Inquiring into the Sustainable Tourism Village Development Through the Social Complexity of Adat Peoples in Digital Era

Moh. Fadli*, Shinta Hadiyantina², Dewi Cahyandari³, Airin Liemanto⁴, Miftahus Sholehuddin⁵

¹,²,³,⁴ Faculty of Law, Universitas Brawijaya, Malang, East Java, 65145, Indonesia
⁵ Faculty of Syariah, Universitas Islam Negeri Maulana Malik Ibrahim, Malang, East Java, 65149, Indonesia

* Corresponding author: mfadlihf@ub.ac.id

Article History
Received: May 10, 2023;
Reviewed: May 13, 2023;
Accepted: Aug 12, 2023;
Published: Aug 18, 2023.

Keywords: sustainable tourism development; social complexity; diversity; adat village tourism; Indonesia

Abstract
This research aims to inquire into the concept of sustainable tourism development currently taking place in tourism villages in Indonesia, added with the criteria of social complexity of the locals in the digital era. With a qualitative approach, this research obtained samples of the people of Inner Inner Baduy – Banten, Tenganan Pegringsingan – Bali, and Wonokitri – Tengger. Observation, in-depth interviews, and Focus Group Discussion were also performed to gain validated data, which were further analyzed based on SWOT to help formulate the strategies for sustainable tourism village development. The research results indicate that there was disharmony between the policies of the state and the economy of the adat peoples, cultural exoticism and modernity, economic development, and the culture of adat tourism. Therefore, the process of planning and setting the criteria for sustainable tourism development should take into account the complexity and social diversity. Furthermore, a Plan of Digital Inclusion for adat peoples needs to be developed. The contribution of this research is expected to help reduce the disharmony of interest in the development of adat tourism villages and bring about the concept of sustainable tourism development to boost the authenticity of adat villages that correspond with their uniqueness in the digital era.

INTRODUCTION

In the two decades between 2003 and 2023, the concept of sustainable tourism development has been heavily criticized by experts for the ambiguity of the interpretation of the term “Sustainability”, the principle implementation, criterion setting, measures, and inappropriate evaluations, as well as inadequate facilities (Leal Filho dkk., 2023; Falatoonitoosi dkk., 2022; Mika, 2015; Strydom & Mangope, 2019; Bianchi & de Man, 2021; Raftopoulos, 2013; Liu, 2003). This criticism is getting more obvious when external stakeholders such as the central government, regional governments, and big industries...
dominate tourism development, eclipsing the role of village governments, the people in
tourism areas, local industries, and tourists as internal stakeholders (Byrd, 2007; Ellis &
Sheridan, 2014; Poudel dkk., 2016).

The strong criticism has gradually brought the role of internal stakeholders to a similar
position in tourism development, which is marked by the emergence of the concepts of
“community empowerment”, “community participation,” “community-based tourism”, and
many more (Álvarez-García dkk., 2018; Cheng dkk., 2019; Khalid dkk., 2019; Mak dkk.,
2017). However, these concepts have not even investigated further the social complexity and
diversity in the adat village vis-à-vis sustainable tourism.

Indonesia has 448 adat villages all over 28 provinces with the most adat villages in the
Province of Bali, representing 138 villages (Hadi dkk., 2021). Studying adat village
communities, Van Vollenhoven has seen that there are small and autonomous communities
with their own uniqueness and characteristics in terms of community services, communal
budgets, and dispute management. However, the intervention of the state in several sectors,
including tourism sectors, has overlooked the presence of village tourism laden with its
authenticities. This condition indicates that there is the inadequacy of the administrative
system and the law of the state that leaves negative impacts on the adat communities
regarding who gains the benefits from this and why sustainable tourism is developed (F. von

When the Covid-19 pandemic is close to an end, tourism villages are promoted more to
attract more tourists and bring revenue to the state (Basalamah & Mawardi, 2022; Prayitno
dkk., 2022; Udayana & Dwijendra, 2022). The growing number of countries draw on their
diverse cultures and village tourism to stimulate the growth of the local economy (Šťastná
dkk., 2022; Zuo dkk., 2022). Simultaneously, village tourism has summoned the strength to
improve the identity of rural societies by opening a wider chance to showcase the culture and
revive the traditions, languages, and pride of their cultures.

