

## SUSTAINABLE ECOTOURISM AND CREATIVE ECONOMY DEVELOPMENT MODEL FROM A LOCAL WISDOM PERSPECTIVE

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**Petrus Emanuel de ROZARI<sup>1</sup>, Yoseba POLINGGOMANG<sup>2</sup>, Apriana H. J. FANGGIDAE<sup>3</sup>**

<sup>1,3</sup>Management Study Program, Faculty of Economics, Nusa Cendana University Kupang, Indonesia

<sup>2</sup>Business Administration Study Program, Faculty of Social and Political Sciences, Nusa Cendana University Kupang, Indonesia

Corresponding author: Petrus Emanuel de Rozari

E-mail: [petrus.rozari@staf.undana.ac.id](mailto:petrus.rozari@staf.undana.ac.id)

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### Abstract:

This study aims to describe the profile of ecotourism and creative economy from a local wisdom perspective. Furthermore, the analysis and design of the development model of ecotourism and creative economy from a local wisdom perspective and the analysis of supporting and inhibiting factors in the development of ecotourism and creative economy from a local wisdom perspective. The study was conducted in Alor Regency, East Nusa Tenggara Province. The research method used was qualitative data analysis. The study results showed that the profile of ecotourism and creative economy from a local wisdom perspective in Alor Regency showed a unique and distinctive diversity that could be used as an attraction for the development of the economy and welfare of the local community. Although it has adopted sustainable community-based tourism, the ecotourism and creative economy development model in Alor Regency has yet to be seen in its implementation and sustainability. For that, there are two alternative models: using the role of the community dominantly with private partners or using the role of the private sector dominantly by involving the community. Supporting factors in the development of ecotourism and creative economy in Alor Regency because it is one of the National Tourism Strategic Areas stipulated in Ripparnas. Meanwhile, inhibiting factors such as the inadequacy of most tourist attractions and their supporting capacity are quality/prime service standards, low quality, quantity and distribution of facilities and infrastructure, low human resources, standardization, promotion, and institutional problems.

**Keywords:** Ecotourism, Creative Economy, Local Wisdom, Gender, Alor.

## INTRODUCTION

Today's tourism development strategy is more specifically directed at exploring natural tourism objects in the variability and diversity of cultures. The challenge of tourism development is to answer the desires of tourists oriented towards particular interests or alternative tourism through sustainable tourism development.

Conceptually, sustainable tourism development aims to support environmental conservation efforts (nature and culture) and increase community participation in management to provide economic benefits to the local community (Minister of Home Affairs Regulation No. 33 of 2009). Ecotourism is the form of tourism responsible for preserving natural areas that can provide economic benefits and maintain the integrity of the local community's culture. Ecotourism in Indonesia has a different paradigm from the concept of international tourism because it prioritizes



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environmental conservation, environmental education, local population welfare, and respect for local culture (Swara Pendidikan, 2018).

Laksana (2020) and Wisnawa et al. (2019) explain that a tourist attraction must have an attraction as a reason for tourists to visit so that it can be developed sustainably. The components that form a tourist attraction include Attraction, namely the attraction of a tourist destination such as art, culture, social life, natural resources and activities carried out by tourists; Accessibility, namely facilities and infrastructure such as infrastructure to make it easier for tourists to reach tourist destinations; Amenity, namely supporting facilities such as toilets, parking lots, and so on so that tourists feel comfortable when visiting; and Ancillary, namely the institution that manages a tourist destination.

Meanwhile, local wisdom is a noble value that applies to the order of community life, including the protection and management of the environment sustainably (Minister of Tourism Regulation No. 14 of 2016). Several things are the attractions of ecotourism from the perspective of local community wisdom, including The value of community participation and education where the community is encouraged to form institutions to manage ecotourism activities in their area, with support from the government and community organizations. The value of community participation is based on the principle of local ownership, where management and ownership are managed by the local community, especially for ecotourism facilities and infrastructure, ecotourism areas, and tour guides. Economic and educational values where homestays are the leading choice for accommodation facilities at tourist locations. Economic and tourism values are where pioneering, management, and maintenance of tourist attractions are the responsibility of the local community, including determining the costs (fees) for tourists (Swara Pendidikan, 2018). The above points lead to Micro, Small and Medium Enterprises (MSMEs) in Indonesia now being colored by a wave of creative economy. Economic activities are driven by creative industries that prioritize the role of intellectual property, driven by entrepreneurs, namely people with creative and innovative abilities.

The definition of the creative economy according to the first dictum of Presidential Instruction No. 6 of 2009 concerning the Development of the Creative Economy as an economic activity based on individual creativity, skills, and talents in order to create creative power and creativity that has economic value and influences the welfare of the Indonesian people. The Ministry of Tourism and Creative Economy categorizes 18 sub-sectors in the creative economy, namely game development, architecture, interior design, music, fine arts, product design, fashion, culinary, film, animation, video, photography, visual communication design, television and radio, crafts, advertising, performing arts, and publishing, applications.

East Nusa Tenggara (NTT) has a variety of tourist attractions, including natural beach and mountain tourism, beautiful seas filled with abundant coral reefs and regional culture, which is the local wisdom of the community. If explored more profoundly and managed transparently and accountably, all of this will increase the income of the community and government while maintaining the sustainability of its nature.

