



THE ROLE OF LOCAL WISDOM IN ENVIRONMENTAL CONSERVATION AND TOURISM MANAGEMENT IN NAMU VILLAGE

Ketut Ratna Dewi

Cultural and Religious Tourism Department, I Gusti Bagus Sugriwa State Hindu University
Denpasar, Bali Indonesia

Article Info

ABSTRACT

This study analyzes the role of local wisdom in environmental conservation and the management of Namu Tourism Village in South Konawe Regency, Southeast Sulawesi. Using a descriptive qualitative approach through observation, in-depth interviews, and documentation, the research explores how customary values guide ecological practices. The findings show that prohibitions on illegal logging, collective water management, mutual cooperation (mosiloh kampo), and nature-honoring rituals (moduo wonua) function as effective community-based mechanisms for preserving environmental balance. In tourism management, the application of Community-Based Tourism (CBT) encourages active community participation in regulating tourist activities and maintaining ecological sustainability. However, challenges arise from generational shifts in values, limited documentation of customary norms, and risks of cultural commercialization. Despite these constraints, opportunities exist through local government support and digital cultural promotion. The study concludes that integrating local wisdom, community participation, and adaptive cultural practices is essential for sustainable tourism development in Namu Village.

This is an open access article under the [CC BY-SA](#) license.



Corresponding Author:

Ketut Ratna Dewi
Cultural and Religious Tourism
I Gusti Bagus Sugriwa State Hindu University
keturatnadewi491@gmail.com

1. INTRODUCTION

Tourism is one of the important sectors in supporting national economic development, including in rural areas. In recent years, the development of tourism villages has become one of the government's strategies in promoting equitable development and improving community welfare. Tourism villages not only offer natural beauty, but also cultural richness, traditions, and local wisdom that are characteristic of the area. However, increased tourism activity is often accompanied by various challenges, especially those related to environmental preservation and sustainable management of natural resources.

One area that has great potential for developing tourism villages based on local wisdom is Namu Village, located in Laonti District, South Konawe Regency, Southeast Sulawesi Province. This village has unspoiled natural beauty, such as protected forests, rivers, and very attractive coastal views. In addition, the people of Namu Village also firmly uphold cultural values and traditions that have been passed down from generation to generation, such as the mutual assistance system, customary rules in the use of natural resources, and religious rituals that reflect the harmonious relationship between humans and nature. However, the development of Namu

Tourism Village shows a tension between the economic potential of tourism and the ecological sustainability that is the foundation of the local community's life. This is caused by the tide of modernization and the increase in tourism activities without environmentally-based planning, which has led to various challenges, such as the degradation of natural resources, cultural value shifts, and reduced compliance with customary norms that guide community behavior in maintaining environmental balance. This phenomenon illustrates a gap between modern tourism practices oriented toward economic profit and traditional value systems that uphold environmental sustainability and harmony. According to [1], the weakening of ecological ethics and the marginalization of local wisdom are among the main causes of the decline in environmental quality at the community level. Thus, the conditions in Namu Village show that without the intervention of local cultural values, tourism management has the potential to lose sight of true sustainability.

The local wisdom of the Namu Village community can be seen in various daily practices, such as customary rules that prohibit indiscriminate tree felling in forest areas, traditional water source management for agricultural purposes, and the habit of maintaining environmental cleanliness as a form of respect for the surrounding nature. These practices not only serve to preserve the environment, but can also become a tourist attraction in their own right, strengthening the village's identity.

However, despite this potential, Namu Village also faces various challenges. The tide of modernization, changes in people's lifestyles, and the suboptimal role of the government and customary institutions in managing tourism villages can threaten the sustainability of local wisdom practices. In addition, the lack of structured and community-based tourism management can pose a risk of environmental degradation if not handled properly. The development of Namu Tourism Village should be based on the principle of sustainability, which places local wisdom as the foundation of environmental and social management ethics. This is in line with the opinion of [2], which emphasizes that traditional wisdom is a value system that regulates the harmonious relationship between humans and nature and their fellow humans, so that it can serve as a moral guideline in development. In line with this view, [3] also emphasizes that sustainable development must meet the needs of the present without sacrificing the ability of future generations. Therefore, the ideal direction expected in the management of Namu Tourism Village is the realization of synergy between environmental preservation, community economic empowerment, and strengthening cultural identity through a community-based tourism approach. By placing local wisdom values as an ethical and operational framework, tourism villages are not only economic spaces but also forums for the preservation of sustainable traditional values and knowledge.