While village tourism could contribute benefits to the economy and social life, it also
leaves negative impacts on the cultures, lifestyles, and communal identity (Fadli dkk., 2019).
It has attracted the attention of the United Nations. In 2017, the United Nations through
The General Assembly 70/193 concerning International Year of Sustainable Tourism for
Development (2015), which has been aimed at supporting the 2030 Agenda for Sustainable
Development, particularly targeting the 8.9 "by devising and implementing policies to
promote sustainable tourism that creates jobs and promotes local culture and products by
2030". Furthermore, the essence of sustainable tourism is also highlighted in SDG 12.B
target that is aimed to “Develop and implement tools to monitor sustainable development
impacts for sustainable tourism that creates jobs and promotes local culture and products”
(The General Assembly 70/1 concerning Transforming our world: the 2030 Agenda for
Sustainable Development, 2015).

Currently, Indonesia is focusing more on developing tourism as one of the biggest
economic stimulators. However, commodification and the marketing measures taken to
promote village tourism have sparked some issues, ranging from the conservation and the
protection of the communities to the (re)construction of identity and the fluctuating social
values (Yang & Wall, 2009). There is a growing concern in many regions regarding how to balance customary uniqueness as a spotlight of tourism with the protection of minority cultures and the promotion of highlighted cultures. Although some studies have been focused on analyzing the impacts of village tourism (Li dkk., 2019; Pratama, 2020), varied complexity levels of social communities among villages are not frequently researched because of the huge cultural diversity (Sukardi, dkk, 2022) among adat societies and considering their existence in decision-making may weaken the decision per se. On the contrary, adat peoples are encouraged to adjust to the national policies, but it may lead to problems questioning to what extent this practice can assure the ‘autonomy’ of the adat community and whether the uniform organizational structure does not contravene the respect and principles to the values to which adat peoples adhere (Avonius, 2003).

Therefore, strategies regarding sustainable tourism development are required to see the complexity and social diversity of the locals of the adat community. This study requests the concept of sustainable tourism development implemented in the development of tourism villages in Indonesia, where the social complexity of the community members in each village is not referred to as a matter with which the formulation of policy-making is considered.

METHOD

This research applied empirical legal research aiming to evaluate the concept of Sustainable Tourism Village Development. This concept should be ideally placed to provide the foundations for consideration of the wider implications and applications of particular programs for Adat Peoples based on their social complexity (Cane & Kritzer, 2012). The research covered 3 areas, Inner Baduy—the Province of Banten, Tenganan Pegingsingan—the Province of Bali, and Wonokitri—Tengger. They were picked as the areas to observe simply because they have unique characteristics and have been planned by the Indonesian government to be further developed into adat tourism villages.

Data collection had taken place from 2017 to 2022 (5 years), involving thematic observations of tourism activities in the tourism areas concerned. Field observations and complete existing data were sharpened by using the triangulation technique (Jentoft & Olsen, 2019) and interviewing the chairperson of the tourism community, parties involved in tourism, and tourists. A focus group discussion attended by the Heads of Administration, Adat Village Heads, and the important figures of adat villages were conducted to provide comprehensive data. Data confirmation was performed by conducting cross-examination using secondary data from the legislation, such as the Law Number 23 of 2014 concerning Local Government, the Law Number 6 of 2014 concerning Villages, and other relevant statutes. The secondary data also included books, journals, research reports, government reports, and other related data. All data processing was performed with a critical-analytical approach.

This research involved a qualitative case study to discover the conditions of tourism villages in the three locations mentioned earlier and statutory and case approaches. The research steps consist of (1) tabulation and systematization of primary and secondary data; (2) interpretation of cultural symbols showing social complexity and diversity in three
different research locations; (3) setting indicators of tourism village development and conducting evaluations of the tourism village development; (4) the analysis of evaluation results using SWOT for the recommendation regarding the ideal strategies of the tourism village development in each location according to the complexity of the locals in the areas concerned.