Ecotourism objects, if not appropriately managed, will slowly threaten their sustainability. For this reason, an appropriate management model is needed to maintain the sustainability of the tourist attraction. According to Pratiwi et al. (2018), sustainable development is a new perspective on development that is committed to contributing to the future. The increase in tourist visits must be balanced with the management and development of ecotourism. The current problems in ecotourism objects in NTT Province, especially in Alor Regency, where the beauty of ecotourism with beautiful seas, vast white sand and unique regional culture is not balanced with good



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management. There are still complaints about the need for more public facilities and adequate access, making tourists uncomfortable visiting. This can undoubtedly reduce tourists' interest in visiting. In addition, as a relatively newly developed tourist attraction, the involvement and impact on the community could be more optimal, as well as the impact on efforts to preserve the natural environment around the tourist attraction.

Therefore, researchers are interested in conducting research in Alor Regency to obtain a suitable model for developing Ecotourism and a creative economy based on local wisdom and gender fairness. Based on the background above, researchers carry out the research topic: Model of Ecotourism and Creative Economy Development with a Local Wisdom Perspective, which is Gender Fair in Alor Regency, East Nusa Tenggara Province.

The development of an ecotourism object management model based on the principles of sustainability and local wisdom is becoming increasingly vital, considering the significant negative impacts caused by haphazard management. According to Putra & Putra (2019), the negative impacts of managing tourist objects that do not pay attention to the principles of sustainability include the erosion of local community culture and the loss of norms in society, environmental pollution, and large-scale land conversion resulting in damage to the structure of the surrounding environment. In addition, when viewed from a business and economic aspect, the management of tourist objects that do not pay attention to sustainability principles will be at risk of being abandoned by tourists.

Sustainable ecotourism management above includes concern, responsibility and commitment to environmental sustainability, local wisdom and improving the welfare of local communities caused by Concerns about the increasing environmental damage due to development that is exploitative of natural resources. The assumption is that tourism requires a good and healthy environment. Environmental sustainability can only be maintained with the active participation of local communities. Local community participation will arise if they can obtain economic benefits from a sustainable environment. The presence of tourists (especially ecotourists) in natural places provides opportunities for residents to earn alternative income by becoming tour guides, porters, opening homestays, ecotourism lodges (ecolodges), stalls and other businesses related to ecotourism so that they can improve their welfare or improve the quality of life of residents, both materially, spiritually, culturally and intellectually.

**Ecotourism.** Ecotourism is based on nature travel but also includes the principle of sustainability. Tourism management with the principle of sustainability will minimize the negative impact of tourism on the environment and generate economic, social and cultural benefits. This leads to the outcome where local culture is commercialized through ecotourism (which makes cultural values and social relationships profitable in the market), and village/community cooperation is destroyed (Caroline et al., 2003). As a result of business partnerships of people from different cultures, the possibility of these cultures being influenced, changed or even destroyed depends on the relationship's power, dominance and conflict structures.

Frame (2020) puts forward the concept of "ecological imperialism" that may occur as European culture and values are intertwined with local cultures through growing ecotourism. Whether 'ecological imperialism' exists or not, the moment cultural interaction begins, the word 'protection and respect' loses its importance. There is a transformation of local traditional lifestyles with the help of the tourism industry and advertising that knows how to use the prefix 'eco.'

Thus, everything is consumed and commercialized, including local crafts, dances, nature and Indigenous people. In this case, each locality is added to the list of 'to be seen, visited and consumed' for the material wealth of a few people so that the local will become part of the global market. With



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this participation, the repression of the global market and impoverishment are transferred to local entities. According to the alternative approach, the inclusion of the local into the global market tells of a new dependency and colonization. As a tool for protection and development, the role of tourism must be examined globally, and the well-being of indigenous peoples and the achievement of protection goals must be assessed using diverse methods (Seales & Stein, 2012).

Types of ecotourism in the region, according to the provisions of the law, include marine ecotourism, forest ecotourism, mountain ecotourism, and karst ecotourism (Minister of Home Affairs Regulation 33 of 2009, article 2). Meanwhile, further explanations of the types of ecotourism, as stated by Zufikli (2018), include marine ecotourism, forest ecotourism, mountain ecotourism, and karst ecology.

Marine ecotourism is ecotourism that utilizes coastal and marine resources. The tourism activities developed are grouped into beach tourism and marine tourism. Beach tourism prioritizes coastal resources and community culture, such as recreation, sports, and enjoying the scenery and climate. At the same time, marine tourism is a tourism activity that prioritizes underwater resources and seawater dynamics. Forest ecotourism is ecotourism that utilizes forest area resources, especially tropical forests. Forest areas that can function as environmentally based tourism are Nature Conservation areas (National Parks, Forest Parks, Nature Tourism Parks), Nature Reserves and Protected Forests. Mountain ecotourism is a temporary voluntary tourism activity to enjoy tourist objects and attractions. Mountain ecotourism is defined as a tourist attraction whose main attraction is sourced from natural beauty, natural resources, and environmental management. It is located in a highland environment and is a tourist destination. Karst ecotourism utilizes the resources of an area with distinctive relief and drainage characteristics, which are caused by the high solubility of rocks in water.

The principles of ecotourism development according to Home Affairs Ministerial Regulation Number 33 of 2009 Article 3 include suitability between the types and characteristics of ecotourism; conservation, namely protecting, preserving, and sustainably utilizing natural resources used for ecotourism; economic, namely providing benefits to local communities and becoming a driver of economic development in the region and ensuring that ecotourism efforts can be sustainable; education, namely containing elements of education to change a person's perception so that they have concern, responsibility, and commitment to environmental and cultural preservation; providing satisfaction and experience to visitors; community participation, namely the role of the community in planning, utilization, and control of ecotourism by respecting the socio-cultural and religious values of the community around the area; and accommodating local wisdom.

Thus, ecotourism development must consider elements of sustainability and education, thus ensuring increased understanding (literacy) and the surrounding community's welfare. Community participation is also essential by considering socio-cultural and religious values based on local wisdom.

