Ecotourism and Sustainable Development in a Marine Conservation Zone

Lessons Learned from East Lombok, Indonesia

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Abstract

Ecotourism is an agenda that relates to and acknowledges various dimensions of sustainable development: economic growth, social equity, and environmental conservation. While providing the pleasure of a holiday, ecotourism also creates services that accommodate the sustainable development concept.

Given the different opportunities and possibilities of local sustainable development through the implementation of ecotourism, confusion may be created about how best to implement ecotourism. Without proper management, ecotourism will lead instead to environmental damage. This research aims to answer the question on how ecotourism is implemented in Sugian village to support the local development, and what may be learnt from this experience. The objective of this research is to examine, identify, learn and discuss about supporting factors and potential problems and opportunities within ecotourism and local sustainable development.

A case study approach using qualitative methods was carried out to collect data through semi structured interviews, observations and review of some relevant literature. The findings of this research are that ecotourism is becoming a promising program in the village itself. Excitement of local people is a major supporting factor for the ecotourism development leading toward village development. Ecotourism is apparently performing well in term of education of the local people about their surrounding environment. Nevertheless, there are many problems that have not been solved, such accessibility, optimization of the marketing tools, and lack of human resources.

Keywords: sustainable development, sustainable tourism, tourism, community development, community-based ecotourism.
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Dear Ado, thanks to you too.

Terima Kasih. Takk så mye alle sammen...
Oslo. OMT30.
Jog. Kampus Biru.
### Abbreviations

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<tr>
<th>Abbreviation</th>
<th>Full Form</th>
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<tr>
<td>ASEAN</td>
<td>Association of Southeast Asian Nations</td>
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<td>BPS</td>
<td>Badan Pusat Statistik</td>
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<td>COREMAP</td>
<td>Coral Reef Rehabilitation and Management Program</td>
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<td>ESD</td>
<td>Environmentally Sustainable Development</td>
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<td>GDP</td>
<td>Gross Domestic Product</td>
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<td>GNP</td>
<td>Gross National Product</td>
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<td>IDR</td>
<td>Indonesian Rupiah</td>
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<td>KKLD</td>
<td>Kawasan Konservasi Laut Daerah</td>
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<td>KKN-PPM</td>
<td>Kuliah Kerja Nyata-Pembelajaran Pemberdayaan Masyarakat</td>
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<td>KKJI</td>
<td>Kawasan Konservasi dan Jenis Ikan</td>
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<td>K2P</td>
<td>Komunitas 2 Pulau</td>
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<tr>
<td>NGO</td>
<td>Non-Governmental Organization</td>
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<td>NTB</td>
<td>Nusa Tenggara Barat</td>
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<td>PLN</td>
<td>Perusahaan Listrik Negara</td>
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<tr>
<td>RPJPJ</td>
<td>Rencana Pembangunan Jangka Panjang Daerah</td>
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<td>RPJMD</td>
<td>Rencana Pembangunan Jangka Menengah Daerah</td>
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<td>RKPD</td>
<td>Rencana Kerja Pembangunan Daerah</td>
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<tr>
<td>Setkab</td>
<td>Sekertaris Kabinet</td>
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<tr>
<td>SPPL</td>
<td>Satuan Petugas Perlindungan Laut</td>
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<td>TIES</td>
<td>The International Ecotourism Society</td>
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<tr>
<td>UN</td>
<td>United Nations</td>
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<td>UNEP</td>
<td>United Nations Environment Program</td>
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<td>UNWTO</td>
<td>United Nations World Tourism Organization</td>
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<tr>
<td>WCED</td>
<td>World Commissions of Environment and Development</td>
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<td>WCS</td>
<td>Wildlife Conservation Society</td>
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<td>WTO</td>
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1 Introduction

The notion of sustainability and its relevance within development studies has come into focus since the Earth Summit in Rio de Janeiro 1992. The concept of sustainability seeks to find a balance between the use of natural resources and the development of the human world and modern civilization. Evolving from this idea, ecotourism has been introduced as a way of bringing the concept of sustainability into tourism within local communities. Indonesia later on has adopted, adapted, and applied ecotourism in both policy and practice for more than a decade.

While ostensibly positive, there are many limitations and challenges that come with ecotourism. This study is based on fieldwork conducted in West Nusa Tenggara province; a village located in an area where community-based ecotourism practices have been adopted within a coastal-marine conservation zone. I will examine how ecotourism promotes the concept of sustainable development, and consider how ecotourism can effectively be applied to local development. Further, I will also evaluate what have become the impacts and consequences of this practice for the local community.

In this first chapter, I will describe the background, aims and objectives, significance of my research, and also attached the study area.

1.1 Research Background

The term ecotourism implies an environmentally focused alternatives within the tourism industry. Ecotourism is often expected to provide a comprehensive win-win solution, encouraging sustainable development for the good of both local communities and the environment. Ecotourism does not merely push the growth of the local economy, but equally promotes social equity rights and conserves the surrounding environment. Although there are several difficulties within ecotourism, it is often promoted as a positive agent of development.

As a result of this, ecotourism is rapidly increasing in many developing countries, including Indonesia. Indonesia included the concept of ecotourism into the national
master plan for development. However, the limitations and challenges of ecotourism both in policy and practice have been largely overlooked.

Ecotourism has been seen as a strong method for reducing environmental degradation and as an important element of development agendas. A researcher, Martha Honey, mentioned that ecotourism has been hailed a panacea: a way to fund conservation and scientific research, protect our fragile ecosystem, benefit rural communities, promote development in poor countries, enhance ecological and cultural sensitivity, instill environmental awareness and in the travel industry, satisfy and educate tourist and, some claimed, ecotourism can build world peace (Honey, 2008:4)

Many commentators agree that ecotourism is a good idea for sustainable development. The concept of ecotourism was introduced widely around the late 1980s. Many scholars also agree that the growing interest in ecotourism was in response to a global concern about development, the environment, and sustainability. Diamantis (1999) stated that the global acknowledgment of sustainable and ecological practices has led to ecotourism (Diamantis, p: 93). In the same year, Honey added (1999) ecotourism was developed ‘within the womb’ of the environmental movement in 1970s and 1980s (as cited in Blamey, 2001:5). Ecotourism was purposely born to reduce problems arising from conventional development, especially from an environmental dimension, and also to create direct benefits for the local communities.

The second concept that has been which is used as an outline of the discussion in this study is sustainable development. Over the years, the word sustainable is perceived as promoting an environmental focus into policies and practices, whilst also considering social and economic benefits for local communities. The World Commission of Environment and Development (WCED), introduced the idea of sustainable development in 1987. WCED released a report entitled, Our Common Future, often referred to as the Brundtland Report (WCED, 1987). According to this report, sustainable development is that which meets the needs of the present without compromising the ability of future generations to meet their own needs.

From the early stages of the development paradigm, quantitative data such as GDP and GNP, were used as primary indicators explaining poverty, public health, education and employment within a country (Cochrane, 2003:1). There is still a premise that
conventional economic development and nature are viewed as separate developmental issues. According to Cochrane, the debate surrounding policy that balances social and environmental development has led to an alternative way notion of development, now deemed sustainable development (ibid).

The establishment of large industries threatens to damage the environment. In most cases, industries seem to disregard the importance of the natural environment and local communities, by focusing on the pursuit of profit. Local communities receive increasingly lower consideration when – theoretically - the goal of every development program is ostensibly concerned with the welfare of people at every level. Therefore, examining local community perspectives should give another view on the impacts of community-based ecotourism towards sustainable development.

People in very remote areas with limited access to basic commodities, such as education, health, and employment, can become passive receivers of aid from state, non-governmental organizations and industries, often in the form of what is commonly known as the corporate social responsibility (CSR) agenda. It proves to be difficult to provide a satisfying answer to how we can keep the wheel of development turning without upsetting the balance. Reaching an agreement between all parties is certainly challenging. The Brundtland Report identified three dimensions of development: economic growth, environmental equity, and social equity. Perhaps therefore, the idea of ecotourism is arising because of and commonly associated with the Brundtland concept of sustainability.

Nowadays, in a struggling environment, many scholars believe that ecotourism is a promising idea. Ecotourism can bring hope to create a sustainable future (Wearing, 1999: vii). Ecotourism is complicated and involves different issue areas to make it successful, such as policy, the characteristics of a place, and prospective tourists. This study investigates whether the management of community-based ecotourism has been properly considered to deliver optimum benefits for the local community and environment.

Despite having a close relationship with the Brundtland report, the development of tourism and the emergence of ecotourism was also initially a critique to the conventional and/or mass tourism. David Fennell (1999) considers mass tourism a
monstrosity. He stated, “these days we are more prone to vilify or characterize conventional mass tourism as a beast; a monstrosity has a few redeeming qualities for the destinations region, their people and their natural base” (as quoted in Orams, 2001: 25).

According to Fennell’s statement, conventional tourism or mass tourism is believed to be negative both policy and practice. Other critical reviews of conventional tourism are from an ecological perspective. It has been noted that substantial environmental damage has been caused by increasingly high numbers of visitors to specific destinations. This situation is compounded by the fact that most tourism policies are made by the receiving country governments and the private sector, which largely benefit from increasing tourism.

**Statement of the Problem**

The government of the Republic of Indonesia has implemented numerous influential development projects including the establishment of community-based ecotourism. Although ecotourism is seen as a promising concept for sustainable development it is fairly new to Indonesian human development and environmental conservation agendas.

Indonesia is an archipelago, located in a tropical area and is an exotic tourist destination. According to the Minister of Tourism Republic of Indonesia, Arif Yahya, tourism is the major contributor to the economic sector, adding approximately 4% to the Indonesian Gross Domestic Product (GDP) in 2015. It has also delivered US$ 11.9 billion or around IDR 163 trillion in foreign exchange income. Furthermore, the annual tourism growth in Indonesia has been 7.2%, surpassing the global growth of 4.4% and surpassing the ASEAN growth as much as 6% ([http://www.embassyofindonesia.org](http://www.embassyofindonesia.org), 2016).

With the significant contribution to growth, the tourism industry is considered a crucial component in supporting the improvement of national development. However, in Indonesia tourism is not considered an industry that has benefited the socio-economic development of local communities yet.

Ecotourism in Indonesia was strengthened by the Indonesian Minister of Home Affairs Decree of 2009. While the implementation of ecotourism is still relatively new, a
number of Indonesian scholars appreciate its significance. Conceptually, community-based ecotourism can be implemented to support community development. This can bridge the economic gap and empower the local community. It could also liberate the local community from a traditional rural livelihood in which many are illiterate, uneducated, and generally unhealthy.

Most of the ecotourism destinations in Indonesia are located in rural areas. Ecotourism is generally accepted as a way to develop rural areas because it supports the local community and encourages environmental conservation. However, many questions arise with regards to the effectiveness of ecotourism, especially concerning the extent to which local people understand how to properly implement and manage ecotourism and whether or not it benefits them. When mismanaged, tourism development can have negative impacts on specific areas and their accessibility as well as on the natural environment and cultural heritage. Accordingly, the challenges of ecotourism need to be examined.

