

Local Cultural Adaptation to Digital Nomad Presence: Perspective from Canggu's Local Community

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Article History

Received on 01 August 2025

1st Revision on 25 August 2025

2nd Revision on 30 August 2025

3rd Revision on 04 September 2025

Accepted on 5 September 2025

Abstract

Purpose: Analyze the cultural adaptation process of the local community in Canggu toward the presence of digital nomads based on Young Yun Kim's Cultural Adaptation Theory.

Research Methodology: A qualitative approach was employed, with data collected through observation, in-depth interviews, and documentation. Informants were selected using the snowball sampling technique, while data were analyzed through data reduction, data display, and conclusion drawing.

Results: During the stress phase, the community faces language barriers, cultural differences, changes to their environment, traffic congestion and a rise in the cost of living. During the adaptation phase, the community improves its English language skills, gains an understanding of cultural differences, and adapts services and economic activities to the needs of digital nomads. During the growth phase, the community gains economic opportunities, enhances its cross-cultural communication skills, and fosters a sense of self-confidence and pride in Balinese cultural identity.

Conclusions: The presence of digital nomads has encouraged a process of adaptation that not only generates economic benefits but also strengthens the cultural identity of the local community.

Limitations: Limited to the perspective of the local community in Canggu and therefore does not yet include the views of digital nomads also history and cultural dynamics of Bali have not yet been studied in depth.

Contributions: Enriching literature into cultural adaptation in tourist destinations from the perspective of local communities, and to formulate destination management strategies capable of promoting sustainable tourism whilst preserving local cultural identity.

Keywords: Canggu, Cultural Adaptation, Digital Nomads, Local Community, Young Yun Kim

How to Cite: Yovanita, A., Agustini, N. P. O., & Prabawa, I. W. S. W. (2025). Local Cultural Adaptation to Digital Nomad Presence: Perspective from Canggu's Local Community. *Jurnal Studi Perhotelan dan Pariwisata*, 4(1), 25-36.

1. Introduction

Many people choose to live a flexible lifestyle which moving from place to place whilst continuing to work online ([Wibowo, 2024](#)). With the rapid advancement of technology, more and more people are moving away from conventional jobs and choosing to become digital nomads. In this context, a digital nomad is an individual who works remotely using digital technology such as the internet and communication devices, and is therefore not tied to a specific workplace and has the flexibility to move from place to place ([Lacárcel, 2025](#)).

Digital nomads often choose popular tourist destinations that offer facilities conducive to remote working ([Miocevic, 2025](#)). In this context, for many digital nomads, 'home' is a social and emotional concept comprising a network of social connections, rather than simply a specific geographical location ([Hannonen, 2025](#)). The digital nomad phenomenon represents a new way of working that has begun to gain traction during the global pandemic. This is evident from the growing number of people switching to flexible, digital-based working arrangements. Thailand and Indonesia are the top choices for most European digital nomads due to the openness and hospitality they offer, as well as their fascinating cultures ([Bahri & Widhyharto, 2021](#)).

This phenomenon reflects intercultural interaction, namely the coming together of people from diverse cultural backgrounds within an increasingly open social sphere in the era of globalisation. However, challenges such as cultural homogenisation resulting from globalisation and cultural conflicts may also arise, necessitating efforts to preserve and value cultural diversity across the globe ([Deng, Marshall, & Imada, 2025](#)). In this context, cultural adaptation is required; this is the process by which individuals or groups adjust to a new culture following interaction with a different culture ([Xinghua, Lingxia, Xiuping, & Anna Vladimirovna, 2022](#)). These adjustments occur in response to the ongoing intercultural interactions that take place in social life.