The local government develops ecotourism through a) planning, b) utilization, and c) control. Planning, utilization, and control of ecotourism are carried out in an integrated manner by ecotourism actors. Ecotourism planning is outlined in the RPJPD, RPJMD, and RKPD and is part of regional tourism and regional planning.

Ecotourism planning is outlined in the Regional Government Work Plan (RKPD), which includes, among others, types of ecotourism, data and information, potential market share, obstacles, location, area, boundaries, cost requirements, target implementation time, and technical design. Data and information include natural attractions and uniqueness; ecological/environmental



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conditions; social, cultural, and economic conditions; area designation; facilities and infrastructure; and funding sources (Minister of Home Affairs Regulation Number 33 of 2009 article 6).

Tourism products and services must be considered when offering a tourist area as an ecotourism destination. Tourism products are all intended for or consumed by someone during tourism activities. Tourism services are a combination of products summarized in attractions, transportation, accommodation, and entertainment. In addition, tourism potential also influences the determination of tourist destinations that will be used as tourist attractions. Tourism potential is all objects (natural, cultural, artificial) that require much handling to provide attractive value for tourists.

Tourist destinations must meet three requirements to attract tourists: Something to see, meaning the area must have particular objects and attractions to entertain visitors; Something to do, meaning the availability of facilities to support visitors in doing various activities and staying longer; and Something to buy, meaning the availability of facilities for shopping, such as local crafts or typical foods as souvenirs.

**Ecotourism Development.** According to Zulkifli (2018), the development of an ecotourism area must consider, among other things, the concept of Ecology-Based Ecotourism, which is an alternative to developing an area into a tourist destination that still pays attention to environmental conservation by using the potential of local resources and culture. Ecotourism development aims to generate economic benefits, but on the other hand, development must also pay attention to maintaining ecological and social quality. This kind of concept is often called the concept of sustainable development. Ecotourism as a sustainable and environmentally friendly tourism concept has different characteristics than other tourism objects: tourism is responsible for environmental conservation, tourism plays a role in empowering the local community's economy, and tourism respects local culture. So, ecotourism activities will later have a broad multiplier effect, especially in maintaining environmental conditions (ecological side) and improving the local community's economy (economic side).

The suitability of ecotourism areas is a concept that prioritizes regional mapping planning because the existence of a tourist area is closely related to land use, which is an essential element in regional planning. Using an area as an ecotourism area will affect ecological and social changes in society. Social change is all changes in social institutions that affect its social system, including the values of attitudes and behavioral patterns between groups. Therefore, in developing a conservation area into a tourist area, it is necessary to consider that tourism activities should not disrupt the function of the conservation area due to utilization that does not follow the existing area.

The concept of carrying capacity, which is a concept that emphasizes the maximum limit of the use of an area based on its sensitivity or tolerance, is influenced by various natural factors such as the availability of food, space for living, shelter and water availability. Carrying capacity is an essential indicator in managing human activities and the availability of supporting land so conditions that exceed capacity (over-carrying capacity), which can cause human discomfort and damage environmental resources, do not occur. The carrying capacity of this area will provide an assessment of an area that provides space for utilization without reducing the area's ability to provide environmental services.

**Creative Economy.** A creative economy is a concept that realizes sustainable economic development based on creativity. Utilization of renewable and unlimited resources, namely ideas, concepts, talents and creativity. The economic value of a product or service in the creative era is no longer determined by raw materials or production systems as in the industrial era but rather by



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utilizing creativity and creating innovation through increasingly advanced technological developments. Industry can no longer compete in the global market by relying only on price or product quality; it must compete based on innovation, creativity, and imagination (Purnomo, 2016).

The creative economy also covers broad aspects, including art and culture and the use of science and technology in society, as stated in the Creative Economy Blueprint 2025. The creative economy is the creation of added value (economic, social, cultural, environmental) based on ideas born from the creativity of human resources (creative people) and the use of science, including cultural heritage and technology. Creativity is not limited to works based on art and culture but can also be based on science and technology, engineering and telecommunications (Elka, 2008).

The creative economy is one of the economic sectors that uses ideas and knowledge based on human creativity as its main production factor. The creative economy is based on human ideas that are relatively new, unique and innovative. In its development, this economy has been proven to be able to advance the Indonesian economy. This creative economy sector has developed since 2006, and President Susilo Bambang Yudhoyono directly instructed it. Indonesia has formed the Ministry of Tourism and Creative Economy / Tourism and Creative Economy Agency of the Republic of Indonesia (Kemenparekraf / Barekraf).

To understand the creative economy sector, we must know its characteristics. The characteristics of the creative economy (coin works. blog) are: Ideas and concepts are the main ideas of economic actors; intellectual creation exists in its business sector; its business activities are open and unlimited; products have creative value; cooperation exists from various parties; and a concept that is relative and easily replaced.

The scope of the creative economy in Indonesia can be identified in 15 subsectors: advertising, architecture, the art goods market, crafts, design, fashion, video, film and photography, interactive games, music, performing arts (showbiz), publishing and printing, computer services and software or information technology, television and radio (broadcasting), research and development, and culinary (Purnomo, 2016).

Based on the characteristics and scope of the creative economy above, it is closely related to economic activities in tourism. It is a determining and driving factor in the development of the tourism economy. The creative economy can be formed, grown and developed if there are drivers, as stated in koinworks.com: creativity in the economic sector, advanced technology, workforce, ease of access to communication, and social media.

