects ecotourism villages. Balinese culture is undoubtedly notable for its distinctiveness in each traditional village, which the Indonesian government and international nations acknowledge on cultural and religious levels [12]. It indirectly affects tourism in Bali, as it develops institutionally in response to the indigenous village community's desires. In developing tourism, especially in religious-based ecotourism villages, the potential of local wisdom is used as an alternative to maintaining sustainable cultural tourism. Ecotourism products are a meeting between tourists and the local community, which acts as a host to introduce the environment and local culture.

Ecotourism villages with a religious concept have a lot of potentials and are appropriate to be developed in Bali, with natural resources and a very religious community. The religious ecotourism village can organize the socio-cultural life of the Balinese people, where each Pakraman village is unique in its customs, culture, and social life. This religious concept in several ecotourism villages is recognized as an opportunity, but it is undeniable that several challenges and obstacles are faced. One of them regards competition, therefore religious ecotourism villages must have a uniqueness to face tourism competition. This study was conducted to analyze how ecotourism villages with religious concepts are developed and can face challenges. Many studies discuss ecotourism villages but do not focus on the concept of religion, and the research results obtained are still varied. This could be due to the different analysis techniques and samples used for each study, resulting in different research results.

2. Literature Review and Hypothesis

2.1. Literature Review

Several theories used in this research include the theory of Technology Acceptance Model (TAM) and the Theory Planned of Behavior (TPB) to explain how technology, commitment, and cultural change guides towards the sustainable development of religious ecotourism villages.

TAM theory. This theory was adapted from the Theory of Reasoned Action (TRA), introduced by Ajzen and Fishbein in 1980 and then proposed by Davis in 1989. TAM is defined as a causal relationship between beliefs and behavior of users of an information system (benefits and ease of use of information systems) [13]. Concerning the concept of ecotourism village, TAM is used to understand how tourists use information technology in the travel decision-making process and in their intention to travel to tourist destinations [14]. The use of information technology also plays a significant part in decision making related to tourism promotion, by delivering virtual experiences to visitors, consequently affecting their interest in visiting [15]. When a virtual experience gives an amazing impression, there is consideration and awareness in choosing a destination, following which there is an intention to travel. TAM makes it possible to boost predictive power in situations when tourists choose to get information about tourist attractions via technology rather than through e-word of mouth.

TPB theory. The Theory of Planned Behavior, or TPB, as expanded upon by Ajzen (1985), indicates that added controls to the development of this theory, which was previously simply behavioral and normative, explain the problems individuals face in carrying out behavior. As a result, this theory has an advantage over other behavioral theories. It can identify a person's belief in influencing something that occurs due to the activity, allowing it to differentiate between a person who wills and does not will. The Theory of Planned Behavior has been extensively accepted regarding ecotourism villages to maintain and preserve the culture that is owned by local communities in ecotourism villages [16], as well as by local communities and local governments who commit to environmental responsibility [17]. Through environmental attitudes, behavioral control, and ecotourism behavioral intentions, the Theory of Planned Behavior is utilized to predict and explain the behavior of ecotourists. This interpretation implies that tourists cherish natural resources

and help to promote environmental attitudes [18]. This theory can demonstrate how ecotourism gives visitors learning experiences connected to various ecosystems and traditions, allowing them to appreciate local cultures.

