



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

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Article

Abstract

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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 Pegriingsingan – 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.



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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 Benda-Beckmann & Benda-Beckmann, 2011; Cole, 2007; K. von Benda-Beckmann, 2019).

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 (Št’astná 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 Pegringsingan-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 dkk., 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 Pegriingsingan 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 Pegriingsingan 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 Pegringsingan, 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 Pegringsingan and Wonokitri-Tengger

Criterion and Indicator	Manifestation		
	Inner Baduy-Banten	Tenganan Pegringsingan-Bali	Wonokitri-Tengger
Attraction			
1. Improvement of innovations and the management of tourism products based on the potential of local human resources.	Highly restricted utilization of technology (living off-grid and no electronic devices)	Ever-increasing innovations by taking into account authenticity; weaving is done traditionally.	Restricted innovation due to the majority of the locals in Wonokitri working as potato farmers
2. Improvement of tourism product diversification	Limited (<i>adat</i> is upheld)	Starting to develop by producing souvenirs, woven fabrics, paintings, etc.	Edelweiss-based products (e.g. t-shirts, decorative plants,

			paintings, keyholders, etc)
3. Improvement of tourism product modification relevant to market needs	None (<i>adat</i> is highly upheld)	Limited	Limited
4. Sustainable tourism events and packages	None	None	Available (tour packages available for visitors expecting to climb Mount Bromo)
Accessibility			
1. Safe and adequate road access	Soil path	Safe and adequate	Safe and adequate but not wide
2. Proper connecting roads between the village and the area outside the village	Five roads used for access from and to the hamlet	Fulfilled	Fulfilled
3. Mode of local transport	On foot	Dependence on online transport/car rent	Dependence on online transport/car rent
4. Improved conditions of roads for pedestrians	Local guide required	Available	Available
5. Easy access for people with disabilities	Not available	Easy access	Not available
6. Easy access to services and sources of information	Improvement needed	Fulfilled	Fulfilled
7. The openness of the locals to tourists	Open to local visitors, restricted to foreign tourists	Open	open
Infrastructure			
1. Infrastructure and facilities supporting tourism activities	Limited	Fulfilled	Improvement required
2. Availability of local residential places opened for	Available but not for commercial use	Adequate availability of homestay	Adequate availability of homestay

homestay accommodations			
3. Availability of the buildings serving as tourism facilities according to spatial planning policies	Available	Available	Available
4. Quality and quantity of toilets	Not available, the river used as a toilet	Fulfilled	Available but limited
5. Proper traditional markets	None	Available	Available
6. Adequate parking lots	Vehicles to be parked at Outer Baduy	Available	Available
7. Signposts	None	Available	Available
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 <i>adat</i> 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 <i>adat</i> law	Yes	Yes

<i>adat</i> tourism villages			
Community Members			
1. The principle of active participation with the participation of the locals	Yes	Yes	Yes
2. The majority of the people with a positive perspective toward rural tourism	Yes, as long as not degrading the local <i>adat</i> values	Yes	Yes
3. The open way of thinking and friendliness to tourists	Foreign tourists not allowed to enter Inner Baduy	Open and friendly	Open and friendly
4. People as accelerators along with stakeholders to develop a tourism village	No	Yes	Yes
5. Community members as the center of the development of tourism in the village	Yes	Yes	Yes
6. Community members responsible to preserve the local cultural heritage	Yes	Yes	Yes
7. The support given to Pancasila by the community members	Yes	Yes	Yes
Industry			
1. An increasing number of people working in the tourism business sector	Limited	Yes, despite agriculture becoming the main livelihood	Yes (most people rent their cars and serve as guides to take visitors to Mount Bromo)
2. Increasing revenue obtained from tourism activities	Yes	Yes	Yes

3. Increasing capital of attractions, tourism products, and supporting facilities in the <i>adat</i> tourism village	Limited	Available	Available
4. The growing quality and quantity of tourism businesses managed by the locals.	None	Available	Available
5. Involvement of the tourism industry to boost MSMEs	MSMEs independently developed without involving any tourism industries	MSMEs independently developed without involving any tourism industries	MSMEs independently developed without involving any tourism industries
6. Reinforcement of creative industries in the village	None	Available	Creative industries organized by the tourism association
7. Capability to invite investors	No	Limited according to <i>adat</i> provisions	Limited according to <i>adat</i> provisions
Promotion and Marketing			
1. An increasing quantity of visitors and quality of tourism in <i>adat</i> tourism village	Limited	Yes	Yes
2. Longer stay of the tourists in the tourism village	None	This village fits those intending to have short visits (not for long stays; ± 3-hour visit)	Relative (visitors can stay longer when an <i>adat</i> ceremony takes place)
3. Increasing market share	Data N/A	Data N/A	Data N/A
4. Increasing interest/ market demand for tourism village	Data N/A	Available	Available
5. Increasing amounts of expenses by the	N/A	Relative	Relative

visitors in the <i>adat</i> tourism village			
6. An increasing number of returning visitors	N/A	N/A	N/A
7. Improved publications	N/A	Available	Available