The central issue in this research is to understand how the implementation of ecotourism relates to its aim to support sustainable development for local communities. Furthermore, this study will also explore local community experiences and will examine the key problems between ecotourism and socio-economic improvement on local livelihoods, as well as the impact on natural conservation helped by a local NGO called K2P. The growth of community-based ecotourism and sustainable development in West Nusa Tenggara, Indonesia will be the focus area for this study.

1.2 Research Aims, Objectives, and Rationale

Sustainable development has gradually evolved in Indonesia and ecotourism is a relatively new incentive of local tourism practitioners. The implementation of community-based ecotourism has social and cultural limitations. Therefore this study aims to explore the opportunities and significant problems that relate to local community-based ecotourism and its connection with sustainable development from a theoretical and practical point of view. The objectives of this study are listed below:
• To **identify and describe** the impacts: potential problems and opportunities that may occur in the implementation of community-based ecotourism.

• To **learn the experiences of a** local community in their management of community-based ecotourism.

• To **analyse and discuss** the relation between ecotourism and local sustainable development.

The study draws upon the impacts of community-based ecotourism which has been adopted among local communities in Indonesia. The main objective of this thesis is to enrich the study of ecotourism in Indonesia, particularly related to the issues of archipelago - coastal and marine - tourism.

For several years, I have been working in sustainable tourism areas in Indonesia, joining research projects that explore sustainable ecotourism. This experience has triggered my interest to research ecotourism and sustainable development.

Even though ecotourism is a great opportunity for Indonesia to become a leader in sustainable development for Southeast Asia, there is a lack of research about it, especially from Indonesian scholars. This creates another challenge to fully understand the impacts of ecotourism at local level. Media promotion of Indonesian ecotourism is still limited; current tourism advertisement and publication is mostly focused on Bali Island, with other local destinations receiving little or no coverage at all. As a result, Indonesian tourism receives less attention than the closest neighbouring countries, Thailand and Malaysia.

With a focus on sustainable tourism, this thesis was conducted in a small traditional village in West Nusa Tenggara Province inhabited by a local ethnic group called **Sasak**. Sasak is a traditional tribe, who are predominantly Muslim. By exploring their culture, this study hopes to introduce Sasak culture to a wider audience.

This research is based on alternative development theory and also Butler’s framework for development in local community and rural tourism destinations. Besides adding to existing literature on ecotourism in Indonesia, this research hopes to offer ideas for the
government both locally and nationally, local and international NGOs and private sector actors to reform ecotourism implementation for the benefit of local people.

1.3 Research Study Area

The Republic of Indonesia is one of the biggest developing countries in Southeast Asia. Indonesia extends 5,120 km from east to west and 1,760 km from north to south. Indonesia has a total dry land area of 1.9 million km² and 7.9 million km², with about 13,466 islands and more than 250 million people (Nirwandar, 2013:3; BPS, 2015:2). The number of islands and people makes Indonesia the largest archipelagic country and the fourth largest population in the world.

Home to the most diverse and beautiful natural landscape in the world, tourism in Indonesia is indeed growing rapidly and has become a crucial sector, after oil, minerals, and gas. However, as a developing country, Indonesia has numerous development challenges; more than half of Indonesian families still live under the poverty line, especially those who live in rural areas. Indonesia as a nation needs to introduce social welfare, maintain infrastructure, and manage the conservation of the natural environment.

This research considers community-based ecotourism in a small village inside the coastal-marine conservation zone. This study includes a literature review, direct interviews, and field observation to gather primary data. On 20 September 2015, I travelled to Sugian Village in West Nusa Tenggara Province. Sugian is an area in the coastal-marine conservation zone in Indonesia according to the Regent Decree of 2004 (see Chapter 4), with mangrove forest spreading out to Gili Sulat and Gili Lawang, two nearby, small, uninhabited islands, with the coral reef under Sugian’s sea (see in figure 1.1).

West Nusa Tenggara Province has plenty of unspoiled natural areas that have potential as tourism destinations. However, many regions in the province, including Sambelia district where Sugian village is located, have been declared deprived regions by the Presidential Decree in 2015 (see in Chapter 4). The opportunity to implement ecotourism in these areas should not be overlooked by the government.
In Sugian village, there is a large mangrove forest on the north coast, which is deemed a conservation area by the state through the Indonesian Ministry of Marine and Fisheries Agencies. Despite being a conservation area and potential ecotourism destination, people of this village live in poverty. West Nusa Tenggara consists of two principal islands, Lombok (4,725 km²) and Sumbawa Islands (15,448 km²). It is also surrounded by two active volcanoes: Mount Rinjani and Mount Tambora. As a result, the topography of West Nusa Tenggara is steep and highly variable (Rochester et.al, 2015:5) as illustrated in figure 1.2 below:

![Figure 1.1: Location of study areas, Gili Sulat and Gili Lawang in Sugian village printed in light green.](source)

(Source: Report of KKN-PPM Universitas Gadjah Mada Cluster NTB 07, 2013)
Figure 1.2: Typology of the distribution of natural resources types and the ecosystems goods and services based on sub-district that characterized each area in West Nusa Tenggara
(Source: Rochester et.al, 2015: 6)

Characteristics of Mangrove and Underwater Wildlife in Gili Sulat and Gili Lawang

Gili Sulat is a mangrove forest promoted for tourism since 2014. There is a trail of wooden bridges about 2.5 km into the mangrove forest where various types of sea birds, monkeys and bats reside. According to the Department of KKJI (Kawasan Konservasi dan Jenis Ikan / Conservation Area and Type of Fish) Ministry of Maritime Affairs and Fishery, Republic of Indonesia, mangrove species that have been found in Gili Sulat and Gili Lawang include *Rhizophoraapiculata*, *R. stylosa*, *R. mucronata*, *gennorrhazabruguieta*, *sonneratia alba*, *ceriopstagal*, *luminitzerarecemosa*, and *avicenia marina* (KKJI).

The coral reef ecosystem covers about 3,210 hectares and spans almost half of East Lombok coastline, with the widest distribution in Gili Lawang. The mangrove forest in East Lombok reached 1,494 hectares, spanning across Gili Sulat and Gili Lawang, and is considered the best area in the Lombok Islands. To promote the mangrove area for ecotourism, proper management and planning is necessary. Along with willing human resources. The potential problems for the natural environment from poor management
are a key concern; but the positive socio-economic impact would be great from the implementation of community-based ecotourism.

The vegetation is dominated by seaweed. The coverage ranges between 70% and 100% within an area of approximately 100 hectares. Seven species of seaweed found in the area include:

- *Thalassia hemprichii*,
- *Enhalus acoroides*,
- *Cymodocea rotundata*,
- *Syringodium isoetifolium*,
- *Cymodocea serrulata*,
- *Halodule pinifolia*
- *Halophila ovalis*.

Gili Sulat and Gili Lawang consist of reef fish for consumption and ornamental reef fish with yellow tail and grouper (*Epinephelus polyhekadion*) dominating the population.

Fish species found are Cockatoo (*Leptoscopus vagientis*), Angelfish spotted (*Caetodon citrenellus*), Baronang (*Siganus argenteus*), Clown (*Amphiprion ocellaris*), Yellow Tail (*Caesiocuning*), Grouper (*Epinephelus polyhekadion*), Sweet Lips (*Pecthorhincus orientalis*), Lobster (*Enooplometopus daumi*), Maming (*Bulbomethopen bicolor*), Urchins (*Diademas tosum*), Kima (*Tridacna gigas*), Sea Cucumber (*Holothurialeucospilata*) and Buntal (*Asthiassp*) (ibid).

### 1.4 Thesis Outline

- In the first chapter, I have introduced the topic with relevant background information and my personal motivation for examining this area of study. I have outlined the aims of my research, along with the objectives and significance of my findings.
- Chapter two will consider the paradigms and theories of ecotourism and sustainable development. I will outline the history of tourism in Indonesia and will present the conceptual and theoretical framework used to analyse my findings.
• In chapter three, I will discuss my research framework and methodology used to conduct my research. I will introduce my research questions and aims, data collection technique, data analysis and the ethical limitations of the research.

• In chapter four, I will highlight specific issues regarding the initiation and implementation of community based tourism, the management processes and the overall impact on local communities. I will present the results of my study along with the secondary information and fieldwork.

• Chapter five will consider the characteristics of communities involved in ecotourism. This chapter also addresses the benefits and drawbacks for communities explored through specific case studies.

• In chapter six, I will summarise and analyse my main findings, before drawing some conclusions and suggesting further research.
2 Literature Review and Conceptual Framework

In this chapter I will present a broader concept of tourism, an assessment of tourism and ecotourism development, and I will discuss their contribution to the progression of sustainable development. I will also evaluate global tourism systems and trends. The emergence of sustainable tourism from both global and Indonesian perspectives will be addressed to support the analytical framework for this thesis. Furthermore, the terms ecotourism and sustainable development will be further elaborated through the conceptual framework of this literature review.

This chapter will consider the growth of ecotourism as well as the implementation of sustainable development in Indonesia, and will summarize the key problems apparent in this study.

2.1 An Overview of Global Tourism Trends and the Market

The word tourism is often associated with travel; a journey to seek pleasure in a place where most people choose to spend their holiday to escape from their daily lives. Tourism is rapidly growing in most countries across the globe, connecting people with different backgrounds. However, what does the word tourism exactly mean? What is the underlying meaning beyond spending money, going somewhere completely strange and new?

Martha Honey notes that the word tourism appeared for the first time in the Oxford English Dictionary in the year 1811. It describes travel as a leisure-activity (Honey, 2008: 9). Updated arguments and definitions of tourism have emerged through time.

The Definitions of Tourism

The core meaning of tourism is more complex than a journey to some other place outside of daily life. Tourism is not merely a common phenomenon of modern people. As a conceptual base, tourism has many stages in its development. Over the years, the definition has been defined in many ways according to the time period and the actors
involved. Some experts, such as Cedric Price (1980) for example, define tourism with a strong sense of substance.

He states that tourism is:

“A voluntary movement of people at their own cost to places and they would not have contact during their day-to-day working life, the generators of tourism are the desire for pleasure curiosity, uniqueness, and difficulty of achievement”.

(in Leksakundilok, 2004: 40)

Another scholar, Salah Wahab (1975) believes that tourism is an activity of meditation, being free and also within the surrounding environment; he emphasizes that tourism is not only an activity where people create a bond with another human outside of their daily geographical base, but it is:

“A purposeful human activity that serves as a link between people either within one same country or beyond the geographical limits or states, it involves the temporary displacement of the people to another region, country or continent for the satisfaction of varied needs other than exercising a remunerated function”

(in Yoeti, 1982: 107)

David Fennell suggests a modern definition of tourism. He also understands tourism is not only about travel to other than ordinary places (Fennell, 2008:2). Even though the definition of tourism is always attached to travel and fun and joy in other places, it is also related to other fields of study such as psychology, anthropology, earth science, and sociology (ibid).

