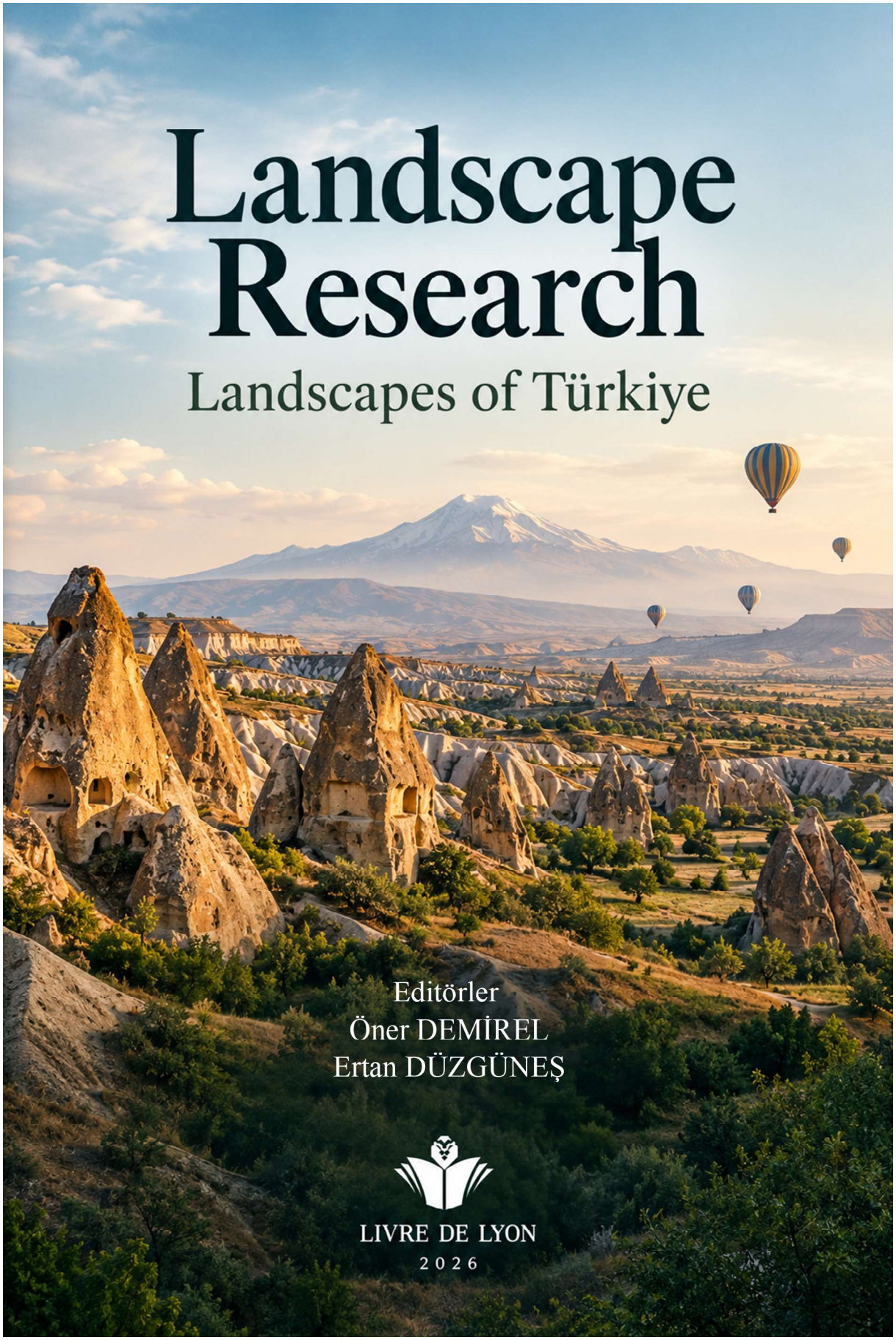
Landscape Research

Landscapes of Türkiye



Editörler
Öner DEMİREL
Ertan DÜZGÜNEŞ

LIVRE DE LYON
2026

Landscape Research
Landscapes of Türkiye

Editors

Öner DEMİREL

Ertan DÜZGÜNEŞ

LIVRE DE LYON

Lyon 2026

Landscape Research
Landscapes of Türkiye

Editors

Öner DEMİREL

Ertan DÜZGÜNEŞ

LIVRE DE LYON

Lyon 2026

Landscape Research: Landscapes of Türkiye

Editors • Prof. Dr. Öner DEMİREL • Orcid: 0000-0002-8102-5589
• Prof. Dr. Ertan DÜZGÜNEŞ • Orcid:0000-0002-1523-9722

Cover Design • Motion Graphics
Book Layout • Motion Graphics
First Published • October 2026, Lyon

e-ISBN: 979-10-7023-118-0
DOI: 10.5281/zenodo.23357121

copyright © 2026 by Livre de Lyon
All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording, or otherwise, without prior written permission from the Publisher. The author or authors of the relevant section are responsible for any copyright infringement that may occur due to the images and graphics used in the book. The editor or publisher does not assume responsibility in this regard.



Publisher • Livre de Lyon
Address • 37 rue marietton, 69009, Lyon France
website • http://www.livredelyon.com
e-mail • livredelyon@gmail.com



CONTENTS

	PREFACE	I
CHAPTER I.	TRANSFORMING RIVER CORRIDORS INTO ECOLOGICAL CORRIDORS WITH A BLUE-GREEN INFRASTRUCTURE APPROACH AND REDUCING THE URBAN HEAT ISLAND EFFECT	1
	Busenur TAŞÇI & Ertan DÜZGÜNEŞ	
CHAPTER II.	CONSERVATION–USE BALANCE IN THE IGNEADA FLOODPLAIN FORESTS: A LITERATURE-BASED LANDSCAPE ECOLOGICAL ASSESSMENT	25
	Öznur ZENGİN & Gülşah BİLGE ÖZTÜRK	
CHAPTER III.	COMMUNITY-BASED TOURISM AND LOCAL SUSTAINABILITY: A CASE STUDY OF SADE VILLAGE, LOMBOK, INDONESIA	51
	Demet EROL	
CHAPTER IV.	FROM URBAN COMMONS TO CONTESTED LANDSCAPES: COMMUNITY GARDENING, LAND USE POLICY, AND THE COVID-19 RUPTURE IN İZMIR, TÜRKIYE	83
	Hanife VARDI TOPAL & Laura LAWSON	
CHAPTER V.	PLACELESSNESS AND STANDARDIZATION: A THEORETICAL READING OF POST-DISASTER TOKI LANDSCAPES IN ANTAKYA	105
	Alper UZUNALI	
CHAPTER VI.	THE ECOMUSEUM APPROACH TO THE SUSTAINABILITY OF CULTURAL LANDSCAPES: THE İSTİKLAL YOLU CULTURAL ROUTE	123
	Ayşe Nur OĞUZ TANRIVERDİ & Demet EROL	
CHAPTER VII.	THE CORRIDOR APPROACH IN URBAN LANDSCAPES: MULTIFUNCTIONAL GREENWAY SCENARIOS FOR THE YEŞILIRMAK VALLEY, AMASYA	155
	Sultan Sevinc KURT KONAKOGLU & Umran KAYMAZ KESKINER & Kadir Tolga CELIK & Oner DEMIREL	

CHAPTER VIII. THE CHANGING LANDSCAPE OF URBAN TRANSFORMATION IN BURSA: AN EXAMINATION OF SPATIAL MORPHOLOGY 185
Zeynep YILDIZ & Yalçın YILDIRIM

CHAPTER IX. WOMEN AND LANDSCAPE ARCHITECTURE IN GLOBAL ENVIRONMENTAL CRISES: CONVERGENT ROLES AND REFLECTIONS FROM THE ANATOLIAN CONTEXT 203
Merve DİLMAN GÖKKAYA

CHAPTER X. THE AESTHETIC DIMENSION OF FORESTS AND TREES 225
Ufuk COŞGUN

CHAPTER XI. URBAN DESİGN AND LANDSCAPE ARCHİTECTURE STRATEGİES FOR IMPROVİNG TOURİST COMFORT BASED ON TOURİSM CLİMATE INDEX COMPONENTS 247
Pınar OGUŞ &Süleyman TOY

CHAPTER XII. RAINWATER MANAGEMENT IN LANDSCAPE ARCHITECTURE IN THE CONTEXT OF CLIMATE CHANGE ADAPTATION AND URBAN RESILIENCE 261
Gülcay ERCAN OĞUZTÜRK & Müberra PULATKAN