RESULTS AND DISCUSSION

Challenges in the Development of Adat Tourism Villages in Indonesia

As experienced by most countries developing and promoting tourism villages, some challenges are inevitable (Yang & Wall, 2009). The following are four challenges faced by tourism villages:

1. National Regulations vs. Regional Regulations vs. Adat Law

Indonesia has unique relationships between the central government and regional governments, and these are different from the concept of the unitary and federal state. Regional governments are authorized to manage the governments for the interest of the locals according to the Law Number 23 of 2014 concerning Local Government; this is known as the concept of regional autonomy or decentralization (Widodo, 2019), and tourism is one of the optional concurrent government affairs.

However, the central government has the authority to set a long-term development plan (20 years, 2005 – 2025), a medium-term development plan (5 years, 2020-2024), and a short-term development plan (1 year) which is recognized as Absolute Governmental Affairs. The grand design of the development of the tourism sector is set forth in the national development plan that serves as the guidelines for regional governments which policies in tourism sectors at the local level are based on (Kepala Badan Pengembangan Infrastruktur Wilayah, 2019).

However, the decentralization in the private sector causes some drawbacks, where the relationships developed between the central government and regional governments are not efficient; the needs of the locals have not received enough attention; the supervision over the expenses of regional governments is too lenient, the fiscal transfer system between governments is low, and the coordination among stakeholders is insufficient (Ollivaud & Haxton, 2019).

To assure the management of adat tourism villages, regional regulations cannot work independently. The revenue, support, and involvement of adat peoples in developing tourism villages are the key to the success of each program planned by the governments. The fruitfulness of establishing protected areas and the development of tourism conservation results from the involvement of a devolution process that also takes into account the delegation of part of authority, power, and obligations to the governments at an adat level and non-state actors in making and enforcing policies for the development of adat tourism villages (Atmodjo et al., 2020). Village governments play a central role that could help promote the local identity and encourage a more integrated and balanced approach to the
development of tourism as long as the coordination with national strategies is also considered.

2. Cultural Exoticism versus Modernity

Both modernization and preservation of cultural uniqueness require the support of the state. Although cultural exoticism is encouraged by the government to facilitate tourism development, this cultural development has been the focus of the policy of each adat community. Reaching modernization through tourism development represents a significant strategy in the reformation of the economy in Indonesia. Backed up by state policy, both local and foreign capitals have been hunted by regional governments for investment purposes needed in development projects (Yang & Wall, 2009).

Cultural exoticism is the center of attention for tourists in adat tourism villages, including the harmony of exoticism among remote villages, ancient customs, and “intact” cultural elements. However, the majority of tourists have very short time visits, around 2-5 hours. Therefore, inefficient short visits will not give them a chance to dig the knowledge and in-depth experience of respecting complicated aspects of the cultures of the adat community. They do not have enough chance to interact with the locals and can only see the cultural performances presented in particular spots of attractions. As a consequence, tourists will not get an “authentic” tourism experience that may show them the real traditional life and homestay facilities in the local community.

On the other hand, modernity may also attract the attention of adat peoples that may be affected by economic reform, education, and mass media. Tourism expedites the process of dealing with minority modernization. Since adat villages are transformed into tourism spots, adat peoples have been facing some challenges to deal with the market economy and modernization. The shift of cultures has been triggered by economic development and external traditions coming from the outside world.

3. Economic development versus cultural preservation

Economic development has been the main focus of the government in all sectors, including tourism. The Ministry of Tourism and Creative Economy launched a program and innovation to help grow tourism villages. In 2022, the Ministry awarded the best 50 tourism villages to appreciate those involved in the management of the tourism sector in the acceleration of rural development and boosting social and cultural transformation and rural economy (Ministry of Tourism and Creative Economy, 2022).

Involving tourism villages as a generator of the national and regional economy can bear cultural exoticism and local uniqueness that have been legitimated and advocated in state policies. There have been a number of projects in tourism initiated by the governments, and these projects put adat peoples in the spotlight to attract tourists by promoting the cultures of adat peoples on postcards, brochures, and even in their houses that can be accessed by visitors. Promoting tourism has become something acceptable to help sell tour packages (Prayitno dkk., 2022).
The desire of tourists to seek originality can lead to the distortion of local cultures for the sake of the enjoyment of the tourists; cultures are reduced to another product being traded. That is, tour packages being marketed and sold out are something that we have to accept, considering that they are sold as a product (Nugroho dkk., 2016). On the other hand, some argue that the most appropriate way of preserving cultures is by adding commercial value. One of the positive characteristics of an adat tourism village will depend on the native skill of the locals. This sector will not only benefit from this skill, but it will also help improve the sector, as it plays a role in increasing local revenue (Bolnick, 2003).