Ecotourism is known for the relationship between ecological or natural sustainability and the world of tourism, resulting in a segment of nature-based tourism and an alternative in tourism that comprises the biophysical environment in natural areas [19]. Therefore, ecotourism must occur in natural regions, such as protected areas, sacred natural places, and religious traditions tied to nature. Ecotourism is more devoted to rural area development that seeks to provide jobs for residents [20]. Ecotourism may also aid in the preservation of religious traditions associated with nature and the expansion of traditional ecology in biodiversity. The development of ecotourism villages, by applying the concept of religion, is a unique tourist attraction. Religion can be interpreted as a belief in the relationship between humans and God, a supernatural essence, and an attitude toward life based on certain doctrines. Religious tourism is defined as a tourist activity to a place with special meaning for religious people, usually in places of worship, tombs with famous religious figures, or ancient sites with historical value and unique architecture. The temple has a high spiritual tourism power that is in demand by tourists, especially foreign tourists; recently, temples are increasingly popular among tourists, namely the temples accompanied by melukat places in the Bali area. With the creativity of the Balinese people, tourism is combined with Balinese religious traditions so that melukat tourism, as a form of self-purification, continues to be an attraction. With the development of places of worship and melukat, religious ecotourism villages can provide tourists with unique and fun new experiences. In addition, ecotourism village managers can create income from these tourism activities so that they can manage locations for sustainable tourism operations. For [21], the availability of income from ecotourism development can affect local populations' behavior and practices. Ecotourism is currently thought to have progressed far enough to become a significant amplifier of biodiversity conservation, particularly in developing countries with a lack of funding for park institutions by the government [22]. The presence of ecotourism areas can have both positive and negative consequences. They can have positive outcomes in the living standards of local communities, improving local infrastructure and the availability of entertainment facilities, promoting local identities, and creating new jobs to increase local people's income. However, on the negative side, ecotourism can impact the cost of living, small-scale crime increases, the population density worsens, conflicts often occur, and the ecosystem changes [23].

Technology. The utilization of information technology using the internet and social media is the spearhead in providing tourist information [24]. This information technology utilization construct is built on software, hardware, and network [25]. The software is a system that analyzes management information and the needs of ecotourism villages. At the same time, the hardware supports the needs of ecotourism villages by providing laptops, printers, and smartphones, and network refers to the internet network. Utilizing technology through social media may be used not just for promotional purposes, but also to address the limitations of religious-based ecotourism village destinations. This is evidenced through visitor reviews, including criticism, advice, and ideas for maximizing the growth and enhancement of ecotourism communities to boost the economy.

Things that can apply technology to ecotourism villages are closely related to religious tourism products that use digital platforms for the promotion of tourism villages, namely utilizing social media [26]. This can be on Facebook, which targets married tourists, who typically prioritize religious tourism in search of serenity; Instagram, which targets young tourists or teenagers who prioritize natural panoramas; and YouTube, which targets tourists of all walks of life. Marketing media can also be through Twitter, ecotourism village websites with detailed explanations, marketplace websites such as traveloka, Agoda, booking.com, and others, and TikTok media, which is increasingly trending in all circles. Not to be overlooked are promotional efforts to showcase religious traditions through photographs and movies, making them distinctive in an ecotourism village. The results

of [27] show that in every independent tourist village, the management of the tourist village used software or application assistance.

Commitment. [28] explain commitment as the presence of binding psychological strength or relational continuity between exchange partners in an organization to derive conclusions about several aspects. Commitment is divided into three types: affective commitment, normative/cognitive commitment, and coactive commitment. Affective commitment is emotional involvement, while normative/cognitive commitment is a feeling, and coactive commitment is a motivational trait [29]. In the context of tourism, affective commitment is primarily focused on the emotional tie provided by locals to retain their commitment to tourism [30]. As for normative commitments to tourism, there is a contractual responsibility that locals think is compatible with others in supporting tourism growth.

Meanwhile, coactive commitment is considered to reflect a feeling by the locals to maintain a relationship with tourism development to reap advantages for the tourist region and foster more collaboration [31]. In the context of tourism, affective commitment is more widely studied, which is because affective commitment often occurs when there is an emotional attachment to an organization [32]. The significance of affective commitment in an organization is that it provides individuals with the emotional motivation to push the organization toward its goals.

