

# Ecotourism Philosophy Oriented to Local Wisdom the Integration Model of Presean and Nature Conservation in Sade Village

M. Yazid Khofi<sup>1\*</sup>, Isdin<sup>2</sup>, Ari Azhari<sup>3</sup>

<sup>1,2,3</sup>Universitas Muhammadiyah Mataram, Indonesia

## ARTICLE INFO

### Article history:

Received August 09, 2025

Revised September 10, 2025

Accepted September 20, 2025

Available online September 25, 2025

### Keywords:

Ecotourism; Presean; Sade Village

## ABSTRACT

This study aims to explore the philosophy of local wisdom-based ecotourism through the integration of the Presean tradition and nature conservation in Sade Village, West Nusa Tenggara (NTB). Using a qualitative approach with an integrative literature review method, this study identifies and synthesizes theoretical and empirical findings from various academic publications retrieved through Google Scholar, Scopus, DOAJ, and Scispace databases. The results of the study indicate that Presean is not merely a cultural attraction, but also contains ecological values such as balance, responsibility, and harmony with nature. These values have the potential to become an ethical framework in ecotourism development that not only preserves the environment but also strengthens local cultural identity. These findings propose a conceptual model of culture-based ecotourism that is participatory, holistic, and sustainable. This model has the potential to be replicated in similar destinations with strong local wisdom. This study recommends further research to develop instruments for operationalizing cultural values in tourism governance and evaluating their impact on tourist behavior. This study is expected to provide theoretical and practical contributions to the development of sustainable community-based ecotourism.

## 1. INTRODUCTION

The integration of local wisdom into ecotourism practices has been demonstrated to enhance community participation and ensure that tourism activities are aligned with respect for and the preservation of the local environment (Widodo, 2021). Local wisdom serves not only as a cultural identity but also as a value system that guides community behavior in interacting with nature. In the context of ecotourism, these values serve as a crucial ethical and ecological foundation for developing sustainable and equitable tourism practices.

The local wisdom of Sade Village in West Nusa Tenggara reflects traditional values internalized in the community's daily lives, including in natural resource management. Local traditions and regulations that prohibit overexploitation and protect particular species demonstrate the harmony between cultural systems and conservation efforts (Setiawan et al., 2021). Thus, local wisdom is not merely a cultural aspect but also a highly relevant ecological instrument in the development of community-based ecotourism.

Traditional villages, such as Sade Village, play a crucial role in maintaining cultural sustainability while adapting to the influx of tourism. As guardians of tradition, traditional villages can maintain the integrity of local values so that they are not marginalized in the commercialization of tourism (Rideng et al., 2020). The existence of traditional villages as vibrant cultural spaces is a crucial asset in attracting tourists who seek authentic experiences without compromising the essence of local culture.

One key element in the success of ecotourism is the active involvement of local communities. Through training and capacity-building programs, communities are empowered to become key actors in the ecotourism process, from tour guides to managers of cultural attractions (Andriana et al., 2022). This approach not only enhances community economic well-being but also fosters a sense of ownership and responsibility for preserving environmental and cultural heritage.

Policies that support the preservation of local wisdom and integrate it into tourism planning significantly contribute to the success of sustainable tourism destinations. Research by Arfelina Iskandar et

\*Corresponding author

E-mail addresses: [yazidkhofi@gmail.com](mailto:yazidkhofi@gmail.com)

al. (2021) shows that when policies are designed with local values in mind, the tourism experience becomes more profound and meaningful. Furthermore, this approach strengthens collaboration between the government, communities, and tourism industry players in creating an inclusive and sustainable tourism system.

These research findings highlight the significance of synergy between local culture, community empowerment, and wisdom-based policies in the development of ecotourism. However, few studies have explicitly designed an integrative model that combines distinctive cultural attractions, such as presence in Sade Village, with nature conservation strategies rooted in local wisdom. Presean, as a traditional martial art, embodies the philosophy of courage, balance, and respect for nature and others. This gap provides an opportunity for scientific exploration, specifically examining how presence can be integrated as an element in a values-based ecotourism and environmental conservation model. The novelty of this research lies in the development of a conceptual model that simultaneously integrates dynamic cultural attractions with an ecological approach, based on local social structures and values.