**Local Wisdom.** Local wisdom is a set of knowledge and good practices from previous generations or from experiences related to the environment and other communities belonging to a community in place, which are used to properly and correctly resolve various problems and or difficulties faced. Local wisdom comes from customary values, religious values and local culture that are naturally formed in a community group to adapt to the surrounding environment (Vitasurya, 2016)

Local wisdom is a society's way of life that is related to a particular culture. Every ethnic group has local wisdom and socio-cultural values that must be maintained. This means that autopoiesis is taking place, indicating that a social system in a culture regulates itself, a sign that a society can be said to be a living system. In facing this change, local wisdom plays its role and function.

The following explains the functions, characteristics, and traits of local wisdom. The functions of local wisdom (koinworks.com) are as follows: (1) functions for the conservation and preservation of natural resources; (2) functions for the development of human resources; (3) functions for the development of culture and science; (4) functions as advice, beliefs, literature and taboos; (5) has



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social meaning, for example, communal integration or kinship ceremonies and in agricultural ceremonies; (6) has ethical and moral meaning; (7) has political meaning or power relations between patrons and clients, etc. (Tirto. id). Characteristics of local wisdom: (a) must combine knowledge of virtue that teaches people about ethics and moral values; (b) local wisdom must teach people to love nature, not to destroy it; (c) local wisdom must come from older members of the community; (d) local wisdom can take the form of values, norms, ethics, beliefs, customs, laws, traditions, special rules. Characteristics of local wisdom: (1) able to survive amid increasingly massive attacks from outside culture; (2) can provide something to fulfill the needs of elements from outside culture; (3) can combine or blend elements of outside culture into the original culture; and (4) can control and give direction to cultural development.

## METHODS

This qualitative research uses interview data collection techniques for operators, creative economy actors, and tourists or buyers who were found in the field intentionally (snowball). Furthermore, the Focus Group Discussion is a meeting with related parties (stakeholders) in developing the tourism and creative economy sectors. The aim is to obtain input, confirmation and empirical in-depth qualitative findings. Observation techniques are carried out on tourist destinations to cross-check the results of interviews and FGDs. Documentation techniques include Renstra documents, BPS data, service reports, research reports, journal articles and other related documents. Document studies complement the use of observation and interview methods in qualitative research.

Key informants are needed to obtain accurate empirical facts. Key informants are those who are directly involved in the development of tourism and the creative economy in Alor Regency, such as the Tourism Office, the Cultural Office, travel agents, field operators at tourist attractions, community leaders and traditional elders, creative economy business actors and the community around tourist attractions.

The data analysis used is qualitative. In this study, data analysis has been carried out simultaneously with the data collection process. The flow follows the interactive analysis model as expressed by Miles and Huberman (Sugiyono, 2013). The techniques used in analyzing data can be visualized as follows: data collection, data reduction, data presentation and conclusion.

## RESULT AND DISCUSSION

**Alor Regency Profile.** Alor Regency is a regency in the province of NTT, with its capital in Kalabahi. This regency is geographically located between 125°48" -123°48" East Longitude and between 8°6" -8°36" South Latitude. The area of Alor Regency consists of nine islands, with three large islands inhabited, namely Alor Island, Pantar Island, and Pura Island. Then there are six small islands: Tereweng Island, Ternate Island, Nuha Kepa Island, Buaya Island, Kangge Island and Kura Island. There are 11 other uninhabited islands, namely Sikka Island, Kapas Island, Batang Island, Lapang Island, Rusa Island, Kambing Island, Watu Manu Island, Batu Bawa, Batu Ille Island, Ikan Ruing Island and Nubu Island.

Alor is one of the outermost islands in Indonesia because it borders directly with the Democratic Republic of Timor Leste and the Ombay Strait to the south. Alor is an archipelago crossed by international trade routes to the Pacific Ocean. In the north, Alor borders the Flores Sea, in the west with the Lomblen Strait and Lembata Regency, and in the east with the Southwest Maluku Islands.



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The topography of Alor Regency is a mountainous and hilly land area with a varied climate, suitable for developing various agricultural commodities, food crops, plantations, forestry and livestock. Alor Regency consists of 17 Districts, 17 Sub-districts, and 158 Villages. The population of Alor in 2020 was around 211,872 people, with an area of 2,928.88 km<sup>2</sup> or a population density of 1: 73.

Alor Regency has many Ecotourism locations. Some locations that can be categorized as Ecotourism are the marine Park between Alor and Pantar Islands, Mali Beach, Deere Beach, Maimol Beach, Batu Putih Beach, Ling'al Beach, Welolo Beach, Bidadari Pool, Kepa Island, Deer Island, Tuti Adagae Fountain, and Mataru Waterfall.

In addition to marine, forest, and mountain-based ecotourism objects, there is also local culture-based ecotourism, namely the traditional village of Takpala, located in Lembur Barat Village, North Central Alor District. Takpala has 12 traditional houses and is an Alor tourist destination that has been exceptionally well organized. The Takpala community has a straightforward life. They rely on forest products for their daily needs, so when visiting during the day, the village atmosphere seems quiet because the residents go to the forest to look for their daily needs. The famous dance in this village is called the Lego-lego dance. This dance is performed en masse, holding hands in a circle. The beating of gongs and moko accompanies the dancers' fast movements.