Mass tourism introduces consumer cultures to the community in which the adat community and its values may not be contingent upon the power of the individual economy, but it is always intriguing to find out that some adat community members choose to live in isolation, and the adat people of Inner Baduy is one of them. With limited access, tourists always face difficulties reaching the place. Interestingly, this community does not welcome any forms of technological advances in order to preserve the originality of the teachings passed by their ancestors, but this tradition only applies to a small number of adat peoples in Indonesia. The adat people of Tenganan Pegringsingan and the people of Tengger tend to be more open to and welcome visitors and they have been busy planning the program that can help them boost the number of visitors.

The demand coming from the tourists for the original products of the locals is deemed to be the real power to preserve the heritage. Global influences are likely to back up the global cultures that are dominant and tend to weaken other cultures. Nations, regions, and people should have the right to preserve and protect their cultures from dominant consumer cultures. Adat tourism villages bring about dominant native cultures which are deemed to be the strength of the preservation of the native cultures (Bolnick, 2003).

4. Authenticity versus cultural commodification

The government has actively promoted adat tourism villages and encouraged cultural commodification. The policies set have been giving authoritative rhetoric for cultural commodification and assumed that the commodification of cultural elements could finally benefit the adat peoples economically. In the process of commercialization, representation, and marketing of adat cultures, the government serves as a bridging line between entrepreneurs, minorities, and tourists. The government will define the expression and representation of appropriate cultures in adat tourism. However, local governments are in a quandary of maintaining originality and promoting commodification. On one hand, they have encouraged the tour package and the sale of the commodity of cultures to take place in order to give benefits to the economy and to improve the livelihood of the locals. On the other hand, considering that there are some negative impacts, the locals restrict the commodification that is inappropriate and damaging to tourism, which is intended to maintain the originality and quality of the tourism products (Yang & Wall, 2009).

Evaluation of Village Tourism Development Program in Inner Baduy, Tenganan Pegringsingan and Wonokitri-Tengger
An evaluation instrument is a tool used to measure tourism village development programs by identifying the characteristics of every village tourism. According to Pedoman Desa Wisata (Guidelines of Tourism Village) issued by the Ministry of Tourism, the evaluation of the identification of characteristics is divided into 7 criteria (i.e. attraction; accessibility; infrastructure, human resources, community members; industries, promotion, and marketing), which are broken down into several more specific indicators (Ministry of Tourism, 2021).

The results of the evaluation of adat tourism village development in Inner Baduy, Tenganan Pegringisengan, and Wonokitri are presented in Table 2, indicating that there are still some shortcomings in each aspect of the development into excellent villages. These results, however, are not seen as a failure, but there is just inconsistency in the implementation of the principles used to set the criteria and the steps taken to formulate programs and evaluation, while the criteria set by the government have equalized tourism villages and adat tourism villages. Adat tourism villages have the characteristics of unique social complexity and cultural values that the community members have adhered to throughout generations. That is, the indicators that tend to lean more towards commercialization will not be suitable.

In general, both the criteria and indicators set by the Central Government have caused the disharmony between state law and adat law, cultural exoticism and modernity, economic development and cultural preservation, and authenticity and cultural commodification in the development of adat tourism villages, while adat peoples are positioned as the main actors in policy making regarding the development of adat tourism villages. This position should boost the realization of cultural exoticism, cultural preservation, and authenticity of the adat peoples and the implementation of the real concept of “Sustainable Tourism Development” without overlooking the social complexity of the locals.

