

The Ecotourism Livelihood Growth and Local Wisdom Preserved by the Tengger Community in Gubugklakah Village: Ways to be Sustainable?

Pertumbuhan Nafkah Ekowisata dan Kearifan Lokal yang Dilestarikan oleh Masyarakat Tengger di Desa Gubugklakah: Bagaimana Agar Berkelanjutan?

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ABSTRACT

Integration between the needs for natural tourism exploration by urban communities has the potential to diversify agricultural and tourism livelihoods in rural communities. This phenomenon has triggered ecotourism growth through capacity development balanced with local wisdom preserved by the Tengger community in Gubugklakah Village. This study aims to: 1) Analyze the livelihood based on ecotourism growth by the farmers' community in Gubugklakah Village and 2) Explore the capacity development and local wisdom preserved by the Tengger community as ecotourism actors in Gubugklakah Village. This study used a qualitative approach with a descriptive research type. This study is located in Gubugklakah Village, which offers an ecotourism destination in Malang Regency with the attractiveness of local wisdom by the Tengger community. This study started from April to May 2021 and continued in September 2022 and March 2023. Data analysis used an interactive model by Miles and Huberman. The result shows that ecotourism growth in Gubugklakah Village includes agrotourism (apple-picking and agricultural cultivation education) and tourism forests (Lawangsari Café and Lodji Coffee Shop). Ecotourism management involves the local community through capacity development and local wisdom preservation, consisting of the traditional ceremony system, language, and livelihood system of the Tengger community in Gubugklakah Village.

Keywords: capacity development, ecotourism, livelihood growth, local wisdom



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INTRODUCTION

Community life is dynamic and develops by the change phenomenon, such as an urban community with a new lifestyle to fulfill recreational needs and explore new things from the tourism sector (Handler & Kawaminami, 2022). The tourism sector transformation is predicted to increase income and create jobs since it is included in The World's Largest Industry (Kementrian Sekretariat Negara RI, 2018). Rizaty (2023) stated that the USA, Spain, the United Kingdom, the United Arab Emirates, France, Italy, Turkey, and Germany have the highest international tourism revenue. According to a UNWTO report, the United States generated \$135 billion in global tourism revenue in 2022.

Tourism development in rural areas is the government's concern by strengthening rural human resources as tourism actors (Luo et al., 2022; Shafieisabet & Haratifard, 2020). The tourism village has triggered the local community to take advantage of the opportunities and potential tourism sector. According to Alatas (2021), the economic growth of tourism villages is faster than that of non-tourism villages, reflected in community self-sufficiency to overcome poverty in rural areas through livelihood diversification in agricultural, trade, and tourism sectors.

The local community generally accepts the tourism village development based on economic profit considerations. Sembel et al. (2015) stated that the agricultural community is sensitive to the profit potential of a change. This phenomenon has been studied in Social Change Theory by Max Weber, that "social and environmental behavior changes the rationality to take action and the community's behavior. This is evidenced by livelihood growth in tourism villages, which has consequences in communication and social community institutions' values" (Macnaghten et al., 2019)

The livelihood growth in tourism villages through stakeholder collaboration and management of local institutions indirectly encourages the local community to communicate with many people, both fellow tour managers and tourists (Nurhadi et al., 2022). Therefore, the local community allows for the internalizing lifestyles from various backgrounds, so adaptation is necessary (Singgalen et al., 2023; Zhang et al., 2021). The change in tourism village has both positive and negative impacts. Hence, adjustments are needed to achieve a sustainable livelihood in the tourism sector through the defense of local wisdom by the local community.

The previous study was conducted on livelihood growth in tourism villages, such as Torabi et al. (2023), on increasing human resource capacity in tourism sector development. Another previous study has been learned especially for ecotourism livelihood, such as Gyawali et al. (2022) explained that horti-tourism becomes a strategy to cope with agricultural vulnerability. The willingness of the local community to participate in ecotourism livelihood has been studied extensively (Hafezi et al., 2023; Pineda et al., 2023) to achieve socio-economic, cultural, and environmental sustainability. Kunjuraman et al. (2022) discussed the social transformation, both positive and negative impacts due to ecotourism growth. Many previous studies have discussed similar topics about ecotourism livelihood growth and capacity development, and Kunjuraman et al. (2022) already show the potential impacts of it. However, the novelty of this study is discussing strategies to balance the potential of ecotourism growth, capacity development, and local wisdom defense by the local community, especially from the Tengger community in Gubugklakah Village, Malang Regency. As a form of gratitude for the natural blessings of Sang Hyang Widi Wasa, The Tengger community constantly carries out traditional rituals such as Kasada, Unan-Unan, and Karo, as The Tengger community has close ties to nature, ancestors, and relatives (Windarti, 2022). Traditional rituals and daily activities of the Tengger community have added value for developing sustainable village tourism.