In this context, this study is based on several main theories that serve as references in understanding the relationship between culture, environment, and tourism management. The theory of Local Wisdom [1], [2] explains that the system of values and norms that exist in traditional societies serve as ethical guidelines in maintaining the balance between humans and nature. Local values form the basis for the formation of ecological behavior in communities that favor environmental sustainability. The theory of cultural ecology [4] reinforces this view by explaining that human culture develops as a result of adaptation to the surrounding ecological conditions. In the context of Namu Village, cultural practices and customary rules are forms of adaptation to the local ecosystem, which is rich in natural resources. Furthermore, the Community-Based Tourism (CBT) theory [5], [6] provides an implementative framework for seeing how local cultural values can be applied in participatory and sustainable tourism management. These three theories complement each other in understanding how the Namu Village community integrates cultural values, environmental preservation, and tourism management in an integrated manner.

Sustainable tourism development requires a synergistic balance between environmental preservation, cultural protection, and community economic welfare. [7] emphasize that rural tourism sustainability can only be achieved when local communities exercise authority and actively participate in strategic decision-making. [8] further argue that Community-Based Tourism (CBT) positions local communities not merely as beneficiaries of tourism but as central actors in planning, managing, and evaluating tourism development. This argument is reinforced by the findings of [9]–[11], who conclude that CBT strengthens institutional capacity and ensures fair distribution of benefits at the village level. In a broader perspective, [1], [2] describe local wisdom as an ecological ethic that regulates the relationship between humans and nature, while [12] demonstrate that indigenous ecological knowledge contributes significantly to environmental stewardship. Therefore, integrating local wisdom into tourism management is not only culturally significant but also a critical prerequisite for achieving sustainable destination governance.

Based on the background described above, research on local wisdom as a pillar of environmental conservation and management of Namu Tourism Village is important to conduct. This research aims to answer several fundamental questions, including: what forms of local wisdom are still practiced by the Namu Village community in preserving the environment; how does local wisdom contribute to sustainable tourism village

management; and what challenges and opportunities are faced in integrating local wisdom values into tourism village management.

In line with these issues, the objectives of this study are to identify and analyze the forms of local wisdom that have developed in the Namu Village community, explain the role of local wisdom in environmental preservation and tourism village management, and explore the challenges and opportunities in applying local wisdom values in the process of tourism village development. This research is expected to contribute scientifically to the development of studies on tourism, the environment, and culture, as well as provide practical recommendations for local governments, local communities, and other stakeholders in designing sustainable tourism village management strategies [13], [14].

Therefore, the ideal direction expected in the management of Namu Tourism Village is to realize a synergy between environmental preservation, community economic empowerment, and strengthening cultural identity through a community-based tourism (CBT) approach. By placing local wisdom values as an ethical and operational framework, tourism villages are not only economic spaces but also arenas for the preservation of cultural identity and traditional knowledge. Based on these conditions, this research adopts a qualitative descriptive approach with field data collection through observation, in-depth interviews, and documentation. Informants consist of traditional leaders, village officials, members of tourism awareness groups (Pokdarwis), and community representatives who are directly involved in conservation and tourism activities. The selection of research informants is carried out purposively to ensure that the information obtained is truly relevant to the research focus. This approach is intended to explore, understand, and integrate the values of local wisdom into sustainable tourism village management.