In addition, there are other cultural ecotourism objects in the form of the traditional village of the Kabola Tribe (Lawahing and Kopidil) in Kabola District, the traditional village of Anainfar in Teluk Mutiara District, the traditional village of the Bampalola Tribe's Traditional House in Alor Barat Laut District; and the traditional village of Bukbur in Alor Barat Daya District;

The Alor Regency Government is developing tourism marketing focused on the Tourism Office website at [www.disparalor.com](http://www.disparalor.com). The website contains the profile of the tourism office, events, and tourist destinations in Alor Regency. Activities Implementing tourism promotion at home and abroad. This activity includes the Alor Expo and Alor Carnival, Dugong Festival, NTT Provincial Tourism Jamboree and NTT Provincial Tourism Princess Election. The Alor Expo and Cultural Carnival activities involve 17 sub-districts in Alor Regency and technical and private OPDs by exhibiting superior products from each region, including agricultural products, culinary arts, crafts, and woven fabrics. In addition to increasing tourist visits, these activities also result in money turnover through community income during the expo activities. Increasing community income can indirectly increase the economic level of the community in Alor Regency.

**Table 1.** Tourist Visits in Alor Regency in 2018-2020

Year	Domestic Tourists (People)	Foreign Tourists (People)	Number of (people)	Presentation (%)
2018	14.954	3.191	18.145	0
2019	15.131	3.315	18.446	1,65
2020	4.033	47	4.080	(352,10)

Source: Alor Regency Strategic Plan 2019 - 2024

In 2020, there was a significant decline in tourist visits. This was due to the coronavirus pandemic, which significantly impacted the tourism industry worldwide, with a slump in demand from domestic and foreign tourists. The drastic decline in demand was caused by the





implementation of travel restrictions by many countries trying to stem the spread and transmission of the potentially fatal virus.

The decline in the number of tourist visits resulted in a decline in the Regional Original Income (PAD) from the tourism sector of Alor Regency in the same period.

**Table 2.** PAD of the Alor Regency Tourism Office in 2018-2020

Year	Target (Rp)	Realization (Rp)	Percentage (%)
2018	141.000.000	227.511.000	161,40%
2019	141.000.000	128.125.000	90,80%
2020	21.860.000	49.803.000	227,00%

Source: Alor Regency Strategic Plan 2019 - 2024

**Local Wisdom in Ecotourism Management in Alor Regency.** Alor Island has a series of beautiful ecotourism. One proof of the beauty of Alor Island tourism is located in the diving spots already known to be targeted by local and foreign tourists. Alor Island also has attractive cultural tourism and is proof of Alor's local wisdom, which is still well preserved. Local wisdom in managing ecotourism objects in Alor Regency is reflected in traditional ritual ceremonies at several tourist objects first. These ritual ceremonies are filled with traditional greetings using the local language, and local media is very traditional and seems "mystical."

Traditional rituals are intended to first ask for "permission" or blessing from the ancestors who were previously believed to inhabit the area. However, in their current development, they have been transferred as a request to Almighty God, the ruler of the universe.

Other local wisdom states that Alor Regency, with 17 sub-districts, has different cultures, ethnicities and languages. There are at least 42 types of languages in Alor Regency. Twelve languages have almost the same accent or dialect, while the rest differ. Some regional languages in Alor Regency are Alor, Batu, Blagar, Deing, Dulolong, Hamap, Kabola, Kaera, Kafoa, Kamang, Kiraman, Klamu, and Klon. Kolana, Kui, Kolatera, Lona, Nedebang, Pura, Retta, etc. (petabahasa.kemendikbud.go.id).

The language differences are caused by the region's topography and geography, including mountains and valleys. One village and another is separated by mountains so that each resident uses their language (Lintasntt.com). This condition places Alor as the district with the most regional languages in NTT Province.

Another interesting local wisdom from Alor is the existence of traditional villages. Cultural tourism in the traditional villages of Alor is already well-known. Various foreign tourists have visited it, one example of which is cultural tourism in the traditional village of Takpala, located in the Alor Tengah Utara District. The name of this traditional village is taken from the words "Tak" and "Pala," where "Tak" means there is a boundary, and "Pala" means wood. So, in other words, it can be said that the overall meaning of Takpala is "boundary wood."

The largest tribe that inhabits or lives in Takpala Village is the Abui Tribe. The Abui Tribe is friendly. Only a few dozen people remain because most of the Abui tribe has spread to various corners of Alor Island. Despite the changes in the location of this traditional Alor village, the Abui tribe has not changed its habits. They still depend on farming and hunting, while the women make woven crafts typical of Takpala Village.



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Alor's local wisdom is still very well preserved; in June, the Abui tribe usually holds a Tifotol ceremony to welcome the arrival of the planting season, which aims to ask for safety. This ceremony is usually marked by the gathering of residents bringing seeds and agricultural tools that will be prayed for first by the traditional leader. This Alor traditional ceremony requires specific requirements that residents must obey, such as honesty, not grabbing each other's land, and, most importantly, avoiding burning forests.

In addition to its traditional ritual customs, the local wisdom of the traditional village of Takpala can also be seen in the residents' traditional houses. This traditional pyramid-shaped house has a thatched roof and wooden walls, usually called Lopo. Generally, Lopo will have 6 wood pillars to support the traditional house building of the Takpala village.

In addition to the traditional Lopo house, there is a building known as Fala Foka. Fala Foka is a four-story building specifically for the head of the family, and each level has its different room function.

The local wisdom of Alor Regency can be seen from the residence of several traditional Flores tribes with customs that have not changed much since the Stone Age, one of which even still maintains the tradition of making clothes from tree bark (ka clothes). The splendor of Alor culture can also be found in the Takpala tribe, which lives in Lembur Barat Village, North Central Alor. This indigenous tribe retains tradition by maintaining pyramid-shaped buildings with coconut leaf roofs, supported by four pillars in a tamarind tree frame and woven bamboo walls. This village is inhabited by the Abui tribe, the largest tribe in Alor, with two traditional houses as the main symbols and 13 warehouse houses (food barns).