The ecotourism livelihood growth involves the local community, local institutions (Lembaga Desa Wisata/Ladesta), and stakeholders, as shown in Gubugklakah Village, Poncokusumo District, Malang. There have been many changes in the mindset and lifestyle of the local youth community as tourism actors, so ecotourism growth is expected to avoid exploiting natural and human resource practices in Gubugklakah Village. Therefore, this study aims to:

1. Analyze the livelihood based on ecotourism (agrotourism and tourism forest) growth by the farmers' community in Gubugklakah Village.
2. Explore the capacity development and local wisdom defense by the Tengger community as ecotourism (agrotourism and tourism forest) actors in Gubugklakah Village.

METHODS

The process of this study includes 1) determination of the research topic and objectives, 2) a survey of the research location, 3) determination of the research approach, and 4) data collection, starting with critical informants (purposive) and continuing with other informants (snowball sampling), 5) transcripts of interviews and field notes, 6) data analysis, and 7) data triangulation (Creswell, 2014; Moleong, 2017). The process of this study is described as follows.

This study located in Gubugklakah Village, Poncokusumo District, Malang Regency, was chosen purposively with consideration of the ecotourism growth, both agrotourism and tourism forest potentially cause changes in the behavior of local community and institutions. This statement is under the verification of the Gubugklakah Tourism Village in the Tourism Village Network/Jadesta as described in (Kementerian Pariwisata dan Ekonomi Kreatif, 2023). This study started from April to May 2021 and continued in September 2022 and March 2023.

This study used a qualitative approach with a descriptive research type. The research method is a case study of ecotourism livelihood growth (agrotourism and tourism forest) with all the consequences of communication and community institutions. Abdussamad (2021) emphasized that a case study is an in-depth descriptive research about individuals, groups, organizations, or activity programs. The unit of analysis in this research is the Tengger community's farmers who manage ecotourism in Gubugklakah Village.

The technique of the data collection in this study is through 1) in-depth interviews, using interview guidelines to explore the growth of livelihoods and involvement of the local community in ecotourism livelihoods (agrotourism and tourism forest), 2) observations of ecotourism in Gubugklakah Village, and 3) documentation of research objects, especially the location and condition of ecotourism in Gubugklakah Village. The informant determination technique in this study was carried out purposively and snowball sampling on ten farmers as informants, as in Table 1 below.

Table 1. The Informant of The Study

No.	Population Type	Informant Type	Informant Determination Technique	Total	Primary Data Obtained
1.	Actor of the ecotourism livelihood in Gubugklakah Village	Main/key informant	<i>Purposive</i>	1	The beginning of ecotourism livelihood growth in Gubugklakah Village
2.	The institution management tourism in Gubugklakah Village (Ladesta)	Supporting Informant	<i>Snowball sampling</i>	3	The patterns of ecotourism livelihood growth in Gubugklakah Village
3.	Farmers involves in ecotourism livelihood in Gubugklakah Village	Supporting Informant	<i>Snowball sampling</i>	2	Involvement of farmers in ecotourism livelihood, as agrotourism tour guide and managers of tourism forest
4.	Local youth in ecotourism management in Gubugklakah Village	Supporting Informant	<i>Snowball sampling</i>	4	Management of agrotourism and tourism forest in Gubugklakah Village

This study was carried out by in-depth interviews, observations, field documentation, and considerations involving several informants (Table 1) to obtain the validity of the research results. Data analysis used an interactive model (Miles & Huberman, 2014), which consists of step-by-step processes starting with data reduction, followed by data display, and ending with verification, as shown in Figure 1 below.