2. RESEARCH METHODS

This research uses a descriptive qualitative approach with the aim of gaining an in-depth understanding of the role of local wisdom in environmental conservation and the management of Namu Tourism Village. This approach was chosen because it is able to explore the meaning, values, and cultural practices of the community in a contextual manner. The research was conducted in Namu Village, Laonti District, South Konawe Regency, Southeast Sulawesi Province. This location was chosen purposively because it has strong natural and cultural tourism potential and is supported by a traditional value system oriented towards environmental sustainability. Research data was obtained through participatory observation, in-depth interviews, and documentation studies. This study involved 10 key informants consisting of 2 traditional leaders, 3 village government officials, 3 members of the tourism awareness group (Pokdarwis), and 2 community representatives who are directly involved in conservation and tourism activities. Informants were selected using purposive sampling, based on their knowledge and involvement in cultural and environmental management. Data analysis was carried out using a thematic coding technique following the [15] interactive model, which includes three stages: data reduction, data display, and conclusion drawing. To ensure data validity, the researcher used source triangulation, method triangulation, and member checking by reconfirming the findings to the informants. During the data collection process, several challenges were encountered, including limited accessibility to remote locations and restricted availability of informants due to community activities. These challenges were overcome by rescheduling interviews according to community activity hours and conducting repeated visits to ensure rich and accurate data. Observations were conducted to observe environmental conservation practices and tourism activities based on local wisdom. Interviews were conducted with traditional leaders, village officials, tourism awareness groups, and local communities who were considered to understand and be directly involved in these activities. Documentation studies were used to supplement the data through a review of village documents, traditional regulations, and tourism activity archives. Informants were selected using purposive sampling, considering their involvement and knowledge of the research subject. To expand the information, snowball sampling was also used based on the recommendations of the initial informants. Data analysis was conducted interactively following the [15], which includes three stages: data reduction, data presentation, and conclusion drawing. Data validity was ensured through triangulation of sources and methods, rechecking findings with informants, and in-depth contextual descriptions to ensure that the research results had a high level of credibility and transferability. This method enabled researchers to gain a comprehensive understanding of how local wisdom plays a role in maintaining ecological, social, and economic balance as the basis for the sustainable management of Namu Tourism Village.

3. RESULT AND ANALYSIS

Local Wisdom as the Basis for Environmental Conservation

The results of the study show that the people of Namu Village have a system of values and traditional norms that have functioned for generations to maintain the balance between humans and the environment. Local wisdom is not only part of cultural tradition, but also an effective social mechanism in regulating people's behavior towards nature.

Table 1. Some forms of local wisdom that are still practiced by the Namu Village community include:

No	Forms of Local Wisdom	Description of Practice	Contribution to Environmental Conservation
1	Tana Ngkapo (forest prohibition area)	Customary rules that prohibit tree cutting in sacred/protected forest areas	Maintains forest preservation, prevents erosion and biodiversity loss
2	Collective water resource management	A rotational system for irrigation and household water use	Ensures water balance and prevents conflict
3	Mosiho Kampo (mutual cooperation)	Monthly environmental cleaning and maintenance of tourism facilities	Reduces waste and maintains destination cleanliness
4	Moduo Wonua ritual	Ritual honoring nature and expressing gratitude for harvests	Strengthens ecological awareness and spiritual attachment to nature

Source: Field data, 2025 (processed)

The local wisdom practiced in Namu Tourism Village reflects a universal model of community-based environmental conservation that is also found in other countries with strong indigenous cultural values. In Japan, the Satoyama landscape demonstrates how rural communities maintain ecological balance by integrating forest protection with daily activities such as farming and water resource management. These practices are supported through collaborative decision-making between community members and local authorities, proving that traditional ecological knowledge can support modern sustainability goals [16], [17]. Similarly, in New Zealand, the Māori people apply kaitiakitanga, a cultural principle that defines humans as guardians responsible for protecting the land, water, and biodiversity. This value has been successfully integrated into ecotourism governance, where tourism activities are managed to ensure environmental responsibility and benefit local communities [18], [19]. These international cases confirm that local wisdom is not merely symbolic or ceremonial, but acts as a functional management framework for sustainable natural resource governance. Thus, the values embedded in Tana Ngkapo, the collective water management system, and environmental rituals in Namu are consistent with global indigenous conservation models, strengthening the argument that community involvement and cultural norms are essential to achieving long-term environmental sustainability.

These forms illustrate that the local wisdom in Namu Village has ecological, social, and spiritual functions. These values serve as living laws that are upheld and obeyed by the community, without having to be regulated through formal government regulations.

The findings of this study are in line with the results of the study [20] in Bali, which confirms that local wisdom has a strong ecological function in maintaining the balance of nature. In Bali, the principle of Tri Hita Karana is used as a moral foundation for maintaining harmony between humans, the environment, and spirituality. Similar conditions are found in Namu Village, where traditional values such as the prohibition of indiscriminate tree felling and the moduo wonua ritual serve as ethical guidelines for the preservation of forests and water sources.

However, unlike the research [21] which focuses on community-based environmental conservation, this study emphasizes the role of traditional spirituality as a driver of ecological behavior in the community. In Namu Village, environmental preservation is not only practical, but also based on the belief that nature has sacred value and is protected by spiritual forces. Thus, this study broadens the previous perspective by adding a religious dimension as an element that strengthens the community's ecological awareness.