Culture. Culture is a unique value for a certain group or community whose development creates certain personality traits and motives. On the other hand, it can be a shared belief or norm. As a shaper of orientation, culture takes the initiative of both individuals and social groups [33]. Culture is frequently used as a benchmark for improving the effectiveness of rural development policies to encourage people to visit ecotourism villages [34]. Culture is one of the main contributors to promoting ecotourism in villages [35]. Local people and city governments have a part in showcasing the original culture present in ecotourism villages, by acting as promoters, regulators, funding institutions, and performance facilitators. While culture becomes a popular tourist destination, due to the authenticity of the concept of tradition, visitors typically look for dances, festivals, rituals, or those directly tied to religion, while culture such as singing is often ignored [36]. Traditional and cultural activities are packaged as attractive rural tourism products to be visited by both domestic and foreign tourists [37]. It is also considered by the management, which the local community maintains for them to be professional and trained in preserving cultural heritage. As a result, ecotourism has emerged as one of the most significant economic activities for maintaining culture, natural resources, and the environment. Local communities and governments must address the challenge of losing the authenticity of local culture, and this tourism destination must be explored and protected in greater detail [38].

2.2. Hypothesis Development

2.2.1. The Influence of Technology on the Sustainable Development of Religious Ecotourism Villages

Technology satisfies humans' desire, convenience, and completeness in exploring nature as far as possible, yet as efficiently as feasible. Local communities collaborate with local governments to use technology to spread information about customs and traditions, particularly religious customs and traditions, to the general public [39]. It can be accessed through the digital world and cyberspace, so that the reality of local law slowly shifts from a limited public space to an unlimited virtual space.

Research conducted by [40] gives the impression that technology and tourism are linked. Tourist satisfaction influences overall tourist intention to visit, and information collected through e-word of mouth or through websites can no longer rely on the market tourism areas. The website, which has been updated in response to the advancement of information technology, can now give search facilities and respond to tourist information demands immediately and precisely, allowing marketing to be carried out optimally [41]. According to [42], ecotourism villages with religious concepts become a significant attraction. The customs and traditions that permeate the behavior of local communities are

demonstrated or displayed via digital technology and social media to become tourism assets appreciated by the broader community. It suggests that religious ceremonies or rituals are still retained and have economic value, due to attracting the attention of tourists. It is a form of their existence. Therefore, it represents that technology satisfies human desires, conveniences, and completeness, by exploring nature as much as possible, and yet as effectively as possible. The empowerment of technology in tourism makes it easier for tourists to visit and to create value for ecotourism villages [43].

However, research on the relationship between technology and religious ecotourism village development shows that technology does not have a significant positive effect; research conducted by [44,45] shows that technology is not fully capable of influencing the development of ecotourism villages. Based on previous studies, the first hypothesis can be proposed as follows:

Hypothesis 1 (H1). *Technology influences the sustainable development of religious ecotourism villages.*

2.2.2. The Influence of Commitment to the Sustainable Development of Religious Ecotourism Villages

In [46] research, commitment is usually followed by tourists' behavior or attitude of loyalty, by coming back to the same tourist spot. [47] Until now, there is still little research that discusses the use of affective commitment associated with tourism. Seminars or meetings must be held to maximize the community's perception of people in the development of ecotourism villages. It can explain how the development of ecotourism villages that focus on religious traditions positively influence [41] or benefit the economic, social, cultural, and environmental sectors. Affective commitment is capable of providing new strategies for increasing community engagement, one of which is to encourage voluntary participation in community awareness programs, such as the provision counselling or education programs by the government or institutions that oversee the tourism sector on how to increase motivation for each individual to proudly and voluntarily develop tourism in each region [48]. This statement that a strong affective commitment is formed when residents have a sense of pride and are active in tourism development is also expressed by [49]. Commitment reduces rejection behavior among locals, allowing them to promote tourism with little or no obstacles [50]. Therefore, commitment is said to be significantly influenced by a positive emotional response to tourism development.