Having so many different descriptions of tourism, the United Nations World Tourism Organization (UNWTO) offers a common definition of tourism. According to them, the definition of tourism is an activity of people travelling to and staying in places outside of their usual environment for less than one consecutive year for leisure, business and for other purposes...-business trips are also a part of tourism because once people step outside their usual environment, people explore a new environment, even in temporary workplaces (ibid).
Tourism has created numerous changes for industry including renewed economic systems, rationalization of the market, production, marketing process, transportation, culture, historical and/or natural landscape management, food and water supply, electricity, health insurance, etc. All of these are connected to a system. Mill and Morrison (1985: xix) discuss tourism and its inseparable parts “(tourism), which is like a spider web - touch one part of it and reverberations will be felt throughout” (as cited in Fennell, 2008: 2).

This holistic approach to development, and tourism has been important and has played a critical role in the development of many developing nations.

Furthermore, tourism integrates social and economic sectors, by increasing market shares and by being one of the largest economic activities in the world. Yeoman et.al, (2006) write that the tourism industry has an average annual increase of 6.6% over the last half century, with total international travel rising from 25 million in 1950 to over 700 million by 2002 (as cited in Fennell, 2008: 1). This statistic puts tourism as one of the world’s fastest growing industries.

**Global Tourism Growth**

Another indicator of this is the data from the World Travel and Tourism Council (WTTC) that estimates the income from tourism will rise by 3.9% from 2015-2025 to USD 3,593.2 (3.3% of total world’s GDP) in 2025 (WTTC, 2002). Rising numbers were also shown in the UNWTO Confidence Index in 2015. These percentages show that, based on the trends from the past two years, tourism will grow by 4% worldwide in
2016 and the growth is expected to be greater in Asia and Pacific regions, by +4% and +5% respectively (UNWTO, 2016:3).

More specifically, according to the latest UNWTO World Tourism Barometer 2015 (see figure 2.1), international tourist arrivals grew by 4.4% in 2015 to reach a total of 1,184 million. Approximately 50 million more tourists (overnight visitors) travelled to international destinations around the world last year compared to 2014 (ibid). With this magnitude, the steady growth of tourism has become important in many developing countries.

Tourism is considered as combining free time and pleasure, benefitting prospective tourists, the tourism industry and the host states with significant flow-on effects at all levels and sectors of the local economy (Wearing, 1999: 21).

The belief in the value of tourism encourages growth in production and consumption for tourism-related products, and creates a new market of consumers. Concerning the recent trends of tourism growth, the Secretary-General of UNWTO, Taleb Rifai (2016), stated:

“International tourism reached new heights in 2015. The robust performance of the sector is contributing to economic growth and job creation in many parts of the world. It is thus critical for countries to promote policies that foster the continued growth of tourism, including travel facilitation, human resources development and sustainability”

(UNWTO, 2016: 1)

Data from UNWTO (2016) has shown a virtually uninterrupted growth of tourism. The international tourists’ arrival is recorded to have soared from 25 million globally in 1950 to 278 million in 1980 and continued to grow to 527 million in 1995. By 2014, the latest data, the number reached 1,133 million.

Below is the long-term outlook for tourism released by UNWTO (UNWTO, 2015: 2):

- International tourist arrivals worldwide are expected to increase by 3.3% per year between 2010 and 2030. The number is predicted to reach 1.8 billion by 2030.
• Between 2010 and 2030, arrivals in emerging destinations (+4.4% per year) are expected to increase at twice the rate of those in advanced economies (+2.2% per year).

• The market share of emerging economies increased from 30% in 1980 to 45% in 2014, and is expected to have reached 57% by 2030, which equals over 1 billion international tourist arrivals.

With the significant improvement of the tourism industry, it is not surprising that it has become equal and even surpassed other industries in international commerce such as oil and gas, food manufacture, automotive, and electronics. As tourist numbers are increasing around the globe, the tourism industry is not limited to traditional leisure. The significant tourism growth is closely related to one of the main development mechanisms of socio-economic progress, especially in developing countries.

Hawkins and Lamoureux (2001: 65) commented that travel motivation is a major push factor that can be used to develop the types of tourism people want and the new consumers that want to be involved. In addition, Jones (1998) encourages discovering new experiences, interacting with the community, and appreciating destinations beyond a superficial level (as cited in Hawkins and Lamoreux, 2001: 65).

2.2 Tourism Development

Despite the positive impacts the global tourism industry has had in terms of economic growth, financial growth, and employment prosperity, for quite a long time, there have also been negative impacts. David Fennell (2008) argues that conventional tourism or mass tourism puts less capital into the local economy since it often focuses on mega corporations (i.e. hotels and resorts). Those companies are selling non-local products and are owned by metropolitan actors (Fennell, p: 4). another criticism was raised during the Stakeholder’s Forum in the Earth Summit 2002. Shah et.al. (2002) suggest that mass tourism, where vast numbers of visitors with less control threaten ecosystems and biodiversity, and cause coast destruction, deforestation, urban problems, and water overuse (Shah, et.al p: 3).
From this, the idea of alternative tourism has appeared. Holden (1984) states that “alternative tourism is a process which promotes a just form of travel between members of different communities. It (alternative tourism) seeks to achieve mutual understanding, solidarity and equality amongst participants (Holden, p: 15)”. It is a “form of tourism which is consistent with natural, social, and community values and allows both hosts and guests to enjoy positive and worthwhile interaction and shared experiences” (Eadington and Smith, 1992: 3).

**Make It More Eco-**

The changing paradigm of mass tourism into sustainable tourism has also created a myriad of different definitions. The new tourism paradigm implicitly supports the sustainability concept in the socio-economic participation of the local community and is more ecological-friendly. It supports local economies in small, dense areas and is more concerned with environmental conservation, rather than being associated with large tourism corporations. Richard W. Butler (1993) illustrates the newest demand of tourism development in his definition of sustainable tourism:

“…tourism which is developed and maintained in an area (community, environment) in such a manner and at such a scale that if remains viable over an indefinite period and does not degrade or alter the environment (human and physical) in which it exists to such a degree that it prohibits the successful development and well-being of other activities and process”

(Butler, p: 29)

The outline of a wider concept of sustainable tourism first recognized at the Rio Conference in 1992, which is basically the adaptation of sustainable development into the tourism sector (Fennell, 2002). Australia’s Department of the Environment and Heritage (2004) defines sustainable tourism as:

“Sustainable tourism development meets the needs of present tourists and host regions while protecting and enhancing opportunities for the future. It is envisaged as leading to management of all resources in such a way that economic, social and aesthetic needs can be fulfilled while maintaining cultural integrity, essential ecological processes, and biological diversity and life support systems”

(as cited in Walker, 2008:88)
In 2012, paragraph 130 of The Future We Want “Our Common Vision” established by the United Nations Conference on Sustainable Development, sustainable tourism is considered a significant contributor to the three pillars of sustainable development. The promotion of investment in sustainable tourism, including ecotourism and cultural tourism, can create small and medium sized enterprises and facilitate access to finance through microcredit initiatives for poor, indigenous people and local communities in areas with high eco-tourism potential (www.sustainabledevelopment.un.org).

Although initially challenging, eco-tourism is becoming a familiar term, both promoting tourism with environmental conservation and supporting local community livelihoods. Some scholars, experts, and practitioners agree that ecotourism is more meaningful as it emphasizes the sustainable perspective.

Sustainability in development focuses on economic growth and social equity whilst keeping the environment safe. Opposite to mass tourism, sustainable tourism is a better form of tourism with specific goals. Thus, tourism policies and practices should no longer place attention on social-economic growth alone but also on nature.

A green strategy in tourism is basic to changing the paradigm of alternative tourism (Butler, 1992). The momentum of this change in tourism shows it has been generally accepted. Alongside the broader recognition of a green, sustainable tourism agenda, the outcome of the implementation of sustainable tourism can emphasize the demand to protect the environment as well as consider the needs of local people (Wearing, 1999: 1; Krippendorf, 1982 as cited in Fennell, 2008: 5).

Ecotourism has a holistic approach to local society and the environment. David Fennell, in the first paragraph of the second chapter in his book, states that ecotourism is an extension of alternative tourism, which has grown as a consequence of dissatisfaction with conventional tourism (Fennell, 2008: 17). The World Tourism Organization enriched the notion of ecotourism and has embraced the principles of sustainable tourism, concerning the economic, social, and environmental impacts of tourism (WTO-UNEP, 2002: 1).
2.3 Ecotourism: An Alternative Tourism

The paradigm of ecotourism emerged as an alternative tourism and is concerned with protecting ecology, enhancing cultural and environmental destinations, and focus on local community welfare. To deepen the understanding of ecotourism and its connection to sustainable development, it is important to discuss its various definitions.

Moreover, in Indonesia ecotourism is often interpreted and associated with the ‘natural’ tourist destinations and rural areas. There is of course some debate going on among Indonesian tourism scholars about the definitions of ecotourism from an Indonesian economic, social, political and environmental perspective.

Concept, Definitions, and Elements of Ecotourism

Globally, the term ecotourism emerged between the late 1970s to mid 1980s, as mentioned previously; ecotourism was took shape as a response of dissatisfaction to the conventional model of both development and tourism agendas, it is referred to as “responsible”, “sustainable”, “green”, or “low-impact” tourism (Honey, 2008: 12). Although the term is widespread globally, there is no paper examining the origin of ecotourism epistemologically and there are no clear boundaries to define what ecotourism is. There are various definitions from different times and societies and most illustrate the three principles of sustainability.

One of the consistent agreements among scholars about the origin of the term ecotourism is the statement from a Mexican architect, an environmentalist and international ecotourism consultant named Hector Ceballos-Lascurrián. He first coined the term ecotourism in 1983, which was then printed in a Mexican Journal in a paper entitled “The Future of Ecoturismo” four years later in 1987 (Wearing and Neil, 1999: 4). Ceballos-Lascurrián defined ecotourism as the following:

“Ecotourism is defined as travelling to relatively undisturbed or uncontaminated natural areas with specific objectives of studying, admiring and enjoying the scenery and its wild plants and animals, as well as any exciting cultural manifestations (both past and present) found in these areas”

(as cited in Boo, 1990: xiv)
Added by Hetzer (1965) who identified that ecotourism has four pillars: minimizing environmental impacts, respecting host cultures, maximizing benefits to local people, and maximizing tourist satisfaction (as cited in Blamey, 2001: 5).

Another definition was established by Kurt Kutay, who said that the real definition of ecotourism is not limited to travel for enjoyment or or appreciate nature. Ecotourism also includes minimization of environmental and cultural consequences and a contribution to conservation and community projects in developing countries. Ecotourism also provides environmental education, building of political awareness, and establishment of codes of conduct for travelers, and wide variety of certification programs for the travel industry (Honey, 2008: 7).

In 1990, the first international ecotourism non-profit organization named “The International Ecotourism Society (TIES)” defined ecotourism as:

“Responsible travel to natural areas that conserves the environment, sustains the well-being of the local people, and involves interpretation and education (education is meant to be inclusive of both staff and guests)”

(TIES, 2015)

Ecotourism is also considered based on the characteristics of each country. It may be different from one country to another, from time to time, and or from one scholar to another as illustrated in table 2.1 below:

Table 2:1: Selected Definitions of Ecotourism

<table>
<thead>
<tr>
<th>Source</th>
<th>Definitions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Richardson, (1993:8)</td>
<td>Ecologically sustainable tourism in natural areas that interprets local environment and cultures, further the tourists, understanding of them, fosters conservation and adds to the well-being of the local people</td>
</tr>
<tr>
<td>Tickell, (1994, p. ix)</td>
<td>Travel to enjoy the world’s amazing diversity of natural life and human culture without causing damage of either.</td>
</tr>
</tbody>
</table>
Ecotourism is natural tourism that contributes to conservation, through generating funds for protected areas, creating employment opportunities for local communities, and offering environmental education.