As a top destination, Bali boasts a rich and diverse culture that is particularly appealing to digital nomads, who are often looking for a place to work whilst enjoying unique experiences. As with foreigners villages, the development of foreigners villages is of course supported by government policies both at local and central level to facilitate the organization of foreigners activities; tourism development comprises coordinated efforts to improve services and infrastructure with a view to increasing the number of visit ([Chaerunissa & Yuniningsih, 2020](#)). Bali offers an inspiring environment with stunning natural scenery, captivating performing arts and deep-rooted traditions ([Oktapiani & Mahyuni, 2025](#)). Balinese culture is a blend of diverse traditions that have developed across various regions, reflecting a rich history and unique customs ([Fahrurrozhi & Kurnia, 2024](#)). The Tri Hita Karana philosophy serves as the guiding principle in daily life, emphasising balance between humankind, nature and God in order to foster harmony in social and spiritual life. Furthermore, traditional villages act as guardians of cultural heritage, ensuring that traditions are preserved through customary laws such as the awig-awig, which govern various aspects of life including social relations and religious practices ([Malik, 2016](#)). Balinese culture, which was originally an authentic expression of indigenous communities, is now increasingly being positioned as a tourism commodity to attract visitors. This has led to a shift in the identity of traditional villages, where the traditional character that was once organic is now being redefined to remain relevant in the context of tourism ([Dwipayana & Sartini, 2023](#)).

Canggu, Bali, has become a favourite destination for digital nomads thanks to its inspiring and relaxed atmosphere. The presence of digital nomads enriches the local community with a variety of perspectives and lifestyles. Economically, they support local businesses by frequently visiting cafés and restaurants, encouraging businesses to adapt their services to meet their needs ([Sari, Astuti, & Suarmana, 2023](#)). This also creates job opportunities in the hospitality and services sectors. The digital nomad lifestyle in Canggu emphasises a work-life balance including access to activities such as yoga and surfing, which enhance mental and physical wellbeing ([Susanti, 2023](#)).

This suggests that the interactions between digital nomads and the local community form part of an intercultural process involving the exchange of cultural values and norms. However, there are several challenges in adapting to the local culture in Canggu. Cultural differences make it difficult for them to understand local norms and practices, which are essential for building relationships with the local population. Language can hinder day-to-day communication ([Oktapiani & Mahyuni, 2025](#)). These challenges reflect the fact that intercultural processes do not always run smoothly, but rather involve differences in perception and understanding between cultures.

This situation indicates that the intercultural interactions taking place have not yet been fully integrated into the local community. The local community in Canggu generally has a positive attitude towards the presence of digital nomads, whom they regard as an opportunity to strengthen the local economy. This attitude also reflects the local community's openness to the evolving dynamics of

intercultural interaction. However, there are challenges in social interaction between local residents and digital nomads, as digital nomads often do not have the opportunity to participate in traditional community activities such as the 'Banjar' democratic system ([Darmawan & Priyomarsono, 2024](#)). Socially, digital nomads enrich cultural interactions by bringing new perspectives, but they often prefer to socialize with fellow expatriates, which can lead to isolation from the local community ([Kunda et al., 2024](#)). There is collaboration between the local community and digital nomads in economic terms, although there are also tensions relating to cultural identity and the use of public spaces ([Noviarini & Samputra, 2024](#)). In building harmonious relationships, it is vital for digital nomads to understand the culture and respect the traditions of the local community. Conversely, the local community also needs to be open to the changes brought about by the presence of digital nomads ([Adhinata & Sawitri, 2022](#)).

This study was conducted to explore how local communities are adapting to the growing presence of digital nomads. Digital nomads often bring with them a modern lifestyle and global values that can influence various aspects of local community life, such as culture, the economy and social relations. Consequently, the focus of this study is to examine how local communities are responding to the changes brought about by the presence of digital nomads through a dynamic process of cultural adaptation.

2. Literature Review

2.1 Tourism

The term 'tourism destination' can be defined as an activity involving travel to a place other than one's place of residence, for the purposes of leisure, business or other reasons. In this context, tourism encompasses various aspects, including attractions, accommodation and services that support the visitor experience. This demonstrates that tourism is a complex and dynamic phenomenon, involving interaction between visitors and the destinations they visit ([Suwena & Widyatmaja, 2010](#)). Therefore, a thorough understanding of foreigners behavior and motivations is essential for the effective and sustainable management of destinations for foreigners ([Eddyono, 2021](#)).