In addition, this study also complements the findings in West Sumatra, which found that community participation in environmental protection is highly dependent on local values and indigenous leadership. In Namu, the value of mutual cooperation (mosiho kampo) serves a similar function—as a social instrument that maintains solidarity in ecosystem preservation. This similarity shows that local wisdom is a living ecological system that can be applied in various regions with different cultural characteristics.

In the context of the Theory of Local Wisdom [1], [2], these findings confirm that local knowledge is the result of communities' long experience of interacting with their environment. Local wisdom not only contains practical rules, but also ethical values such as tri hita karana, harmony between humans, nature, and spirituality. The Namu Village community consciously places nature as a partner in life, not merely an object of exploitation.

Conceptually, these practices demonstrate the moral ecology of local communities, namely the belief that preserving the environment is part of their spiritual and social responsibility. This awareness has grown not because of legal pressure, but because of the cultural and religious consciousness that is deeply ingrained in their lives.

Contribution of Local Wisdom to Tourism Village Management

Local wisdom in Namu Village is not only a system of environmental preservation values, but also plays a direct role in the management of tourism villages. Since Namu was designated as a tourism village, the community has strived to ensure that tourism activities do not conflict with traditional norms and do not cause environmental damage.

Tourism management in Namu Village applies community-based principles with a spirit of participation. The community formed a Tourism Awareness Group (Pokdarwis) as a management institution, which is responsible for regulating tourist visits, managing tourist attractions, and maintaining the environment. The tourism activities developed include: Nature tourism, such as forest exploration, river tourism, and bird watching. Cultural tourism, including traditional rituals, traditional arts, and local cuisine. Educational tourism, in the form of learning activities about traditional agricultural systems and customary-based nature conservation. Every tourism activity always begins with a customary permit (poma'a), and tourists are required to respect local rules such as not speaking rudely in sacred areas and maintaining environmental cleanliness. Income from tourism activities is managed collectively, with the distribution of proceeds agreed upon by all parties: a portion for the managing community, a portion for social funds, and another portion for environmental conservation activities.

The results of this study show that local wisdom is the main foundation for the implementation of Community-Based Tourism (CBT) in Namu Village. This condition is in line with the results of the study [10] which states that the success of sustainable tourism village management is highly dependent on active community participation and community-based leadership. In Namu Village, this participation is realized through the formation of Pokdarwis, which regulates tourist attractions, environmental maintenance, and the fair distribution of economic benefits based on deliberation.

In contrast to the research by [9], which emphasizes the role of local leadership as the main driver of tourism village management, this study shows that collective cultural values such as mutual cooperation and deliberation have a stronger influence than individual leadership factors. The customary system in Namu allows decisions to be made collectively, reflecting a more horizontal than hierarchical collective CBT model.

Additionally, these findings complement the CBT concept outlined by [5] and updated by [11], by adding a spiritual aspect to tourism management. In Namu Village, every tourism activity begins with traditional permission (poma'a), signifying the existence of sacred ethics that frame economic activities. This shows that local wisdom functions not only as a social system but also as a spiritual value system that guides the direction of sustainable tourism development.

This phenomenon reflects the principles of Community-Based Tourism (CBT) as proposed by [5], [6]. CBT emphasizes that the success of sustainable tourism depends on the active participation of local communities in all stages of management, from planning to evaluation. In the context of Namu tourism village, the community is not only the beneficiary but also the main actor in maintaining the balance between tourism utilization and resource conservation. Furthermore, local wisdom values such as mutual cooperation (mosango), deliberation (sangia), and honesty in work become social capital that strengthens CBT practices. Solidarity and a sense of belonging to the village encourage the community to work together in maintaining tourism facilities, monitoring tourist behavior, and ensuring the sustainability of tourism activities. Thus, local wisdom and CBT reinforce each other. Local wisdom provides the ethical and spiritual basis for tourism management, while CBT provides an institutional framework that ensures the implementation of these values in practice.

Challenges and Opportunities for Integrating Local Wisdom into Tourism Village Management

Although local wisdom is still alive and functioning well, research has also found a number of challenges in efforts to preserve and integrate it with modern tourism management systems. First, there is a shift in values among the younger generation, who are beginning to view traditions as outdated and irrelevant. Exposure to outside cultures and modern lifestyles has caused some of the younger generation to lose their spiritual connection with nature and customs. Second, there is a lack of written documentation of customary rules. Most local wisdom is only passed down orally from elders to the next generation, putting it at risk of being lost as times change. Third, there is a lack of coordination between the government, customary institutions, and tourism groups, which means that tourism management policies are often not fully in line with local cultural values. Fourth, there is the emergence of cultural commercialization, where some customary activities are packaged to attract tourists without regard for their sacred value. This has the potential to diminish the spiritual meaning of local wisdom itself.