Ecotourism is tourism and recreation that is both nature-based and sustainable.

Ecotourism should have nature-based products and markets, ecological sustainable operations and management, environmentally educative for staff and clients alike, locally beneficial, the effort to meet tourist satisfaction.

Ecotourism is not a segment or a niche. Any tourism segment can be ecotourism as long as it is environmentally sustainable, promotes environmental and cultural education, and supports conservation and gives benefits the local community. Ecotourism is not a ‘market-segment’, nor a ‘niche’, nor a ‘fringe’ nor a ‘product’ nor a ‘label.’ It is a noble but realistic concept and movement, a movement for change in the whole tourism sector.


**Elements of Ecotourism**

Similar to Hetzer (1965), TIES (2015) suggests that ecotourism is uniting conservation, communities, and sustainable travel. This means that those who implement and participate in both marketing and ecotourism should adopt the following ecotourism principles:

- Minimize physical, social, behavioral, and psychological impacts.
- Build environmental and cultural awareness, and respect.
- Provide positive experiences for both visitors and hosts.
• Generate financial benefits for both local people and private industry.
• Deliver memorable interpretative experiences to visitors that help raise sensitivity to host countries’ political, environmental, and social climates.
• Design, construct, and operate low-impact facilities.
• Recognize the rights and spiritual beliefs of the indigenous people in the community and work in partnership with them to create empowerment.

In summary, although there have been numerous definitions and ideas, the principal elements of ecotourism include:

• Ecotourism is focused on nature and environment conservation;
• Ecotourism is providing education;
• Ecotourism is empowering local community finance;
• Ecotourism is minimizing environmental damage;
• Ecotourism is providing public spaces for local communities to be more active and involved in resources management.

Ecotourism is still in its infancy as a global phenomenon, but as David Weaver points out, “some degree of consensus or cohesion may be emerging, indicating, perhaps, that ecotourism is moving towards a higher level of maturity” (Weaver, 2001: 1). As the term *ecotourism* has evolved, definitions have become more precise, with stronger ties to principles of sustainable development (Blamey, 2001).

### 2.4 Sustainable Development

What is sustainable development? Many definitions of sustainable development have been drawing a close link between economy, social equity and environmental conservation. Historically, development was often focused on economic growth.

The emphasis of sustainable development has integrated economic growth, social equity, and the environment. Lélé (1991) wrote that sustainable development may be explored by separating its constituent parts and assessing each concept as follows:
Sustainable development = development + sustainability

(as cited in Sharpley, 2000:3)

Lélé’s understanding over-simplifies the complex amalgamation of political, economic, cultural, and ecological processes encompassed by sustainable development (ibid). The term sustainable is used to simply describe “capable of lasting over time” (McNeill, et al., 2011: 24).

Development aims to ‘improve’ a society, but how is this conceptualized? Rostow (1960) and Redclift (1987) both explain that development has evolved through time; currently the description of development seeks a western style of modernization through economic growth (cited in Sharpley 2000:3).

Initially, the traditional description sets economic growth as the main development indicator and puts other components, such as social needs and environment, aside.

The overall criticism of conceptualizing development is the numerous definitions confusing what development is. Some argue it is about the value of society and environmental conservation in the development process. From that standpoint, Seers (1999) adds that the frequent failure of economic growth policies in solving social and political problems is a result of development being so broadly defined (ibid).

Combining sustainability and development perhaps adds value to development itself; where all humanity’s needs will be served, and the environment will also be conserved. The most widely accepted text about sustainable development is by Gro Harlem Brundtland (1987), the former Prime Minister of Norway, in a report released by the World Commission on Environment and Development, or commonly recognized as the Brundtland’s Report ‘Our Common Future’: 
“Development that meets the needs of the present without compromising the ability of future generations to meet their own needs... (it is) a process of change in which the exploitation of resources, the direction of investments, the orientation of technological development, and institutional change are all in harmony and enhance both current and future potential to meet human needs and aspirations”

(WCED, 1987: 43)

The concept of sustainable development according to the Brundtland and Conference in Rio has succeeded in conceptualizing sustainable development (McNeill, 2000: 10). The United Nations has published the Rio Declaration of Environment and Development with 27 principles of sustainable development, aiming to work in protecting the integrity of global environmental and development systems and recognizing the interdependence of the earth’s nature (UN, 1992 as cited in Eriksson and Lidström, 2013: 10).

In the participatory context, Serageldin and Steer (1994) connected the three dimensions of sustainable development: economic, social and ecological. The connection is commonly called the ESD triangle as can be seen in figure 2.3.

![ESD Triangle](image)

**Figure 2.2:** Objectives of environmentally sustainable development

All of the examples underline the connection between the three objectives, which are interconnected to create an associated understanding about sustainable development.
The link between sustainable concepts has to be simultaneously strengthened in both definitional and operational frameworks. Sustainable development is an implementation of sustainability in the development process. Under the definition of sustainable development, basic human needs, including shelter, sufficient food, and access to clean water, social organizations, and employment opportunities, as well as preserving nature are central. As Aronsson (1993) states, “sustainable development is a matter of simultaneously preserving, the richness of species and the multiplicity in a natural area, and striving to develop a community in order to achieve a better life for the people” (p.83).

2.5 Ecotourism Approach to Sustainable Development

The concept of ecotourism and sustainability focuses on comprehensive and long-term development, delivering significant impacts to local and national economic growth, encouraging local participation to support social equity, and minimizing the risk of environmental damage, as outlined by the following statement:

“Ecotourism can generate badly needed revenue for local and regional economies, heightened local awareness on the importance of conservation, and new incentives for governments and the dwellers in and around appealing natural areas to preserve them”

(Boo, 1990: xi)

From this standpoint, ecotourism becomes an important alternative program fostering the three pillars of sustainable development. Over the last two decades, ecotourism has been promoted in response to the growing concern about environmental and sustainable development, discussed in Rio Conferences and Agenda 21 that have become the environmental blue print (Honey, 2008: 27).

According to Beaumont (1998), ecotourism is a positive subset of nature tourism, which is also a subset from tourism, and its definition is based on three key principles: natural setting, ecological sustainability and environmental education or interpretation, as presented in Figure 2.1, (Page and Dowling, 2002:59). Ecotourism is the best measure to ensure social equity and deliver economic benefits to the local economy. Wright
(1993) and Cochrane (1996) acknowledge that the proponents of ecotourism have attempted to create a different approach by creating ethical principles to distinguish the ecotourism concept (as cited in Ross and Wall, 1999: 124). Ross and Wall (1999) added that ecotourism is drawing a line that connects sustainability with the consideration to give more attention to the emergence of wealth in each of the three sustainable principles (see figure 2.2):

With connecting lines between ecotourism and sustainable development, ecotourism has become a strategic platform in many development initiatives. It is believed that ecotourism can generate significant advantages to local communities and contribute to environmental conservation.

However, ecotourism is not immune from criticism. Ecotourism is indeed contributing to sustainable development, but that does not mean that ecotourism does not have any pros and cons (Lash, 1997: 11). Lawrence (1997) and Langerak (1992) are concerned whether ecotourism can successfully achieve its aims to contribute to economic growth, social equity, and environmental conservation, or if it will lead to wider exploitation and damage of natural resources. Lawrance (1997) suggest that, “the more popular the product becomes, the more difficult it becomes to provide.” In the case of ecotourism

Figure 2.3: Beaumont (1998) An inclusive approach to defining ecotourism using three key principles. (Source: Page and Dowling, 2002:59)

Figure 2.4: Lines that connect ecotourism concept with sustainability while contributing to environmental education and conservation, socio-economic development, and sustainability. (Source: Ross and Wall, 1999: 124)
development, policy and proper management planning are needed to prevent potentially negative effects. Langerak (1992) added, “….but if the culture of these traditional people is destroyed because of the tourists, that is not ecotourism” (cited in Lawrence, et.al., 1997: 308).

It is crucial to look at the key principles between ecotourism and sustainable development. Economic growth, social equity, and environmental conservation play a significant role in shaping development. To help understand the key principles and how they make a contribution, the next point of discussion will focus on influential arguments about ecotourism and its impact on sustainable development.

**Economic Growth**

Economic growth is a major goal of both ecotourism and development. Aiming to maximise profits and benefits is the most important measure of each development agenda within ecotourism.

Alleviating local poverty is a specific economic target of ecotourism (Leksakundilok, 2004: 129). The increase of employment opportunities by creating livelihoods in a local community is obtained by providing services in the designated tourism destination at local level, such as accommodation, food and catering, transportation, local tour guide, and souvenirs (Ross and Wall, 1999: 125; Leksakundilok, 2004: 129).

However, although ecotourism can generate such positive economic activities, there are also potential drawbacks. As ecotourism is often implemented in a rural area and with small scale management, the economic benefit is only enjoyed by a small number of people and sometimes unevenly between the local actors. Most profits would flow to local elites, external tour operators, and the government. In some cases, only a few individuals or families can get direct financial benefits from ecotourism, while others hardly participate in ecotourism activities because of the lack of capital and/or appropriate skills (Scheyvens, 1999: 247).

**Social Equity**

Although the impacts in socio-culture are more difficult to measure than those on economics and environment, local participation is considered a strong and solid ground
for the implementation of ecotourism. Ecotourism is a development strategy that respects the rights of local people and economic distribution. With local participation, social empowerment is boosted, meaning a community’s sense of cohesion and integrity has been enhanced or strengthened by activities such as youth and women groups (Scheyvens, 1999: 248).

However, many academics and NGOs disagree that the local community has been socially benefitted from ecotourism, even though the participation and involvement of local people has become a prominent concept both in ecotourism and sustainable development (Leksakundilok, 2004: 133).

If the local politics fails to create a balanced competition concerning the opportunity to share economic interest, it will be more difficult to establish social equity. Imbalanced opportunities can easily lead to disharmony and social instability within communities, especially among disadvantaged groups. Rather than cooperating, individuals, families, ethnic or socio-economic groups compete with each other for the perceived benefits of ecotourism (Scheyvens, 1999: 247). Sofield and Birtles (1996) added, “Money is making people stingy and therefore harming community spirit” (ibid, p.248).

**Environmental Conservation**

Concerns over managing natural resources is a major criticism of both conventional development and the tourism industry because of the insufficiency of environmental protection. Recently, the environment has become an important principle in development planning. Swanson (1997) states that ecotourism was established to foster conservation of natural resources by increasing people’s awareness in their importance (Wearing and Neil, 1999:7). Ecotourism’s emphasis on environmental conservation works with tourists and local communities.