A village on the coast of Alor holds the oldest Quran in Indonesia and Southeast Asia. The Quran, made of tree bark and natural dyes, is estimated to be over 800 years old. It left Alor in April 2011 to be exhibited at the Legu Gam Festival, Ternate, through the Ternate Sultanate.

As a comparison, the ecotourism development process based on local wisdom, especially the people of Bali Island, is applied by implementing local wisdom values, namely "Tri Hita Karana" (Raharja & Mahyuni, 2021). Tri Hita Karana means three sources of happiness, namely from efforts to maintain closeness to the Creator - Parahyangan; maintaining harmonious relationships with others - Pawongan; and maintaining harmonious relations with nature - Palemahan (Krishna, 2010). The core philosophy of Tri Hita Karana is in line with the principles of sustainable development, namely maintaining harmony between socio-cultural aspects, the natural environment, and the economy.

Local wisdom is a characteristic of each region that has the potential to support the development of a region. The potential of culture and local wisdom in tourism development is part of the product of human creativity that has economic value. One of the efforts to develop tourism based on culture and local wisdom is the packaging of local culture in the form of the Jateng Fair cultural festival (Vitasurya, 2016). Alor Regency also has several cultural festivals that promote local wisdom, such as:

Dugong Festival. This festival is held at Mali Beach, Alor Regency. This event begins with a traditional sea love ceremony as a form of gratitude for the presence of dugongs in the Alor Sea, which brings blessings. On that occasion, local studios performed various Alor arts and continued with a dugong observation tour. The Dugong Festival also promotes mangrove planting activities around the dugong habitat to support conservation. Through this agenda, the community is expected to learn to understand and participate in preserving dugongs and their habitat. Starting with the Galla Soro boat parade, the Canoe Rowing Competition, the Boat Tug of War Competition,



and the Tourism Story competition. The festival collaborates with MSME actors, tourism management community groups, and event organizers. They are invited to participate in the Creative Economy and Culinary Business Exhibition. With the involvement of many parties, this event is expected to drive the economy, encourage economic revival, and even create business opportunities and jobs.

Olang Mangsari Festival. "Olang Mangsari" (life-seeking activity) is a cultural way of life for the people of Pura Island. It has developed, is owned collectively, and passed down from generation to generation. The "Olang Mangsari" culture is complex and includes beliefs, art, law, morals, customs and abilities that the community can obtain as part of an archipelagic region.

Ikat Weaving Festival. This Ikat Festival is held in Uma Pura, Ternate Village, Alor Barat Laut District, Alor Regency. The Festival offers a variety of exciting attractions, such as a presentation on the history of the early emergence of ikat weaving, a Natural yarn dyeing process, a Weaving process with Non-Machine Weaving Tools (ATBM), typical Ternate Island cuisine, and an ikat weaving shopping party with massive discounts.

Expo Alor and Alor Carnival were held at the Kalabahi Mini Stadium. This annual event promotes local tourism products in Alor Regency and improves the economy.

Various festivals held by the Alor Regency Government aim to promote regional tourism potential by relying on local wisdom, thus impacting its sustainability. The involvement of all citizens in each festival without distinguishing gender, age group and region of origin. Because, in general, they come from the same ethnic group. Except for the weaving activities passed down from generation to generation only by adult women. This shows gender equity in all tourism and ecotourism activities and the creative economy in Alor Regency. Thus, it is expected to improve the economy, income and welfare of the people of Alor Regency.

The results of Muawanah's analysis (2020) show that the direct economic impact obtained from tourist activities in Kalabahi is IDR 480,000,000 per year. The indirect economic impact obtained from tourist activities in Kalabahi is IDR 201,600,019 per year, and the continued economic impact of marine tourism activities in Kalabahi is IDR 20,250,000 per year. The Keynesian Income Multiplier value obtained is 1.72, which means that every time there is an increase in tourist spending of 1 rupiah, it will have an impact on increasing the income of workers and business unit owners at tourist locations, estimated at 1.72 rupiah. This shows that marine tourism activities in Alor Regency have a positive and relatively significant economic impact on the people of Alor Regency.

**Creative Economy in Ecotourism Objects of Alor Regency.** The existence of creative economy products is closely related to the existence of tourism, especially ecotourism. Alor Regency has various creative economy products the community produces based on their local wisdom. Several types of creative economy products of the Alor Regency community can be classified as follows:

**Fashion Products.** Alor Regency has unique woven products with a particular ethnic touch. Weaving makes cloth by inserting weft threads horizontally into warp threads, usually tied first and dipped in natural dyes. These natural dyes are usually made from tree roots; some also use leaves. Typical Alor woven ikat usually has a canary motif because this island is nicknamed "Canary Island." Additionally, there are marine animal motifs such as fish and squid. In addition to being sold in the form of scarves or blankets, Alor woven ikat cloth is also used as other accessories such as tablecloths, wall hangings, wallets, or other functional items are also no less popular souvenirs from eastern Indonesia ([www.disparalor.com](http://www.disparalor.com)).

Traditional architectural products are found in traditional house buildings of almost all ethnic groups in Alor. For example, traditional houses typical of the Abui tribe are found in Takpala



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Traditional Village in Lembur Barat Village, North Central Alor District, which has its characteristics. In addition, there is the Monbang Traditional Village in Kopidil Village, Kabola District.