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 Pegringsingan, and Wonokitri to formulate the Strategy for Sustainable *Adat* Tourism Villages

Adat Tourism Village	Strength (S)	Weaknesses (W)
Inner Baduy	<ul style="list-style-type: none"> ▪ Close relationships among individuals ▪ Strong social relationships and solidarity in the community ▪ Low population density ▪ Preserved traditions and way of life passed through generations ▪ High safety level ▪ Land as the main agricultural source ▪ The majority of small agricultures having their unique and authentic produce 	<ul style="list-style-type: none"> ▪ Low job variety ▪ Lack of recent educational and medical services ▪ Isolation ▪ Migration from Inner Baduy to Outer Baduy ▪ Conservative characteristics of the locals and self-restriction to new things ▪ Lack of technology to support agriculture ▪ Low profits and difficulties selling products at reasonable prices
	Opportunity (O)	Threat (T)
	<ul style="list-style-type: none"> ▪ Preserved natural resources ▪ The utilization of natural resources through tourism activities ▪ The likelihood of maintaining rural areas in the long term with accountable tourism activities 	<ul style="list-style-type: none"> ▪ Inadequate infrastructure ▪ Lack of accommodations such as hotels and resorts ▪ Lack of coordination with related stakeholders to support the development in the future
Tenganan Pegringsingan	Strength (S)	Weaknesses (W)
	<ul style="list-style-type: none"> ▪ Solid <i>adat</i> organizational structure ▪ Friendly and open locals to tourists ▪ Maintained collaborations between regional governments, the Head of the Administrative Village, and the <i>Adat</i> Village Head 	<ul style="list-style-type: none"> ▪ Suitable for short visits instead of long stays ▪ Lack of promotion and marketing
	Opportunity (O)	Threat (T)
	<ul style="list-style-type: none"> ▪ Potential to serve as a host in <i>adat</i> festivals, workshops, and other events. 	<ul style="list-style-type: none"> ▪ No local products gaining intellectual property rights protection

		<ul style="list-style-type: none"> ▪ Some tourism not managed by the locals.
Wonokitri-Tengger	Strength (S)	Weaknesses (W)
	<ul style="list-style-type: none"> ▪ Agricultural and tourism sectors as the main livelihood ▪ Popular and wonderful natural beauty and Mount Bromo as the main object to visit 	<ul style="list-style-type: none"> ▪ Lack of availability of public transport connecting tourist spots ▪ Restriction on investors not complying with the local traditions ▪ Lack of human resources with qualifications in tourism
	Opportunity (O)	Threat (T)
	<ul style="list-style-type: none"> ▪ Endemic plant <i>Anaphalis javanica</i> (Javanese Edelweiss) ▪ Increasing awareness of local tourism among the locals 	<ul style="list-style-type: none"> ▪ Preference among young people to migrate to the city for a job ▪ High likelihood of natural disasters such as landslides and eruption ▪ The absence of intellectual property rights protection for local products

Source: Analysis by author

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 Pegringsingan, and Wonokitri

Matrix	Strategy
S-O Strategies	<ol style="list-style-type: none"> 1) Sustainable <i>adat</i> village tourism development must take into account the values and <i>adat</i> 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 <i>adat</i> 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.

	5) 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 <i>adat</i> tourism villages
W-O Strategies	<ol style="list-style-type: none"> 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 <i>adat</i> tourism villages on social media, through tourism programs, academic forums, etc. 4) Inviting local investors to develop <i>adat</i> 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 <i>adat</i> 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 <i>adat</i> tourism villages in their regions professionally, effectively, and in an integrated way.
S-T Strategies	<ol style="list-style-type: none"> 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 <i>adat</i> tourism villages and their surroundings need to be analyzed. 3) The awareness of <i>adat</i> community members, especially among the youth, needs to be raised regarding the benefits that can be obtained from this development.
W-T Strategies	<ol style="list-style-type: none"> 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 Pegriingsingan, 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.

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