

**LOCAL WISDOM-BASED ECOTOURISM POLICY IMPLEMENTATION MODEL
(STUDY ON THE TENGGER NGADAS COMMUNITY)**

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Abstract: *This study aims to analyze the implementation of local wisdom-based ecotourism policies in the Tengger community in Ngadas Village, and to formulate an implementation model that is adaptive to local socio-cultural values. The research background is based on the gap between formal tourism policies that tend to be top-down and the socio-ecological reality of indigenous communities that have strong traditions and cultural values. The study uses a qualitative approach with data collection techniques through in-depth interviews, participatory observation, and documentation studies. Data analysis was conducted thematically with triangulation to maintain validity. The results of the study indicate that the implementation of ecotourism policies in the Bromo-Tengger-Semeru area still faces obstacles in the form of weak coordination between actors, limited resources, and minimal community participation. However, the local wisdom of the Tengger community, reflected in spiritual values, social solidarity, and traditional customs, has great potential to support the sustainability of ecotourism. The proposed implementation model emphasizes the integration of three fundamental aspects: environmental conservation, community empowerment, and economic sustainability through a co-management mechanism that collaboratively involves TNBTS and local institutions. The conclusion of this study confirms that the successful implementation of ecotourism policies is largely determined by the harmonization of formal regulations with the cultural values of the local community. To evaluate the Implementation of the Disability Rehabilitation Program at the Dumai City Social Service. This type of research is descriptive research with a qualitative approach. Informants in this study are people who play a role in the Implementation of the Disability Rehabilitation Program at the Dumai City Social Service. The results of the study concluded that the Implementation of the Disability Rehabilitation Program at the Dumai City Social Service, seen from the indicators of effectiveness, efficiency, adequacy, equity, responsiveness and accuracy, still has many shortcomings.*

Keywords: *Ecotourism, Implementation, Local Wisdom, Public Policy, Tengger Community*

Abstrak: Penelitian ini bertujuan untuk menganalisis implementasi kebijakan ekowisata berbasis kearifan lokal pada masyarakat Tengger di Desa Ngadas, serta merumuskan model implementasi yang adaptif terhadap nilai-nilai sosial budaya setempat. Latar belakang riset didasarkan pada kesenjangan antara kebijakan pariwisata formal yang cenderung top-down dengan realitas sosial-ekologis masyarakat adat yang memiliki tradisi dan nilai kultural kuat. Penelitian menggunakan pendekatan kualitatif dengan teknik pengumpulan data melalui wawancara mendalam, observasi partisipatif, dan studi dokumentasi. Analisis data dilakukan secara tematik dengan triangulasi untuk menjaga validitas. Hasil penelitian menunjukkan bahwa implementasi kebijakan ekowisata di kawasan Bromo-Tengger-Semeru masih menghadapi kendala berupa lemahnya koordinasi antaraktor, keterbatasan sumber daya, dan minimnya partisipasi masyarakat. Namun, kearifan lokal masyarakat Tengger yang tercermin dalam nilai spiritual, solidaritas sosial, serta tradisi adat memiliki potensi besar untuk mendukung keberlanjutan ekowisata. Model implementasi yang ditawarkan menekankan integrasi tiga aspek fundamental: pelestarian lingkungan, pemberdayaan masyarakat, dan keberlanjutan ekonomi melalui mekanisme co-management yang melibatkan TNBTS dan kelembagaan lokal secara kolaboratif. Kesimpulan penelitian ini menegaskan bahwa keberhasilan implementasi kebijakan ekowisata sangat ditentukan oleh harmonisasi antara regulasi formal dengan nilai-nilai kultural masyarakat setempat
Kata Kunci: Ekowisata, Implementasi, Kearifan Lokal, Kebijakan Publik, Masyarakat Tengger

Introduction

Tourism in the 21st century has developed into a strategic sector that contributes not only to economic growth but also to social, cultural, and environmental development (Lasaiba, 2024). The shift in tourism development paradigm from an exploitative approach to a sustainable model requires policy innovation that balances economic interests with ecological sustainability and empowers local communities (Lolkary & Laurens, 2024). In the Indonesian context, nature-based tourism (*nature-based tourism*) is gaining increasing attention, especially in the form of ecotourism that emphasizes sustainability and the involvement of local communities as the main actors (Kia, 2021).