CHAPTER XIII. HEALTHY CITY DESIGN AND EXAMPLES FROM AROUND THE WORLD 289
Seyhan SEYHAN & Elif BAYRAMOĞLU

CHAPTER III

COMMUNITY-BASED TOURISM AND LOCAL SUSTAINABILITY: A CASE STUDY OF SADE VILLAGE, LOMBOK, INDONESIA

Demet EROL

(Assoc. Prof.), Department of City and Regional Planning,
Faculty of Architecture, Gazi University, Ankara, Türkiye
E-mail: edemet@gazi.edu.tr
ORCID: 0000-0002-1705-4297

1. Introduction

Tourism is widely recognized as one of the key sectors supporting regional development by generating income and employment opportunities for local economies. At the same time, the rapid and often uncontrolled expansion of tourism can exert significant pressure on natural resources, contribute to environmental degradation, lead to the commercialization of cultural heritage, and prevent local communities from benefiting equitably from tourism development. These concerns have prompted a shift towards alternative tourism policies that place greater emphasis on environmental sustainability, social justice, and local participation alongside economic development.This shift is also reflected in changing visitor expectations. Rather than choosing standardized package tours, many tourists now seek more meaningful experiences that allow them to interact with local residents, experience authentic cultural traditions, observe everyday life, and gain a deeper understanding of the social and ecological character of the places they visit (Álvarez-García et al., 2018). As interest in these forms of tourism has grown, Community-Based Tourism (CBT) has received increasing attention as an approach that places local communities at the heart of tourism planning, management, and decision-making rather than treating them simply as beneficiaries of tourism development (Jackson, 2025).

Community-Based Tourism (CBT) places local communities at the center of tourism planning, management, and the distribution of economic benefits. Beyond generating income, it is widely regarded as a sustainable development approach that helps protect environmental and cultural resources while diversifying rural economies, creating new livelihood opportunities, supporting women's entrepreneurship, and adding value to local resources (Tatar & Armatlı Köroğlu, 2017). Its long-term success, however, depends on much more than economic outcomes. Trust among local stakeholders, cooperation, social capital, participation in decision-making, and, above all, local wisdom and nature conservation practices passed from one generation to the next all play a crucial role (Eraydın, Armatlı Köroğlu, & Uzun, 2012; Becerikli & Armatlı Köroğlu, 2017; Sujarwo, 2019).

In many traditional rural communities, ecological and cultural sustainability is rooted in long-standing relationships between people and their natural environment. These relationships are shaped through ethnobotanical knowledge and customary environmental practices that regulate the use of natural resources and support biodiversity conservation alongside formal legal frameworks. In Sasak culture, for example, customary rules such as *kemalik* continue to guide forest protection and resource management (Subiyantoro et al., 2019; Sujarwo, 2019). The close connection between cultural traditions and local plant diversity can be seen in many aspects of daily life, from the natural dyes used in weaving to the *alang-alang* grass and bamboo incorporated into traditional *Bale Tani* houses (Sari et al., 2021; Ramadhan et al., 2023). Viewed from this perspective, cultural tourism extends well beyond the preservation of historic buildings or the presentation of cultural performances. It also involves sustaining a living cultural landscape in which local wisdom, ethnobotanical knowledge, and biodiversity continue to support one another.

Despite the growing body of research on Community-Based Tourism (CBT), an important gap remains in the literature. Many studies treat local communities as relatively homogeneous, paying limited attention to the different actors within the community, the power and governance relationships that shape their interactions, and the ways in which tourism benefits are distributed. In practice, however, the success of CBT depends on much more than the broad idea of community participation. It is shaped by how different groups—including local guides, women weavers, *Bale Tani* households, local entrepreneurs, and community elders—work together, preserve local knowledge and ecological resources, and share the benefits generated by tourism.

Against this background, the present study examines community-based tourism in Sade Traditional Village on Lombok Island, Indonesia. Rather than viewing Sade as a single, unified community, the study approaches it as a living tourism system composed of multiple actors with distinct roles and responsibilities. Particular attention is given to local guides as cultural interpreters, women weavers, *Bale Tani* households, and local administrators, whose interactions collectively shape the village's tourism model and its contribution to cultural and ecological sustainability (Sujarwo, 2019).

This study explores community-based tourism through the case of Sade Village on Lombok Island, Indonesia, combining insights from the literature with evidence gathered during fieldwork. The analysis focuses on the roles of local guides, women weavers, *Bale Tani* households, and local administrators, and examines how their interactions contribute to local sustainability and the preservation of cultural heritage. The study draws on primary data collected during two rounds of fieldwork carried out in 2022 and 2024. Field observations were complemented by qualitative interviews with participants representing different groups within the local community. Building on these empirical findings, the study provides a qualitative interpretation of tourism dynamics and social relationships at the local level.

2. Community and Community-Based Tourism

2.1. The Concept of Community: Theoretical Approaches, Boundaries, and Debates

Although the concept of community is widely used in tourism research, policy, and practice, there is still no common agreement on what it actually means or where its boundaries lie (Fan et al., 2023; Salazar, 2012). Its meaning has evolved over time as the concept has been adopted across different academic disciplines, becoming especially influential in research on rural communities and rural change (Liepins, 2000). Yet, as Liepins (2000) argues, many studies refer to community without examining its multiple dimensions, including the meanings attached to it, the practices through which it is expressed, its spatial characteristics, and the relationships between actors and their social context. Unlike rurality, which is generally linked to a more clearly defined geographical setting, community is fluid and cannot be understood through fixed boundaries alone. Recognizing this complexity is essential for understanding rural transformation and for using community as a meaningful analytical concept in both rural studies and human geography (Liepins, 2000).

The concept of community is commonly discussed in the literature from two broad perspectives. The first is the structural perspective, which views community as a relatively stable social entity with recognizable boundaries, shared characteristics, and an organizational structure built around common interests and collective goals (Fan et al., 2023). From this perspective, community has traditionally been associated with a particular place, especially rural settlements such as villages, where people are assumed to share common social and cultural values.

Prakoso et al. (2020) likewise suggest that community rests on two closely related dimensions: **locality**, which refers to people's attachment to a specific geographical area, and **community sentiment**, which reflects a shared sense of identity, belonging, and collective life. Based on these dimensions, communities can be broadly grouped into two types: **place-based communities**, formed through geographical proximity and everyday interactions, and **interest-based communities**, which develop around shared characteristics such as religion, occupation, ethnicity, or lifestyle (Prakoso et al., 2020).

This broader understanding of space has also given rise to the symbolic perspective on community, where shared identity becomes more important than geographical boundaries (Lee & Newby, 1983, as cited in Fan et al., 2023). People who share common values, beliefs, or life experiences may see themselves as part of the same community even if they live in different places (Liepins, 2000). Ethnocultural identities and nationalism provide familiar examples of this idea, as they are built around a shared sense of belonging rather than physical proximity (Silk, 1999). Increasing mobility, the gradual blurring of rural–urban boundaries, and the widespread use of digital communication and social media have made this perspective even more relevant, including in rural areas. Even so, place still matters, as everyday social relationships continue to develop primarily through face-to-face interactions in shared geographical settings.

Day (1998) describes community as both a sense of belonging shaped by relationships of solidarity and reciprocity and a social formation whose boundaries are continually negotiated and redefined. In a similar vein, the liberal perspective emphasizes that people are not bound to a single community throughout their lives. Instead, they have the capacity to maintain existing ties, reshape them, or develop new ones. From this perspective, community is better understood as a fluid and evolving social construct than as a social unit with fixed and permanent boundaries (Silk, 1999).

One of the most common assumptions in the literature is that communities are homogeneous, cohesive, and internally harmonious. This view is closely linked to the Eurocentric theoretical traditions of Tönnies, Marx, Durkheim, and Weber, which have strongly influenced how the concept of community has been understood (Liepins, 2000; Salazar, 2012). Reflecting this perspective, *The Community Tourism Guide* describes a community as a social unit—such as a village or a tribe—whose members share a common identity, participate in collective decision-making, maintain reciprocal relationships, and generally live within the same geographical area (Salazar, 2012). While this definition captures some important characteristics of community, it also presents an idealized image of social cohesion. In reality, communities are rarely uniform or free from internal differences, making it difficult to understand them as stable and unchanging social entities (Day, 1998; Salazar, 2012).

Instead, communities are dynamic and constantly evolving social formations shaped by internal diversity, differences of interest, and unequal power relations (Day, 1998; Salazar, 2012). Viewing communities as uniform entities overlooks the power imbalances and tensions that may arise from differences in ethnicity, gender, social class, race, or sexual orientation (Fan et al., 2023; Silk, 1999). Community boundaries, whether defined by place or by ethnocultural identity, are neither fixed nor closed. They are continually reshaped through social interaction and negotiation. This is particularly evident in multiethnic settings, where people often identify with more than one community at the same time. In such contexts, feelings of belonging and community identity strongly influence how people make decisions, cooperate with one another, and negotiate shared interests (Fan et al., 2023; Silk, 1999).