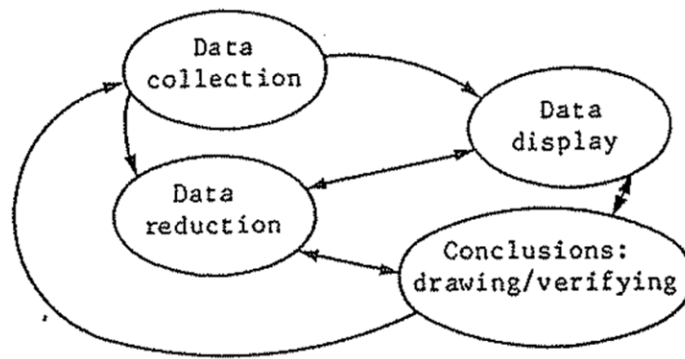


Figure 1. Miles and Huberman's Interactive Model

Based on Figure 1, data analysis using an interactive model consists of 1) data reduction through writing summaries, coding, clustering, writing memos, and the transforming process continues after fieldwork until a final report is completed, 2) data display through combining information arranged in the form of sketches, synopses, diagrams, matrices, and other forms, and 3) verification/conclusions drawn from data collection to analyzing patterns, explanations, configurations possible configurations, cause and effect relationships, to test the truth and strength of the data so that it can answer the research objectives.

RESULTS AND DISCUSSION

Ecotourism Livelihood Growth in Gubugklakah Village

Gubugklakah Village is one of the vegetable production centers area in Malang Regency and has been cultivating apples since 1970. In 1990, the farmers' community in Gubugklakah Village succeeded in conventionally cultivating apples by applying chemical fertilizers and pesticides that impact soil fertility. Since 2000, apple cultivation in Gubugklakah Village has experienced some vulnerabilities, such as increasing chemical fertilizers and pesticides, soil quality reduction, and agricultural output fluctuations, especially apple prices and the number of production productivity decreases.

Some vulnerabilities have been addressed by livelihood diversification strategies to scale up agricultural activities with tourism sectors to maintain the resilience of the farmers' community. Soekanto & Sulistyowati (2015) stated that social change causes community dissatisfaction, so there are efforts to improve living standards. The diversification livelihood strategies, both agricultural and tourism sectors are already applied by the farmers' community in Gubugklakah Village through modification and diversification of apple cultivation land as an apple-picking agrotourism (Figure 2).



Figure 2. Apple-Picking Agrotourism in Gubugklakah Village. Source: Google

The apple-picking agrotourism involves many stakeholders, including travel agents and middlemen, to ensure the marketing of agrotourism destination packages and apple products. Ladesta, as the manager institution of the tourism village, collaborates with many travel agents in Jakarta, Yogyakarta, and other cities to offer Gubugklakah Village destination packages, including apple-picking agrotourism. After receiving an order from a travel agent, Ladesta plotted the apple fields that are easy to reach or close to

the village's main road. The local youth community, as tour guides, assist tourists and explain the conveying of apple cultivation to practicing it. Tourists can pick apples in the field visited, which apple has a wholesale system of the apple middleman. Therefore, the farmers who have the land of apple-picking agrotourism experience guaranteed sales by this wholesale system. Apple-picking agrotourism is combined with apple processing destination packages such as apple snacks: *carang apel*, *dodol apel*, and *sari buah apel*, which potentially become signature products of Gubugklakah Village.

In the last decade, there has been a shift in commodities cultivated by the farmers' community in Gubugklakah Village, mainly vegetable agrotourism destinations. Several vulnerabilities in apple cultivation caused some farmers to shift apple crops with vegetables such as cabbage, carrots, and leek. This phenomenon resulted in a marketing strategy such as an educational package based on vegetable agrotourism. Figure 3 below shows an educational destination for leek cultivation.



Figure 3. Vegetable (Leek) Agrotourism Education.

Source: Ladesta Gubugklakah: Instagram, accessed on May 25 2023, at 11.46 WIB

Members of Ladesta Gubugklakah directly deliver agrotourism education on vegetable cultivation (Figure 3). The apple-picking and vegetable agrotourism in Gubugklakah Village is called ecotourism because, according to (Mosammam et al., 2016; Tampubolon et al., 2021), the concept of ecotourism involves the local community's role in services and management processes of tourism. Agrotourism livelihood growth triggered "village comfort seekers" and "village culture and entertainment lovers" so willing to pay for the attributes of village tourism destinations, including local community services, traditional culture, natural beauty, and others (Gao & Cheng, 2020; Li et al., 2023).

The phenomenon of the "village comfort seekers" and "village culture and entertainment lovers" is also responded by the local youth community in Gubugklakah Village to modify the natural forest into a tourism forest, both at the Lawangsari Café (Picture 4) and the Lodji Coffee Shop (Picture 5).