2.2 Tourism Destination

The definition of a destination in the context of tourism continues to evolve in line with changing trends and the needs of travellers. In the context of tourism and travel, a 'destination' refers to a specific location chosen by travellers to visit or explore ([Berezina, Nixon, & Tuomi, 2024](#)). These destinations may include cities, regions, countries or specific attractions that offer experiences, activities and services ([Herasimovich, Alzua-Sorzabal, Guereño-Omil, & Thiel-Ellul, 2024](#)). Destinations are often characterised by unique cultural, historical, natural or recreational features that attract visitors ([Iddawala & Huang, 2022](#)). A destination can also refer to the final point of a journey or the place a person is travelling to. A destination encompasses the entire ecosystem of interconnected entities and stakeholders that contribute to the tourism experience at that location ([Kurbonova & Shalki, 2023](#)). Destination Management Organisations (DMOs) play a vital role in coordinating these various elements to create a cohesive and satisfying foreigners's experience.

2.3 Digital Nomad

A digital nomad is an individual who works remotely whilst travelling to various locations around the world. They utilize digital technology and online platforms to carry out their work without being tied to any specific physical location. This lifestyle combines work and travel, offering the opportunity to explore new cultures, learn languages and experience a variety of ways of life, whilst continuing to fulfil their professional responsibilities ([Tenaya & Husain, 2024](#)). Although this independence offers a high degree of flexibility, they also face challenges in maintaining a work-life balance, as well as issues such as social isolation and limited access to services ([Lacárcel, 2025](#)). The presence of digital nomads has a positive impact on the tourism sector, as they spend time in various destinations, which in turn can boost the local economy. With the growing popularity of remote working, the number of digital nomads is expected to continue to rise, opening up new opportunities for the tourism industry and related services ([Vagena, 2021](#)).

2.4 Culture

The term 'culture' derives from the Sanskrit word 'buddhayah', the plural form of 'buddhi', which refers to everything related to human reason and intellect ([Rayhaniah, 2022](#)). Cultural aspects encompass identity, power and social change, whereby cultural identity reflects the ways in which individuals and groups define themselves, power plays a role in the formation and maintenance of culture, and social change such as acculturation and globalization that influences the development and adaptation of culture over time ([Causadias, 2020](#)). Culture consists of two main elements: material culture, which encompasses the physical objects and technologies used by a society, and non-material culture, which encompasses the values, norms and beliefs that shape the way individuals think and act. In a global context, culture can serve as a means of understanding the differences and similarities between societies, as well as of fostering intercultural dialogue and tolerance.

2.5 Adaptation Culture

Cultural adaptation is the process by which individuals or groups adjust to a new culture after interacting with a different culture ([Tenaya & Husain, 2024](#)). As time goes on, individuals begin to understand and accept new cultural norms, values and practices, including language acquisition, social customs and different ways of thinking. During the integration stage, individuals are able to combine elements from their culture of origin and their new culture, thereby creating a richer and more complex identity ([Kim, 2017](#)). Cultural adaptation is vital for building harmonious relationships within a multicultural society, improving communication, and reducing the potential for conflict arising from cultural differences, as well as enriching individuals' experiences and broadening their perspectives ([Xinghua et al., 2022](#)). Cultural adaptation plays a key role in shaping the rules governing the display of emotions, which dictate how emotions should be expressed ([Deng et al., 2025](#)).

2.6 Research Framework Development

This framework explains that the presence of digital nomads in Canggu has brought about various changes in the lives of the local community. The presence of individuals from different cultural backgrounds has led to differences in values, norms and lifestyles between the local community and digital nomads. According to the theory of Cultural Adaptation by [Kim \(2017\)](#), theory as an analytical framework to understand the dynamics of local communities' adaptation to the social and cultural changes brought about by the massive influx of digital nomads into the Canggu area. The study adapts the concept of 'stress-adaptation-growth' as a process that can explain how local communities respond to changes in the social environment within their own neighborhoods. At this stage, local communities begin to face various social and cultural changes as a consequence of increased interaction with digital nomads. Subsequently, communities adapt in an effort to adjust to the changes taking place. This process is reflected in the community's ability to interact with digital nomads their use of English, the adaptation of businesses to market needs, and their ability to coexist with different cultures without abandoning their local cultural identity.