The concept of community has been interpreted in different methodological, theoretical, political, and legal contexts. This diversity suggests that the "local community" in Community-Based Tourism (CBT) should not be regarded as a single, homogeneous group (Salazar, 2012). Rather, CBT can be understood as a participatory governance approach that encourages different local actors to engage in tourism planning and decision-making, take responsibility for managing tourism resources, and share the economic, social, and cultural benefits of tourism in a fair and inclusive manner. By promoting local participation, ownership, transparency, social justice, and the long-term conservation of natural and cultural resources, CBT also reflects the broader principles of sustainable development (Pearce, 1992; Goodwin & Santilli, 2009; Salazar, 2012). The main conceptual approaches discussed in the literature are presented in Table 1.

Table 1. Perspectives on the Concept of Community
(Source: Compiled by the author)

Main Description	Primary Sources
Community is viewed as a relatively stable social unit with shared characteristics, common goals, and identifiable geographical boundaries, such as villages.	Fan et al. (2023)
Community is shaped by shared values, beliefs, experiences, and a sense of belonging rather than by geographical proximity alone	Liepins (2000)
Community is grounded in locality, where geographical setting and a shared sense of belonging form the basis of collective identity.	Silk (1999); Prakoso et al. (2020)
Community extends beyond physical place and may exist through social networks, shared identities, or imagined connections across different locations.	Liepins (2000)
Community is understood as a diverse social structure shaped by internal differences, unequal power relations, and social diversity.	Day (1998); Salazar (2012); Fan et al. (2023)
Community membership is flexible, allowing individuals to maintain, reshape, or develop different community affiliations over time.	Silk (1999)
In CBT, community is understood as a participatory governance model in which local actors contribute to tourism planning, resource management, and the fair sharing of tourism benefits.	Pearce (1992); Goodwin & Santilli (2009); Salazar (2012)

2.2. Community-Based Tourism and Sustainable Local Development

Community-based tourism (CBT) developed as a tourism approach that places local communities at the heart of tourism development. Its foundations can be traced to the work of Murphy (1988), who argued that tourism planning should address not only economic growth but also the needs, expectations, and active participation of local residents in decision-making. Since then, the concept has been expanded by many scholars and has evolved into a widely recognised model for promoting sustainable development, reducing poverty, encouraging participatory governance, and strengthening local communities (López-Guzmán et al., 2011).

The growth of community-based tourism has largely paralleled the increasing global emphasis on sustainable development. In recent years, the

2030 Agenda and the United Nations Sustainable Development Goals (SDGs) have reinforced this perspective by highlighting the need to include and empower marginalized communities within sustainable development initiatives (Dolezal & Novelli, 2022). Among these goals, SDG 17 (Partnerships for the Goals) underlines the value of cooperation between governments, the private sector, and local communities. While tourism is not identified as a separate goal, the United Nations acknowledges its contribution to building public-private partnerships, encouraging multi-stakeholder governance, and enhancing the capacity of host communities (Dolezal & Novelli, 2022). Despite this potential, research exploring the links between tourism and the SDGs remains relatively limited, particularly in the context of Southeast Asia (Dolezal & Novelli, 2022). Against this background, community-based tourism has increasingly been recognised as a practical approach that supports sustainable development. Regardless of differences in how it is implemented, CBT is fundamentally based on the active involvement of local people in tourism planning, management, and the fair distribution of tourism benefits (Jackson, 2025).

Community-based tourism did not evolve solely from the growing emphasis on sustainable development. It also emerged as part of the search for alternatives to mass tourism and its adverse environmental, cultural, and social consequences. First gaining attention in the early 1980s, CBT became one of the defining features of alternative tourism by promoting a different model of tourism development. As concerns over the impacts of mass tourism continued to grow, increasing attention was given to approaches that could better protect local resources and support community well-being. Within this perspective, community-based tourism moves beyond a tourism model focused primarily on visitor satisfaction. Instead, it encourages relationships between local communities and tourists that are built on mutual benefit, respect, and cooperation (Salazar, 2012; Prakoso et al., 2020).

A defining characteristic of CBT is its emphasis on placing local communities at the centre of tourism development. Unlike conventional tourism, where local residents often have little influence over decision-making, this model encourages their active involvement throughout the tourism process. It places particular importance on community empowerment, the protection of cultural heritage, and environmental sustainability (Jackson, 2025). By allowing local people to own, manage, and benefit directly from tourism enterprises, CBT supports economic opportunities while reducing potential environmental and cultural pressures. In this way, it contributes to several United Nations Sustainable

Development Goals, particularly SDG 1 (No Poverty) and SDG 8 (Decent Work and Economic Growth) (Jackson, 2025). The literature consistently links the rise of CBT to the shortcomings of mass tourism, including environmental degradation, the loss of cultural values, and the unequal distribution of tourism benefits. Rather than treating local residents as passive recipients of tourism development, CBT views them as active participants in planning, decision-making, implementation, and management. The overall objective is to ensure that tourism strengthens local economies and social well-being, safeguards natural and cultural heritage, and enables tourism revenues to be shared more fairly within the community (Goodwin & Santilli, 2009; Walkowski et al., 2019; Nair & Hamzah, 2015).

Community-Based Tourism (CBT) is now widely recognised as an approach that combines local development with the principles of sustainable tourism while encouraging participatory planning and the active involvement of local communities in shaping their own future. Its importance has been particularly evident in rural areas and developing countries, where it creates opportunities to use local resources more sustainably, preserve and pass on cultural heritage to future generations, and strengthen local economies through greater economic diversification (Walkowski et al., 2019; Prakoso et al., 2020; Tatar & Armatlı Köroğlu, 2017).

In studies on sustainable rural development, Community-Based Tourism (CBT) is commonly presented as a participatory approach that gives local communities a central role in tourism planning, management, and the distribution of tourism benefits. Instead of limiting tourism to economic gains alone, CBT also encourages environmental stewardship and the protection of cultural heritage. These principles help diversify rural livelihoods, create more inclusive employment opportunities, support women's entrepreneurship through small-scale businesses, and transform local heritage into a long-term source of economic value (Tatar & Armatlı Köroğlu, 2017). At the same time, research suggests that the success of CBT cannot be measured simply by visitor numbers or economic returns. Its long-term sustainability depends just as much on social and institutional factors, such as trust among local stakeholders, strong social networks, community participation, and collaborative decision-making (Eraydın et al., 2012; Becerikli & Armatlı Köroğlu, 2017). This becomes particularly important in traditional and Indigenous communities, where tourism is closely connected to local knowledge and customary environmental practices that have long guided the sustainable use and protection of natural resources (Sujarwo,

2019). The main characteristics of the CBT approach identified in the literature are presented in Table 2.

Table 2. Key Characteristics of the Community-Based Tourism Approach (Source: Compiled by the author)

Main Description	Primary Sources
López-Guzmán et al. (2011) describe community-based tourism as a sustainable tourism approach that builds on Murphy's (1988) ideas by placing local communities at the centre of tourism planning and management.	López-Guzmán et al. (2011)
The focus of tourism development has gradually shifted from economic growth alone toward sustainability, community participation, and more inclusive forms of development. Growing demand for authentic experiences has also encouraged the expansion of alternative tourism.	López-Guzmán et al. (2011); Salazar (2012)
The core principles of CBT include balancing the economic, social, and environmental dimensions of tourism, protecting natural and cultural resources, encouraging local participation in decision-making, and ensuring a fair distribution of tourism benefits.	Goodwin & Santilli (2009); Nair & Hamzah (2015); Becerikli & Armatlı Köroğlu, (2017)
CBT relies on the active involvement of local communities in planning, management, and benefit-sharing while promoting cultural heritage conservation, environmental sustainability, and community empowerment.	Jackson (2025);
By strengthening local communities and encouraging collaboration among multiple stakeholders, CBT supports the achievement of the Sustainable Development Goals.	Dolezal & Novelli (2022)
Its contribution is particularly evident in relation to SDG 1 (No Poverty), SDG 8 (Decent Work and Economic Growth), and SDG 17 (Partnerships for the Goals).	Jackson (2025); Dolezal & Novelli (2022)
CBT is regarded as an effective approach for reducing poverty, promoting a fair distribution of tourism income, protecting local resources, and strengthening participatory governance.	Goodwin & Santilli (2009); Walkowski et al. (2019); Prakoso et al. (2020); Nair & Hamzah (2015); Tatar & Armatlı Köroğlu, (2017)

3. Methodology

This study adopts a qualitative case study design based on primary field data collected in Sade Traditional Village, Lombok, Indonesia. It explores how community-based tourism is practiced in its real-life setting by drawing on evidence gathered during two field visits carried out in 2022 and 2024. Rather than relying only on published sources and documentary evidence, the analysis is primarily informed by first-hand field observations. Conducting fieldwork at two different points in time also made it possible to compare and verify changes and continuities in the village's tourism organisation, traditional way of life, architectural character, cultural practices, and visitor experience.