The ecotourism phenomenon in Indonesia is viewed not only from the perspective of environmental conservation, but also as a means of strengthening cultural identity and improving community well-being (Hartono, 2024). One prominent example is the Tengger region in East Java, renowned for the unique landscape of Mount Bromo and the rich culture of its indigenous people. The Tengger people possess local wisdom internalized in their daily lives, encompassing value systems, religious rituals, social interaction patterns, and natural resource management traditions. This local wisdom serves as potential social capital to support the implementation of sustainability-based ecotourism policies.

However, there is a significant gap between the potential of the Tenggerese people's local wisdom and the current implementation of ecotourism policies. Many government policies still tend to be top-down, oriented toward economic targets and tourist visits, while aspects of ecological sustainability and community empowerment have not been fully integrated. For example, tourism infrastructure development in the Bromo area often emphasizes commercial appeal over preserving the mountain ecosystem. As a result, various problems arise, such as environmental degradation, pollution from motorized vehicles, and cultural commercialization, which threaten the authenticity of Tenggerese traditions.

The context of this problem demonstrates a gap between formal policies and the socio-ecological realities on the ground. This gap concerns not only the effectiveness of policies in accommodating local values but also the institutional legitimacy that can strengthen community participation. Implementing ecotourism policies that are inconsistent with local wisdom principles has the potential to weaken the community's sense of belonging to government programs, resulting in pragmatic or even resistive participation. In public policy literature, successful implementation is largely determined by the alignment of policy design with the socio-cultural conditions of the local community (Rochmansjah & Saputra, 2024). Therefore, this research seeks to fill this gap by analyzing how ecotourism policies can be implemented through a more contextual, participatory approach rooted in the local wisdom of the Tengger community.

Furthermore, global developments indicate that sustainable tourism is now a key agenda item within the international development framework (Fadli et al., 2022). Organizations such as the UNWTO emphasize the importance of ecotourism that integrates environmental, social, and economic dimensions. At the national level, Indonesia has also established a direction for sustainable tourism development through regulations and strategies that encourage the diversification of community-based tourism products. However, in practice, implementing sustainability principles still faces challenges, particularly in the areas of policy harmonization across levels of government, strengthening local institutional capacity, and synergy between government, the private sector, and communities.

In the Tengger context, these challenges are further complicated by the region's strong sacred values and cultural identity. Traditions like Yadnya Kasada, for example, are not only tourist attractions but also sacred spiritual manifestations for the Tenggerese people. When

these traditions are excessively commodified for tourism, there is a risk of a shift in meaning that can erode cultural values and weaken local identity. This underscores the need for an ecotourism policy model that maintains a balance between economic development and cultural preservation.

Another emerging issue is the unequal distribution of economic benefits from tourism. While this sector can boost regional income, not all levels of Tenggerese society benefit proportionally. Large businesses or outsiders enjoy the majority of the profits, while local communities are reduced to simple service providers with limited income. This situation creates the potential for marginalization of indigenous communities within the tourism economy, which should be the primary basis for developing ecotourism based on local wisdom.

Thus, the urgency of this research lies in answering the question of how ecotourism policies can be effectively implemented in the Tengger region by optimizing local wisdom as a management foundation. This research starts from the assumption that local wisdom not only serves as a cultural identity but also has instrumental value in supporting conservation practices, strengthening social cohesion, and improving community welfare.

Academically, this research contributes to the growing literature on the relationship between public policy, local institutions, and sustainable ecotourism. Many previous studies have focused on analyzing the impacts of tourism on the environment or culture, but relatively few have addressed the implementation of policies based on local wisdom. Therefore, this research offers a new perspective by positioning communities as the primary subjects, rather than merely objects, of ecotourism development.