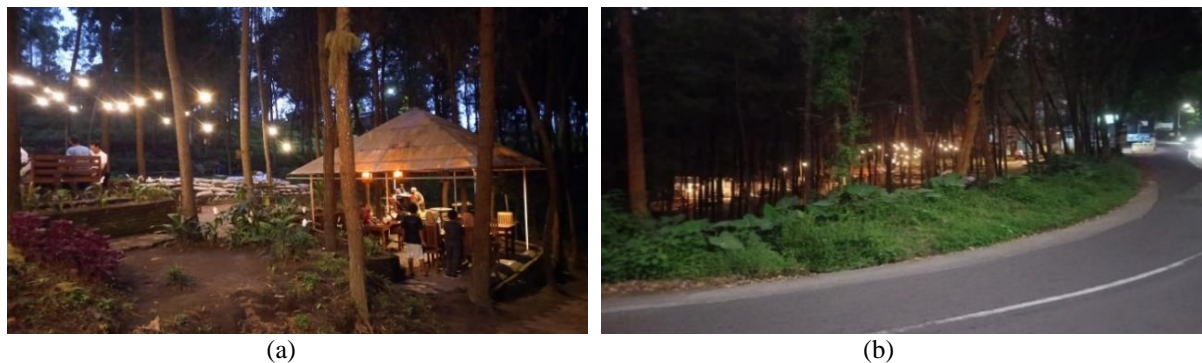


Figure 4. Tourism Forest: Lawangsari Café. Source: field observation, 2023

In Figure 4, it is known that Lawangsari Café can be seen from the inside (a) and from the outside (b) or seen from the village highway, which is Malang's route to the Bromo destination. The Lawangsari Café innovation came from local youth in Gubugklakah Village, who collaborated with LMDH and

Perhutani with a Cooperation Agreement (*Perjanjian Kerjasama/PKS*) regarding tourism forest management. The Lawangsari Café destination was initiated after the COVID-19 pandemic 2020, with the following considerations from one of the managers.

“..... indeed, the plan for Lawangsari Café be intensified during the Covid-19 pandemic. This phenomenon is both a challenge and an opportunity for tourism actors. The tagline #dirumahaja bored people, so they want to fulfill their recreational needs to explore natural tourism. That is why Lawangsari was built to prepare for the potential of tourists after the Covid-19 pandemic.” (FAF, 9 April 2021).

The Lawangsari Café has a total area of 9 Ha, with 4 Ha for support facilities such as culinary spots (food stands and dining areas for tourists), photo spots, and public facilities, including prayer rooms, toilets, and a parking area. Lawangsari Cafe management will continue cultivating trees in the tourism forest to maintain ecological sustainability, and tourists can enjoy the local wisdom of the tourism forest in Gubugklakah Village. The urban community chooses natural tourism, especially in plateau areas with many trees to represent the local community’s culture (Dabezies, 2020; Lavy & Zavar, 2023; Yu et al., 2023). Another ecotourism growth is evidenced by the Lodji Coffee Shop, which has a natural vibe with delicious coffee typical of Gubugklakah Village (Figure 5).



Figure 5. Tourism Forest: Lodji Coffee Shop. Source: field observation, 2023

The Lodji Coffee Shop and Lawangsari Café are tourism forests that involve many local youth to develop tourism potential in Gubugklakah Village. The local community, as culinary entrepreneurs, including selling snacks, noodles, drinks such as coffee and tea, and others, also defends the natural vibe by cultivating trees. According to (Anugraini & Ihsannudin 2021), ecotourism’s characteristics are economically beneficial, cultural, and ecological forest functions preservation. (Tajer and Demir 2022) emphasized that ecotourism is a form of sustainable tourism responsible for preserving environmental resources while improving the socioeconomic conditions of the local community. The ecotourism livelihood growth achieves a sustainable level when its development is inseparable from local wisdom and behavior patterns by the local community, which is the Tengger community, as in Table 2.

Table 2. Livelihood Sustainability Efforts in Gubugklakah Village

Livelihood Sector Vulnerability	Livelihood Sustainability Efforts	
	Ecotourism	Local wisdom
Agricultural Livelihoods	In terms of natural resources: Land intensification with intercropping and or agroforestry cropping systems	1. Agricultural land with crop field edges such as a) coffee to prevent the erosion impact, b) bananas for water conservation in the field area. 2. The traditional ceremonies of the Tengger community as a form of gratitude for the abundance of natural resources.
Tourism Income	In terms of natural and human resources: The apple-picking and vegetable cultivation ecotourism guided by local youth community as a tour guides	1. Involving local community culture, including language, traditional ceremonies, and livelihood systems, as an attraction for village tourist destinations. 2. The community adds international language skills to support social relations with foreign tourists.