However, research [51] states that Reusam Island has ecotourism potential and had a favorable response from the community. Yet, there were still doubts regarding the local government's commitment to managing ecotourism areas. According to [52,53]; there is a lack of commitment of local governments and local communities in strengthening their involvement in and response to ecotourism development. Based on previous studies, the second hypothesis can be proposed as follows:

Hypothesis 2 (H2). *Commitment influences the sustainable development of religious ecotourism villages.*

2.2.3. The Influence of Cultural Change on the Sustainable Development of Religious Ecotourism Villages

The tourist village combines accommodation, attractions, and other supporting facilities that are present in the structure of community life with traditions and norms in society. The existence of tourist villages enhances the growth of regions and prosperous communities in rural areas. [54] state that the amount of tourism present until now can strengthen people's pride toward their culture. The local area establishes a religious-based ecotourism village, if the local community actively introduces and preserves its religious and cultural heritage [55]. Local communities' involvement has a significant impact on the success of ecotourism villages, if there is strong support between the community and the local government, as well as a sense of belonging to the culture and religious rituals that are critical to the development of ecotourism villages [56].

Ecotourism is now viewed as a kind of enjoyment, and as a means of conserving nature and promoting local development through tourism. Ecotourism with a religious community foundation is believed to have benefited the local economy and preserved cultural legacy, which is an asset when establishing an ecotourism village. Ecotourism with religious elements also deserves appreciation. [57] state that cultural values are closely related to traditional customary regulations, or in Bali, what is known as Awig-awig, which is the basis for encouraging conservation participation from ecotourism villages. Local communities are stated to be capable of developing sustainable ecotourism due to their engagement, conservation of natural and socio-cultural resources, and support of the local economy. Research by [55] in Tanoboase found that the cultural wealth created in the local area through marketing sacred natural locations contributes significantly more to ecotourism revenue. According to a study by [58] conducted in Bhutan, ecotourism is a fundamental idea in the Bhutanese government's tourism policy; ecotourism has the potential to minimize a country's negative impact on its cultural and natural heritage, while increasing economic and social opportunities.

However, research by [59,60] states that local culture cannot significantly influence ecotourism. It is said that ecotourism has a positive impact on environmental, social, and economic perspectives, but implies a negative reaction on local culture, so that ecotourism villages cannot develop properly. Based on previous studies, the third hypothesis can be proposed as follows:

Hypothesis 3 (H3). *Cultural changes influence the sustainable development of religious ecotourism villages.*

3. Methodology

This research is quantitative and is based on an examination of a specific population or sample. Quantitative methodology emphasizes more theory testing by measuring research variables using numbers. Techniques for data collection include the distribution of questionnaires and a Likert scale; these are the sources of primary and secondary data in the research. Primary data were obtained from the organization by obtaining answers from respondents, namely the head of the ecotourism village manager, through a questionnaire distributed to every ecotourism village in Bali, while secondary data were collected in the form of literature, village websites, and village documents. The population in this study uses ecotourism villages in Bali, which are recorded and registered on the disparda.baliprov web, with a total of 155 villages. The sampling approach employed was random sampling and the slovin formula was used to determine the technique. The population size is adjusted to the margin of error used by 5%, so that the samples obtained are: $n = 155:(1 + (155 \times (0.05)^2)) = 111$. For the research to be representative, questionnaires were distributed randomly to 111 ecotourism villages based on the number of samples. By carrying out the concept of religion in Bali, only 100 samples were used in this study because there were 11 non-returnable questionnaires. The study explored data or statistical analysis techniques using the Structural Equation Model (SEM) and WarpPLS 5.0 software modelling.

Data Analysis Method

The steps taken in this study are as follows: (1) Determine the population and research sample; (2) Determine the variables used to solve problems in research; (3) Review and determine the theory according to the experts according to the variables of this research; (4) Determine the scale to be used; (5) Make a grid of research instruments; (6) Make research questionnaires; (7) Conduct trials on research instruments; (8) Check the validity and reliability of the research instrument; (9) Collect data by distributing questionnaires to respondents whose number has been determined; (10) Perform analysis with WarpPLS software.

The steps used in the WarpPLS analysis are as follows: (1) Create a path diagram according to the established theory; (2) Design the inner model and outer model; (3) Check

the analysis assumptions; (4) Create a model that includes the inner model and outer model; (5) Perform hypothesis testing; (6) The inner model is obtained according to the equation; (7) The outer model is obtained according to the equation; (8) Interpretation of models.