Practically, the results of this research are expected to provide more contextual policy recommendations for local governments and managers of the Bromo-Tengger-Semeru tourism area. By considering local values, it is hoped that the policies implemented will not only enhance tourism appeal but also strengthen socio-ecological sustainability and expand economic benefits for local communities.

Method

This research uses a qualitative approach to deeply understand the implementation process of ecotourism management policies based on the local wisdom of the Tengger community. A qualitative approach was chosen because it allows for comprehensive exploration of social phenomena through the perspectives of the actors involved and allows for interpretation of the meaning behind local institutional and cultural practices. The research focuses on the dynamics of actors, regulations, and interactions between the government, indigenous communities, and tourism stakeholders in managing ecotourism areas.

Data collection techniques were conducted through several methods. First, in-depth interviews with key informants, such as traditional leaders, destination managers, local government officials, and tourism business operators. Interviews were conducted semi-structured so that researchers maintained a general guideline but were flexible enough to follow the informants' narrative flow. Second, participant observation was conducted at the research sites to understand the community's daily practices in managing ecotourism, including cultural rituals, local institutional governance, and interactions between tourists and the community. Third, documentation was used to obtain secondary data in the form of archives, local regulations, activity reports, and other supporting documents relevant to ecotourism policy (Sugiyono, 2017).

The collected data was analyzed thematically through three stages. First, data reduction was carried out by sorting relevant information according to the research focus. Second, the data was presented in a descriptive narrative form, making it easier for researchers to trace the relationships between variables and interaction patterns. Third, conclusions were drawn by

linking field data with theoretical frameworks of policy and institutions, resulting in a sharper understanding of the successes and challenges in policy implementation. Data validity was maintained through triangulation of sources and methods, which ensured the validity of the research findings. Thus, this method is believed to be able to answer research questions in depth and in accordance with the socio-cultural context of the Tengger community.

Results and Discussion

Implementation of Ecotourism Management Policy in Ngadas Village

Research has found that the implementation of Bromo ecotourism management policies in Ngadas Village still faces various limitations. Normatively, ecotourism management policies are regulated through the conservation and zoning regulatory framework of Bromo Tengger Semeru National Park (TNBTS). However, at the implementation level, there is a discrepancy between formal regulations and field practices. This phenomenon is demonstrated by the continued prevalence of community activities that are inconsistent with conservation zoning provisions, such as land clearing, forest encroachment, and the construction of unofficial infrastructure (Gifari, Muttaqin, & Ramadhan, 2019).

Within the theoretical framework of policy implementation, this situation can be understood through the Mazmanian and Sabatier approach, which emphasizes the importance of clear objectives, adequate resources, and consistent implementation. Findings indicate that these three aspects have not been met. Policy objectives do not fully accommodate local community interests, apparatus resources are limited for oversight, and coordination between actors remains weak. Consequently, the implementation of ecotourism management policies tends to be ineffective (Mubarok et al., 2020).

In addition, the approach *top-down* positions the community as the object, not the subject, of management. This is evident in the TNBTS bureaucratic pattern, which focuses more on area control than on community empowerment. From a public administration perspective, this approach still reflects the Old Public Administration (OPA) paradigm, where the government is the primary actor and the community plays a passive role. However, new paradigms, such as the New Public Service (NPS), emphasize the need for partnerships and active citizen participation in public policy (Wiyanto, 2020).

Local Wisdom Values of the Tengger Community

The Tengger people possess local wisdom values that have significant potential to support sustainable ecotourism. These values include respect for nature, social solidarity, deliberation mechanisms, and traditional rituals related to environmental conservation. Traditions such as the Yadnya Kasada ceremony demonstrate the community's spiritual connection to Mount Bromo and foster collective ecological awareness (Hartono, 2024; Meidinata, 2021).