Table 2 - Summary of Evaluation of Tourism Village Development in Inner Baduy, Tenganan Pegringisengan and Wonokitri-Tengger

<table>
<thead>
<tr>
<th>Criterion and Indicator</th>
<th>Manifestation</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Inner Baduy-Banten</td>
</tr>
<tr>
<td><strong>Attraction</strong></td>
<td></td>
</tr>
<tr>
<td>1. Improvement of innovations and the management of tourism products based on the potential of local human resources.</td>
<td>Highly restricted utilization of technology (living off-grid and no electronic devices)</td>
</tr>
<tr>
<td>2. Improvement of tourism product diversification</td>
<td>Limited (adat is upheld)</td>
</tr>
</tbody>
</table>
3. Improvement of tourism product modification relevant to market needs

<table>
<thead>
<tr>
<th>Accessibility</th>
<th>Infrastructure</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Safe and adequate road access</td>
<td>Limited</td>
</tr>
<tr>
<td>Soil path</td>
<td>Fulfilled</td>
</tr>
<tr>
<td>Safe and adequate</td>
<td>Improvement required</td>
</tr>
<tr>
<td>Safe and adequate but not wide</td>
<td></td>
</tr>
<tr>
<td>homestay accommodations</td>
<td>Available</td>
</tr>
<tr>
<td>-------------------------</td>
<td>-----------</td>
</tr>
<tr>
<td>3. Availability of the buildings serving as tourism facilities according to spatial planning policies</td>
<td>Available</td>
</tr>
<tr>
<td>4. Quality and quantity of toilets</td>
<td>Not available, the river used as a toilet</td>
</tr>
<tr>
<td>5. Proper traditional markets</td>
<td>None</td>
</tr>
<tr>
<td>6. Adequate parking lots</td>
<td>Vehicles to be parked at Outer Baduy</td>
</tr>
<tr>
<td>7. Signposts</td>
<td>None</td>
</tr>
</tbody>
</table>

**Human Resources**

| 1. A huge number of human resources of productive age in the village | Yes | Yes | The young population migrating to the city |
| 2. Availability of the people graduating from tourism schools | Not available; only local guides available | Not available; only local guides available | Not available, only local guides available |
| 3. Availability of human resources with proper English proficiency. | None | Available | Only one person can speak proper English |
| 4. Improvement of competence and skill of the locals in the tourism village relevant to tourism | None | Yes | Yes |
| 5. Increasing capacity and improvement of the role of the locals to initiate and execute the adat tourism village program | Not planned | Yes | Yes |
| 6. Improvement of community self-reliance | Yes | Yes | Yes |
| 7. Increasing job opportunities in | Limited according to the provisions of adat law | Yes | Yes |
### Community Members

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The principle of active participation with the participation of the locals</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>2. The majority of the people with a positive perspective toward rural tourism</td>
<td>Yes, as long as not degrading the local <em>adat</em> values</td>
<td>Yes</td>
</tr>
<tr>
<td>3. The open way of thinking and friendliness to tourists</td>
<td>Foreign tourists not allowed to enter Inner Baduy</td>
<td>Open and friendly</td>
</tr>
<tr>
<td>4. People as accelerators along with stakeholders to develop a tourism village</td>
<td>No</td>
<td>Yes</td>
</tr>
<tr>
<td>5. Community members as the center of the development of tourism in the village</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>6. Community members responsible to preserve the local cultural heritage</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>7. The support given to Pancasila by the community members</td>
<td>Yes</td>
<td>Yes</td>
</tr>
</tbody>
</table>

### Industry

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. An increasing number of people working in the tourism business sector</td>
<td>Limited</td>
<td>Yes, despite agriculture becoming the main livelihood</td>
</tr>
<tr>
<td>2. Increasing revenue obtained from tourism activities</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td></td>
<td>Promotion and Marketing</td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>----------------------------------------------------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>Increasing capital of attractions, tourism products, and supporting facilities in the <em>adat</em> tourism village</td>
<td>Limited</td>
</tr>
<tr>
<td>4.</td>
<td>The growing quality and quantity of tourism businesses managed by the locals.</td>
<td>None</td>
</tr>
<tr>
<td>5.</td>
<td>Involvement of the tourism industry to boost MSMEs</td>
<td>MSMEs independently developed without involving any tourism industries</td>
</tr>
<tr>
<td>6.</td>
<td>Reinforcement of creative industries in the village</td>
<td>None</td>
</tr>
<tr>
<td>7.</td>
<td>Capability to invite investors</td>
<td>No</td>
</tr>
</tbody>
</table>