Source: Primary Data (2023)

Table 2 shows the local community's efforts to achieve sustainable agricultural and tourism livelihoods based on a balance of ecotourism growth with local wisdom. Hence, it can preserve social, economic, ecological, and cultural aspects. The ecotourism livelihood growth in Gubugklakah Village was pioneered and driven by, from, and for the local community. However, it takes time to upskill local human resources to achieve specific competencies. The next step is strengthening the principle that "tourism village community do not leave the main livelihood as farmers." The ecotourism livelihood growth does not pursue profits in the short term but instead balances the community's socio-economic, ecological, and cultural aspects. Based on this description, a typology of the local community can be formed in managing tourism destinations in Gubugklakah Village, as shown in Table 3 below.

Table 3. Typology of Management of Ecotourism Destinations in Gubugklakah Village

No.	Types of Tourist Destinations	Tourist Destinations	Tourism Management Typology
1.	Agrotourism	The apple-picking and vegetable cultivation education agrotourism	Sustainable planning
2.	Tourism Forest	Lodji Coffee Shop and Lawangsari Café	Sustainable planning

Source: Primary Data Processed (2023)

Based on the research results of Mosammam et al. (2016), the tourism management typology consists of boosterism, economic, physical/spatial, community-oriented, and sustainable planning. Table 3 shows that the typology of ecotourism management, both agrotourism (apple-picking and agricultural education) and tourism forest (Lodji Coffee Shops and Lawangsari Café), are sustainable planning. Based on Mosammam et al. (2016), sustainable planning considers social, economic, ecological, and cultural benefits in a holistic and sustainable to prepare the inheritance of resources for the next generation. The local community is involved in planning, implementing, and evaluating the management of the tourism destination in Gubugklakah Village, which triggers capacity development.

The Capacity Development and Local Wisdom Defense by Ecotourism Actor

The ecotourism livelihood growth is developed by the local youth community in Gubugklakah Village: some are members of the local tourism institutions, namely Ladesta/Lembaga Desa Wisata. The local youth community interprets the opportunities from social media related to the modernization of tourism destinations by connecting rural conditions to the outside world (Hidayat & Hanim, 2023), and combining natural rural vibes with tourism models (Zhu & Shang, 2021). However, the ecotourism livelihood growth in Gubugklakah Village was developed by not exploiting of natural and human resources. This statement is in accordance with Ladesta's initiators, as follows.

".....Gubugklakah Village has the principle of a tourism village, which means not leaving the local community's main livelihood as farmers. Rather, this tourism livelihood aims to improve the village community's skills and economy." (ANS, 17 March 2023).

This phenomenon is mentioned and called "neo-endogenous," which means it does not shift in an existing entity. However, there is multi-functional development, diversifies socio-economic structures, and increases local community's resilience through local and extra-local social relations (Qu & Zollet, 2023). Ecotourism livelihood by the local community, who are farmers, can transform the characteristics of traditional villages into tourism villages. Nevertheless, the opportunities always have the potential to internalize the new lifestyle from the urban community. The risk is feared that local culture will fade among the local youth community (Gao & Cheng, 2020).

The ecotourism livelihood growth involves the local community who can upskill and develop human resources capacity in Gubugklakah Village, which is the Tengger community. Based on the study results, characteristics of the Tengger community before diversifying livelihoods in the tourism sector were a closed society and they tended to be slow in accepting innovations. However, the Tengger community, as the tourism actor currently participates in decision-making, encouraging cooperation between stakeholders, involved in the ownership of tourism assets (Moayerian et al., 2022), and developing digitalization of tourism village (Torabi et al., 2023) is considered the effectiveness and sustainability of the ecotourism livelihood growth. Gubugklakah Village tourism actors have done some of these things, as shown in Figure 6.



Figure 6. Digitization of the Gubugklakah Tourism Village by Ladesta.