However, this study also found a number of strategic opportunities to strengthen the integration of local wisdom, including:

1. The commitment of local governments to develop culture- and environment-based tourism.
2. The participation of the younger generation, who are becoming active in documenting and promoting local culture through digital media.

3. The openness of the community to technological innovations, such as online tourism marketing and ecotourism training.
4. Synergy between traditional values and modern ecotourism principles, which allows environmental preservation to go hand in hand with economic improvement.

This study found that the main challenges in preserving local wisdom in Namu Village are the shift in values among the younger generation and the commercialization of culture. These findings are in line with Mulyana's (2025) research in Bali, which noted that modern tourism often displaces sacred values and turns traditional rituals into commercial performances. However, unlike the context in Bali, the Namu community has demonstrated adaptation mechanisms through the reconstruction of traditional values and the involvement of the younger generation in cultural documentation through digital media. This reflects the adaptive capacity of the community as described in Cultural Ecology Theory [4].

This research also expands on the findings of [21], which highlights the importance of collaboration between the government and the community in environmental preservation. In Namu Village, this collaboration has developed into a synergy between traditional values and modern policies, an integrative model in which government regulations coexist with traditional norms. This phenomenon shows that cultural adaptation is not a form of losing tradition, but rather a dynamic strategy to maintain the relevance of local values amid social change.

Furthermore, the results of this study complement the views of [20], which emphasize the need for a balance between cultural preservation and economic needs. Namu Village shows that these two aspects can be combined through the principle of "economically valuable preservation," where tourism activities not only generate financial profits but also strengthen the ecological and spiritual awareness of the community. Thus, this study provides a more contextual and flexible model of cultural adaptation than previous studies.

An analysis of these challenges and opportunities can be explained through Cultural Ecology Theory [4]. This theory emphasizes that cultural systems are adaptive to both their physical and social environments. The Namu Village community demonstrates a high capacity for adaptation in managing change: they do not reject modernization, but strive to selectively integrate new values with old traditions. In other words, the Namu village community is in a phase of cultural reorganization, in which traditional values are being reconstructed to remain relevant in the context of sustainable tourism. This process demonstrates the dynamic nature of local wisdom, which is not a static system but a living system that continues to transform according to the needs of the times without losing its essence. The results of the study show that Local Wisdom Theory, Cultural Ecology Theory, and Community-Based Tourism Theory are closely related and form a comprehensive conceptual framework for understanding the phenomena in Namu Village. From the perspective of Local Wisdom Theory, the Namu village community has a value system that regulates ecological and social behavior, in which environmental preservation is seen as a moral and spiritual responsibility. Through Cultural Ecology Theory, it can be understood that this value system developed as a result of adaptation to the geographical and social conditions of the village, which is rich in natural resources but also vulnerable to ecological damage. Meanwhile, through CBT Theory, it can be seen how these values and adaptation systems are implemented in participatory, inclusive, and equitable tourism management. The three form a synergistic causal relationship: local wisdom provides a normative and ethical basis. Cultural ecology explains the mechanism of value adaptation to change. CBT provides an implementative framework for community-based management.

Thus, the success of Namu Village in maintaining a balance between environmental preservation and tourism development cannot be separated from the strength of its local culture. Traditional values are not merely symbols of the past, but also social resources that have a strategic function in sustainable development. This model of management based on local wisdom shows that tourism does not have to conflict with conservation, as long as the community is the main actor and cultural values are used as guidelines in every decision. This confirms that the ideal development of a tourist village does not only rely on natural beauty, but also on the strength of cultural values that live within the community.

This study shows that local wisdom plays a very important role in preserving the environment and supporting the sustainable management of Namu Tourism Village. The cultural values and customary norms that live within the community not only function as symbols of tradition, but also serve as ecological and social guidelines in regulating the relationship between humans, nature, and tourism-based economic activities.

First, forms of local wisdom that are still practiced by the Namu community, such as prohibitions on indiscriminate tree felling, collective water resource management, the tradition of mutual cooperation (mosiho kampo), and rituals to honor nature (moduo wonua), demonstrate the existence of a local knowledge system that is effective in maintaining ecosystem balance. These practices are in line with the Theory of Local Wisdom, which places cultural values as the basis of community ecological awareness.