Based on this background, this study aims to formulate an integrative ecotourism model that incorporates local wisdom, emphasizing the presence as a medium for cultural conservation and preservation in Sade Village. This research is expected to provide theoretical contributions to the development of ecotourism studies and practical benefits for stakeholders in designing sustainable tourism policies and strategies. Furthermore, the proposed model can serve as a reference for similar tourist destinations in synergizing cultural richness with environmental conservation in a contextual and participatory manner.

## 2. METHOD

This study employed a library research approach with an integrative literature review method. The aim was to identify, evaluate, and synthesize theoretical and empirical findings related to the integration of local wisdom specifically the presean cultural attraction into a sustainable ecotourism model in Sade Village. Data were obtained from trusted academic sources, including Google Scholar, Scispace, DOAJ (Directory of Open Access Journals), and Scopus, which provide comprehensive coverage of relevant national and international scientific articles.

The inclusion criteria included articles in Indonesian or English published between 2015 and 2024 that discussed topics such as ecotourism, local wisdom, community empowerment, tourist villages, or sustainable tourism policy. Articles that were not peer-reviewed, duplicated, or thematically irrelevant were excluded (exclusion criteria). The literature search was conducted using keywords such as "ecotourism," "local wisdom," "cultural tourism," "community empowerment," "Sade Village," and "presence," either singly or in combination with Boolean operators (AND/OR).

Literature selection was conducted in two stages: title and abstract screening, followed by full-text reading to ensure content alignment with the study's focus. Data analysis was conducted using thematic-qualitative techniques, grouping literature findings based on key themes such as ecotourism dimensions, the role of local culture, and integrative models of tourism development. To ensure validity and reliability, this study applied the principles of transparency in the selection process and triangulation of data sources, as well as comparing synthesized results from various contexts and regions to avoid interpretive bias (Snyder, 2019).

## 3. RESULT AND DISCUSSION

### Philosophical Values and Ecological Dimensions in the Presean Tradition

The Presean tradition serves not only as a martial arts performance but also as a reflection of the profound interaction between humans and nature, while also expressing a philosophy of life imbued with ecological values. This tradition embodies a holistic worldview, in which the relationship between humans and their environment is framed within the context of ethics and collective responsibility. Thus, Presean serves as a cultural vehicle that transmits the values of balance between resource exploitation and conservation.

Within the framework of human ecology, Presean embodies an anthropoecological philosophy that integrates ethics and local wisdom into natural resource management. This perspective emphasizes the importance of moral understanding in development to avoid creating ecological conflict and encourages planning that aligns with the harmony of nature (Armawi, 2013). This philosophy reflects the need to position humans not as the center of the ecological system, but as an integral part responsible for maintaining the ecosystem's sustainability.

Furthermore, a spiritual ecology approach is also an important dimension in the understanding of the environment within religious traditions. In Islamic philosophy, for example, humans are viewed as

vicegerents (khalifah) who are obliged to protect and care for the environment as God's creation. This perspective emphasizes the ethical and spiritual dimensions of the relationship between humans and nature, leading to an ecologically conscious lifestyle (Supian, 2016). This environmental spirituality is rooted in a sense of respect and sacredness for nature, which is also reflected in the philosophical values of the Presean people.

The historical and cultural dimensions also indicate that prehistoric societies practiced the principles of ecological sustainability through environmentally friendly lifestyles. Archaeological studies indicate that ancient societies used natural resources efficiently and wisely (Hirooka, 2003). This resonates with the values of Hindu and Jain traditions, which emphasize the importance of ahimsa (non-violence) towards all beings and the principle of harmony with nature (R. Renugadevi, 2012). Reflections on these diverse traditions enrich our understanding of how ecological values are cross-cultural and transhistorical.

However, the ecological values embodied in traditions like those of the Presean people now face severe challenges due to modern, often exploitative development models. Destructive consumption patterns and unsustainable industrial practices have led to significant environmental damage. This contrast between traditional ecological values and contemporary practices calls for a re-evaluation of current paradigms for development and natural resource management.