**Promotion and Marketing**

<table>
<thead>
<tr>
<th></th>
<th>Promotion and Marketing</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>An increasing quantity of visitors and quality of tourism in <em>adat</em> tourism village</td>
</tr>
<tr>
<td>2.</td>
<td>Longer stay of the tourists in the tourism village</td>
</tr>
<tr>
<td>3.</td>
<td>Increasing market share</td>
</tr>
<tr>
<td>4.</td>
<td>Increasing interest/ market demand for tourism village</td>
</tr>
<tr>
<td>5.</td>
<td>Increasing amounts of expenses by the</td>
</tr>
</tbody>
</table>
visitors in the *adat* tourism village

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>6. An increasing number of returning visitors</td>
<td>N/A</td>
<td>N/A</td>
</tr>
<tr>
<td>7. Improved publications</td>
<td>N/A</td>
<td>Available</td>
</tr>
</tbody>
</table>

**Source:** analysis by author

Table 2 indicates that the people of Baduy tend to isolate themselves from the outside world; the locals are likely to restrict the utilization of technology and they choose not to promote *adat* tourism to consumers and the village is not easily accessible. All the locals of Baduy do not get any formal education, and all the architectural designs of the houses are uniform and no residential buildings are provided as tourist accommodation. The majority of the people of Inner Baduy work as farmers and they are not interested in shifting to tourism as their main livelihood. Foreign tourists will not be given access to the Inner Baduy.

In Tenganan Pegringsingan and Wonokitri, the social structure is more modern and more open to the development of science and technology. The majority of the locals in this village work as farmers and they still strongly adhere to their customary traditions in terms of tribal organizational structures or religious rituals. All the development taking place in the community must not violate the provisions set by the *adat* village head. For example, no building can be erected as high as or higher than the temple. This principle is relevant to the availability of accommodations that are only restricted to homestay accommodations, and no high-rise hotels are allowed in Tenganan Pegringsingan. In Wonokitri, cars, jeeps, horses, and homestay services are organized by the locals. So far, the *adat* people of Wonokitri are not interested in welcoming big investors, let alone foreign investors planning to execute giant development in the areas of Wonokitri.

**Sustainable Development Strategies of Adat Village Tourism in Indonesia Through SWOT Analysis**

According to the evaluation results, some drawbacks of the development of *adat* villages are quite obvious, where the concept follows a top-down pattern (Fadli dkk., 2021), ruling out the complexity and the diversity of the local people. This indicates that the government has overlooked the social aspect of the “sustainable tourism” concept (Hultman & Säwe, 2016). Therefore, the analysis of the issues in this research refers to SWOT to identify and formulate the proper strategies for the tourism village development according to the social complexity and diversity of the people of each village. The alternative approach refers to a bottom-up pattern, which aims to formulate the concept of *adat* village tourism development, where the interpretation of the term “sustainable” should be seen from the perspective that finds out the most valuable aspects that have been preserved by the *adat* peoples for hundreds of years.
Table 3 - SWOT analysis of the Social Complexity and Diversity of the People of Inner Baduy, Tenganan Pegringisingan, and Wonokitri to formulate the Strategy for Sustainable Adat Tourism Villages