However, despite awareness campaigns among people about the importance of environmental preservation, ecotourism can also cause environmental disruption. Consequently, with eco-centrism almost in every policy of development an ethical impetus has been created to better manage natural resources. Ecotourism in this sense “requires the opening of new biodiversity-rich areas for so-called tourism-cum-
conservation projects, which will add to the multi-dimensional impacts of mass tourism” (Pleumarom 2000b as cited in Leksakudilok, 2004).

2.6 Ecotourism and Sustainable Development in Indonesia

The Government of the Republic of Indonesia is fully aware of the potential benefits of ecotourism and its contribution to sustainable development. Accelerating development through ecotourism has become a promising strategy, using Indonesia’s location as a tropical country along the equator, home to mega-biodiversity.

Dalem (2002) compiled an understanding of ecotourism in Indonesian by Sudarto (1999) and Dirjen Bangda Depdagri (2000). He mentions that “ecotourism is defined as activities of responsible travelling in daerah alami (intact areas) or in areas which are named according to kaidah alam (the role of nature), the purpose of such activities being to enjoy natural beauty, involves education, understanding, and supports conservation, as well as increases the income of local communities” (Dalem, 2002: 85-86).

However, several problems need to be addressed to optimize the potential of ecotourism in Indonesia. The high rates of environmental degradation show severe consequences in several conservation regions with high biodiversity. In Java and Bali Island, about 91% of those areas have been destroyed and their functions have been changed (Dirjen Bangda Kemendagri, 2013: 1).

There have been several legal bases concerning natural resources and development strategies in Indonesia, such as the following (cited in www.bangda.kemendagri.go.id, 2013, with own translation):

- **Law No. 32 of 2009 on the Environmental Protection and Management:**
  
  Mandated that the government shall develop and implement the tools, preventive and proactive to prevent the reduction in carrying capacity and environmental carrying capacity by integrating the principles of sustainable development;
• **Law No. 10 of 2009 on Tourism:**

Mandated that one of the purposes of tourism activities is to preserve the nature, environment and resources based on the principles of sustaining the environment and nature resources, empowering local communities, and ensuring the integration among all sectors, regions, between the state and the local government in one system constitute in the regional autonomy and coherence between stakeholders;

• **Regulation of the Minister of Home Affairs No. 33 of 2009 on Guidelines for Ecotourism Development in the Region:**

Stated that ecotourism is potential natural resources, environment, also natural and cultural uniqueness, which may be one of the leading sectors from each local region that have not been optimally developed, and should be included in RPJPD, RPJMD, and RKPD¹;

The initiatives and policies from the government should have highlighted the clear guidelines among the stakeholders, both state and local, to collectively ensure that ecotourism could optimize its contribution to sustainable development. However, Endang Karlina, a researcher from Research, Development and Innovation Agency of Ministry of Environment and Forestry Republic of Indonesia, suggested the potential of ecotourism in Indonesia is high, but it is has not been done optimally until today because of unclear and overlapping rules (CNN Indonesia, 2015).

**Ecotourism Practices in Some Other Areas**

The section below summarizes other Asian countries’ experiences in introducing ecotourism as part of their national development. The tropical forests and wildlife, exotic untouched islands, cultural diversity and mountain ranges are the main reasons why prospective tourists are choosing Asia as their holiday destination.

¹ **RPJPD** stands for: *Rencana Pembangunan Jangka Panjang Daerah* / Regional Long Term Development Plan;
**RPJMD** stands for: *Rencana Pembangunan Jangka Menengah Daerah* / Regional Middle Term Development Plan;
**RKPD** stands for: *Rencana Kerja Pembangunan Daerah* / Work Plan for Regional Development.
With some of the most naturally attractive countries on the continent, ecotourism development has become an opportunity for almost all Asian countries. For instance, Taman Negara Nasional Park is a highland rainforest in West Malaysia that has become a subject of a case study in the effort to balance ecosystem conservation with ecotourism development (Lew, 2001: 129). Trekking to the Tibetan Plateau and meeting tribal people in northern Thailand has become one of the most appealing eco-adventure experiences (ibid, p: 128). Another ecotourism experience is available in the Mekong River Region. In her dissertation, Leksakudilok (2004) documented that ecotourism along the Mekong River that flows through 6 countries (Thailand, Laos, Viet Nam, Myanmar, Yunnan and Cambodia) has become an interesting example of multinational cooperation. Another example is provided by Reimer and Walter (2013) in Chiphat forest located in southwestern Cambodia (p: 122). It addresses a similar issue of community development through ecotourism.

2.7 Alternative Development Paradigm and Butler’s Sequence (TALC)

The question posed earlier in this study is whether ecotourism can successfully deliver sustainable development? It is appropriate to assume that ecotourism is considered a response of public awareness to environmental degradation. This pushes ecotourism as an alternative development tool, with sustainability built-in. For the purpose of this study, I will use an alternative development theory to enhance and integrate ecotourism into sustainable development planning related to my case study in Sugian Village.

Pieterse (1998) argues that alternative development has been concerned with the changing paradigm from mainstream development to alternative practices, and redefines the goals of development. In this context, development is no longer simply seen as GDP growth, but human development becomes a more appropriate goal for development. Pieterse adds that ‘it is now widely accepted that development efforts are more successful when there is participation from the community’ (p.344).

The extent to which alternative development theory can contribute to this study can be understood through Geoffrey Wall (1997). He quoted Murphy (1985), that sustainable development demands public participation and community-level planning, and for
tourism, it can be considered an example of the alternative development paradigm (Wall, 1997: 37).

Furthermore, one of the aims of this research is to examine the impacts, potential side effects, and opportunities that have occurred because of the implementation of community-based ecotourism and its relation with local sustainable development. This research also examines local participation to see whether ecotourism activities are actually improving and developing people’s livelihoods.

This section presents a conceptual framework of Tourist Area Life Cycle, commonly known as TALC, by Richard Butler in 1980. Butler’s model is a relevant example of a conceptualization that applies the whole development spectrum of economic, social and ecological implications of tourism in a particular setting (Fennell, 2008: 62). Fennell adds, “the utility of the lifestyle concept has implications in delineating carrying capacity limits, and the social and environmental complications of over usage in tourism destinations” (ibid, p: 62-63).

![Butler’s Model the Tourist Area Life Cycle](image)

**Figure 2.5:** Butler’s Model the Tourist Area Life Cycle

*Source: (Butler, 1980: 7)*

Based on Butler’s life sequence, development within the tourism industry is divided into six stages: exploration, involvement, development, consolidation, stagnation, and rejuvenation.
“As numbers of visitors increase and assume some regularity, some local residents will enter the involvement stage and begin to provide facilities primarily or even exclusively for visitors. Contact between visitors and locals can be expected to remain high and, in fact, increase for those locals involved in catering for visitors. As this stage progresses, some advertising specifically to attract tourists can be anticipated and a basic initial market area for visitors can be defined” (ibid).

The study of TALC is believed to help developing countries, such as Indonesia, create another economic opportunity. Moreover, the TALC model considers both quantitative and qualitative aspects of tourism (Cochrane, 2013: 25). The implementation of TALC by Butler will be discussed in Chapter 5.

Major issues in both the alternative development paradigm and the TALC model above have been presented to show how sustainability and development can contribute to community development.

2.8 Summary

Ecotourism is a derivative form of sustainable tourism. Illustrations have been drawn to show that the trends of ecotourism not only promote conventional tourism, but also contribute to bringing about sustainable development. Ecotourism’s goals help economic growth, appreciate social rights by actively involving local communities, and keep the environmental safe.

Although there are differing perspectives and arguments, ecotourism is believed to be an important strategy to support sustainable development. A holistic approach to ecotourism creates an understanding that ecotourism is a relevant response to development, particularly in Indonesia as a developing country with tremendous natural resources that have not been fully optimized. The next chapter focuses on my methodological approach when collecting data from the research field.
3 Research Framework and Methodology

In this third chapter I will elaborate the question that has been addressed briefly in the previous chapters concerning the implementation of community-based ecotourism and its relation to local sustainable development. The basic research methodology used in this research was qualitative. Firstly, I conducted a literature review as outlined in the second chapter. I also conducted an empirical study by visiting and collecting data in the field at Sugian village, West Nusa Tenggara Province, Indonesia.

This chapter will describe the research framework and methodology, including research questions, design and scope of the study, methodology used, data collection techniques, and ethical considerations from fieldwork areas.

I have also addressed some limitations that impacted data collection. As previously stated, this research seeks local people’s experiences in implementing community-based ecotourism while conducting field observations.

3.1 Research Design

The foundation for my research was to collect adequate amounts of data from both empirical fieldwork and a literature study.

3.1.1 Formulating the Problem

The challenges of ecotourism implementation in Indonesia was my initial focus. As a developing country, Indonesia still has many problems, but the new tourism policy has been formed to support development within the country. This policy is related to sustainability. Ecotourism as a sustainable tourism concept has been practiced in Indonesia since 2009, through the ministerial decree. Many tourism products with ‘green’ and ‘eco’ labelling are being sold in Indonesia nowadays. Unfortunately, the enthusiasm for ecotourism has not been met with proper knowledge about ecotourism, especially in local communities. Chairiyah (2013) mentions that development and
management of ecotourism in Indonesia is still quite slow and inadequate (Chairiyah, p: 1).

The lack of studies on ecotourism has created a gap in the implementation of ecotourism. Ecotourism is understood as being about naturally beautiful destinations, and local people overlook the economy of the areas.

3.2 Research Questions

The following questions have been formulated to explore and identify the current situation of the study area:

1. How does ecotourism contribute to improve local community livelihoods and the environment?
2. What does ecotourism mean to local community practice and what are the potential impacts to the Sugian village generally?

My main consideration when formulating research questions was to examine how ecotourism implementation in a small and remote area contributes to the three dimensions of sustainable development.

3.3 Scope of Study

To fulfill the research objectives: to identify and describe the impacts, potential problems and opportunities that may occur in the implementation of community-based ecotourism; to understand local community experience in terms of managing community-based ecotourism; and to analyse and discuss the relation between ecotourism and local sustainable development, it is important that all of the research procedures have been listed are well prepared. A qualitative-case study has been chosen to support the data collection with adequate amounts of both primary and secondary data. Empirical data collection occurred after the current situation was understood through any available, relevant documents. This research is designed to address and understand the role of ecotourism and its contribution to local development by examining local people’s experiences in Sugian village.
The main scope of this study is to explore the relationship between the implementation of ecotourism and its contribution to sustainable development at local level. The study concentrates on community social-empowerment and observes how ecotourism is practiced by local people and local communities. Further, ecotourism and its contribution to sustainability and the preservation of natural ecosystems and biodiversity is discussed. Finally, local economic empowerment in terms of how ecotourism creates new employment opportunities for local people, and who benefits most and least from its implementation is considered.

In order to answer the questions within the three main components of sustainable development, this research considers the current situation in a specific village and analyzes the observation data using Butler’s structure of TALC. Subsequently, the results offer a comprehensive understanding of ecotourism implementation and sustainable development from different perspectives in the local community. The following section discusses the methodology that has been used.