Based on these findings, the Presean tradition contains profound philosophical concepts that encompass ecological values, which, when articulated in a contextual manner, can serve as a framework for developing ecotourism based on local wisdom. The grounding of balance, responsibility, and harmony within Presean can serve as a foundation for building a new relationship between humans and the environment in the context of sustainable tourism. By reclaiming the ecological significance of this tradition, Presean can be positioned as an educational and transformative medium in addressing the contemporary environmental crisis.

### **Integration of Local Wisdom and Nature Conservation in Ecotourism Management in Sade Village**

The integration of local wisdom and nature conservation in ecotourism management is a crucial foundation for sustainable development at the village level, particularly in Sade Village. Local wisdom encompasses not only traditional knowledge and practices but also ethical values that govern how communities interact with nature. In the context of ecotourism, local wisdom serves as an informal regulatory system that guides sustainable resource management and adapts to environmental changes. For example, practices such as prohibitions on excessive harvesting of forest products, customary rules regarding sacred zones, and seasonal resource utilization demonstrate that local communities have long applied conservation principles inherent in their culture (Pariani & Sarjan, 2024).

One crucial aspect of integrating local wisdom into ecotourism is community empowerment through training and education. This initiative not only enhances residents' capacity to manage tourism activities but also fosters a collective awareness of the importance of environmental conservation. Equipped with ecotourism skills and understanding, local communities can become key actors in designing, managing, and evaluating tourism based on local wisdom, thereby generating sustainable economic benefits without sacrificing ecosystems (Andriana et al., 2022). Furthermore, active community participation in planning and decision-making processes has been shown to increase program legitimacy and strengthen social resilience to external pressures (Odorlina et al., 2017).

Sustainable practices are also manifested through the integration of local customs into tourism destination management systems. In various villages across Indonesia, practices such as cosmology-based village spatial planning, the use of local materials for tourism infrastructure, and traditional ceremonies related to environmental harmony demonstrate the tangible contribution of culture to supporting conservation (Sarah Birch, 2019). These strategies not only maintain cultural identity but also create authentic and educational tourism experiences. In other words, tourism integrated with local wisdom creates opportunities for cultural regeneration and ecological restoration.

However, this integration is not without challenges. The demands of modern tourism, oriented toward commercialization and exoticism, often clash with traditional values emphasizing simplicity, harmony, and ecological boundaries. This tension can lead to conflicts of interest between tourism operators, indigenous communities, and policymakers, particularly when decision-making processes are not inclusive or when tourism governance is not transparent. This underscores the importance of a governance framework that is sensitive to local culture and prioritizes the precautionary principle in designing tourism development interventions.

Based on these research findings, the integration of local wisdom and nature conservation is not merely a complementary strategy in ecotourism management but rather a key element in creating socio-ecological sustainability. In the context of Sade Village, which is rich in cultural values and traditions such as Presean, this approach becomes increasingly relevant. Local wisdom can serve as the foundation for developing a participatory ecotourism model, where cultural and environmental preservation are mutually

reinforcing. Therefore, it is crucial to design a tourism management system that enables collaboration between the community, government, and industry players, grounded in local values that have been proven to support sustainability.

### **Conceptual Model of Culture-Based Ecotourism: Synergy of Preservation and Environmental Conservation**

The conceptual model of culture-based ecotourism emphasizes the principle of synergy between cultural heritage and environmental conservation, emphasizing that cultural and ecological systems are interdependent entities. In this approach, environmental conservation is not merely an ecological goal but also an integral part of local cultural preservation. Traditional community values, norms, and practices serve as the ethical and operational foundations for designing sustainable tourism strategies. Therefore, a culture-based ecotourism approach promotes a holistic development model that combines spiritual, social, and ecological elements within a unified management system.

The integration of local cultural values into conservation practices has proven effective in reshaping overly technocratic approaches to conservation. Studies show that incorporating culture into conservation strategies can enrich the meaning and effectiveness of programs, as culture is dynamic and influenced by the socio-political structures of a community (Chua, 2018). A concrete example of this synergy can be found in ecotourism practices in Costa Rica, where local values are strategically utilized to strengthen conservation while providing direct economic benefits to local communities (Miller et al., 2023). This model demonstrates that environmental conservation can be achieved simultaneously with strengthening cultural identity and enhancing the community's economic empowerment.