<table>
<thead>
<tr>
<th>Adat Tourism Village</th>
<th>Strength (S)</th>
<th>Weaknesses (W)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Inner Baduy</strong></td>
<td>Close relationships among individuals</td>
<td>Low job variety</td>
</tr>
<tr>
<td></td>
<td>Strong social relationships and solidarity in the community</td>
<td>Lack of recent educational and medical services</td>
</tr>
<tr>
<td></td>
<td>Low population density</td>
<td>Isolation</td>
</tr>
<tr>
<td></td>
<td>Preserved traditions and way of life passed through generations</td>
<td>Migration from Inner Baduy to Outer Baduy</td>
</tr>
<tr>
<td></td>
<td>High safety level</td>
<td>Conservative characteristics of the locals and self-restriction to new things</td>
</tr>
<tr>
<td></td>
<td>Land as the main agricultural source</td>
<td>Lack of technology to support agriculture</td>
</tr>
<tr>
<td></td>
<td>The majority of small agricultures having their unique and authentic produce</td>
<td>Low profits and difficulties selling products at reasonable prices</td>
</tr>
<tr>
<td><strong>Opportunity (O)</strong></td>
<td>Preserved natural resources</td>
<td>Inadequate infrastructure</td>
</tr>
<tr>
<td></td>
<td>The utilization of natural resources through tourism activities</td>
<td>Lack of accommodations such as hotels and resorts</td>
</tr>
<tr>
<td></td>
<td>The likelihood of maintaining rural areas in the long term with accountable tourism activities</td>
<td>Lack of coordination with related stakeholders to support the development in the future</td>
</tr>
<tr>
<td><strong>Tenganan Pegringisingan</strong></td>
<td>Solid adat organizational structure</td>
<td>Suitable for short visits instead of long stays</td>
</tr>
<tr>
<td></td>
<td>Friendly and open locals to tourists</td>
<td>Lack of promotion and marketing</td>
</tr>
<tr>
<td></td>
<td>Maintained collaborations between regional governments, the Head of the Administrative Village, and the Adat Village Head</td>
<td></td>
</tr>
<tr>
<td><strong>Opportunity (O)</strong></td>
<td>Potential to serve as a host in adat festivals, workshops, and other events.</td>
<td>No local products gaining intellectual property rights protection</td>
</tr>
<tr>
<td><strong>Threat (T)</strong></td>
<td>No recent educational and medical services</td>
<td>Isolation</td>
</tr>
<tr>
<td></td>
<td>Migration from Inner Baduy to Outer Baduy</td>
<td>Conservative characteristics of the locals and self-restriction to new things</td>
</tr>
<tr>
<td></td>
<td>Lack of technology to support agriculture</td>
<td>Low profits and difficulties selling products at reasonable prices</td>
</tr>
</tbody>
</table>
The SWOT analysis above indicates that the strategies of tourism village development in the three locations can be formulated according to the social complexity and variety by matching in pairs the S-O, W-O, S-T, and W-T. Each matrix is intended to (Ciolac dkk., 2022; Reihanian dkk., 2012):

a) Strategy S-O: suggest opportunities that match the location of the villages
b) Strategy W-O: overcome weaknesses to create opportunities
c) Strategy S-T: identify the methods used to minimize external threats
d) W-T: formulate preventive measures to tackle weaknesses that give way to vulnerability to external threats.

Table 4 - Sustainable Tourism Development Strategies in Inner Baduy, Tenganan Pegningsingan, and Wonokitri

<table>
<thead>
<tr>
<th>Matrix</th>
<th>Strategy</th>
</tr>
</thead>
</table>
| S-O Strategies | 1) Sustainable *adat* village tourism development must take into account the values and *adat* teachings of the locals.  
2) The reference to cultures, local languages, traditional music, and traditional outfits as tourist attractions must be done for the sake of the authenticity of the values and the teachings of the ancestors.  
3) Tourism packages and products must be managed by the *adat* people as the main actors in tourism.  
4) Environmental conservation and biodiversity in the areas of tourism villages must be sustainably maintained, considering that the preserved natural conditions are the main factors to attract tourists. |
The solid tribal organizational structure must be reinforced to stimulate the political commitment of the central government and regional governments in order to optimally develop *adat* tourism villages.

### W-O Strategies

1. Providing more jobs for the locals to help increase income and attract more visitors.
2. Providing tour packages along with decent accommodations, restaurants, and public facilities to allow tourists to stay longer.
3. Improving the promotion and marketing of *adat* tourism villages on social media, through tourism programs, academic forums, etc.
4. Inviting local investors to develop *adat* tourism villages by taking into account the local wisdom of the locals.
5. Gradually increasing the utilization of technology in line with the needs of *adat* tourism villages to preserve and improve the promotion of tourism.
6. Providing education and training for the people working in tourism sectors to assure their capacity to manage *adat* tourism villages in their regions professionally, effectively, and in an integrated way.

### S-T Strategies

1. Mentoring and facilities to protect intellectual property rights regarding the cultures of the villages concerned are required.
2. Big development projects in the areas of *adat* tourism villages and their surroundings need to be analyzed.
3. The awareness of *adat* community members, especially among the youth, needs to be raised regarding the benefits that can be obtained from this development.

### W-T Strategies

1. Adequate and safe road and infrastructure development needs to adjust to the values growing in society.
2. Local guides represented by the locals with the skill to give information on the villages and the rules to ensure that no violations of customary values and environmental pollution take place are required.
3. Geographical and natural disaster-related analyses are required in the areas of the tourism villages and their surroundings for preventive action taken to prevent natural disasters.