3. Research Methodology

The research was conducted in Canggu. The qualitative data in this study comprise information on local cultural adaptation in Canggu, data on local culture and digital nomads as well as an analysis of local communities' perceptions regarding local cultural adaptation in response to digital nomads in Canggu obtained through interviews. Qualitative research findings emphasize meaning rather than generalizations ([Sugiyono, 2013](#)). Before the interviews were conducted, all informants were briefed on the purpose of the research and asked to voluntarily participate. Initials were used to protect the informants' identities and for research purposes. Since this is a qualitative study using purposive and snowball sampling methods, the number of informants was determined by the amount of information obtained.

Data collection was carried out under natural conditions, utilizing primary data sources, observation and documentation. The interview guidelines used in this study were developed based on the cultural adaptation framework by Young Yun Kim. This theory of cultural adaptation aims to explain the process by which individuals from one culture adapt to a different culture. The research population consists of local residents living in the Canggu areas. The sampling technique used was snowball sampling, a method whereby the sample size starts small and then expands. Informants were selected

from the local community residing in the Canggu areas, Kuta Utara Sub-district, Badung Regency, Bali, who were aged 18 or over and had lived in Bali for at least the past eight years. These criteria were applied to ensure that the informants had sufficient experience of observing and experiencing socio-cultural changes, particularly since the rise in the presence of digital nomads. In this study, digital nomads were identified based on characteristics described by the informants, such as working remotely, using laptops in cafes or coworking spaces, and staying in Canggu for a longer period than typical foreigners. There were 10 informants who met the criteria of having been born and raised in Canggu for at least 8 years and being 18 years of age or older, and who interact with digital nomad. Data sources were obtained through interviews and direct observation at the locations, whilst secondary data were derived from reliable news articles and research studies related to local cultural adaptation in response to digital nomads. Data analysis was carried out using the Miles and Huberman method, which consists of three stages: data reduction, data presentation, and drawing conclusions or verification. The data analysis techniques used in this study are based on the Miles and Huberman model, which includes data reduction, data presentation, and drawing conclusions. Data obtained from interviews, observations, and documentation were first selected and grouped according to the research focus through a coding process. Next, the data were presented in narrative form based on predetermined themes and supported by quotes from informants. The final stage involved interpreting the research results and verifying the findings by comparing different data sources to arrive at conclusions consistent with the research objectives.

4. Results and Discussions

4.1 Stress

[Kim \(2017\)](#). Stress, in the context of cultural adaptation, does not refer to a mental health disorder, but rather to a state in which a person feels out of balance when confronted with an unfamiliar environment and customs. This is a natural occurrence when two cultures meet. In this study, two themes were identified that describe the forms of pressure experienced by the informants in Canggu.

Table 1. Dimensions of stress (cultural pressure)

No	Theme	Interview Results
1	Initial Surprises and Language Barriers	“At first I felt a bit awkward and was afraid of saying the wrong thing because my English wasn't very fluent, but I gradually got used to it as I met guests from various countries every day. Now it's second nature; sometimes I even manage to get by using a mix of English and sign language.” (SI, Interviewed 2026) “Sometimes there are foreigners who drive recklessly, carry three passengers on a motorbike, and don't wear helmets, which is quite a nuisance to the local community. There are also those who make too much noise at night around the beach. That what makes it uncomfortable.” (BS, Interviewed, 2026)
2	Land-Use Change and Socio-Economic Pressures	“The most noticeable changes have been in Canggu economic and regional development. It is now busier, with many businesses flourishing, and the local community is also more economically prosperous. The negative impacts are most evident in the environment and the increasing rate of land-use change. Many rice fields have been converted into villas or cafés.” (IWS, Interviewed, 2026) “Canggu has become busier, and many digital nomad are staying here for extended periods. Many locals have also started businesses such as guesthouses, cafés and villas. The downside is that the area has become more crowded, and both land prices and the cost of living have risen. For locals who do not run their own businesses, the cost of living has become a greater burden.” (AS, Interviewed, 2026)