The dependent variable utilized in this paper is the development of religious ecotourism villages, while there are three independent variables used: technology, commitment, and cultural change. This study aims to determine the effect of religious ecotourism villages on technology, commitment, and cultural change. The sample presentation summary is presented in Table 1. Variable measurements are summarized in Table 2.

Table 1. Sample presentation summary.

Sample Criteria	Number of Observations
Total questionnaires distributed (55 × 2)	110
Total unreturned questionnaires	(10)
Total returned questionnaires	100
Total questionnaires that could not be processed	0
Total questionnaires that could be processed	100

Table 2. Variable definitions and data sources.

Variable	Definition	Indicator		Data Source
Religious Ecotourism	Ecotourism is defined as a form of tourism founded on a religious view of the environment. It emphasizes aspects of nature protection, socio-cultural and economic empowerment of indigenous peoples, and educational aspects [61].	a. b. c.	Location, item no. 1 Promotion, items no. 2 and 3 Facilities, item no. 4	Questionnaire
Technology	Technology is a system built by humans by applying their knowledge to build processes or products that accomplish specific purposes [62].	a. b. c.	Website, items no. 1 and 2 Information system, item no. 3 Internet network, item no. 4	Questionnaire
Commitment	Commitment is defined as an agreement or relationship formed in developing tourism objects [30].	a. b. c.	Service, item no. 1 Accommodation, item no. 2 Education and training, item no.3	Questionnaire
Cultural Change	Culture is a way of life held by an individual or group of people and carried down through generations; in tourism, culture is employed as a tourist attraction visited by tourists [63].	a. b. c. d.	Attractions, items no.1 and 2 Innovation, point no. 3 Infrastructure, item no. 4 Income, item no. 5	Questionnaire

Research model:

$$\eta = \eta\beta + \xi\Gamma + \beta_1\xi_1 + \beta_2\xi_2 + \beta_3\xi_3 + \varepsilon$$

Information

η = Sustainable development of religious ecotourism villages

$\eta\beta$ = Endogenous variable matrix coefficient

$\xi\Gamma$ = Exogenous variable matrix coefficient

$\beta_1\xi_1$ = Technology

$\beta_2\xi_2$ = Commitment

$\beta_3\xi_3$ = Cultural change

ε = Error disturbance (confounding variable)

4. Results

The outer model assesses a research instrument's validity and reliability [49]. The validity test is measured through the instrument of convergent validity and discriminant validity.

The validity criteria would be fulfilled when the loading value ≥ 0.5 up to 0.6. As presented in Table 3, the combined and cross-loading values meet the criteria, thus fulfilling the validity.

Table 3. Convergent validity.

Variable	Indicator	X1	X2	X3	Y	*p*-Value	Note
Technology (X1)	X1.1	0.799 *	0.063	−0.147	0.143	<0.001	Valid
	X1.2	0.562 *	−0.353	0.501	−0.228	<0.001	Valid
	X1.3	0.698 *	0.242	−0.181	−0.023	<0.001	Valid
	X1.4	0.506 *	−0.042	−0.075	0.060	<0.001	Valid
Commitment (X2)	X2.1	0.085	0.736 *	−0.074	0.065	<0.001	Valid
	X2.2	0.016	0.688 *	0.389	−0.057	<0.001	Valid
	X2.3	−0.121	0.611 *	−0.328	0.011	<0.001	Valid
	X2.4	0.001	0.576 *	−0.023	−0.026	<0.001	Valid
Cultural Change (X3)	X3.1	−0.128	−0.000	0.538 *	−0.166	<0.001	Valid
	X3.2	−0.041	−0.097	0.511 *	0.333	<0.001	Valid
	X3.3	−0.005	−0.113	0.793 *	−0.063	<0.001	Valid
	X3.4	0.048	0.183	0.621 *	−0.024	<0.001	Valid
	X3.5	0.076	0.030	0.849 *	−0.019	<0.001	Valid
Sustainable Development of Religious Ecotourism Villages (Y)	Y.1	0.015	0.008	0.008	0.982 *	<0.001	Valid
	Y.2	0.008	0.028	−0.009	0.976 *	<0.001	Valid
	Y.3	−0.042	−0.062	0.109	0.502 *	<0.001	Valid
	Y.4	−0.001	−0.005	−0.057	0.950 *	<0.001	Valid

Source: processed data (* validity criteria fulfilled with the loading value ≥ 0.5).