The main source of empirical data was non-participant direct observation. During both field visits, observations focused on the physical environment, the traditional settlement pattern, everyday life, tourism activities, and visitor management. Detailed field notes and photographic records were prepared throughout the research process to support the analysis. Unless otherwise stated, all photographs presented in the text and the Appendices were taken by the researcher during the 2022 and 2024 fieldwork.

Primary data were complemented by informal face-to-face conversations with local guides and village residents. These discussions provided valuable information about the village's history, traditional way of life, architecture, handicrafts, tourism organisation, and visitor management. Throughout the fieldwork, local guides were among the most important sources of information. As they accompany visitors in small groups, they explain Sasak culture, traditions, and everyday life through storytelling. This form of interpretation goes beyond simply providing information; it creates a more engaging experience and helps visitors better understand the community's cultural heritage.

Access to Sade Village was arranged through the local tourism network commonly used across Lombok. Most visitors arrive with driver-guides contacted through hotels, local travel agencies, social media, or personal recommendations. Their role, however, is limited to transportation. All tours inside the village are conducted exclusively by local guides from the Sade community. Field observations confirmed that guides from outside the village are not allowed to lead visitors. This arrangement helps ensure that cultural knowledge is communicated by community members themselves while also strengthening local participation and community ownership of tourism.

The field data were interpreted together with information obtained from national and international publications and relevant official documents. Findings

from direct observation, photographs, informal conversations, and document analysis were compared through data triangulation to examine their consistency. Combining these different sources of evidence helped strengthen the credibility and trustworthiness of the study.

4. Community-Based Tourism: The Case of Sade Village, Lombok

4.1. Lombok Island and Sade Traditional Village

Sade Village is one of the few places where traditional ways of life, local production practices, social institutions, and the spatial structure of the settlement continue to be preserved as part of everyday life. Rather than existing as a static cultural attraction, the village demonstrates how cultural heritage is continuously reproduced through daily routines, traditional livelihoods, and community relationships. Local residents play an active role in tourism while continuing their traditional occupations, allowing cultural values to remain closely connected to everyday life. These characteristics make Sade an important example of Community-Based Tourism (CBT) in practice. To understand how this model has developed, however, it is also necessary to consider the evolution of tourism policies on Lombok Island (Figüre 1.).



Figüre 1. Location and Satellite Imagery of Lombok Island and Sade Village*(Source: Adapted by the author based on Google Earth, 2024.)*

Tourism development in neighbouring Bali was initially driven largely by external actors. As tourism expanded, policies gradually shifted towards greater involvement of local communities in both planning and implementation. This change created the conditions for the emergence of Community-Based Tourism (CBT), an approach that seeks to strengthen local participation, increase community influence in decision-making, and promote a fairer distribution of tourism benefits. Today, CBT is closely associated with the principles of

sustainable tourism and reflects the objectives of the United Nations Sustainable Development Goals (SDGs). It provides a useful framework for protecting cultural heritage, ensuring that local communities benefit directly from tourism, and guiding tourism development in ways that respect local values (Dolezal & Novelli, 2022). Against this background, CBT offers a suitable lens through which to examine tourism development on Lombok and the evolution of tourism practices in Sade Village.

Located about 35 km east of Bali, between Bali and Sumbawa, Lombok has traditionally received far less international attention than its neighbouring island. For this reason, it has often been described as Bali's "poor sister" or the "overshadowed alternative to its superstar neighbour" (Babcock, 1999; Vickers, 2013). In recent decades, however, growing commercialisation, increasing traffic congestion, and rapid urban expansion in southern Bali have encouraged both tourism investment and visitor flows to shift towards Lombok (Babcock, 1999; Vickers, 2013; Sujarwo, 2019). Although the two islands are frequently referred to as "sister islands" because of their similar natural and cultural attractions, Lombok has developed its own tourism identity. It is particularly known for its volcanic landscapes, relatively unspoilt coastline, and predominantly Islamic cultural character (Sujarwo, 2019). The island also occupies a distinctive geographical position. The Lombok Strait, which separates Bali from Lombok, forms part of the transition zone between the Asian and Australasian biogeographical regions. As a result, Lombok supports a rich biological diversity that reflects characteristics of both regions (Sujarwo, 2019).

Although Lombok is not generally considered to have the same level of artistic heritage as Bali, it has significant tourism potential. Its largely unspoilt natural environment, volcanic landscapes, fertile highlands, relatively limited urban development, light traffic, and long coastline with internationally recognised surfing beaches make the island an attractive destination (Sujarwo, 2019). Culturally, Lombok reflects a rich and diverse heritage shaped by indigenous Sasak traditions together with Balinese Hindu and Arab influences. The Sasak, the island's indigenous people, are a Malay ethnic group that has lived on Lombok for nearly 2,000 years. Although most of the population is Muslim, some Sasak communities continue to practise **Wetu Telu**, a local religious tradition that blends Islamic beliefs with indigenous customs and animistic practices (Sujarwo, 2019). While the Sasak share certain cultural traditions with the peoples of Java and Bali, they have maintained a distinct identity expressed

through their language, rituals, performing arts, and traditional customs. The predominance of Islam is also one of the main features that distinguishes Lombok culturally from neighbouring Bali (Sujarwo, 2019).

Tourism on Lombok was long centred on its beaches and marine environment. Over time, however, cultural tourism has become an increasingly important part of the island's tourism offer. Traditional ways of life, local knowledge passed down through generations, customary practices, religious ceremonies, and cultural rituals now attract growing numbers of visitors. At the same time, local governments have taken a more active role in tourism planning and destination management by working closely with tourism stakeholders. This development has also strengthened the production and marketing of local handicrafts, especially the handwoven textiles for which Lombok is widely recognised (Irfan & Suryani, 2017).

Lombok is valued not only for its natural landscapes and cultural heritage but also for its rich plant diversity and the traditional ethnobotanical knowledge of the Sasak people. Although modernisation has influenced many aspects of daily life, traditional villages continue to preserve local knowledge, cultural values, and long-established ethnobotanical practices. In doing so, they make an important contribution to safeguarding both the tangible and intangible cultural heritage of the island (Sujarwo, 2019). Seen from this perspective, cultural tourism extends beyond its economic role. It also reflects the principles of Community-Based Tourism by supporting local development through the protection and continuation of cultural heritage.

One of Lombok's best-known cultural attractions is Sade Traditional Village (Sade Tourism Village/Dusun Sade), a traditional Sasak settlement located in Rembitan Village (Desa Rembitan), Pujut District (Kecamatan Pujut), Central Lombok Regency (Kabupaten Lombok Tengah), West Nusa Tenggara Province (Azzura & Mulyana, 2024). The village lies along the island's main transport route, approximately 40 km from Mataram, the provincial capital, and about 11 km from Lombok International Airport, making it easily accessible to both domestic and international visitors (Subiyantoro et al., 2019).

Visitor numbers increased markedly after the opening of Lombok International Airport in 2011. Before the COVID-19 pandemic, Sade welcomed around 500 to 700 visitors each day. Although agriculture and overseas employment remain important sources of household income, tourism has become an increasingly stable and sustainable economic activity for many local

families (Utomo et al., 2024). Today, Sade is recognised as one of Lombok's leading cultural tourism destinations because it has retained its traditional way of life while successfully integrating tourism into everyday community life. The village offers a practical example of Community-Based Tourism, with local residents actively involved in tourism activities while continuing traditional production and cultural practices. Maintaining this balance, however, requires tourism to be managed in line with the principles of sustainable tourism. If visitor numbers exceed the destination's carrying capacity, pressure on natural resources and local socio-cultural life may gradually undermine the very qualities that attract visitors. For this reason, maintaining an appropriate balance between conservation and use remains essential to the long-term sustainability of Sade Village (Irfan & Suryani, 2017).