As shown in Table 1, the first theme describes the feelings of awkwardness, discomfort and lack of confidence that arise when informants first have to interact with digital nomads. The most frequently mentioned barrier was language: not being able to speak English made many informants afraid of saying the wrong thing or not being understood. Some of the interviewees felt like outsiders in their own environment. The discomfort felt by these interviewees is consistent with [Kim \(2017\)](#) described as a sense of unease that arises when one's way of life clashes with a completely different way of life.

This sense of awkwardness did not turn into rejection. On the contrary, because they met every day, the interviewees eventually grew accustomed to it of their own accord.

The second source of pressure felt by the interviewees relates to changes in the social and physical environment in the Canggu area. Based on the interview findings, the interviewees observed various changes, such as increased activity in the area, traffic congestion, rising land prices and the cost of daily necessities, as well as a reduction in agricultural land due to the construction of tourism facilities. This pressure is felt more keenly at the community level and cannot be avoided simply by being friendly or learning the language. From the perspective of [Kim \(2017\)](#), This kind of pressure stems not from direct interpersonal relationships, but from changes in environmental conditions that are beyond the individual's control. Not a single interviewee expects Canggu to return to the way it used to be. They tend to accept these changes as an inevitable consequence, and prefer to think about how to cope with them rather than reject them.

4.2 Adaptation

In theory [Kim \(2017\)](#), The process of adaptation does not mean that a person must completely change to conform to another culture. Healthy adaptation actually occurs when a person is able to develop new skills without losing their sense of self.

Table 2. Dimensions of adaptation (adaptation process)

No	Themes	Interview Results
1	Learning English through Everyday Interactions	"I learnt English directly from guests and tried to understand their customs so that communication would go more smoothly. I can now hold a basic conversation quite well; if I don't understand something, I usually use body language or ask a friend who's more proficient for help." (SI, Interviewed, 2026) "I learnt to communicate effectively in English so that I could teach surfing and interact with them more easily. As my job does indeed require intensive communication with digital nomad, I've learnt a great deal from them first-hand." (BS, Interviewed, 2026)
2	Tailoring the Business to the Preferences of the Foreigners Market	"I keep an eye on market trends and try to understand the tastes of the foreigners who visit my shop. I adapt my product designs to suit foreigners preferences whilst still incorporating local Balinese elements into the items I sell. So, my products are a blend that they have an international feel but still retain a Balinese touch." (WN, Interviewed, 2026) "I follow the fashion trends that appeal to foreigners whilst still incorporating elements of Balinese culture into the products I sell. As digital nomads are particularly drawn to things that are local and authentic, these Balinese elements become a unique selling point in their own right." (AU, Interviewed, 2026) "I learnt to understand guests' needs, improve the guest house's service, and try to communicate in English, even if only a little at a time. I didn't entirely adopt their style, but I learnt how they worked and interacted so that my business could grow further." (AS, Interviewed, 2026)
3	Separating the Sphere of Work from the Sphere of Custom	"In business and community service, we adapt to market needs, but when it comes to customs and culture, we continue to follow Balinese rules and traditions. I continue to uphold Balinese culture at home and at the guest house, for example by setting out a pelinggih and canang every day. My child also attends a Balinese dance school." (AS, Interviewed, 2026) "I remain active in my banjar, take part in youth activities, dance at the studio, and help make ogoh-ogoh every year. In my work, I adapt the way I communicate with foreigners but I still observe Balinese customs and culture. The two need not interfere with one another." (BS, Interviewed, 2026) "I remain active in the banjar and at the pura, and I express my Balinese cultural identity in my daily life. I continue to wear traditional Balinese dress, complete with an udeng, whilst at work, and I remain active in the banjar and at the pura." (TY, Interviewed, 2026)