Alor's typical craft products, such as women's accessories made of stones and bamboo, are made into bracelets, earrings or chains. In addition, there is Moko. Moko has played an essential role in Alor society since ancient times. Moko is oval-shaped, like a drum in various forms. Moko plays an essential role in the Alor community; the number and type of moko owned can indicate a person's social status. In ancient times, Moko functioned as a means of economic exchange for the people of this island. Moko is also used as a drum to accompany traditional dances. Usually, gong and moko musical instruments accompany traditional dances such as the lego-lego dance. In addition to being a traditional musical instrument, the moko also functions as equipment for belies or dowries. In the wedding tradition of the Alor community, Moko is used as a means of payment for belies or dowries from a man to his future wife.

Art products in the form of typical Alor community dances accompanied by traditional musical instruments and mass performing arts either using or without musical instruments. For example, the Lego-lego dance and the Cakalele dance. Culinary products in the form of typical food from Alor Island that are already legendary, such as titi corn, walnuts, and rambutan cake, which can be used as typical souvenirs from Alor.

Various fashion products, traditional buildings, craft products, dance and music arts, and typical culinary arts show that Alor Regency has diverse wealth in the creative economy sector. This wealth also supports tourism development, especially ecotourism in Alor Regency.

**Ecotourism and Creative Economy Development Model in Alor Regency.** The Tourism Office manages tourism management in Alor Regency, especially ecotourism and creative economy. The Tourism Office has duties and functions stipulated in Alor Regency Regional Regulation Number 8 of 2016 concerning the Formation and Composition of Alor Regency Regional Apparatus, an implementing element for tourism affairs.

Organizationally, the Alor Regency Tourism Office oversees three fields: Tourism Destination Development Field, Tourism Marketing Development Field, and Tourism Resources and Creative Economy Development Field (Renstra Dinpar Alor 2019 - 2024).

Good Ecotourism Management will ensure the sustainability of the tourism industry in the long term. In this regard, applying the concept of sustainable development in managing tourist attractions is very important. Sustainable development considers future generations' ability to meet their needs (Hajian & Jangchi Kashani, 2021). Tourism, in this case, also requires a sustainable development pattern (sustainable tourism development) to provide economic benefits to the community and, at the same time, maintain the sustainability of natural resources and socio-culture.

Based on the results of research and analysis of the condition of ecotourism in Alor Regency, the development model offered is an implementation of the Regulation of the Minister of Tourism Number 14 of 2016 concerning Guidelines for Sustainable Tourism Destinations. The rationale for developing ecotourism and creative economy development models must be based on the diversity, uniqueness, and distinctiveness of culture and nature without ignoring future needs, so it is expected to encourage economic growth that benefits the welfare of local communities. Furthermore, the development of ecotourism and creative economy needs to be carried out in an integrated, sustainable and responsible manner as stated in the considerations of the regulation.

The management model of Ecotourism and Creative Economy of Alor Regency still relies on the role of the Regency Tourism Office as the leading sector for Ecotourism development. The



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involvement of related agencies, such as the Culture Office, the Community and Village Empowerment Office, and the Development Planning, Research and Development Agency (Bappelitbang), is limited to program coordination and budgeting. Each office has its programs and activities. However, ecotourism actors in Alor Regency have yet to feel related agencies' presence significantly. The involvement of the community around tourist attractions has not been carried out properly,

In the current model, the Alor Regency Tourism Office's role in managing ecotourism and creative economy objects is enormous and dominant. The community is partially involved. This model is said to have adopted community-based tourism management.

The problem is that sometimes, the development of the community-based tourism industry needs to be directed at sustainable tourism development. This is indicated by the existence of several tourism support facilities that need to follow their designation or facilities that have been built that no longer pay attention to the maintenance aspect, including the type of tourist attraction that charges tourists who enjoy it. As a result, visitors to tourist attractions complain about various problems that impact visitor satisfaction with the tourism service.

The Alternative Model is based on a community-based development model to promote sustainable tourism (Permatasari, 2022). This tourism management model follows the provisions of Article 5 of Law Number 10 of 2009 concerning Tourism, which states that one principle of tourism is to empower local communities.

Explanation of Law No. 10/2009 Article 5 that the local community is the community that resides in the tourism destination area and is prioritized to get benefits from the implementation of tourism activities in that place. Based on what has been explained, empowering the local community and engaging in active community involvement are necessary for tourism development. The tourism development model of Alor Regency also intends to utilize local wisdom in the community as a potential that needs to be developed and preserved.

One of the general characteristics of community-based tourism highlighted by UNEP and UNWTO above is minimizing negative impacts on the natural and socio-cultural environment. It even supports protecting natural and cultural areas by generating economic benefits and increasing conservation awareness among local communities and visitors. This is in line with sustainable tourism, which aims to minimize environmental negative impacts (Misnawati et al., 2024).

Community-based tourism is a bottom-up approach to sustainable development used in developing countries to promote natural resource conservation, preserve traditional cultures, and generate income at the local level (Yamashita, 2011). Community-based tourism is closely related to sustainable tourism development.

Sustainable tourism development is tourism that considers the impacts on the environment, society, culture, and economy for the present and the future, both for local communities and tourists (Kemenparekraf/ Baparekraf RI, 2022). The principle of sustainability refers to the environmental, economic, and socio-cultural aspects of tourism development, and an appropriate balance must be established between these three dimensions to ensure long-term sustainability (UN Environment Programme World Tourism Organization, 2005).

Furthermore, sustainable tourism should: 1) Make optimal use of environmental resources that are critical elements in tourism development, maintain important ecological processes and help conserve nature and biodiversity; 2) Respect the socio-cultural authenticity of host communities, preserve their built and living cultural heritage and traditional values, and contribute to intercultural understanding and tolerance; 3) Ensure the long-term operation of a viable economy,



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providing equitable distribution of socio-economic benefits to all stakeholders, including stable employment and income-earning opportunities and social services for local communities, and contribute to poverty alleviation.