4.2. The Development of Sade Village as a Tourism Village

Central Lombok, in West Nusa Tenggara Province, Indonesia, is known for its diverse natural landscapes and rich cultural heritage. One of the best-known examples is Sade, a traditional Sasak settlement (Dusun Sade) located within Rembitan Village in Pujut District. Although Sade is administratively a **dusun** (hamlet) rather than an independent **desa** (village), it is widely referred to in the literature as **Sade Village** because it has been officially promoted as **Desa Wisata Sade** (Sade Tourism Village) under Indonesia's tourism development policies (Rosida et al., 2021). Its well-preserved **adat** governance system has also led many researchers to describe it as **Sade Traditional Village** or **Sade Tourism Village** (Badan Pusat Statistik [BPS], 2025) (Figüre 2 and 3)



Figüre 2. Entrance Area of Sade Traditional Village
(Source: Author's personal archive2022-2024)



Figüre 3. General Views of SadeVillage
(Source: Author's personal archive, 2022–2024)

Sade has retained many features of traditional Sasak life, including its architecture, cultural practices, and customary institutions. Equally important is the close relationship between the community, its cultural traditions, and the surrounding natural environment, where cultural heritage continues to be expressed through everyday life. These characteristics have made Sade one of Lombok's leading cultural tourism destinations (Utomo et al., 2024). They also reflect the core principles of Community-Based Tourism (CBT), which seeks to combine the protection of local cultural values with opportunities for community-based economic development.

Tourism on Lombok began to expand during the 1980s, when local residents started opening small-scale accommodation facilities in Senggigi, the Gili Islands, and later around Kuta Beach. By 1989, the island was welcoming more than 120,000 visitors each year. Since then, annual visitor numbers have risen to over 800,000. Even so, many tourists spend their entire stay on the Gili Islands, and the number of visitors travelling to Lombok itself remains well below that of neighbouring Bali (Sujarwo, 2019).

Tourism development in Sade followed a similar trajectory. The settlement was first designated as a tourism destination in 1975 and officially recognised as a tourism village (**desa wisata**) in 1980. These milestones marked the beginning of its transformation from a traditional Sasak settlement into a cultural tourism destination where local heritage is preserved while also supporting the local economy (Netrawati et al., 2024). Since 1986, tourism activities have been organised and managed by the local community, strengthening community participation in tourism governance and reinforcing the principles of Community-Based Tourism (CBT) that continue to shape Sade's development (Irfan & Suryani, 2017; Rosida et al., 2021).

Growing tourism demand, together with Indonesia's broader economic development, has made tourism one of the main drivers of local socioeconomic change on Lombok. To diversify an island that had long been known mainly for nature-based tourism, the Indonesian government introduced the **Cultural Village** programme through relevant ministries and public institutions. This initiative encouraged the establishment of tourism villages across Lombok and promoted the integration of local culture into tourism development (Sujarwo, 2019).

Within this broader policy framework, Sade has developed into more than a cultural tourism destination. It remains a living community where traditional culture, local knowledge, and everyday practices continue to shape daily life. Tourism is closely linked to community life through local guiding services, traditional handicrafts, community management of local resources, and the continuation of cultural traditions. As a result, tourism income is retained within the community while local cultural heritage is also maintained.

These characteristics make Sade a strong example of Community-Based Tourism (CBT). The village demonstrates how cultural heritage can be protected while supporting local economic development through active community participation, local ownership, and the principles of sustainable development (Irfan & Suryani, 2017; Sujarwo, 2019).

As interest from both domestic and international tourists increased, the West Nusa Tenggara Provincial Government identified Sade as one of the province's 15 priority tourism destinations through Governor's Decree No. 2 of 1989 (Pratiwi et al., 2019). Its status was later reinforced when Sade was formally recognised as a tourism village (*desa wisata*) under Article 7 of Central Lombok Regency Regulation No. 7/2011 (Siregar, 2018).

These policy decisions played an important role in shaping the village's tourism development. A major turning point was the establishment of the Mandalika Special Economic Zone (SEZ). Designated by the Indonesian Government in 2014 and operational since 2017, the Mandalika SEZ was developed as one of Indonesia's Super Priority Destinations. The project significantly raised Lombok's international tourism profile and increased demand for nearby cultural attractions, including Sade (Murianto et al., 2021; Zitri et al., 2025).

From a Community-Based Tourism (CBT) perspective, however, the value of this growth lies not simply in attracting more visitors but in ensuring that tourism also benefits the local community. In Sade, tourism is expected to

support local livelihoods while protecting the cultural heritage that gives the village its distinctive identity. In this respect, Sade illustrates how community participation, cultural conservation, and local economic development can reinforce one another, offering useful lessons for other traditional settlements experiencing increasing tourism pressure.

4.3. Living Cultural Landscape and Traditional Settlement of Sade Village

Although the Sasak people of Lombok have long embraced Islam, they have retained many aspects of their traditional culture and way of life. At the same time, the limited availability of written records and the emphasis placed on preserving stone monuments have contributed to the gradual loss of traditional Sasak architecture, which relies largely on natural building materials (Subiyantoro et al., 2019). Against this background, Sade, with a history of around 600 years, stands out as one of the few settlements where the traditional settlement pattern, cultural practices, and everyday life of the Sasak community have been preserved (Widisono et al., 2019; Firdaus & Purnamasari, 2023).

Bamboo-walled houses with thatched roofs, floors traditionally coated with cow or buffalo dung, weaving practices, marriage customs, and the continuation of everyday traditions together reflect the village's distinctive cultural identity (Firdaus & Purnamasari, 2023). Rather than preserving culture only as a tourist attraction, Sade continues to sustain it as part of daily community life. Rather than preserving culture as a static heritage asset, Sade demonstrates how cultural heritage continues to exist as a living cultural landscape sustained through everyday life and community participation.

The physical setting of Sade Village reflects the social and cultural organisation of the Sasak community. Traditional houses, known as *Bale Tani*, are built using locally available materials and construction techniques that have been passed down through generations. The walls are made of bamboo, the roofs are thatched with *alang-alang* grass, and the floors are traditionally coated with buffalo dung at regular intervals (Ramadhan et al., 2024; Mahadika & Satria, 2021). More than a practical method of maintaining the houses, this practice represents an enduring cultural tradition that reinforces community identity and the continuity of Sasak life.

The village's narrow pathways, shared courtyards, and traditional settlement pattern create a strong sense of interiority and contribute to the authentic character of the settlement (Interiority in Sade Village, 2023). Rather

than functioning simply as a tourist attraction, Sade continues to exist as a living cultural landscape in which cultural heritage is embedded in everyday life. Protecting Sade's cultural landscape involves more than conserving its physical fabric. Its long-term survival also depends on the continuation of the social practices, local knowledge, and community life that give the village its cultural meaning.

According to Siregar (2018), a traditional Sasak village typically includes traditional houses, private and communal open spaces, *alang* (rice barns), *berugak* (open-sided pavilions), mosques, community halls, the historic Wetu Telu Mosque, ancestral and public cemeteries, communal wells and bathing areas, buffalo shelters, and surrounding rice fields and agricultural land. Together, these elements shape the spatial character of Sasak settlements and sustain the living cultural landscape that distinguishes Sade from many other tourism destinations.

Sade is one of Lombok's best-known cultural tourism destinations, distinguished by its traditional settlement pattern, vernacular architecture, social organisation, handwoven textile production, and rich intangible cultural heritage (Hamzah & Irfan, 2018; Mahadika & Satria, 2021). In Sasak culture, a house is more than a place to live. It is regarded as a cultural and spiritual space with aesthetic, symbolic, and philosophical meaning. In addition to providing shelter, the traditional Sasak house is used for family rituals and ceremonies associated with ancestral beliefs (*papuk baluk*), making it a place where everyday life and spiritual traditions continue to coexist (Widisono et al., 2019).These cultural and spatial traditions remain part of daily life rather than being preserved solely for visitors. As a result, tourism in Sade has developed alongside the continuation of local traditions instead of replacing them. This close relationship between community life and cultural heritage is one of the defining characteristics of Sade as a living cultural landscape. However, population growth, physical changes within the settlement, and the limited effectiveness of policies aimed at protecting traditional architecture have raised concerns about the long-term sustainability of Sade's cultural heritage (Subiyantoro et al., 2019). Protecting this heritage therefore involves more than conserving historic buildings. It also requires the active participation of the local community, the continuation of traditional knowledge, and a fair distribution of tourism benefits so that tourism contributes directly to local well-being.

4.4. Traditional Weaving, Cultural Heritage, and Local Livelihoods

Weaving is an integral part of both the cultural identity and the local economy of Sade Village. For the Sasak community, it is far more than a handicraft or a source of income; it is a long-standing tradition through which cultural knowledge and identity are passed from one generation to the next. Girls begin learning to weave at an early age, and according to Sasak custom, a young woman is traditionally not considered ready for marriage until she has mastered this skill (Sari et al., 2021).