According to Table 2, the most common method used by the interviewees to adapt was learning English. They all learnt on the job, through daily conversations with guests at work. As their language skills improved, so did their self-confidence. From initially being afraid of making mistakes, they gradually became bold enough to initiate conversations, even if only with simple sentences. This learning process, which arises from real-life needs, is described in theory by (Kim, 2017). This is referred to as the communication skills developed by the host to interact effectively with visitors from other cultures. These skills are not just about language, but also about reading the situation, understanding how others think, and adapting one's manner of speaking to the context.

For business owners, adaptation is not just about language but also about business practices. They are beginning to understand what digital nomads are looking for, what they like, and how to serve them well. The result is products and services that feel familiar to digital nomad whilst remaining authentic thanks to the Balinese touch they incorporate. The interviewees explained that they tailor their products and services to market needs while still preserving elements of Balinese culture as their core identity. From Kim (2017) perspective, this situation demonstrates that adaptation does not necessarily mean abandoning one's original culture, but rather the ability to adjust in certain aspects without losing one's cultural identity. This has become a unique selling point that is difficult for other businesses to replicate. In cultural adaptation theory, this pattern of business adaptation is known as a strategy whereby an individual adopts new norms in one area whilst holding on to their original values in another. Business owners in Canggu do not actually 'become' like digital nomad that they simply learn to serve them better, whilst remaining true to who they really are.

This third theme emerged as the most prominent finding across the entire study. Almost all interviewees, without exception, mentioned the same thing: they draw a clear distinction between two spheres of their lives. In the workplace, they are flexible and open to adapting. But in the spheres of tradition, family and religion, everything continues as usual, in accordance with Balinese customs. Not a single interviewee felt that the presence of digital nomads caused them to abandon or relax their traditional obligations. The ability to distinguish between what can change and what must be preserved. This means that a person absorbs new things only in areas that are genuinely functional for them, whilst the core of their identity remains intact. This finding is particularly interesting because these choices are not made out of necessity, but have become a principle upheld by the interviewees in their daily lives. This theme indicates a similar pattern among the informants in distinguishing between the professional sphere and the traditional sphere. In their professional lives, they are open to change and adapt to the needs of visitors. Conversely, in their traditional, family, and religious lives, they continue to uphold Balinese cultural values as usual. These findings indicate that the adaptation process is selective that is they accept changes deemed to support daily life without compromising their local cultural identity.

4.3 Growth

In theory Kim (2017), The dimension of growth is the end result of a successful adaptation process. It is the point at which a person does not merely survive or adapt, but truly grows and develops into a better version of themselves than before. Field data revealed two themes indicating tangible growth experienced by the majority of informants.

Table 3. The growth dimensions

No	Themes	Interview Results
1	Economic Growth and the Creation of Job Opportunities	"The positive impact has been an improvement in household finances, as guesthouse businesses have grown and many guests are staying for extended periods. Those running accommodation, cafés or tourism businesses have benefited the most. Household finances are now more stable than they were before the influx of digital nomads." (AS, Interviewed, 2026) "Many people have found work and businesses around the beach have flourished as a result. Those working in tourism, surfing, cafés, car parks and other beachside businesses have benefited the most. In the past, revenue from car parks wasn't as high as it is now; it's much busier these days." (PU, Interviewed, 2026) "The impact is quite significant for the local economy, the development of arts and culture, business opportunities, and the community's ability to speak foreign languages. The greatest positive impact is the boost to the economy, business opportunities, and the community's ability to communicate with digital nomad." (IWS, Interviewed, 2026)
2	The Growth of Self-Confidence and Pride in Balinese Culture	"I've learnt English, gained more self-confidence, and gained new experiences from meeting lots of people from abroad. I still feel proud to be Balinese and continue to practise Balinese culture, even though I'm often exposed to other cultures. In fact, it's precisely because I often meet people from various countries that I've come to realise just how unique our Balinese culture is." (SI, Interviewed, 2026) "I still feel proud to be Balinese and, in fact, want to do more to introduce Balinese culture to foreigners. Balinese culture can only survive if the younger generation continues to actively take part in traditional and cultural activities. If we ourselves are proud of it, so foreigners will respect it too." (BS, Interviewed, 2026) "I still feel proud to be Balinese and continue to teach Balinese culture to my children and family. Balinese culture will endure as long as the younger generation are taught their customs and culture from an early age. In fact, I'm now even more keen on taking my children to the arts centre." (AS, Interviewed, 2026)