### 3.4 Methodology Approach

The primary discourse of this research focuses on the practices of ecotourism in a local village community in West Nusa Tenggara Province. Exploring this issue is considered an important aspect in examining the three dimensions of sustainable development: economic growth, social equity, and environmental conservation. This research utilized an explanatory case study to meet one of the main distinctions between quantitative and qualitative research methods. Because of the aims of this research, qualitative methods provided more comprehensive, holistic, expansive, and rich description rather than the precise and numerical characteristics of quantitative methods (Merriam, 1998: 8).

**Qualitative Method**

To support the demands of the research questions, I believed that qualitative methods were the appropriate tool to describe key insights of a particular society designated for this research. This approach is also effective to understand the interaction between culture and the surroundings.
According to Sullivan and Brockington, qualitative data is derived from the experience of collecting information from people on trips within the broader landscape (Sullivan and Brockington, 2003: 23). This method can inform through informal discussions and interactions with people, and with self-awareness and openness towards listening to new experiences (Sullivan and Brockington, 2004: 23).

Sullivan and Brockington (2004) state that qualitative research is characterized by data based on three commitments; firstly, researchers employing qualitative methods seek to understand the world through interacting with and interpreting the actions and perceptions of its actors. Secondly, qualitative research tends to involve data collection in natural settings, (i.e. doing fieldwork) rather than in artificial work contexts such as laboratories. Thirdly, qualitative research tends to explore and generate a theory rather than to test it (ibid, p: 5).

The key concern of this research is to investigate and describe issues related to ecotourism and sustainable development in a society through the perspectives of a local community. By using qualitative methods, it is possible to gain information from respondents about ecotourism activities in their area. In this research, the perspectives of local form the main data utilized in the analysis. Merriam (2009) noted that, “…A second characteristic of all forms of qualitative research is that the researcher is the primary instrument for data collection and analysis. Qualitative researchers build toward theory from observations and intuitive understandings gleaned from being in the field. Bits and pieces of information from interviews, observations, or documents are combined and ordered into larger themes as the researcher works from the particular to the general”. (p:14)

If so, by applying joint techniques of data gathering, such as field observations and interviews, it is possible to see how ecotourism and its implementation affect local sustainable development in Sugian village.

**Case Study**

As a researcher, I prefer using a descriptive case study as part of qualitative data analysis. Merriam (2009) explains:
“Particularistic means that case study focus on a particular situation, event, program, or phenomenon. Descriptive means that the end product of a case study is a rich “thick” description of the phenomenon under study. While heuristic means that case studies illuminate the reader’s understanding of the phenomenon under study. They can bring about discovery of new meaning, extend the reader’s experience or confirm what is known”.

Merriam (p: 43-44)

Olson (1982) outlines several aspects of case study to help researchers ‘illustrate the complexities of a situation - the fact not one but many factors contributed to it. Case study have the advantage of hindsight yet can be relevant in the present, obtain information from a wide variety of sources include vivid material-quotations, interviews, newspaper articles, and so on’ (Merriam, 1998: 31).

Yin (1994) suggests that there are two components to a case study, namely an empirical inquiry that investigates a contemporary phenomenon within real-life, and when the boundaries between phenomenon and context are not evident (Merriam, 2010: 457).

“If a concept or a phenomenon needs to be understood because little research has been done on it, then it merits a qualitative approach. Qualitative research is exploratory and is useful when the researcher does not know the important variables to examine” (Creswell 2003:22).

In order to study ecotourism implementation in a rural community in a developing country, close observation was needed to help understand its effects, possibilities and potential problems. As a result I used case study as an analysis instrument. The local people of the Sugian village were targeted as an example of where ecotourism has had a potential contribution towards sustainable development at a local level.

Research Process

Indonesia is one of the developing countries that has promoted ecotourism as a major development agenda in recent years. In 2009, the Indonesian Ministry of Home Affairs declared a ministerial decree about ecotourism development in Indonesia. The most challenging task was to decide the location of this research because ecotourism policies implemented in almost all regions have similar criteria. Ecotourism in Indonesia is used
as a development tool to create new opportunities in the socio-economic sector that corresponds with environmental management. Ecotourism designated areas are mostly rural. Despite being declared potential ecotourism destinations, most of the areas are in poor neighborhoods with low household incomes and mediocre or poor access to basic needs, such as healthcare and education.

Sugian village in West Nusa Tenggara Province was selected as a primary case study in this research as there has been earlier correspondence with prospective interviewees. Based on the presidential regulation in 2015, Sugian village is considered a disadvantaged region due to its low education level, household income, economic growth, accessibility, and infrastructure (see in Chapter 4). On the other hand, Sugian village is located in a strategic area in the east coast of Lombok Island, at the base of Mt. Rinjani and near the main road linking the capital city of Lombok Island, Mataram. Sugian is a special village with strong ambiance of Sasak culture and a tremendous mangrove collection and underwater wildlife spread across the two small islands Gili Sulat and Gili Lawang.

In 2004, the Indonesian government, through the declaration of the decree of Marine Conservation Areas, opened these areas for tourism. Even though the implementation of ecotourism is underway, there is confusion and problems with the main stakeholders and among local inhabitants. This complexity will be elaborated in the chapter 5.

### 3.5 Data Collection Techniques

Qualitative methods imply several techniques of data gathering, such as “interviews, observations, and documents are standard sources of data in qualitative case study research” (Merriam, 2010: 459). The data collection in this research was completed through several techniques, including document reviews of previous papers and textbooks on this particular topic. Moreover, direct data from fieldwork and media analysis have also been used. To understand the impacts of ecotourism in Sugian village specifically, this research included data from the area.
3.5.1 Literature Review

I have divided all literatures reviewed in this research (i.e. textbooks, research papers, academic articles) into the following topics:

- The concept of tourism, the history of tourism, global evolution in tourism, and economic trends in tourism industry.
- Ecotourism development, including success stories from other places that have implemented ecotourism as part of local sustainable development, ecotourism and its symbiosis with sustainable development, and conceptual framework commonly used in ecotourism research.
- Sustainable development concept, sustainable development history, development theories and paradigms.
- Any additional information on current tourism and the ecotourism situation in Indonesia and its supporting regulations and policies.

The review also includes relevant issues covered in media sources at local, national, and international level.

3.5.2 Interviews

The main source of data collection for this research was interview. Nine semi-structured interviews were conducted. In this type of interview, the researcher and the interviewee do not always follow the interview script; there was a great deal of flexibility. Alan Bryman stated that in the semi-structured type of interview, researchers may ask questions that have not been included in the interview list of questions, and the interviewee has the freedom to digress in their reply to the questions (Bryman, 2008: 438-439).

Key Informant Interviews

Throughout my data collection I used *purposive sampling methods*, I conducted interviews with several key informants. According to MacNealy (1999: 157), a purposive sample is “the characteristics necessary to answer questions about a certain matter or product”. Therefore, I chose several informants from the members of the managing group of the local community (K2P), the youth peer group, the women’s
group leader, local people in general and village administrators. Mikkelsen (2005) noted that key informant interviewees can provide special knowledge, but are not necessarily leaders. Someone with knowledge can be a valuable resource. Their interviews can be complementary (Narayanasamy, 2009:293).

Even though semi-structured interviews were adopted, a list of questions was prepared. The interviews varied in length from ten minutes to three and a half hours. During the interview, I and the interviewee normally walked along the beach/rice field/local market near the village and met some fisherman/farmers/local sellers. The interview times were limited because I was unable to stay outside my host family’s house in the evening due to a local myth. From morning until noon, the local people are busy with their jobs in the field or in the house, so, I asked questions in the middle of their activities or in their kitchens.

Group Interviews

Group interviews also have been held to be a greater point of view within local community itself. In the village, right before sunset and evening prayer, the people usually gather around a mini porch called beruga. Whenever possible, I tried to have an informal group discussion with local people at this event. Local coffee and snacks were offered while people discussed any issues relating to their livelihood and village development. The number of people who participated in this event varied from two to ten people with mostly middle aged males.

3.5.3 Observations

To avoid a bias viewpoint, I often walked around the village alone to observe daily routines, including when they were in the house, when they were doing their main jobs, and when they were participating in ecotourism-related work. Interacting with teenagers and children also became an interesting part of this observation. I found that some of them were very passionate about the future of their village as a potential ecotourism destination.

Whenever needed, I requested my host join my conversation with the local people especially, the elderly, so that she could help me understand the local language/accents.
The village history and past stories formed part of the main conversation I recorded. We both enjoyed the conversations while exploring the village, even though poverty was often mentioned.

3.5.4 Secondary Data Resources

Secondary data from media sources, such as YouTube, social media, non-academic articles, and some traveler’s blogs were also collected. I found that people’s opinions and experiences expressed through these formats in Gili Sulat and Gili Lawang were useful to support the premise that Sugian village has the potential to become an ecotourism destination.

3.6 Ethical Consideration and Research Limitations

I did not encounter any significant difficulties while conducting my research in Sugian village. Some of villagers thought that I was a representative from an international NGO instead of a student. Therefore, in my interviews with local people, I always introduced myself politely and built a pleasant atmosphere.

Concerning the research permit, I confirmed my visit with an official letter from the University of Oslo to Sambelia District Office and to the Chief of Sugian village, stating that all the data from my visit to the village would be used only for academic purposes.

From a cultural point of view, I am Javanese, the largest ethnic group in Indonesia, which did not seem to be an issue with informants. In fact, I felt sincerely welcomed in their community. As a Moslem, it was easy for me to blend with their Islamic culture, such as communal prayer in the evening. Occasionally, I also attended pengajian. Pengajian is a group of people who gather around, sit and read the Holy Quran in a mosque or somebody’s house. On most occasions, men and women are separated in pengajian; women perform pengajian in the afternoon right before sunset, whilst men usually attend after sunset.

At household level and in the neighborhood, almost all of the local villagers in Sugian still maintain a patriarchal system. As a woman, I felt worried about this. My first
thought was I would be trapped by the patriarchal ideology; I was concerned my space and movement would have to be limited. Fortunately, this was not the case. As soon as I introduced myself to the wider local community and local government, I faced no problems. The chief of Sugian village assured me not to worry, as foreigners with good intentions who are polite, smile and wave when passing locals, and of course, who obey local ethics, are welcomed.

I always asked for permission relating to data confidentiality before conducting an interview. All of the respondents were supportive and allowed me to record their comments. They even gave a nice pose when I asked for photo session after the interview. To additional note, two of several people that I have interviewed prefer not to say their real name and choose to use their nickname.

It was easy for me to understand information from the local people. Most of the respondents spoke the national language, Bahasa Indonesia, but some of them mixed Bahasa with their local Sasak language. Therefore, I politely asked someone from K2P to accompany me during interviews. The length of work was the main challenge. I planned to stay for a month to conduct this research, but the eruption of Mt. Rinjani shortened my stay to only 24 days. However, the necessary data had been gathered before I flew back to Oslo the following week.

3.7 Summary

Ecotourism has been considered as an agenda for sustainable development. The implementation of ecotourism must be considered against the diversity of cultural backgrounds within local communities in such rural areas. Ecotourism and its aim towards sustainable development can only be achieved through the acceptance of relevant actors and especially local communities.