Based on this, using natural resources or the environment must be considered by considering the long-term impacts and minimizing the emergence of negative impacts on the environment, culture, society, etc. So, sustainable tourism development must be supported by participatory tourism development policies involving the community (Musaddad et al., 2009). Sustainable tourism development must utilize natural resources optimally according to carrying capacity so as not to cause damage, respect the socio-culture of the local community and ensure sustainable economic benefits are distributed fairly to all stakeholders (Wijaya & Sudarmawan, 2019). Community-based tourism is likely to minimize the emergence of negative impacts from the development of the tourism industry. However, realizing sustainable tourism also requires participation from all stakeholders, both the community, central government, local government and tourism entrepreneurs (Herawati et al., 2022).

Based on the above rationale, considering the objective conditions of the observation results on several ecotourism objects in Alor Regency, where Alor Regency has scattered ecotourism objects, the condition of the community that is not ready to manage the existing ecotourism objects, then the community needs to be "assisted" to empower themselves so that they become skilled, efficient and effective tourism object operators. In the sense of implementing sustainable tourism while involving stakeholders in the area.

In the first alternative model, the role of the community as an ecotourism object operator must be more significant by involving the private sector (tourism entrepreneurs) as working partners. The village government, community organizations, or Village-Owned Enterprises (BUMDesa) can realize this community role. The role of the Alor Regency Tourism Office is as a "mentor and supervisor" and to carry out coordination functions with related agencies that have tourism, environmental, economic, and cultural development programs. The agencies in question include the Tourism Office, Culture Office, Environmental Office, Women and Children Empowerment Office, Transportation Office, Community and Village Empowerment Office, Investment and One-Stop Service Office, and other agencies that have related duties and functions.

Other stakeholders are tourism associations, universities, mass media and social media. Tourism associations include travel agent associations (ASITA), hotel and restaurant associations (PHRI) and associations in transportation. Tourism entrepreneurs can be engaged in restaurants, lodging, travel services, transportation, tourism development, recreation facilities and tourist attractions. Universities, especially in tourism, can provide continuing education to tourism operators and supply skilled tourism workers. Mass media and social media are intended to promote tourism, whether through related agencies, tourism entrepreneurs, or other related parties.

In the second alternative model, the role of the private sector, in this case, tourism entrepreneurs, is more dominant by involving the community around the ecotourism object. The private sector is more trusted because it has funding capabilities, skilled workers and especially managerial aspects that guarantee success in managing ecotourism objects. The role of other stakeholders is explained in the previous alternative model 1.

**Supporting and Inhibiting Factors.** The success of ecotourism and creative economy management in Alor Regency must consider supporting and inhibiting factors. Based on observations, interviews and FGDs with related stakeholders, the factors below support and inhibit factors in the successful development of ecotourism and creative economy.



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Supporting factors that Alor Regency is one of the National Tourism Strategic Areas determined in Ripparnas. Alor Regency has a wealth of unique and diverse tourist attractions, including cultural, marine, nature, and particular interests. Alor Regency is one of the stopover places for Sail Indonesia Participants; the Alor Regency is the most popular diving spot, and the Pantar Strait is one of the national marine park areas (Dharma et al., 2023). The position of Alor Regency, which borders the sea with the State of Timor Leste, with the level of creativity of the community and entrepreneurs in creating products is increasing, as well as strong social and cultural support

Inhibiting factors include the inadequacy of most of the tourist attractions and their supporting capacity with quality/prime service standards; low quality and quantity of distribution of infrastructure facilities, public facilities and tourism support; still low awareness of tourism and implementation of the seven charms by tourism stakeholders and the community; low quantity and quality of tourism marketing promotion products outside the region/overseas; less than optimal joint promotion/ marketing for all tourism stakeholders; lack of quantity and quality of reliable and professional tourism marketing human resources in terms of knowledge, skills and language; still low implementation of tourism marketing/promotion; Still low implementation/application of certification of standardization of quality of Tourism Resources, creative economy actors and tourism institutions; Lack of good coordination and communication that is not routine with the community/government and the business world; lack of synergy of cooperation and partnership between tourism stakeholders; limited tourism institutions that are well-managed and sustainable; less than optimal partnership relations between the world of education and tourism stakeholders.

## CONCLUSION

Although Alor Regency has adopted sustainable community-based tourism, ecotourism, and creative economy as its development model, with a gender-fair local wisdom perspective, its implementation and sustainability still need to be more complex. Two alternative models exist: using the dominant role of the community and private partners or the private sector's dominant role by involving the community in its management.

Supporting factors in the development of ecotourism and creative economy in Alor Regency because it is one of the National Tourism Strategic Areas determined in Ripparnas. While inhibiting factors such as the inadequacy of most tourist attractions and their supporting capacity that are of quality/prime service standards, low quality, the quantity of distribution of facilities and infrastructure, low human resources, standardization, promotion and institutional problems in the tourism sector.

Therefore, it is necessary to change the mindset of all parties (stakeholders) involved in the "program" of developing ecotourism and creative economy with a gender-fair local wisdom perspective in Alor Regency. This change in perspective is intended to produce a new pattern for building genuine community-based ecotourism and creative economy towards achieving the goals of economic profit, environmental sustainability and preservation, as expected. A good program is not achieved in "overnight work," involving many parties. Therefore, it is necessary to plan long-term, medium-term, and short-term targets to manage ecotourism and the creative economy with a gender-fair perspective on local wisdom in Alor Regency. Last but not least, a joint commitment from all parties is needed to implement the program to develop ecotourism and a creative economy with a gender-fair local wisdom perspective in Alor Regency.



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