Based on Table 3, the first theme emerging from the research findings is the economic opportunities perceived by the informants. Based on their experiences, the presence of digital nomads has generated various economic activities involving a diverse range of local businesses and workers in the Canggu area. Growth of tourism in Canggu area including the increasing presence of digital nomads has created various economic opportunities for the local community. The interviewees noted that this development has opened up job opportunities and spurred the growth of various businesses such as lodging, cafes, surfing services, retail, and other tourism-related services. These findings reflect the interviewees' perceptions of the changes they have experienced in their local communities. This situation means that the economic benefits of their presence are felt by various community groups involved in local economic activities. These findings suggest that the adaptation processes experienced by the informants not only helped them cope with changes in their environment, but also gave rise to various economic opportunities. In Cultural Adaptation Theory Young Yun Kim (2017), This situation reflects the 'growth' stage that succeed in adapting, experience the development of their personal capacities as a result of interaction with a new environment, and brought economic benefits to the communities involved in the tourism sector in Canggu. In this study, these findings are understood as the perceptions of the local community and are not intended to separate the impact of digital nomads from the overall development of tourism.

The second theme is an interesting finding as it reveals dynamics that do not always align with common assumptions. The presence of digital nomad's cultures is often associated with the potential erosion of local cultural identity. However, sustained interaction with people from various countries and cultures actually fosters a stronger awareness of their own cultural identity, reflected in increased self-confidence and pride as members of Balinese society. Interaction with other cultures appears to provide the informants with an opportunity to re-examine the values and uniqueness of their own culture. The informants demonstrate a greater desire to introduce Balinese culture to the international

community as part of the identity of which they are proud. This phenomenon illustrates that when a person is in an environment that emphasizes differences between cultural groups, their sense of belonging to their own group tends to grow stronger, not weaker. Informants who previously did not dare to speak to digital nomad casually serve guests from various countries every day. In theory [Kim \(2017\)](#), This change involves a person developing into someone with a broader outlook and greater flexibility in dealing with differences, without having to abandon their own roots.

4.4 Relationship between the Findings and Young Yun Kim's Theory of Cultural Adaptation (2017)

The local community in Canggu has gone through a process that has moved from stress, through adaptation, and ultimately towards growth. However, the findings of this study also reveal a number of characteristics that lend a distinct flavor to this process.

Firstly, the transition from the stress phase to adaptation appears to have taken place quite rapidly. This is linked to the high intensity of interaction between the local community and digital nomads in daily life, particularly in the workplace. This situation has fostered a process of social learning that has accelerated the development of mutual understanding and comfort in interacting with one another. Secondly, the adaptation that has taken place is selective. Informants tend to adopt aspects deemed beneficial, particularly those relating to work, skills and economic opportunities, whilst Balinese cultural values remain the cornerstone of their lives. These findings indicate that the local community plays an active role in the adaptation process, with the ability to determine which elements can be accepted and which must be preserved. Thirdly, the adaptation process in Canggu is supported by the presence of local social and cultural institutions, such as the banjar, pura and art studios. These institutions serve as spaces for preserving, strengthening and passing on cultural values to the community. Through this role, local cultural identity retains a strong foundation even though the community finds itself in an environment undergoing constant change due to global interactions. This finding enriches our understanding of the process of intercultural adaptation by demonstrating that communal and institutional factors play a significant role in supporting the success of individual adaptation.