Within Scott's institutional theory framework, these values can be understood through three institutional pillars: regulatory, normative, and cognitive. The regulatory pillar is reflected in customary rules regarding forest use; the normative pillar is evident in the obligation to maintain socio-ecological harmony; while the cognitive pillar is embodied in spiritual beliefs that place Bromo as a sacred space. These three pillars constitute social capital that can strengthen the legitimacy of ecotourism management policies when effectively integrated (Fadul Allah Dian Presilia, Arief Syaviar, Ubadati, & Sumarmi, 2018).

However, research shows that formal management (TNBTS) has not fully adopted these values into its policies. The disharmony between state and local regulations creates opportunities for conflict. For example, prohibitions on harvesting forest products often clash with the community's economic needs. As a result, some residents choose to violate formal regulations because they feel they are not being given fair opportunities for participation.

Factors Influencing Implementation

Further analysis identified four key factors influencing the effectiveness of policy implementation. First, a lack of stakeholder engagement. Communities, village governments, tourism operators, and indigenous groups have not been optimally involved in policy formulation and implementation. Second, policy formulation is imprecise, with a greater emphasis on conservation aspects than on community welfare. Third, weak coordination between stakeholders, both between TNBTS and the local government and with local communities. Fourth, sectoral egos and pragmatic interests often trigger conflicts between environmental conservation and economic needs (Setiawan, 2021).

When linked to Van Meter and Van Horn's implementation theory, this failure can be understood through the variables of "interorganizational communication" and "social, economic, and political conditions" that do not support effective implementation. Furthermore, from a governance perspective, weak collaborative networks result in policies being implemented partially without synergy across actors.

Potential and Opportunities for Implementation Improvement

Although implementation still faces many obstacles, the research also found significant potential for improvement. First, there are local wisdom values that can form the basis for sustainable management. Second, there is an open attitude among some TNBTS managers to build collaborations with the community. Third, Bromo's unique ecotourism appeal offers significant opportunities for the development of cultural and nature-based tourism. Fourth, the relatively high level of community participation demonstrates the community's readiness to engage if given adequate space.

This is in line with the approach *New Public Service* which emphasizes public services as a form of fulfilling citizens' rights. By positioning the public as partners, not mere objects, policies can gain stronger social legitimacy. Furthermore, a collaborative approach also aligns with governance models that emphasize the importance of inter-actor networks in managing the complexity of public policy (Dewi, 2019).

Local Wisdom-Based Ecotourism Policy Implementation Model

Based on the research results, the implementation model for local wisdom-based ecotourism policies in Ngadas Village should integrate three main aspects, as shown in the following figure.



Figure 1. Policy Implementation Model Ecotourism in Ngadas

Based on Figure 1 above, the implementation model for local wisdom-based ecotourism policy in Ngadas Village is built on the integration of three fundamental aspects: environmental conservation, community empowerment, and economic sustainability. These three aspects do not stand alone; rather, they complement each other and form a unity that determines the success of ecotourism management. This concept emphasizes that ecotourism is not merely a tourist activity but also a policy instrument capable of maintaining a balance between ecological, social, and economic interests.

Environmental preservation is paramount because ecotourism can only develop sustainably if the area's ecological functions are maintained. Conservation efforts extend beyond protecting biodiversity and ensure that tourism activities do not degrade the quality of land, water, and air. A public policy perspective emphasizes that conservation policy objectives must align with conservation mandates, thus guiding all tourism activities toward the principles of ecological sustainability (Nur Saadah, 2024). Community empowerment is a dimension that strengthens policy legitimacy, as successful implementation is crucially determined by local community involvement. Participation should not be understood solely as involvement in technical activities, but also as a process of knowledge transfer, capacity building, and involvement in strategic decision-making. The Tenggerese community's local wisdom is a crucial foundation, embodying ecological and spiritual norms that encourage them to preserve the area.

Economic sustainability serves as an incentive that strengthens community commitment to supporting environmental conservation and involvement in ecotourism management. Improved welfare must be felt equitably to ensure that the distribution of benefits does not create social inequality at the local level. The principles of community-based ecotourism emphasize that economic sustainability is not only about increasing income but also about equitable distribution and local economic independence.