My literature study on ecotourism and sustainable development gives an understanding of the newest trends of both concepts globally and locally. Combined with direct observations from the field and the perspectives and experiences of the local community, local development and ecotourism’s implementation was better understood.
4 Findings and Discussion

In this chapter, a presentation of the key findings from fieldwork in Sugian village will be discussed. The outcomes from the fieldwork trip to the village were beneficial to this study; I discovered how the local community manages ecotourism in their village, the history of local development, local trends within the ecotourism agenda, and also the problems and advantages of local development through ecotourism implementation.

In addition, an overview based on my empirical study and an analysis of current ecotourism activities in the village will be presented. I obtained data from my fieldwork through observation and in-depth interviews with the local ecotourism community, supported by data from national NGOs and media documentations.

4.1 West Nusa Tenggara towards Ecotourism and Sustainable Development

“The Indonesian government has taken interest, and a local government hopes to set a standard for 80% of tourism development in Lombok to be ‘eco’. Ecotourism would prove to be remarkable for Lombok, supporting waves of tourists while protecting the local environment and generating revenue for the local community”

(William, Steve. 2015)

Sugian is the name of a village located in the coastal area of East Lombok Regency, Sambelia District, West Nusa Tenggara Province, Indonesia. Sugian village has a population of 4,991 people in 1,235 households. There are 2,422 men and 2,569 women. The major religion in the village is Islam. The traditional ethnic background of people in West Nusa Tenggara is called Sasak. Sasak ethnic history began almost at the same time as the existence of Patih Gadjah Mada from Majapahit Kingdom in Java around 1300s. The traditional language of Sasak is related to the Balinese.

West Nusa Tenggara Province, recognized as Nusa Tenggara Barat (NTB) in Bahasa Indonesia, consists of two main islands, Lombok and Sumbawa, and is surrounded by 280 other islands with 32 inhabited by human beings (see figure 4.1).
The total area of West Nusa Tenggara Province is 20,173.15 km². There are 16 mountains, seven of them are located on Lombok Island, while the rest are located on Sumbawa Island (BAPPEDA NTB, 2014: 3-4).

Figure 4.1: Administration map of West Nusa Tenggara Province
(Source: ibid, p: v)

Sugian village is located about a two and a half hour drive from the capital city of Mataram. It is closer if reached from the Lombok international airport, about an hour’s drive. The shortest travel time, about 45 minutes, is from Port Kayangan, which is the main entrance from/to Sumbawa Island. Although located in such a remote area, Sugian is still strategically located, between the main entrance to Lombok Island and at the foot of a well-known active volcano Mt. Rinjani. This village is an hour’s drive from Sembalun, the starting point of hiking from the slope of the mountain.

According to the Statistic Office of Indonesia (BPS), the main source of income is from traditional farming and fishing, but some people work in other sectors as laborers, drivers, and traditional sellers in a local market. In 2015, the President of the Republic Indonesia, Ir. Joko Widodo, mentioned that East Lombok Regency is one of the disadvantaged regions in Indonesia. There are 122 regions out of 415 regions that have been listed in the Presidential Regulation Number 131 of 2015 concerning the Stipulation of Disadvantaged Regions for 2015-2019. This regulation is based on criteria such as local economy growth, human resources, facilities and infrastructures, local financial capacity, accessibility and characteristics of the area (www.setkab.go.id)
According to my interview with K2P, Sugian village is still struggling with high illiteracy numbers of 40% of the total population. Even though remotely located, around 109 km from the capital city, the road access to Sugian village from/to the Sambelia District is properly maintained, with occasional poor conditions in some locations, particularly the main entrance to the port of Gili Sulat and Gili Lawang which is spread inside Sugian village itself (pictures of 4.1 and 4.2):

The State Power Company (PLN) has been supplying electricity to the village for five years. From my personal experience during fieldwork, phone signal and internet connection was relatively poor. The local economy is largely supported by farming and fishing as the main employment of the local people. East Lombok Regency has potential for nature-based tourism.

Lombok and Sumbawa islands are located in a strategic faunal line boundary called Wallace’s Line, discovered by Alfred Russel Wallace in 1859. The Wallace’s Line separates the eco zones between Asia and Australia:

“Located immediately east of Bali, the island of Lombok is separated by a deep trench that divides the Asian continental shelf from the Australian shelf. Biologist Alfred Wallace was the first to notice in the 19th century that Lombok’s flora and fauna differed from those on the western islands of the Indonesian archipelago. Since then the Wallace Line was drawn from the Lombok Straits northwards up the Makassar Straits – separating Kalimantan from Sulawesi -, and on to the South China Sea”

(www.indonesia.travel)
Based on the Wallace Line, in 2007, a research paper about the Coral Triangle by Garry Allen was presented in the Asia Pacific Economic Cooperation (APEC) forum (Veron, et.al, 2009:91-93). Added by data from ctatlas.reefbase.org that have showed:

“Coral Triangle is an area encompassing almost 4 million square miles of ocean and coastal waters in Southeast Asia and the Pacific surrounding Indonesia, Malaysia, Papua New Guinea, the Philippines, Timor Leste and the Solomon Islands….Recognized as the global center of marine biological diversity, the region serves as the spawning and juvenile growth areas for five species of tuna….and directly sustain the lives of more than 120 million people living within this area, and benefit millions more worldwide..(See figure 4.2 below)”.

![Map of Coral Triangle within Indonesia](http://ctatlas.reefbase.org/coraltriangle.aspx)

**Figure 4.2**: Map of Coral Triangle within Indonesia
Source: [http://ctatlas.reefbase.org/coraltriangle.aspx](http://ctatlas.reefbase.org/coraltriangle.aspx)

In their survey report, the non-government organization Wildlife Conservation Society (WCS) suggested that West Nusa Tenggara serves as a crucial migration route for marine mammals such as whales and dolphins, and for six species of endangered marine turtles (Pardede, et.al, 2013: iv). As one of the important areas of the coral triangle and Wallace’s Line, West Nusa Tenggara has the potential to be an international and domestic tourism destination.

Furthermore, in 2013, WCS data showed that Gili Sulat and Gili Lawang are characterized as strong current straits. The current drives the richness in coral reef of East Lombok that recorded 60 genera of hard coral and 389 species of reef fishes. It is also found that both areas occupied as much as 1.731 hectare, or nearly 90%, of mangrove forests and have a higher number and biomass of reef fish in East Lombok.
compared to other districts in Lombok, even though it is dominated by small and medium fish measuring around 5-40 cm (ibid, p: v).

4.2 Paradigm of Ecotourism Development in Sugian Village

With the potential benefits, in 2004 both Gili Sulat and Gili Lawang were designated as conservation areas by Regent Decree number 188.45/452/K/P/2004, defining both areas and the surrounding Sugian Sea as Kawasan Konservasi Laut Daerah- KKLD / Regional Marine Conservation Area. The legal bases of functioning establishment of the conservation areas in Indonesia are as follows (Winter, 2009:73):

- Law No. 5 of 1990 on Conservation of Biological Resources and Its Ecosystems
- Law No. 32 of 2004 on Local Government. Article 18 states that one of the regional authorities in the sea area is to exploit and conserve natural resources within their territory.
- Law No. 27 of 2007 on Management of Coastal Areas and Small Islands

The institutional form of KKLD is smaller than a national park; the legal base for the establishment of KKLD is in governor or local government decree as written above (ibid). According to the guidance book of Coral Reef Rehabilitation and Management Program (COREMAP) Indonesia, in relation to policy on the protection of conservation area, KKLD aims to (Wiryawan, et.al. 2006, p: 3):

- Ensure the sustainability of marine ecosystems to sustain lives of the local community to maximize use of natural resources;
- Protect marine biodiversity;
- Provide sustainable utilization of marine resources;
- Optimize the management of the natural and marine resources at a local-scale;
- Manage the community participation in the programs;

COREMAP Indonesia also explains that the characteristics of prospective marine conservation area include:
• Social Characteristics: Social acceptance (to outsider), public health, vocational, culture, esthetic, conflict of interest, accessibility, education and literacy level,

• Economic Characteristics: Value of species surrounding the areas, value of fishery, threats, value of economic from tourism point of view, opportunity.

• Ecological Characteristics: Biodiversity, natural based, uniqueness, integrity, productivity (ibid: 11).

4.3 Ecotourism Managing Groups

The components and functions from each management group of Gili Sulat and Gili Lawang in Sugian village will be described in this section. There is one key managing group in Sugian village that has significantly contributed to ecotourism development. This group is also supported by other smaller groups consisting of a youth peer group and women’s organization.

In my first interview session, I contacted Pak2 Suhirman, the chairperson of K2P. Pak Suhirman, often recognized as Pak Cuing by his family and his closest neighbors, asked me to come to his house on Friday 24th September 2015 in the afternoon right after he returned home from Shalat Jumat. I rode a motorcycle with Kak Yeni to Pak Suhirman’s house. His house was a typical Sasak house, with a large beruga (porch) and traditional roof at the front and is located in the heart of the village. When we arrived, Pak Suhirman had already been waiting on the porch with his coffee. As I began the informal conversation with him Kak Yeni and Pak Supriyadi came to Pak Suhirman’s house and joined our discussion. It was such a fortunate event that Pak Supriyadi showed-up to Pak Suhirman’s house; I was planning to interview him the following Monday.

The Story behind Ecotourism Establishment

The story begins with the establishment of the KKLD program in 2004, the local managing group for ecotourism. K2P has tried to make a new program called Tourism

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2 Pak is an abbreviation from the word “Bapak” in Bahasa Indonesia, often used to call a father or an elder man, and generally well respected in the family and/or in the neighborhood.
3 Shalat Jumat is Friday Prayer, it is an obligatory prayer for an adult Muslim man.
Village to empower people in dusun⁴ Kokok Pedek. K2P believes Kokok Pedek has the most beautiful beach in the area with many traditional houses that can be used as a cultural tourist attraction. They attempted to raise the villagers’ awareness about the potential for tourism in their village. Pak Suhirman told me the following story:

“I contacted a friend from Jakarta and consulted K2P idea about ecotourism development in Sugian. After talking to my colleague, in a short time, there was a group of students arriving in the village; around 30 students were here from Pancor Jakarta. I asked them to stay in the village, took a walk along the village, went to the islands (Gili Sulat and Gili Lawang), and took a walk there. We were renting a boat from local fisherman. The price was cheap back at that time, around Rp 10,000, - / Rp 15,000, Indonesian Rupiah (IDR)⁵ per person. The size of boat was about medium size, 5 to 8 people could fit it in. But then when we are talking about safety, hahaha…-(He was laughing before continue his story) - it was not safe at all. I mean, it does not matter for the local fisherman that used to the boat, they know what they should do if such an unlikely event happened. But for bringing tourists across the sea, it was kind of a new problem for us to feel worried in the middle of the sea.

However, despite minimum leisure and limited facilities, there were positive responses from both sides. Local people in Kokok Pedek showed their excitement when they saw many new people in their neighborhood bringing money to spend. For the students, they were also happy; they enjoyed the trips with their classmates.