According to local storyteller-guides, traditional weaving in Sade relies on natural dyes extracted from plant roots, bark, and leaves. They explain that yellow is mainly obtained from turmeric (*kunyit*), while sappanwood (*kayu secang*) produces red and pink shades, indigo (*tarum*) is used for blue, and mango leaves (*daun mangga*) create yellowish-green tones. Sade textiles are distinguished from those produced elsewhere on Lombok by their motifs, colours, and weaving techniques. Traditional patterns such as *Selolot*, *Tapok Kemalo*, *Ragi Genep*, *Kembang Komak*, and *Batang Empat* embody the cultural meanings and symbolic traditions of Sasak society (Netrawati et al., 2024) (Figure 4,5,6,7).



Figüre 4. Traditional Weaving Looms in Sade Village *(Source: Author's personal archive, 2022–2024)*



Figüre 5. Traditional Cultural Performances in Sade Village *(Source: Author's personal archive, 2022–2024)*



Figure 6. Traditional Musical Instruments and Performance Practices in Sade Village *(Source: Author's personal archive, 2022–2024)*



Figüre 7. Residential Interior Spaces and Architectural Details in Sade Village *(Source: Author's personal archive, 2022–2024)*

In the past, weaving was primarily undertaken to meet household needs and to support ceremonies and customary practices. As tourism has expanded, however, it has also become an important source of income for local families. Rather than replacing its cultural role, tourism has added an economic dimension to a long-standing tradition. In this way, weaving helps preserve cultural heritage while supporting local livelihoods, reflecting one of the central ideas of Community-Based Tourism (CBT).

This transformation also reflects the principles of the creative economy by turning local knowledge and traditional production techniques into sources of economic value (Hamzah & Irfan, 2018; Netrawati et al., 2024). Netrawati et al. (2024) further note that weaving artisans in Sade have strengthened their competitiveness by improving product quality, diversifying traditional motifs, and adopting social media, digital payment systems, and contemporary marketing channels. These developments show that traditional craftsmanship can continue to thrive while adapting to changing market conditions. At the

same time, tourism supports local production in ways that allow economic benefits to remain within the community, strengthening local livelihoods and encouraging community-led development. Women also play a central role in this local economy. According to Sari et al. (2021), they contribute not only through their household responsibilities but also by producing and selling woven textiles and participating actively in tourism-related activities. As a result, weaving supports household incomes while creating opportunities for women's economic participation. Beyond preserving traditional knowledge and cultural heritage, it also strengthens the local economy by ensuring that the benefits of tourism are shared within the community.

4.5. Local Wisdom, Spatial Practices, and Living Cultural Heritage

According to local storyteller-guides, agriculture remains the main source of livelihood for the people of Sade. Traditionally, men work in agriculture, while women are responsible for weaving. Rice fields are located outside the settlement, where rice and soybeans are cultivated under rain-fed farming conditions. The guides also explained that residents who are not engaged in farming or tourism-related activities generally live outside the village. Before the COVID-19 pandemic, Sade received around 300 domestic and international visitors each day. Rather than replacing agriculture and weaving, tourism has developed alongside these traditional livelihoods and increased their economic value. Local guides are responsible for welcoming visitors and interpreting the village's cultural heritage, allowing tourism income and its wider social benefits to remain largely within the local community.

According to local guides, Mount Rinjani occupies a central place in the belief system and everyday life of the Sasak people. These beliefs have also shaped both the spatial organisation of Sade and the orientation of its traditional houses. Within Sasak culture, Mount Rinjani is regarded as the spiritual centre of the island and is widely considered the centre of the world. Gottowik (2016) identifies Mount Rinjani, together with Mount Agung in Bali, Mount Semeru in Java, and Mount Meru (Mahameru) in India, as part of the *axis mundi* tradition, in which sacred mountains symbolize the connection between heaven and earth, the human and the divine, and the sacred and the worldly.

For this reason, traditional houses in Sade are intentionally not oriented directly towards Mount Rinjani. The customary legal system known as *awiq-awiq* also considers such an orientation inappropriate (Widisono et al., 2019; Rosida et al., 2021). The village's hillside location is explained not only by

topography but also by the belief that higher ground is spiritually closer to the cosmic centre. As a result, Sade differs from many settlements on flat terrain. The village follows a circular settlement pattern, with houses extending along a north-south axis while facing east and west according to the traditional directional system known as *Daya* and *Lauq*. The hillside setting has also been interpreted as a practical choice, reducing potential conflicts with neighbouring settlements while providing convenient access to surrounding agricultural land, which remains the community's main source of livelihood (Widisono et al., 2019; Rosida et al., 2021). This spatial organisation continues to be maintained as part of everyday community life, showing that tourism has developed around the existing cultural landscape rather than reshaping it.

Traditional houses are an integral part of Sade's cultural landscape. Built from natural materials readily available in the surrounding environment, they reflect the Sasak values of simplicity and modesty while illustrating the close relationship between everyday life and nature. This relationship extends beyond architecture and can also be understood from an ethnobotanical perspective, which highlights the mutual dependence between local culture and plant diversity. The plant species surrounding the village provide the materials needed to sustain traditional construction techniques and other cultural practices. At the same time, local knowledge and customary resource management contribute to the conservation of this biological diversity. In this way, cultural heritage and biodiversity reinforce one another, supporting both the continuity of local knowledge and the long-term sustainability of the community. From this perspective, the Cultural Village model seeks to preserve cultural heritage not as a static legacy but as a living system maintained through everyday practices and the continuing relationship between people and their environment (Salazar, 2012, as cited in Sujarwo, 2019).

In Sade Village, the relationship between cultural heritage and the natural environment is sustained through the local wisdom system known as *kemalik*. According to Mansur (2018), as cited in Subiyantoro et al. (2019), *kemalik* is a customary rule that prohibits forest destruction and other activities that harm the natural environment. Local people believe that violating these rules brings misfortune or disaster, and those who damage forests or cut down trees may face financial penalties under customary law. Beyond protecting natural resources, *kemalik* also helps pass local knowledge and cultural values from one generation to the next. In this way, environmental stewardship is embedded in everyday community life rather than relying solely on formal regulations. The management of natural resources is therefore shaped not only by legal rules

but also by local values, customary institutions, and long-established cultural practices. The close relationship between cultural practices, local livelihoods, and environmental stewardship helps explain Sade's significance as a community-based tourism destination. The growing demand for tourism, together with employment opportunities generated by Indonesia's economic development, has made tourism an increasingly important component of local socioeconomic development on Lombok Island. In response, relevant ministries and public institutions introduced the Cultural Village model to diversify an island that had long been associated primarily with nature-based tourism, contributing to the emergence of new tourism villages (Sujarwo, 2019).

Within this process, Sade has developed beyond a cultural attraction and evolved into a living community where local traditions, resource use, and cultural values continue to shape everyday life. Local guiding practices, traditional production activities, community management of natural resources, and the continuation of cultural traditions allow tourism benefits to remain within the community while supporting heritage conservation. In this sense, Sade illustrates how cultural preservation and local economic development can be pursued together through community participation, local ownership, and sustainable resource management (Irfan & Suryani, 2017).

4.6. Evaluating Sade Village through the Community-Based Tourism Perspective

The findings indicate that the practices observed in Sade reflect many of the core principles of community-based tourism, particularly in relation to local participation, heritage conservation, creative economic activities, women's empowerment, and the use of local knowledge systems. Nevertheless, the rapid growth of tourism and increasing regional investments have introduced new challenges regarding the long-term preservation of cultural heritage. Within this context, Table 3 presents the relationship between the theoretical framework and the empirical findings. The evaluation demonstrates that Sade exhibits strong characteristics associated with the community-based tourism approach through community participation, local ownership, and the integration of cultural heritage with local livelihoods. However, increasing visitor pressure associated with the Mandalika Special Economic Zone raises important concerns regarding carrying capacity, cultural authenticity, and spatial sustainability. These emerging challenges require careful management to ensure that tourism development continues to support, rather than undermine, the cultural and social values that constitute Sade's identity.