Source: Gubugklakah Village Website and Instagram, accessed on May 25 2023 at 12.00 WIB

In Figure 6, it is shown that the local community in Gubugklakah Village is actively involved in online marketing through (a) the website and (b) Instagram social media. In addition to the Gubugklakah Village tour package, Lawangsari Café has applied digitalization through Instagram, which can facilitate reaching potential tourists. In this case, tourism actors in Gubugklakah Village have skills in photography, videography, and writing photo captions.

The ecotourism livelihood growth in Gubugklakah Village triggers up-skilling in tourists' hospitality and has the opportunities to recruit a non-local community who focus on customer/tourist service skills. Likewise, the development of Lawangsari Café and Lodji Coffee Shop requires standardization in producing food. It is evidenced by the statement by the management of Lawangsari Café as follows.

"..... sis, if you buy food or drink here, the second time you come, the taste is already different. Therefore, to improve the quality of the menu, we dare to hire workers from outside the village who are competent in the field of FnB." (FAF, 12 March 2023).

This phenomenon challenges to attract non-local workers, called "tourism migrant workers" (TMWs), to form positions, including skilled managerial, middle positions, and unskilled labor (Sun et al. 2020). Some of these migrant workers are then required to transfer knowledge and skills to the local youth community that manages tourism in Gubugklakah Village. Therefore, tourists are also presented with the local wisdom, including the dialect, communication style, and traditional fashion style of the local community in Gubugklakah Village, which is part of the Tengger community characteristics. Local wisdom of the community is the main attraction for tourists can understand the local community's life for a few days so that the local community becomes the ambassadors of the tourism village (Huo et al., 2023), which is considered the effective way to strengthen the development of tourism village. Besides, ecotourism livelihood growth must be balanced between challenges and opportunities the Gubugklakah Village community can pursue. The involvement of the local community has the challenges of internalizing the new mindset, lifestyle, and behavior. So, on the other hand, this study aims to explore the question, "Is the shift of the local community's mindset able to maintain the sustainability of ecotourism livelihood growth in Gubugklakah Village?" (Figure 7).

Figure 7 shows the ecotourism livelihood growth related to the development of local community capacity, which has a positive or negative impact on the sustainability of livelihood in Gubugklakah Village. The need to strengthen the principle of not being profit-oriented by resource exploitation should be aligned with the defense of local wisdom regarding the social and cultural aspects of the Gubugklakah Village community. Based on the research results, there has been a cultural shift; one is a shift in daily language by the local youth community in Gubugklakah Village, which is influenced by the internalization of society and culture outside the village.

These cultural shift phenomena can be explained by three of the seven elements of culture according to Koentjaraningrat, including religious systems and religious ceremonies, language, and livelihood systems. Cultural elements have both positive and negative sides to the ecotourism livelihood growth in Gubugklakah Village. This statement aligns with the research of Mosammam et al. (2016) that ecotourism is socially, economically, and environmentally beneficial but has two positive and negative