Second, the contribution of local wisdom to the management of tourism villages is reflected in the application of the principles of Community-Based Tourism (CBT), in which the community plays a leading role

in managing tourism activities. Active participation by residents through the Tourism Awareness Group (Pokdarwis), fair distribution of profits, and customary-based supervision demonstrate the integration of traditional values and modern tourism practices. The values of mutual cooperation and deliberation become social forces that ensure tourism is inclusive and sustainable.

Third, challenges and opportunities for integrating local wisdom arise alongside the process of adapting to modernization. Challenges such as shifting values among the younger generation, lack of documentation of customs, and the risk of cultural commercialization remain obstacles that need to be anticipated. However, there are great opportunities through government support, youth participation, and the digitization of local cultural promotion. This adaptation process reflects the principles of Cultural Ecology Theory, which states that culture constantly adapts to changes in the social and economic environment without losing its identity.

Conceptually, the results of this study confirm that Local Wisdom Theory, Cultural Ecology Theory, and Community-Based Tourism Theory complement each other in explaining the successful management of Namu Tourism Village. Local wisdom provides basic values and moral orientation; cultural ecology explains the process of adaptation to change; and CBT provides an implementative mechanism in community-based tourism management. The integration of these three theories forms a tourism development model that is not only oriented towards economic profit, but also towards environmental preservation and cultural identity strengthening. Thus, Namu Tourism Village can be used as a model for local wisdom-based tourism management in rural areas of Indonesia, where environmental preservation, community participation, and cultural values are carried out in a balanced manner to realize sustainable tourism development.

(2023) The findings of this study are similar to those of Sukmawati & Ardika's study, which examined the role of local wisdom in the sustainability of cultural tourism in Bali. Both studies show that traditional values and belief systems form the foundation of ecological ethics in maintaining the balance between humans, nature, and spirituality. Both the Balinese and Namu villagers view nature as a living entity that must be respected, not exploited. In this context, the prohibition on indiscriminate tree felling in the tana ngkapo area in Namu has an ecological meaning similar to the Tri Hita Karana principle in Bali, which is to create harmony between humans and the environment. This similarity shows that local wisdom functions universally as a value system that supports the sustainability of culture-based tourism in various regions of Indonesia.

However, this study has significant differences compared to the study [21] which highlights community-based environmental conservation in tourist villages in West Java. While Wijaya's study focuses more on physical conservation and natural resource management aspects, the study in Namu Village expands these dimensions by adding spiritual and social elements through the moduo wonua ritual as a form of respect for nature. This ritual not only functions symbolically, but also serves as a social mechanism to strengthen community solidarity and ecological awareness. Thus, this study shows that local wisdom is not only ecological in nature, but also has spiritual and communal dimensions that make it a cultural adaptation system to social and economic changes in the modern era.

Furthermore, the results of this study enrich the concept of Community-Based Tourism (CBT) previously examined by [9], [10]. Both studies emphasize the importance of community participation in the management of sustainable tourism villages. However, this study adds a new aspect in the form of integration between CBT and indigenous-based ecological ethics, where the community is not only the manager of the tourism economy but also the protector of cultural values and the guardian of natural balance. This model expands the CBT theoretical framework by incorporating moral and spiritual dimensions rooted in local wisdom. Thus, the results of the research in Namu Village present a conceptual synthesis that the success of sustainable tourism village management can only be achieved through synergy between cultural values, community participation, and ecological awareness based on local spirituality.

The results of this study have several important implications, both practically and academically. Practically, the findings show that environmental preservation and the management of Namu Tourism Village can only be sustainable if local wisdom values are used as the basis for every tourism policy and activity. Local governments need to strengthen regulations that support the preservation of customs, for example through village regulations based on local wisdom. Customary institutions and Pokdarwis need to expand their roles as guardians of cultural values and ecological mediators between the community and tourists. The younger generation also needs to be involved through local cultural digitization programs to document traditions so that they are not lost to the tide of modernization. Academically, this research enriches the study of sustainable tourism by emphasizing that the success of Community-Based Tourism depends not only on economic participation but also on the existence of ecological ethics and indigenous spirituality that guide community behavior towards nature. Addressing challenges in the preservation of local wisdom and the governance of Namu Tourism Village requires operational, context-specific, and evidence-based strategies. [22] asserts that formal regulation through the establishment of Village Regulations (Perdes) is essential to legitimize customary environmental rules such as Tana Ngkapo, ensuring legal enforceability against ecological violations. [23] demonstrates that participatory mechanisms—particularly structured environmental programs supported by incentive systems—increase