The role of Bromo Tengger Semeru National Park (TNBTS) as a facilitator marks a paradigm shift from controlling authority to policy facilitator. This facilitation is realized through the development of adaptive regulations, the provision of supporting facilities, and technical assistance to the community. The shift in TNBTS's function from a sole authority to a collaborative partner represents a transition toward modern governance based on participation and synergy across actors. Communities are positioned as key actors through local institutions that serve as platforms for collective participation. These institutions include traditional organizations, tourism village groups, and local economic institutions that mediate interactions between communities and management. The position of local institutions ensures that policies are not merely formalities but are truly rooted in the needs and socio-cultural values of the local community (Hartono, 2024).

Mechanism co-management It serves as a bridge between the TNBTS's role as a facilitator and the community as the primary actors. This model divides authority and responsibility proportionally, allowing all stakeholders to express their aspirations and participate in the deliberation process. Deliberation serves as a deliberative mechanism that generates consensus, resulting in more legitimate policies and potentially reducing conflicts of interest. This collaborative approach has strong relevance in developing policy implementation theory. Grindle emphasizes the importance of social and political context in determining implementation effectiveness, and findings in Ngadas Village demonstrate that policy legitimacy is achieved when the community is involved from the beginning of the process.

Scott's institutional theory also finds relevance, as policies gain legitimacy when aligned with the normative and cognitive pillars of local communities (Souza & Rossoni, 2025).

The implications of this model are evident in two main aspects: practical and theoretical contributions. The practical contribution emphasizes the importance of reformulating ecotourism policies to be more participatory, inclusive, and based on local values. The theoretical contribution reinforces the understanding that implementing public policy in the ecotourism context requires a collaborative model that integrates state actors with local communities. Thus, the Ngadas Village model can be seen as a representation of equitable, participatory, and sustainable ecotourism governance.

Theoretical Implications

Research results show that policy implementation is determined not only by structural factors but also by cultural ones. Within the framework of institutional theory, implementation failure often occurs when state policies are not aligned with local norms and values. Therefore, the integration of local wisdom is a key requirement for the success of ecotourism management policies.

Furthermore, governance theory emphasizes the importance of networks and collaboration. Implementing ecotourism policies cannot rely solely on a single institution but requires synergy between the government, communities, the private sector, and civil society organizations. This research finding reinforces the argument that implementing public policy in the ecotourism context requires a multi-actor and multi-level approach.

Practical Implications

Practically, this research demonstrates the need for a more participatory and adaptive reformulation of Bromo ecotourism management policies to address the local context. Theoretically, this research contributes to the development of policy implementation theory by emphasizing the role of local wisdom as a crucial and often overlooked variable.

Conclusion

This study demonstrates that the successful implementation of ecotourism policies in Ngadas Village is largely determined by the integration of formal regulations, local wisdom values, and collaboration mechanisms between actors. Key findings demonstrate that the dominant top-down approach has been unable to accommodate the needs of indigenous communities, creating a gap between policy objectives and the socio-ecological realities on the ground. Conversely, the Tenggerese community's local wisdom values, such as respect for nature, social solidarity, and traditional rituals, have been shown to play a strategic role in maintaining ecotourism sustainability while strengthening policy legitimacy. Theoretically, this study confirms the relevance of Scott's institutional theory as well as the policy implementation theories of Mazmanian-Sabatier, Van Meter-Van Horn, and Grindle, by adding the dimension of locality as a key success factor. The resulting implementation model—based on environmental conservation, community empowerment, and economic sustainability—provides an important conceptual contribution to the development of contextual and participatory ecotourism policy studies. Practically, this study recommends a paradigm shift in management from authoritarianism to collaborative governance with co-management mechanisms. This approach is believed to increase policy legitimacy, reduce conflicts of interest, and broaden the equitable distribution of economic benefits. Thus, this study not only answers the research questions but also offers a relevant ecotourism policy model for application in other areas with similar cultural characteristics.

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