Discriminant validity, as a measure of reflective indicators based on cross-loading with latent variables, is fulfilled when the cross-loadings of each indicator on the relevant variable exceed the cross-loadings of other latent variables. The Table 4 demonstrates that the AVE value for each variable calculated from 100 respondents is bigger than the correlation between latent variables in the same column. It demonstrates that discriminant validity is admissible.

Table 4. Discriminant validity.

Correlations among l.vs. with sq. rts. of AVEs	X1	X2	X3	Y
Technology (X1)	0.651 *	−0.122	−0.069	0.057
Commitment (X2)	−0.122	0.656 *	0.613	0.161
Cultural Change (X3)	−0.069	0.613	0.676 *	0.241
Sustainable Development of Religious Ecotourism Villages (Y)	0.057	0.161	0.241	0.876 *

Source: processed data (* Cronbach's alpha value is greater than 0.5. All variables meet the reliability standards)

Additionally, reliability must be quantified using two instruments: composite reliability and Cronbach's alpha [64]. As a measure of the stability and consistency of the combined reliability measurements, composite reliability indicates that the questionnaire has good composite reliability if the composite reliability value is ≥ 0.7, even though it is not an absolute standard. Cronbach's alpha values of ≥ 0.5 to 0.6 are deemed satisfactory for reliability. Table 5 indicates that the composite reliability value for each variable is greater than 0.7. The Cronbach's alpha value for each variable is greater than 0.5, indicating that all variables meet the reliability standards.

Table 5. Latent variable coefficients.

	X1	X2	X3	Y
R-squared coefficients				0.417
Adjusted R-squared coefficients				0.418
Composite reliability coefficients	0.741	0.749	0.802	0.926
Cronbach's alpha coefficients	0.535	0.555	0.685	0.881
Average variances extracted	0.424	0.430	0.457	0.768
Full collinearity VIFs	1.021	1.618	1.656	1.069
Q-squared coefficients				0.174

Source: processed data.

According to Table 5, the R-square value for this study is 0.417, indicating that 41.7% of the variables affecting ecotourism village growth can be described by technology, commitment, and cultural change. In comparison, the remaining 58.3% are influenced by other variables [65]. The vertical and lateral multicollinearity determines the value of full collinearity VIFs. The criteria must be a small (<3.3) value for the model to be free of vertical collinearity problems and the common method bias. The research results are <3.3 before the full collinearity value of VIFs is accepted. Q-square coefficients are used to determine predictive validity in the measurement, which can be negative and have a value >0. Table 5 shows that the value is >0, indicating that the value is valid.

The inner model test, or structural model evaluation, is used to ascertain the link between latent constructs and other latent constructs. If the structural model fits the required standards, the research is valid [66]. The following Table 6 contains the test items and standard test values for the inner model that were used to determine the model's strength.

Table 6. Model fit and quality indices.