Table 3: Evaluation of Sade Village Within the Framework of Community-Based Tourism (Source: Compiled by the author)

CBT Approaches	Characteristics and Findings of Sade Village
At the core of CBT is the active involvement of local communities in planning, management, and decision-making processes (Goodwin & Santilli, 2009; Jackson, 2025).	The exclusive provision of guiding services by members of the Sade community reflects the central role of local people in tourism management and highlights the continuity of local ownership.
While recognizing the economic value of cultural heritage, CBT also emphasizes preserving its authenticity (López-Guzmán et al., 2011).	Traditional Sasak houses, including *Bale Tani* dwellings, *Alang* barns, and dung-rendered floors, remain central to the tourism experience alongside weaving traditions and everyday village life. Their continued preservation is supported by community-based governance, with customary institutions and local wisdom, including *awiq-awiq* and *kemalik*, guiding conservation practices.
Local knowledge systems and traditional environmental management are fundamental to both the Cultural Village model, which preserves ways of life and cultural values through a living museum approach, and sustainable tourism (Salazar, 2012)	The *kemalik* customary rule protects forests and natural resources through traditional sanctions, reinforcing environmental sustainability and the continuity of local knowledge. From an ethnobotanical perspective, these practices also strengthen the links between cultural heritage and local plant diversity, helping conserve both biodiversity and cultural values.
CBT promotes local production, strengthens the creative economy, and keeps tourism income within the local community (Walkowski et al., 2019).	With the growth of tourism, weaving has become an important livelihood for the Sade community. Natural plant dyes and traditional motifs preserve cultural authenticity, while modern marketing channels increase product value and retain tourism income within the local community.
CBT creates opportunities for women to participate more actively in economic and social life (Dolezal & Novelli, 2022).	Women play a central role in weaving, marketing, and tourism activities in Sade, contributing to household livelihoods while passing cultural knowledge on to future generations and strengthening their social and economic position within the community.

CBT promotes the conservation of cultural landscapes together with the living social and cultural values they embody.	Adapted to the local topography and natural environment, Sade Village represents a living cultural landscape where traditional architecture, social life, and belief systems continue to shape everyday life.
Tourism investment creates economic opportunities but also increases pressure on cultural authenticity and visitor carrying capacity (Pramono et al., 2026).	Growing visitor numbers associated with the Mandalika SEZ have created new economic opportunities for Sade Village, while also increasing the need to carefully manage cultural heritage and visitor carrying capacity.
CBT contributes directly to the achievement of SDGs 1, 8, and 17 (Dolezal & Novelli, 2022).	The practices observed in Sade Village reflect several United Nations Sustainable Development Goals (SDGs), particularly by creating local employment, strengthening women's economic participation, supporting local production, and fostering partnerships among local stakeholders.

5. Conclusion

This study examined the effects of the Community-Based Tourism (CBT) approach on cultural heritage conservation, local governance, and spatial sustainability through the case of Sade Village on Lombok Island, Indonesia. The findings from fieldwork conducted in 2022 and 2024 indicate that Sade should not be understood merely as a settlement preserving traditional Sasak architecture. Rather, it represents a living heritage landscape where local knowledge systems, traditional practices, and cultural values continue to be reproduced through everyday life.

The findings reveal that tourism in Sade operates through a multi-layered network of actors characterized by a clear division of responsibilities. Field observations confirmed that local guides function as cultural storytellers who manage both knowledge transmission and visitor flows, traditional household owners maintain the spatial authenticity of the settlement, and women have become key contributors to household livelihoods through traditional weaving production and sales. The provision of guiding services exclusively by members of the Sade community helps reduce the leakage of tourism-generated income to external actors, thereby supporting local economic retention and community empowerment. This socio-economic structure is further supported by the village's distinctive spatial fabric and traditional production practices.

Traditional **Bale Tani** houses, **Alang** rice barns, and the continued practice of plastering floors with cow dung constitute living construction techniques that, together with weaving traditions and everyday cultural practices, form the core attractions of the settlement. The use of natural dyes and the preservation of traditional weaving motifs sustain cultural authenticity, while contemporary marketing strategies and digital sales platforms have significantly increased the added value of traditional handicrafts. Within this production and marketing system, women play a dual role as both economic contributors and custodians of cultural heritage, making them central actors in local development.

Consequently, the practices observed in Sade are closely related to several United Nations Sustainable Development Goals (SDGs), particularly **No Poverty (SDG 1), Decent Work and Economic Growth (SDG 8), and Partnerships for the Goals (SDG 17)**, through their promotion of local employment, women's empowerment, local production, and multi-stakeholder governance. The study also demonstrates that the sustainability of cultural heritage cannot be ensured solely through tourism revenues and economic benefits. The resilience of Sade is grounded not only in modern tourism management but also in indigenous knowledge systems and customary institutions, particularly **kemalik**, a traditional principle for protecting the natural environment, and **awiq-awiq**, the customary legal system governing community life. In particular, the protection of forests and natural resources through the *kemalik* customary rule highlights the critical role of local knowledge systems in environmental governance and cultural heritage conservation. Therefore, local sustainability depends not only on preserving tangible heritage but also on maintaining the social relationships, belief systems, customary self-governance institutions, and local knowledge systems that give meaning to the physical environment. Field observations conducted during two different periods further indicate that tourism pressure on Sade has intensified following the establishment of the Mandalika Special Economic Zone (SEZ) and the expansion of international infrastructure investments. While these regional developments have stimulated local entrepreneurship, women's employment, and economic diversification, they have also introduced significant challenges, including increasing pressure on the settlement's carrying capacity, physical interventions in its traditional fabric, and the commodification of cultural authenticity.

In conclusion, the traditional way of life, hospitality, and local knowledge systems of the Sasak community constitute the fundamental foundations supporting the sustainability of cultural heritage alongside the economic benefits

generated by tourism. Beyond creating employment and income opportunities, traditional villages contribute to the preservation of ethnobotanical knowledge, local culture, and natural resources, thereby demonstrating how cultural heritage and local plant diversity can be sustained simultaneously. As emphasized by the ethnobotanical perspective, local knowledge systems and traditional practices maintain the reciprocal relationship between cultural heritage and local plant diversity, contributing to the conservation of both cultural and biological resources. These findings suggest that the long-term success of Community-Based Tourism depends not only on community participation but also on the continuity of local knowledge systems, customary institutions, and community-based environmental governance. Accordingly, supporting traditional villages through cultural tourism represents an important policy approach for strengthening local development while safeguarding cultural heritage. The case of Sade Village illustrates how Community-Based Tourism, when grounded in local knowledge systems, customary institutions, and active community participation, can contribute to the integration of cultural heritage conservation with local economic development[1].

Acknowledgments: The author would like to express sincere appreciation to **Mr. E. Burak Avcı** for his valuable assistance in establishing communication with local guides and local communities, facilitating access to the field, and supporting the successful conduct of the fieldwork.

Use of Artificial Intelligence: Artificial intelligence-assisted language tools were used during the English translation of this manuscript. The translated text was carefully reviewed, revised, and approved by the author to ensure the accuracy of the scientific content, terminology, and language.

1 **Note**: Shortly before the publication of this article, according to the NTB Regional Disaster Management Agency (BPBD), a fire allegedly caused by an electrical malfunction broke out at around 10:15 p.m. on August 22, 2026. The fire resulted in at least 125 houses being completely destroyed and forced more than 300 residents to leave the 5.5-hectare village.

The fire also destroyed numerous cultural assets described as the "living repository" of Sasak culture. These included hundreds of *lontar* (manuscripts written on palm leaves), traditional *keris* (daggers), as well as traditional musical instruments such as *gendang beleq* (double-sided drums) and old gongs.

Although local and central governments have stated that the reconstruction process will be initiated, the fire has caused significant and irreparable loss to Sasak cultural heritage.

References

Álvarez-García, J., Durán-Sánchez, A., & del Río-Rama, M. de la C. (2018). *Scientific coverage in community-based tourism: Sustainable tourism and strategy for social development*. *Sustainability, 10*(4), 1158. https://doi.org/10.3390/su10041158

Azzura, A. N., & Mulyana. (2024). *Community empowerment by the tourism office in the development of Sade tourism village, Central Lombok Regency, West Nusa Tenggara Province*. *Jurnal Pemerintahan dan Keamanan Publik (JP dan KP), 6*(1), 59–77. https://doi.org/10.33701/jpkp.v6i1.4098

Babcock, T. G. (1999). Being Modern in Bali: Image and Change.: Edited by Adrian Vickers New Haven (Connecticut): Yale University Southeast Asia Studies. 1996. xiv, 256 pp. (Maps, index.) US$20.00, paper ISBN 0-938692-57-7. *Pacific Affairs*, *72*(1), 135–137. https://doi.org/10.2307/2672375

Badan Pusat Statistik. (2025). *Kabupaten Lombok Tengah dalam angka 2025*. BPS Kabupaten Lombok Tengah.

Becerikli, K., & Armatlı Köroğlu, B. (2017). The role of NGOs in improving local capacity and local development: The case of Antakya. *Planlama, 27*(2), 129–140. https://doi.org/10.14744/planlama.2017.28290

Day, G. (1998). A community of communities? Similarity and difference in Welsh rural community studies. *The Economic and Social Review*, *29*(3), 233–257.