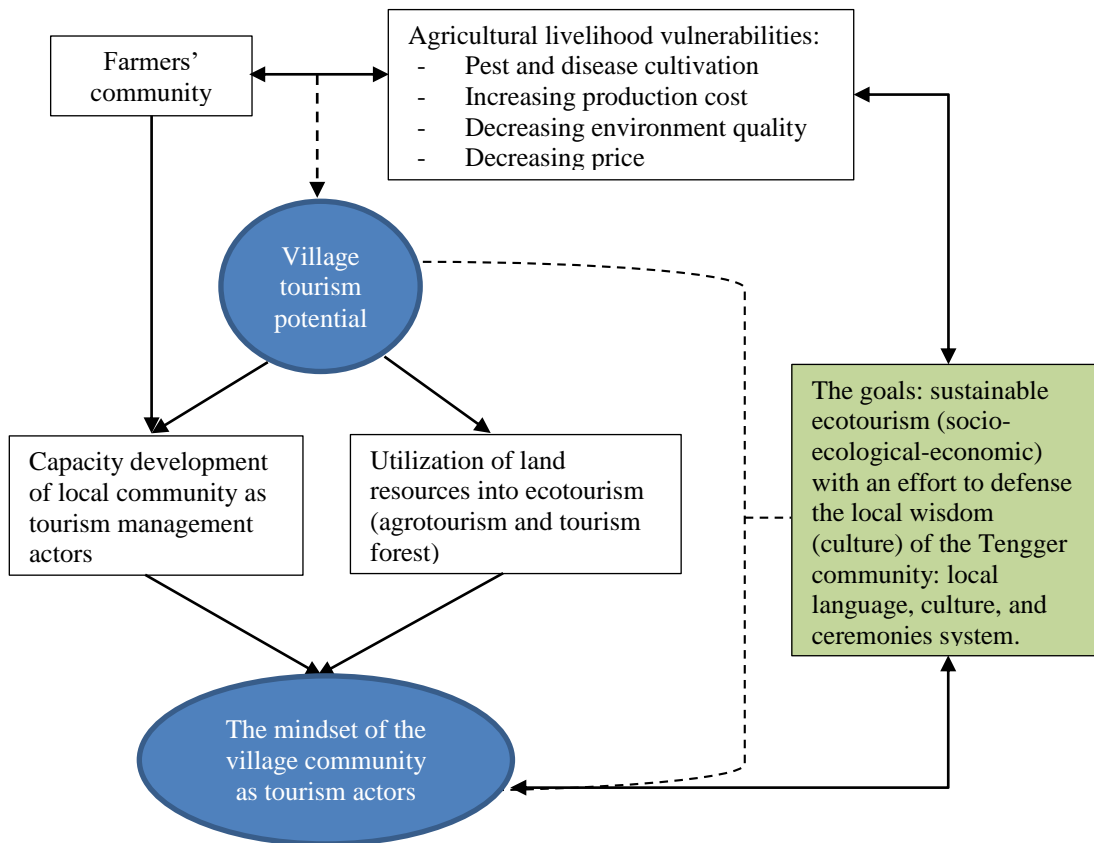


Figure 7. Ecotourism Livelihood Growth and Local Wisdom Defense by Local Community

sides stemming from its perception, development, and planning approaches. The three elements of culture can be described as follows.

First, the belief system and ceremonies become reinforcements in the livelihood activities of the village community, especially among the Tengger community closely related to *Karo*, *Unan-Unan*, and *Kasada* ceremonies (Figure 8).



Figure 8. Belief and System Ceremonies (a) Kasada and (b) Karo. *Source: social media of local youth of Gubugklakah village.*

The traditional Karo ceremony is carried out once a year, while Unan-Unan is every eight years in the context of purifying the village. In comparison, the Kasada traditional ceremony is carried out as a form of expression of gratitude and hope of being kept away from disaster. Along with demographic changes, most residents of Gubugklakah Village adhere to Islam. Thus, there is a cultural shift in carrying out the traditional Tengger ceremonies. A series of traditional ceremonies are added before the ceremonial procession at “*Padayangan*” (Figure 9), starting with a series of thanksgiving at the mosque as a place of worship for Muslims. The Tengger traditional ceremony is opened with the “*Tayub*” dance, interpreted as a ritual art by the Tengger community, especially in Gubugklakah Village. In general, “*Tayub*” dance performances in the countryside are closely related to liquor, *sawer*, and other negative things. However, this phenomenon differs from the current *Tayub* dance, which is interpreted as an arts ritual so that it does not contain negative elements in the series of traditional Tengger ceremonies, Gubugklakah Village.

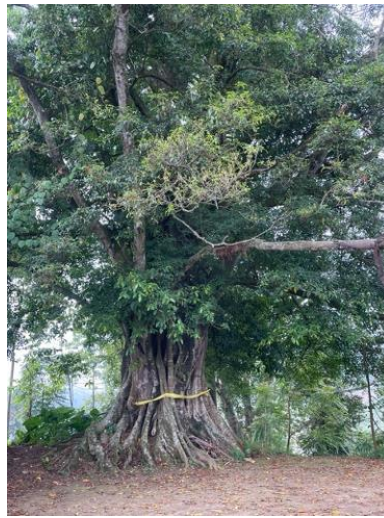


Figure 9. *Padayangan* in Gubugklakah Village. Source: Researcher Documentation (2023)

The traditional Tengger ceremonies have shifted from mosque to *Padayangan* as a form of appreciation and gratitude to God, the creator of nature; thus, humans can seek their sustenance through livelihood activities. Max Weber's Protestant Ethics states that people who adhere to religion must work harder to produce wealth and become "chosen" people to survive in the afterlife. It is in line with the research results of Abdussamad and Handayani (2022) that being a servant of God should be able to optimize resources through challenges as beneficial potential and becomes a value of obedience to God. The cultural aspect of traditional ceremonies is carried out to internalize spiritual matters so that the local community can manage environmental resources wisely.