No.	Model Fit and Quality Indices	Fit Criteria	Index	Note
1	Average path coefficient (APC)	$p < 0.05$	0.178	Good
2	Average R-squared (ARS)	$p < 0.05$	0.174	Good
3	Average adjusted R-squared (AARS)	$p < 0.05$	0.148	Good
4	Average block VIF (AVIF)	acceptable if ≤ 5, ideally ≤ 3.3	1.174	Ideal
5	Average full collinearity VIF (AFVIF)	acceptable if ≤ 5, ideally ≤ 3.3	1.341	Ideal
6	Tenenhaus GoF (GoF)	small ≥ 0.1, medium ≥ 0.25, large ≥ 0.36	0.300	Ideal (medium)
7	Sympson's paradox ratio (SPR)	acceptable if ≥ 0.7, ideally = 1	1.0	Ideal
8	R-squared contribution ratio (RSCR)	acceptable if ≥ 0.9, ideally = 1	1.0	Ideal
9	Statistical suppression ratio (SSR)	acceptable if ≥ 0.7	1.0	Acceptable
10	Nonlinear bivariate causality direction ratio (NLBCDR)	acceptable if ≥ 0.7	0.833	Acceptable

Source: processed data.

According to Table 6, the fit and quality indices model for all criteria, ranging from APC, ARS, AARS, AVIF, AFVIF, to GoF, met the requirements, indicating that the structural model can be accepted and utilized for analysis.

5. Discussion

In this study, Figure 1 depicts the model and the path analysis used to test findings, which indicate a direct relationship between the variables analyzed. Table 7 details the degree of influence of the direct association indicated by the path coefficient value. The WarpPLS output is expressed as the results of an analysis whose data have been standardized. The path coefficient indicates the strength of the effect. Based on Figure 1 and Table 7, the results of the direct effect test in this study are as follows: (1) Path coefficient value of technology toward the sustainable development of religious ecotourism villages is 0.128, and the *p*-value is 0.114 > the significance level of 0.05. Therefore, technology has had little impact on the sustainable development of religious ecotourism villages; (2) The path coefficient value of the commitment to the sustainable development of religious ecotourism villages is 0.054, and the *p*-values are 0.292 > the significance level of 0.05. This shows

that commitment has no significant effect on the sustainable development of religious ecotourism villages; (3) The path coefficient values of cultural change to the sustainable development of religious ecotourism villages is 0.362, and the *p*-values are 0.001 < 0.05 significance level. It can be observed that cultural changes significantly affect the sustainable development of religious ecotourism villages.
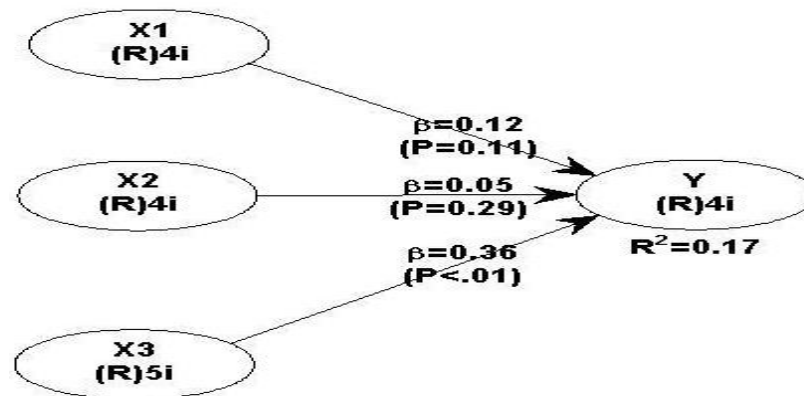

Figure 1. The direct effect analysis result.

Table 7. Path coefficients and *p*-values.

Variable	Criteria		Note
	Path Coefficients	**p Values**	
Technology (X1)	0.128	0.114	Insignificant
Commitment (X2)	0.054	0.292	Insignificant
Cultural Change (X3)	0.362	< 0.001 ***	Significant

Source: processed data. *** $p < 0.001$.

The study's findings indicate that the first hypothesis is rejected, implying that technology has no discernible effect on the growth of religious ecotourism villages. The findings in this paper are also supported by previous research [67,68], which state that technology has an insignificant influence on the sustainable development of religious ecotourism villages. Technology does not fully contribute to the development of ecotourism villages that focus on religious tourism. Developing technology can eliminate religious traditions where the values of religious life shift more towards the paradigm of a technology that does not pay attention from the point of view of the value order of people's lives. Technological developments will greatly influence the order of values and lifestyles in the future. Still, if one cannot utilize them properly in an ecotourism village, it can degrade spiritual values and public morality. In addition, technology in developing religious ecotourism villages causes problems, such as the procurement of simple technology systems that they have not been able to adapt to the times, especially in relation to to the concept of spirituality [69]. This means that the development of ecotourism villages is not always influenced by technology, and that technology does not always play a role in establishing ecotourism villages.