Dolezal, C., & Novelli, M. (2022). Power in community-based tourism: Empowerment and partnership in Bali. *Journal of Sustainable Tourism, 30*(10), 2352–2370. https://doi.org/10.1080/09669582.2020.1838527

Eraydın, A., Armatlı Köroğlu, B., & Uzun, C. N. (2012). Importance of social capital in coping with and benefiting from new economic conditions. *Tijdschrift voor Economische en Sociale Geografie, 103*(2), 222–239. https://doi.org/10.1111/j.1467-9663.2011.00684.x

Fan, K. H. F., Ng, S. L., & Bayrak, M. M. (2023). Appraising the community in community-based tourism. *Tourism Geographies, 25*(2–3), 594–614. https://doi.org/10.1080/14616688.2021.1943702

Firdaus, D. R. S., & Purnamasari, O. (2023). When storytelling complements promotion: A study at Sade Village towards sustainable tourism. In Y. R. Purnamasari et al. (Eds.), *Proceedings of the International Conference on Communication and Media* (ASSEHR, Vol. 729, pp. 272–279). Atlantis Press. https://doi.org/10.2991/978-2-38476-016-9_27

Goodwin, H., & Santili, R. M. (2009). Community-based tourism: A Success? International Centre forResponsible Tourism, Leeds Metropolitan University. http://www.icrtourism.org/documents/OP11merged.pdf

Gottowik, Volker. (2016). "In Search of Holy Water: Hindu Pilgrimage to Gunung Rinjani on Lombok, Indonesia, as a Multi-Religious Site." In Religion, Place and Modernity: Spatial Articulations in Southeast Asia and East Asia, edited by Michael Dickhardt, and Andrea Lauser, 205–243. Leiden: Brill

Hamzah, A. S., & Irfan, M. (2018). *Local Wisdom Based Tourist Village Sade Lombok Organization within the Framework of Sustainable Tourism Development*. Proceedings of the International Conference on Business Law and Local Wisdom in Tourism (ICBLT 2018).

Irfan, M., & Suryani, A. (2017). Local wisdom based tourist village organization in Lombok tourist area. *International Journal of English Literature and Social Sciences, 2*(5), 73–82. https://doi.org/10.24001/ijels.2.5.10

Jackson, L. A. (2025).Community-Based Tourism: ACatalyst for Achieving the UnitedNations Sustainable DevelopmentGoals One and Eight. Tourism andHospitality, 6(1), 29. DOI: 10.3390/tourhosp6010029

Liepins, R. (2000). New energies for an old idea: Reworking approaches to 'community' in contemporary rural studies. *Journal of Rural Studies*, *16*(1), 23–35. https://doi.org/10.1016/ S0743-0167(99)00042-X

López-Guzmán, T., Sánchez-Cañizares, S., & Pavón, V. (2011). Community-based tourism in developing countries: A case study. *Tourismos, 6*(1), 69–89. https://doi.org/10.26215/tourismos.v6i1.196

Mahadika, A., & Satria, V. R. (2021). *The Traditions of Sasak Tribe in Sade Village, Central Lombok, Indonesia*. International Journal of Social Science and Religion, 2(3). DOI:https://doi.org/10.53639/ijssr.v2i3.52

Murphy, P. E. (1988). Community driven tourism planning. *Tourism Management, 9*(2), 96–104. https://doi.org/10.1016/0261-5177(88)90019-2

Murianto, Budiarsa, M., Sunarta, I. N., Suyasa, I. M., & Fathurrahim (2021). Community empowerment at Gerupuk to support tourism development in Mandalika. *Asia-Pacific Journal of Innovation in Hospitality and Tourism, 10*(3), 195–204

Nair, V., & Hamzah, A. (2015). Successful community-based tourism approaches for ruraldestinations. Worldwide Hospitality and Tourism Themes, 7(5), 429–439.https://doi.org/10.1108/WHATT-06-2015-0023

Netrawati, I. G. A. O., Oktiani, A., Nuada, I. W., Permadi, I. G. A. D. E., & Suharti. (2024). *Development of creative economy through marketing mix of*

woven fabric from Sasak Sade Village in Central Lombok. *International Journal of Business Marketing and Management, 9*(4), 62–67.

Prakoso, A. A., Pradipto, E., Roychansyah, M. S., & Nugraha, B. S. (2020). Community-based tourism: Concepts, opportunities and challenges. Journal of Sustainable Tourism and Entrepreneurship, 2(2), 95–107. https://doi.org/10.35912/joste.v2i2.563

Pramono, R., Juliana, J., Hulu, M., Djakasaputra, A., & Jie, F. (2026). *Overtourism in Bali and Lombok: A governance and community perspective on challenges and strategies for sustainable development*. *Societies, 16*(2), 65. https://doi.org/10.3390/soc16020065

Ramadhan, M. H., Nugroho, A. M., & Asikin, D. (2024). Sustainability status of *Bale Tani* vernacular architecture in Sade Village, Central Lombok Regency, West Nusa Tenggara. *Civil and Environmental Science Journal (CIVENSE), 7*(2), 128–137. https://doi.org/10.21776/ub.civense.2024.007.02.5

Rosida, L., Idrus, S., Habibi, P., Martayadi, U., & Johairi. (2021). Community participation model for visitor management at Sade Traditional Village of Lombok, Indonesia. *Asia-Pacific Journal of Innovation in Hospitality and Tourism, 10*(3), 55–71.

Salazar, N. B. (2012). Community-based cultural tourism: Issues, threats and opportunities. Journal ofSustainable Tourism, 20(1), 9–22. https://doi.org/10.1080/09669582.2011.596279

Sari, N. R., Kusuma, N. M. P., & Meilani, I. (2021). Analysis of women participation in improving family income in Sade Lombok tourism village. In *Proceedings of the 1st UMGESHIC International Seminar on Health, Social Science and Humanities (UMGESHIC-ISHSSH 2020)* (Vol. 585, pp. 663–668). Atlantis Press. https://doi.org/10.2991/assehr.k.211020.096

Silk, J. (1999). The dynamics of community, place, and identity. *Environment and Planning A: Economy and Space*, *31*(1), 5–17. https://doi.org/10.1068/a310005

Siregar, A. H. (2018). Conservation and re-development of Sade traditional kampong at Rambitan Village with local approach and cultural landscape. *IOP Conference Series: Earth and Environmental Science, 126*(1), Article 012079. https://doi.org/10.1088/1755-1315/126/1/012079

Subiyantoro, D. A., Uekita, Y., Oodaira, S., Ono, K., & Sato, K. (2019). Spatial analysis of Sade traditional hamlet in Lombok Island, Indonesia: The alteration of Sasak tribe's traditional living space. *Asian Culture and History, 11*(2), 11–19. https://doi.org/10.5539/ach.v11n2p11

Sujarwo, W. (2019). *SASAK traditional villages: A tourism potential and conservation effort for culture and plants*. *Jurnal Masyarakat & Budaya, 21*(2), 203–220. https://doi.org/10.14203/jmb.v21i2.742

Tatar, F., & Armatlı Köroğlu, B. (2017). The development of rural tourism in Ankara, Beypazarı and its impact on local development. *Planlama, 27*(2), 115–128. https://doi.org/10.14744/planlama.2017.26349

Utomo, D. K. S., Gusadi, M. H., Rahmi, U. A., Ramadhan, G., & Pratiwi, W. D. (2024). Identifying 4A's component (attraction, accessibility, amenity, and ancillary) in Sade Tourism Village. *Jurnal DIALEKTIKA: Jurnal Ilmu Sosial, 22*(1), 102–111. DOI: 10.54783/dialektika.v22i1.220

Vickers, A. (2013). *A history of modern Indonesia* (2nd ed.). Cambridge University Press https://www.academia.edu/42846019/A_History_of_Modern_Indonesia

Walkowski, M. da C., Pires, P. dos S., & Tricárico, L. T. (2019). Community-based tourism initiativesand their contribution to sustainable local development. Journal of Sustainable Tourism and Entrepreneurship (JoSTE) ISSN: 2714-6480, Vol 1, No 1, 2019, 55-67 https://doi.org/10.35912/joste.v1i1.203

Widisono, A. (2019). *The local wisdom on Sasak Tribe Sade Hamlet Central Lombok Regency*. *Local Wisdom, 11*(1), 16–41. DOI: 10.26905/lw.v11i1.2711

Zitri, I., Kurniawan, C., Joni, M., & Harakan, A. (2025). Sustainable tourism development in the Mandalika Special Economic Zone: A comprehensive analysis of social, economic, and environmental impacts. *Jurnal Public Policy*, *11*(4). https://doi.org/10.35308/jpp.v11i4.11606