With the massive promotion of *adat* tourism villages as tourism destinations for both local and foreign visitors by the government, all 17 strategies are expected to ensure that *adat* tourism villages remain sustainable.

### Sustainable Tourism Development Strategies in Digital Era: What Comes Next?

The strategy for developing sustainable tourism for *adat* community has its own challenges, especially in the digital era. The concept of sustainable tourism is multidimensional, including socio-cultural, economic, environmental and political aspects (Powell, 2012). The transformation from traditional tourism which is very strongly characterized by traditions and customs into the digital era is not easy for *adat* community members to follow. Therefore, it is important to develop digital inclusion.

Digital inclusion is more focused on fair, meaningful, and secure access for people as a whole anywhere. Formulating the policy regarding human rights-, multi-stakeholder-based, and intersectional digital inclusion takes into account several impeding factors faced by every individual when accessing and utilizing digital technology. Notwithstanding varied ways of
implementing across adat communities, digital inclusion should aim to deconstruct the existing structural social inequality and improve welfare for all (Alexander dkk., 2023). Digital inclusion is finally intended to stimulate justice and give equal opportunities to ensure that adat peoples as vulnerable members of the community will not be marginalized or left behind (United Nations, t.t.).

This research proposes a plan of digital inclusion for adat peoples by taking into account their local wisdom. This digital inclusion plan will focus on the following three aspects: (National Indigenous Australians Agency, 2021):

a. Access: Fast and affordable Internet access is one of the key elements to ensure that the strategies implemented to reinforce sustainable tourism optimally apply. Failure to improve this digital access will lead further to social and economic gaps. Furthermore, the digital inclusion plan set by the government must be built on the grounds of local wisdom and the organizational capacity of the adat community concerned.

b. Affordability: access and affordability are closely related. Affordability involves reduced data plan prices, and the price of laptops, cellphones, or other cellular devices. This affordability is intended to open wider access for adat peoples to reach the technology. Moreover, marketing of tourist attractions can utilize this affordable access across all applications.

c. Digital capability: digital literacy of people is the key to the optimization of every strategy needed to develop sustainable tourism. The government will need to conduct intensive digital training to allow adat peoples to reach technology and welfare.

The plan of digital inclusion for adat peoples should also maximize concrete measures done by the government to ensure that adat communities have access to technology that is congruous with the development of sustainable tourism concepts. To manifest this concept, it is essential to immediately map existing hindrances to access, affordability, and digital capability among the community members of Inner Baduy, Tenganan Pegringsingan, and Wonokitri.

CONCLUSION

The results of this research indicate that the 7 criteria and indicators of the development of tourism villages in the Guidelines on Tourism Village issued by the Ministry of Tourism do not represent the social complexity of the adat peoples residing in adat tourism villages. This situation represents the disharmony between the state law and adat law, cultural exoticism and modernity, economic development and cultural preservation, and authenticity and cultural commodification in the development of adat tourism villages. Thus, new strategies are required to formulate indicators of adat tourism villages that put the people of adat law as the main actors in the tourism industry. This research employed SWOT analysis that has been measured to criticize the concept of sustainable tourism development. Generally, adat tourism villages have power and opportunities in traditions, values, strong cultural teachings, solid adat organizations, natural conditions, and sustainable biodiversity. This potential can strongly attract tourists, but weaknesses and threats in the tourism villages
lie in inefficient infrastructures and intellectual property rights protection, promotion and marketing, utilization of technology, human resources, and so forth. Thus, this research formulates 17 strategies for strengthening and sustainably developing tourism villages. Furthermore, those strategies can be maximized through a Plan of Digital Inclusion for Adat People. Finally, this research is expected to give contributions and serve as a connecting instrument to reduce conflict of interest in the development of tourism villages and to make the implementation of sustainable tourism development more possible, relevant to the social complexity and diversity of each adat tourism village.

ACKNOWLEDGMENTS

The research activities and publication fee of this article were supported by the Research Grant Program for Professors and Doctors 2022, Faculty of Law, Universitas Brawijaya (Contract Number: 4/PROF/UN10.F01/PN/2022).

REFERENCES