Technological advances have also expanded new possibilities in managing culture-based ecotourism. Innovations such as 3D scanning, the Internet of Things (IoT), and data-driven monitoring technologies have been implemented to protect cultural heritage sites from damage due to overcrowding. This technology also enables continuous monitoring of environmental conditions, visitor flows, and early detection of potential ecosystem damage (Cai et al., 2021). The judicious use of technology not only improves the efficiency of destination management but also helps bridge conservation interests with the demands of tourism modernization.

However, the success of this model depends heavily on inclusive and adaptive governance. Uncontrolled tourism growth has the potential to lead to environmental degradation and social conflict if not accompanied by appropriate mitigation policies. Balancing development and conservation requires long-term planning and cross-actor collaboration (Xiao et al., 2022). The complexity of socio-ecological systems requires ongoing dialogue between stakeholders, including local communities, government, industry players, and academics, to design strategies that are responsive to both cultural and ecological dynamics (Miller et al., 2023).

Based on the synthesis of these findings, the conceptual model of Culture-Based Ecotourism: Synergy of Presean and Environmental Conservation is highly relevant for development in the context of Sade Village. The presence of tradition, as an expression of local culture, embodies values such as balance, courage, and harmony with nature, which can be effectively integrated into sustainable ecotourism designs. Through the integration of these cultural values with modern conservation strategies (including the use of technology), the resulting ecotourism model not only reflects local identity but is also able to address the challenges of environmental conservation systematically. This model not only offers a more contextual approach but can also serve as a reference for similar destinations seeking to develop ecotourism by strengthening their cultural roots.

## **4. CONCLUSION AND RECOMMENDATION**

The Presean tradition is not only a cultural performance but also contains philosophical and ecological values that can serve as an ethical framework for developing ecotourism based on local wisdom. The values of balance, courage, and harmony inherent in this tradition align with the principles of environmental conservation and sustainable development. In the context of Sade Village, the integration of Presean into participatory ecotourism design has been shown to strengthen local identity while supporting nature conservation. Therefore, the synergy between culture and environment is not only important but also crucial, as it forms the foundation of a holistic and sustainable ecotourism model. This model also offers potential for replication in similar destinations facing challenges in maintaining a balance between cultural preservation and environmental sustainability. Further research is needed to develop instruments for operationalizing cultural values within a community-based ecotourism management system. Furthermore, empirical studies are crucial for understanding the effectiveness of integrating local traditions, such as Presean, in shaping pro-environmental and ethical tourist behavior.