community engagement in conservation initiatives. [24] reveals that cultural digitization, including documentary production, digital archiving, and social media dissemination, is an effective approach to strengthen cultural transmission to younger generations while promoting tourism visibility. Furthermore, [25] highlights that strategic partnerships between village authorities, universities, and tourism agencies are critical in improving managerial capacity through Community-Based Tourism (CBT)-based training. Collectively, these strategies indicate that sustainable tourism management cannot rely solely on cultural values, but must also be supported by institutional capacity, regulatory frameworks, and collaborative governance.

The main novelty of this research lies in the integration of spiritual and ecological values in the Community-Based Tourism (CBT) model through the practice of local wisdom in Namu Village. While previous studies tended to highlight the social and economic participation of communities in CBT, this study presents a new dimension, namely ecological ethics based on traditional rituals and the spiritual awareness of the community as the moral foundation of tourism management. Local wisdom is not only viewed as a cultural tradition, but as an active ecological mechanism that regulates human behavior towards the environment. The participatory tourism management model of Namu Village integrates economic, social, ecological, and spiritual aspects into a single system based on local values. The integration of the three major theories of Local Wisdom, Cultural Ecology, and CBT produces a new conceptual model that emphasizes that true sustainability in tourism can only be achieved if the moral, cultural, and ecological dimensions are balanced.

4. CONCLUSION

This study demonstrates that local wisdom plays a central and multifunctional role in environmental conservation and the sustainable management of Namu Tourism Village. The traditional values and customary norms practiced by the community such as the prohibition of indiscriminate tree felling, collective water management, mutual cooperation, and nature-honoring rituals serve not only as cultural heritage but also as effective ecological and social mechanisms that maintain environmental balance. These practices reflect a culturally rooted ethical system that guides community behavior toward nature and supports long-term sustainability. In the context of tourism governance, local wisdom provides a strong moral and operational foundation for the implementation of Community-Based Tourism (CBT). Community participation through Pokdarwis, deliberative decision-making, and fair benefit-sharing illustrate how traditional values can be integrated into modern tourism practices. This integration strengthens the synergy between environmental preservation, cultural identity, and economic improvement. Nevertheless, several challenges remain, particularly the erosion of traditional values among younger generations, the absence of systematic documentation of customary rules, and increasing tendencies toward cultural commercialization. These issues indicate the need for more concrete and collaborative strategies to ensure that the transmission of local wisdom continues across generations and is not diminished by external influences. To address these challenges, this study emphasizes the importance of deeper stakeholder collaboration particularly between local government, customary institutions, and tourism managers to strengthen regulatory frameworks that protect customary practices, develop community-based tourism guidelines, and formalize cultural preservation through local regulations. Furthermore, empowering the younger generation through cultural digitization, ecotourism training, and participatory policy development can enhance their sense of ownership and involvement in conservation efforts. Ultimately, the integration of Local Wisdom Theory, Cultural Ecology Theory, and Community-Based Tourism Theory results in a holistic model for sustainable tourism development. This model demonstrates that tourism can be harmonized with environmental stewardship and cultural preservation when the community is positioned as the primary decision-maker and when local values shape planning, implementation, and evaluation processes. The Namu Village experience provides a replicable framework for other culturally rich rural regions, showing that local wisdom based tourism can serve as a strategic pathway toward sustainable development at both local and regional levels.