Second, the local language of the Gubugklakah Village community has shifted through communication styles, although it can facilitate communication between the local community as tour guides. In addition to preserving the culture, the local language can be attractive to tourists to learn communication styles, dialects, and the Tengger-Javanese language. Based on the research results, some of the parents in Gubugklakah Village have started educating their children in the Indonesian language, while for some other parents, this is unacceptable. The local culture of the Tengger-Javanese language by the people of Tengger, Malang Regency, should be preserved to create peace and courtesy vibes among children, youth, and older people. It is to the results of the following interviews.

"Parents are currently educating their children in Indonesian. The shifted style of dress is different from the native of the Tengger community, and the point is that now is a different era. Nevertheless, I still use the local language when I educate my children. By speaking krama, politeness between children and parents is visible; there are levels of language, "sampean, panjenengan, mangan, nedha, and dhahar." So you can distinguish communication between children and parents. If it is Indonesian, do you call your parents "you/Anda"? Likewise, Tengger traditions or cultures such as Karo, Unan-Unan, and Kasada must be defended because these cultures can help the Tengger community to respect the environment. (HSW, September 11, 2022).

Preserving local wisdom of the local language does not mean preserving backwardness but strengthening the local community characteristics of the tourism village. Based on the research results, domestic and foreign tourists are interested in the local dialect and local language of Gubugklakah Village. For several days, Gubugklakah Village has been visited by tourists from Japan, communicating directly with the local community and interested in learning the dialect and local language. In line with Yoni (2020), foreign tourists are interested in learning the local language in Indonesia. However, international language skills by village youths also need to be improved to prepare for communication with foreign tourists. Aspects of international language skills and competencies can be enhanced through training or by starting to open up the local community's perception of the level of education. It follows the results of an interview with one of the Gubugklakah Village residents who is >60 years old.

".....Young people now have to be brave and open for high school. In the past, parents were successful because of apple cultivation; they felt that just being an apple farmer was enough. But now that apples have started to switch to vegetables and tourism, it is possible

that the Gubugklakah village youth cannot compete if they do not want to go to school. The purpose of the school is to form a mindset, what strategies can be beneficial for the development of the village." (RZQ, 2021).

RZQ's description supports the *third* cultural element, namely the livelihood system, which has diversified into the agricultural and tourism sectors in the form of ecotourism (agro-tourism and tourism forest), including the challenges and potentials that need to be optimized to help the economy of the people of Gubugklakah Village. The ecotourism livelihood growth needs to pay attention to limitations to create social, economic, cultural, and ecological sustainability while still optimizing the capacity of the human resources involved in Gubugklakah Village.

CONCLUSION

The ecotourism livelihood growth of agrotourism and tourism forest has economic benefits for the Gubugklakah Village community. Diversification of agricultural and tourism livelihoods can increase the income of farmers' communities in agricultural land units. Apart from being economically valuable, ecotourism livelihood growth is included in the concept of ecotourism because it pays attention to socioeconomic welfare, ecological sustainability, and preservation of local culture. Ecotourism development has optimized environmental resources, human resources, stakeholders' involvement, and local institutions as a forum for village tourism actors. Ladesta/Lembaga Desa Wisata manages ecotourism, while tourism forest managers: the Lodji coffee shop and Lawangsari Café come from local youths in Gubugklakah Village. The ecotourism livelihood growth is dominated by local youth with modern skills and insights into managing Gubugklakah Village tourism destinations.

The phenomenon of ecotourism livelihood growth in Gubugklakah Village involves a lot of local and extra-local community interactions that show social interactions from various backgrounds and cultures so that they have the potential to internalize each other's characters. Cultural diversity is fascinating to discuss because it has positive and negative sides for tourism actors, especially the local youth of the Tengger community. Capacity building of local communities needs to be strengthened with local wisdom through preserving Tengger traditional rituals, which show gratitude for nature's blessings to minimize exploitative resources, both natural and human resources. In addition, it can be optimized with social relations outside the village to expand and facilitate the reach of both domestic and foreign tourists. The standardization of skills needs to be improved by participating in training and or workshops and being open to the Gubugklakah Village community to pay attention to the level of education for the next generation so that they can compete and be competent in developing their village.

This research discusses both the positive and negative sides of tourism development regarding the existence of local wisdom by local youth in Gubugklakah Village. It is hoped that the future researcher will be able to develop research topics related to sustainable livelihoods by preserving local wisdom and developing local potential.

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