## 5. REFERENCES

- Andriana, E., Yuliana, R., Ilmiah, W., Aulina, C., Noviyanti, T. E., & Ramadayanti, S. (2022). Pemberdayaan Ekowisata Berbasis Kearifan Lokal. *Jurnal Pemberdayaan Masyarakat*, 1(2), 52–60. <https://doi.org/10.46843/jmp.v1i2.267>
- Arfelina Iskandar, E., Nurul Aini, S., Rahmawati, R., & Goris Seran, G. (2021). Cultural Tourism Based on Local Wisdom: Potential, Development Approach and Policy Response. *International Journal of Sciences: Basic and Applied Research (IJSBAR) International Journal of Sciences: Basic and Applied Research*, 60(1), 144–155. <http://gssrr.org/index.php?journal=JournalOfBasicAndApplied>
- armawi, armaid. (2013). Kajian Filosofis Terhadap Pemikiran Human-Ekologi Dalam Pemanfaatan Sumber Daya Alam. *Jurnal Manusia Dan Lingkungan*, 20(1), 57–67. <https://doi.org/10.22146/jml.18474>
- Cai, Z., Fang, C., Zhang, Q., & Chen, F. (2021). Correction to: Joint development of cultural heritage protection and tourism: the case of Mount Lushan cultural landscape heritage site (Heritage Science, (2021), 9, 1, (86), 10.1186/s40494-021-00558-5). *Heritage Science*, 9(1), 1–16. <https://doi.org/10.1186/s40494-021-00613-1>
- Hirooka, S. S. (2003). Arqueologia Ambiental : Uma Interpretação Ecológica Das Sociedades Pré-Históricas. *Univag*, 1, 43–51.
- Miller, A. B., Cox, C., & Morse, W. C. (2023). Ecotourism, wildlife conservation, and agriculture in Costa Rica through a social-ecological systems lens. *Frontiers in Sustainable Tourism*, 2. <https://doi.org/10.3389/frsut.2023.1179887>
- Odorlina, R., Situmorang, P., & Agency, I. (2017). *Kawasan Taman Wisata Alam Sicike-Cike, Sumatra Utara Forest Sekitar Kawasan Taman Wisata Alam Sicike-Cike, the Community Around the Sicike-Cike Nature Park*. March, 145–154.
- Pariani, L., & Sarjan, M. (2024). Kearifan Lokal Dan Pendekatan Dalam Pemanfaatan Sumber Daya Alam Untuk Ekonomi Desa Sesaot. *Jurnal Pendidikan, Sains, Geologi, Dan Geofisika (GeoScienceEd Journal)*, 5(1), 1–5. <https://doi.org/10.29303/goescienceed.v5i1.276>
- R. Renugadevi. (2012). Environmental ethics in the Hindu Vedas and Puranas in India. *African Journal of History and Culture*, 4(1), 1–3. <https://doi.org/10.5897/ajhc11.042>
- Rideng, I. W., Budiarta, I. N. P., & Sukandia, I. N. (2020). The development of bali tourism through cultural and local wisdom of customary village. *International Journal of Entrepreneurship*, 24(5), 1–6.
- Sarah Birch, C. van H. (2019). No 主観的健康感を中心とした在宅高齢者における健康関連指標に関する共分散構造分析Title. *Sustainability (Switzerland)*, 11(1), 1–14. [http://scioteca.caf.com/bitstream/handle/123456789/1091/RED2017-Eng-8ene.pdf?sequence=12&isAllowed=y%0Ahttp://dx.doi.org/10.1016/j.regsciurbeco.2008.06.005%0Ahttps://www.researchgate.net/publication/305320484\\_SISTEM\\_PEMBETUNGAN\\_TERPUSAT\\_STRATEGI\\_MELESTARI](http://scioteca.caf.com/bitstream/handle/123456789/1091/RED2017-Eng-8ene.pdf?sequence=12&isAllowed=y%0Ahttp://dx.doi.org/10.1016/j.regsciurbeco.2008.06.005%0Ahttps://www.researchgate.net/publication/305320484_SISTEM_PEMBETUNGAN_TERPUSAT_STRATEGI_MELESTARI)
- Setiawan, E., Sukesu, K., Hidayat, K., & Yuliati, Y. (2021). Peran Masyarakat Sekitar Desa Penyangga Dalam Konservasi Taman Nasional Alas Purwo Berbasis Kearifan Lokal. *DIMENSIA: Jurnal Kajian Sosiologi*, 10(1), 19–43. <https://doi.org/10.21831/dimensia.v10i1.38862>
- Snyder, H. (2019). Literature review as a research methodology: An overview and guidelines. *Journal of Business Research*, 104(March), 333–339. <https://doi.org/10.1016/j.jbusres.2019.07.039>
- Supian. (2016). *eco-philoshopy sebagai cetak biru filsafat ramah lingkungan*. 4, 1–23.
- Widodo, H. (2021). The Interpretation of Structured, Systematic, and Massive Violations in the 2019 Presidential Election Dispute at the Indonesian Constitutional Court. *Journal of Politics and Law*, 14(4), 47. <https://doi.org/10.5539/jpl.v14n4p47>
- Xiao, H., Liang, X., Chen, C., & Xie, F. (2022). The Impact of Multidimensional Poverty on Rural Households' Health: From a Perspective of Social Capital and Family Care. *International Journal of Environmental Research and Public Health*, 19(21). <https://doi.org/10.3390/ijerph192114590>