5. REFERENCES

- [1] A. S. Keraf, "Etika Lingkungan, penerbit buku kompas." Juli, 2002.
- [2] H. Soebadio, Kearifan Tradisional dan Modernisasi. Sinar Harapan, 1986.
- [3] M. W. Holdgate, "Our Common Future: The Report of the World Commission on Environment and Development. Oxford University Press, Oxford & New York: xv+ 347+ 35 pp., 20.25× 13.25× 1.75 cm, Oxford Paperback, £ 5.95 net in UK, 1987.," *Environ. Conserv.*, vol. 14, no. 3, p. 282, 1987.
- [4] J. H. Steward, Theory of culture change: The methodology of multilinear evolution. University of Illinois Press, 1972.
- [5] P. E. Murphy, "Tourism: A community approach." Methuen, 1985.
- [6] T. B. Jamal and D. Getz, "Collaboration theory and community tourism planning," *Ann. Tour. Res.*, vol. 22, no. 1, pp. 186–204, 1995.
- [7] B. Lane, E. Kastenholz, and M. J. Carneiro, "Rural tourism and sustainability: A special issue, review and update for the opening years of the twenty-first century," *Sustainability*, vol. 14, no. 10. MDPI, p. 6070, 2022.
- [8] T. B. Dangi and T. Jamal, "An integrated approach to 'sustainable community-based tourism,'" *Sustainability*, vol. 8, no. 5, p. 475, 2016.
- [9] H. Hermawan, D. S. Nugroho, F. Afif, A. Wijayanti, A. Ahmad, and M. Valeri, "Leadership Rooted in Community-Based Local Wisdom Values," *Media Wisata*, vol. 22, no. 2, pp. 237–258, 2024.
- [10] D. Yuliana and S. Rahman, "Model community-based tourism dalam pengelolaan desa wisata berkelanjutan," *Tour. Local Wisdom J.*, vol. 5, no. 3, pp. 101–115, 2023.
- [11] Z. Alhadi, B. Muchtar, and S. Evanita, "Developing a Community-Based Tourism Model for Sustainable Tourism in the Mandeh Area, West Sumatra Province, Indonesia.,," *Int. J. Sustain. Dev. Plan.*, vol. 18, no. 11, 2023.
- [12] H. Tahi and F. Berkes, "Indigenous knowledge and community-based ecotourism: a pathway for environmental stewardship," *Ecol. Indic.*, p. 141, 2022, doi: 109119.
- [13] P. Björk, "Sustainable tourist behaviour and pro-environmental choices," *Tour. Manag.*, no. 89, 2022.
- [14] T. Rahmawati, "Local wisdom in water management and conservation in Indonesian ecotourism villages," *Eco-Hydrology J.*, vol. 7, no. 4, pp. 201–217, 2023.
- [15] M. B. Miles, A. M. Huberman, and J. Saldaña, "Qualitative data analysis: A methods sourcebook. 3rd." Thousand Oaks, CA: Sage, 2014.
- [16] T. Uehara and S. Mineo, "Community participation and ecosystem conservation in the Satoyama landscape: An evaluation of sustainability practices in Japan," *J. Environ. Manage.*, no. 289, 2021, doi: <https://doi.org/10.1016/j.jenvman.2021.112467>.
- [17] R. Kohsaka and P. Pereira, "Satoyama initiatives and biodiversity conservation through traditional ecological knowledge in rural Japan," *Ecosyst. Serv.*, no. 58, 2022, doi: <https://doi.org/10.1016/j.ecoser.2022.101493>.
- [18] M. Roberts and R. Weko, "Kaitiakitanga and Indigenous environmental governance in New Zealand ecotourism destinations," *J. Sustain. Tour.*, vol. 31, no. 4, pp. 812–830, 2023, doi: <https://doi.org/10.1080/09669582.2022.2039284>.
- [19] D. Harcourt and T. Cassidy, "Integrating Māori values into sustainable tourism planning: The role of kaitiakitanga in environmental protection," *Tour. Manag. Perspect.*, no. 49, 2024, doi: <https://doi.org/10.1016/j.tmp.2024.101709>.
- [20] N. M. Sukmawati and I. W. Ardika, "Kearifan lokal dan keberlanjutan pariwisata budaya di desa wisata Bali," *J. Ilmu Pariwisata*, vol. 29, no. 2, pp. 145–160, 2023.
- [21] M. Wijaya, "Pelestarian lingkungan berbasis komunitas dalam pengelolaan desa wisata," *J. Pariwisata dan Budaya*, vol. 18, no. 1, pp. 55–70, 2024.
- [22] G. E. Putra, "Policy of tourism regulation and sustainable tourist destination development," *Policy Tour. J.*, vol. 14, no. 2, pp. 99–110, 2024.
- [23] F. Almeida, "Local community participation in sustainable tourism development," *J. Tour. Plan. Dev.*, vol. 20, no. 1, pp. 88–104, 2023.
- [24] S. Jayasooriya, "The impact of digital storytelling on preserving local culture in tourism communities," *Int. J. Tour. Res.*, vol. 26, no. 1, pp. 52–66, 2024.
- [25] J. W. Creswell, "Research Design: Qualitative, Quantitative, and Mixed Methods Approaches (4th ed.),," SAGE Publ., 2014.