The second hypothesis is consistent with the study's findings, which indicate that commitment has no significant effect on the sustainable development of religious ecotourism villages. Research conducted by [68] state that commitment does not affect ecotourism villages. Commitment to community involvement has not been maximized in developing ecotourism villages. Some communities still have conflicting interests, impeding this development goal, and some locals believe that ecotourism villages have failed to enhance the local economy, casting doubt on their dedication to making their village proud [70]. This lack of commitment results in residents developing a lack of emotional ties to their neighborhood and a lack of social interaction with their surroundings.

The third hypothesis was confirmed by the study's findings, indicating that cultural changes have a substantial impact on the sustainable development of religious ecotourism villages. This is consistent with research conducted by [59,71–73], which states that ecotourism villages are utilized to create a sense of fulfilment or revitalization via the acquisition of numerous skills, most notably regarding nature protection through religious, cultural, and environmental traditions. The link between religion-based tourism and culture is believed to be very strong, as evidenced by [74]. This research on the Tenggerese community details how the community performs the traditional Kasada ceremony; this religious ceremony has become a tradition, with visitors flocking to Bromo to witness it. While religious or cultural activities are not directly related to tourism, they serve as an attraction or impact for visitors to Bromo.

Additionally, welcoming guests who travel requires a prefix of prayer or ritual to ensure smoothness, security, and maximum results. Besides that, the introduction of culture through ecotourism villages must provide adequate facilities and superior service. There is a high demand for tourist visits, as tourists are willing to spend a lot of money and travel long distances to visit ecotourism villages, frequently located in remote, isolated villages. These regulations and activities must be a portion of the revenue generated by ecotourism activities, aside from cultural heritage protection [75].

6. Conclusions

The research results above indicate that the three independent variables produce significantly varied research outcomes. The first variable demonstrates that it has no significant effect on the sustainable development of ecotourism villages. The second variable proves that commitment also has no significant effect on ecotourism village development. On the other hand, the third variable demonstrates that cultural change has a significant effect on ecotourism village development. The development of religious ecotourism villages in the Bali area has a greater philosophy of harmonious relations between humans and the spiritual environment, with the social environment and the physical environment contributing to the economy. The development of ecotourism villages with a religious concept makes the three harmonious relationships mentioned objects and subjects. As objects, all three functions as tourist attractions that are strong enough to attract tourists. As subjects, these three values become the moral foundation that controls development direction. Ecotourism villages are developed so that they do not conflict with the principles of harmonious relations, especially those related to religious matters.

The implication of this research for the development of ecotourism villages is that the existence of an ecotourism village improves the economic welfare of local communities. It can also be used as empowerment for cultural revitalization and preserving the heritage of religious traditions to preserve customs in ecotourism villages. Meanwhile, according to the research results, technology and commitment do not fully encourage the development of religious ecotourism villages. Technological mastery and financing are still not optimal, and local communities do not wholeheartedly commit. Local governments and communities are expected to synergize in developing ecotourism villages by maximizing the quality of village potential. By maximizing especially those villages related to religion and the support from technological sophistication that is utilized, such as developing village websites, tourism will undoubtedly continue to grow and maintain the image of Bali as one of the best tourist destinations, improving economic welfare in Bali, and Indonesia in general.

The study's limitations include that it used only variables, which is limited in demonstrating the roles that can play in the sustainable development of religious ecotourism villages. The research was conducted exclusively in the Bali area and is therefore less representative of Indonesia's ecotourism villages. It is hoped that further research can develop variables and research sites supporting the development of ecotourism villages and uses different analytical techniques to strengthen the research results.

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