Thus, the process taking place in Canggu illustrates the local community's ability to adapt to social and cultural changes and demonstrates how adaptation can go hand in hand with efforts to preserve cultural identity. In this context, the growth that emerges is not merely an improvement in the ability to interact with other cultural groups, but also a strengthening of awareness of one's own cultural values.

5. Conclusions

5.1 Conclusion

The process of cultural adaptation experienced by the community unfolded in line with the stages outlined in Young Yun Kim Theory of Cultural Adaptation, namely stress, adaptation and growth. During the stress stage, the informants experienced cultural pressure arising from differences in language, customs and social norms when they first interacted with digital nomads. Furthermore, rapid changes in the local area, such as increased development, land-use changes, traffic congestion and rising living costs, also constituted forms of pressure felt by the community. During the adaptation stage, the community demonstrated their ability to adapt through various strategies. Adaptation was achieved by improving English language skills through daily interactions, tailoring businesses and services to the needs of digital nomad whilst maintaining Balinese cultural values in traditional, family and religious life. The community does not abandon its cultural identity, but makes selective adjustments as required. In the growth stage, this adaptation process yields various forms of positive development. The presence of digital nomads opens up broader economic opportunities and employment prospects for the local community. Furthermore, cross-cultural interaction also boosts the community's confidence in communicating with foreigners.

Overall, this study shows that the local community in Canggu is not only able to cope with the changes brought about by the presence of digital nomads, but is also able to capitalize on these changes as an opportunity for development without losing their cultural identity. This study contributes to enriching the analysis of cultural adaptation in tourist destinations from the perspective

of local communities, whilst also providing input for the government, tourism stakeholders and the community in formulating destination management strategies that can promote sustainable tourism whilst preserving local cultural identity.

5.2 Research Limitations

The limitations of this study are that it is restricted to the perspective of the local community in Canggu and therefore does not cover the views of digital nomads. Furthermore, the history and cultural dynamics of Bali have not been examined in depth, as this study was conducted from a tourism perspective. In the interviews, some informants used terms such as “foreigners” or “digital nomad” interchangeably. Therefore, the identification of digital nomads in this study is based on the perceptions of the local community, so it is possible that some of the experiences described also include foreign visitors other than digital nomads. This is one of the limitations of the study and should be taken into account in future research.

5.3 Suggestions and Directions for Future Research

For local communities, the adaptability they have developed must be sustained by continuing to improve communication skills particularly in foreigner's languages and by strengthening participation in traditional and cultural activities, so that Bali cultural identity is preserved amidst the advance of globalization. For local authorities and traditional villages, more sustained efforts are required to manage the growth of tourism and the presence of digital nomads, ensuring that the economic benefits gained by the community remain balanced with environmental conservation, the living spaces of local communities, and the sustainability of Balinese culture. For business operators, it is important to continue developing services and products that meet tourists' needs without losing the local elements that characterize and constitute the main attraction of the Canggu area. For future researchers, this study could be expanded by involving a more diverse group of informants such as digital nomads, government officials, or tourism industry stakeholders, thereby providing a broader picture of the dynamics of cultural adaptation occurring in tourist destinations, and consist of labelling the 'foreigners', 'tourist', or 'digital nomad'.

Acknowledgement

The authors would like to express their sincere gratitude to all participants and local communities in Canggu who contributed valuable insights and experiences throughout this research. Appreciation is also extended to the academic and institutional parties who provided support, guidance, and encouragement during the research process. The authors acknowledge that this study could not have been completed without the cooperation, openness, and assistance of all individuals involved.

Author Contributions

AY was responsible for the conceptualization, methodology, investigation, data analysis, interpretation of findings, and writing of the original manuscript. NPOA supervised the research and provided feedback on the manuscript and interview guidelines. IWSWP supervised the research and contributed to the theoretical framework, manuscript, and interview guidelines. All authors reviewed and approved the final manuscript.

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