On another day, I made a phone call to my colleague in Jakarta, saying thank you and telling him a story from that day. I told him that we were doing well during the event and keep asking for another assistance to develop ecotourism programs in Sugian. Then in the middle of 2007, Lembaga Lembar Indonesia gave us another positive response”

(Pak Suhirman, narrative interview. September 24th, 2015)

⁴ Dusun: Smaller area inside a village. Usually leads by a person called Kepala Dusun – lower than Kepala Desa/Lurah. In Indonesia, it is divided in several levels of structural administration. Started by the official local government Governor (Province), Bupati/Mayor (Regency/Municipality), Lurah (District), thus there is Kepala Dusun as the lowest local governance in local community.
⁵ Approximately 1.5-2.25 US$ or 8-20 NOK in January 2016 currency rate.
Komunitas 2 Pulau was working hard at the time. Pak Suahirman mentioned that although the KKLD scheme and Tourism Village had been done before, they did not ease their difficulties. Before the word ecotourism spread through the village, the mangrove forests and underwater wildlife was not a focal concern for local people. Through lack of information, locals perceived these areas as unimportant and did not recognize the potential for them to be a tourist destination (ibid).

In late 2008, the Ministry of Maritime Affairs and Fisheries of Republic of Indonesia came to Sugian village. They held a mini seminar and workshop for local people. They discussed the management of underwater resources and mangrove ecosystems. During the seminar, the local people were introduced to the art of guiding and serving guests. Periodically, between 2009 and 2014, there were several projects lead by student community service from several universities that raised awareness of ecotourism in the village. The positive vibes that resulted raised hope for the local community about ecotourism implementation (Pak Suahirman. narrative interview. September 24th, 2015).

**Komunitas 2 Pulau (K2P)**

K2P is the main local community based organization concerned with developing ecotourism programs since 2006. *Komunitas 2 Pulau* in English can be translated as *Community of 2 Islands*. *Komunitas* = Community; *Pulau* = Island; and number 2 is based on the two island of Gili Sulat and Gili Lawang. *Gili* is a Sasan word, which means *Pulau* (Bahasa Indonesia) or *island* (English). Komunitas 2 Pulau (K2P) is the main managing group in Sugian village that consists of a chairman, secretary and treasurer. A number of programs have been scheduled that reflect the vision of this community-based organization. Monitoring and managing the mangrove forest and the nature surrounding the village are the key focus of K2P.
K2P is active in building a relationship with the local people and external parties. For example, when the problem of illegal fishing and logging arose among the local people, K2P conducted a forum to find the best solution.

Pak Suhirman considers K2P a pioneer in community-based organizations, with their office established in 2006. After graduating from a university in Mataram, he returned to his village and intended to develop it. He initiated an informal discussion forum consisting of five persons, raising the first issue of illegal fishing. There was a serious problem about illegal fishing around the two gilis. He then initiated another meeting with four other persons consisting of fishermen, a village office worker, and an activist from the village. The word activist here means a person who is actively involved in most of the village activities.

“All of these people are basically the village inhabitants that concern about the village and considered as a group of people that have capability and sufficient knowledge about fishing, mangrove forest, and management”

(Pak Suhirman, narrative interview. 24th September 2015)

At the end of the forum, they agreed that it was about keeping the village safe and beneficial to its inhabitants. The people inside the group are well respected within the village and have strong connections with people outside of the village.

By 2006, the potential of underwater life and mangrove forest in the Sugian village has not been exposed. According to Pak Suhirman, illegal fishing has occurred by people outside the village. He has teamed up with several young adults and established a group focusing on the prevention of illegal fishing. The group is known as Satuan Petugas Perlindungan Laut (Protectors of the Sugian Sea).

**Satuan Petugas Perlindungan Laut**

There are several people who serve as main administrators including Pak Supriyadi; “there is a chairman and some other men who are very active in the organization” (Pak Supriyadi, narrative interview. 24 September 2015). The working area of the SPPLL covers the two islands. The SPPLL have arranged a schedule amongst the members. They drive around the islands and occasionally walk through the islands. “We are not staying there as there is no proper room to sleep at night to protect our self from a constant
threat of Malaria mosquito” (Ibid). Pak Supriyadi also stated that they borrowed all the equipment from the district office. In some cases, they had to rent it from the local fishermen. He told me a story about an illegal fishing boat caught by SPPL recently:

“We caught an unknown group of men trying to do illegal fishing with a bomb. We chased and successfully cuffed them at the police office. They were from another village, as usual. That would be our next challenge to keep those two islands and its underwater life safe” (Ibid).

From a formal discussion held by Pak Suhirman early in 2007, it was found that the illegal fishing perpetrators were from outside the village.

**Sugian Diving Club (SDC)**

Considering the rich biodiversity under the Sugian Sea, K2P saw another opportunity to develop a diving center for ecotourism. As the chairman, Pak Suhirman established another group in 2013 concerned with the importance of underwater life among youth. With systematic planning, Pak Suhirman chose several male teenagers to manage this group.

I interviewed Iman Aliman, one of the youngsters who has been actively involved in SDC since its establishment. His family and friends often call him Mung. He told me that he was initially sceptical about the newly established group in his village. However, as a result of the limited availability of jobs after graduation, he decided to join K2P. When several projects came to the Sugian village, he was already actively involved. Along the way, his passion for ecotourism development started to grow. He is currently working as a diving and snorkeling guide. Sugian Diving Club has 13 active members mostly holding PADI\(^6\) certification courses.

Besides working as a tour guide, SDC members are also actively patrolling the islands. Mung said it is part of their responsibility to protect Gili Sulat and Gili Lawang. There was a series of attempts at illegal activities by illegal boats, but the patrol has lead them to leave the area. He said he did not know their identity or intentions. However, the islands are not a prohibited area. So, everyone is welcome.

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\(^6\) PADI: Professional Association of Diving Instructors. An international organization with certifications ranging from snorkeling to course director [https://www.padi.com/scuba-diving/](https://www.padi.com/scuba-diving/)
“If they did not have a bad intention, they would not have to run away from us. They are sometimes seen cutting down the mangrove wood and using huge fishing nets to catch fish in the Sugian Sea. Due to the shallow water, their boat sometimes destroys the softer coral reef, they did not use smaller boat to get to the shallow parts”

(Mung. narrative interview 27th September 2015).

In addition, Pak Suhirman discussed in another session that SDC is more than just a guide but also an active development agent today.

KKLD ‘Community’ Officer

In addition to being a local conservation area, KKLD also has an official place in the middle of the village to gather around whenever there is a guest or discussion within the local community and with outsiders.

Inside KKLD land, three guesthouses are available at any time. The rent is Rp 350,000,00\(^7\) per room - per night based on the East Lombok Regency’s decision (appearance of the guesthouses is in picture 4.4). However, the establishment of KKLD has not maximized the improvement of the tourism agenda in Sugian village. I found that the lack of visible presence in the field was symptomatic of the general abandonment of duty by the KKLD staff. Apart from Kokok Pede village, there is also another main port to reach the islands from KKLD. However, due to the limited number of staff, they were largely unprepared for guest reception. I saw the staff properly dressed in their uniforms and present at their posts only a few times, mainly when there was a visitation from official government during standard office hours.

Moreover, the visitor information center was rarely open. KKLD’s staff and their families were quite open about their relaxed attitude during their duty; one person employed to clean up litter said, “If no one knows, it doesn’t matter.” Once, I accidentally caught them playing cards on a small porch outside the village’s entrance during their duty hours.

There are three other main buildings besides the three guesthouses (picture 4.4), one often being used as a common room for small-scale meetings between the

\(^7\) Around 26.14 US$ or 203NOK per night. January 2016 currency rate
administrative members of K2P and officers from the local government department. Another one is for the staff of KKLD, where snacks are sold on the porch. The other one is used by the SDC as equipment storage and as a meeting office (pictures 4.6; and 4.7).

Sugian Women’s Organization Group

In Indonesia, this kind of group is generally known as PKK (Pembinaan Kesejahteraan Keluarga / Building of Family Welfare). This is a community organization that empowers women to participate in the development of Indonesia. Historically, it was initiated by the Home Economic Seminar in Bogor 1957, after ten years of preparation, in 1967 the program was introduced to the wider civil society by the wife of the Central Java Governor as an action to combat malnutrition at that time. (www.pemalangkab.go.id)

In Sugian village, this group is coordinated by a middle age lady called Bik Nur. She is a former treasurer of K2P and currently manages the members of the group. One of their activities is to create handicrafts for exhibitions and sale when they have visitors or for a festival in their village. Using their own local wisdom and resources e.g. mangrove fruits), my respondents in this group claimed they can also make handcrafted mini baskets, hats and bags (see photo 4.7).

Picture 4.4: Three guest houses in KKLD
Source: researcher’s documentation

Picture 4.5: Snack Bar in one of the KKLD’s porch
Source: researcher’s documentation
Youth Peer Organization / Karang Taruna Gili Sulat & Gili Lawang

The Youth peer group is usually responsible for arranging youth activities such as sport tournaments, scouts, and some other competitions that include the village. There is also the Islamic Youth Mosque (remaja masjid), who usually participate in daily religious and are in charge of helping prepare big religious celebrations and assisting at wedding ceremonies. This youth peer community has actively implemented the principle of burden sharing and has encouraged communal work at every public occasion in Sugian village.

It is noteworthy that the youth in the village were known as being open-minded, inquisitive and fast learners. Mung (2015) mentioned that K2P staff had a positive attitude towards these youths, and, on certain occasions, this group was also actively involved in ecotourism agendas. This youth group is closely attached to K2P, even though not all of the members of the youth group are a K2P member. This youth group decided to name their groups after the two islands, Gili Sulat and Gili Lawang (Mung. narrative interview September 27th, 2015).

Group Discussion

It is very common for most men in Sugian Village to have a conversation before going to bed or in the afternoon after Shalat Dhuzur prayer. For those in Sugian who are farmers and fishermen, afternoon time is the perfect time to relax on their porch or Beruga in Sasak traditional language. After working in the morning until midday, local people usually spend time resting in their houses, having lunch or watching TV. After
evening prayer at around 6.30 p.m, some people usually stay with their family and neighbors, while some others join the discussion session at night. I found this kind of discussion time at night is an important part of decision making. People normally stayed on their front porch or beruga to interact with people who are passing by their houses, calling each other if there is an ongoing conversation. In a short time, several people gather.

The discussion was in a mixed language, Sasak and Bahasa Indonesian. Pak Suahirman, Yeni or Mung accompanied me as translators during discussions whenever needed. In addition, to respect the culture and local myths where women must stay at home after nightfall, I always finished my observations and discussions by 8 pm. I fully respected the values of the village.

Sometimes discussions focused on hobbies and family, and at other times politics and the situation of the village. Discussion became more interesting when the women joined. Patriarchy traditionally led to an unspoken consensus that women should not sit on porches with men or detract attention from a man who is in the middle of a discussion or talking to others. Today, the fact that women are more than welcome to join and are actively involved in conversation is a great sign of social equity between genders in the village.

This kind of discussion strengthens the bonds among the people and stimulates new ideas. Pak Suahirman said that the idea of forming the K2P was generated from this kind of discussion in 2006. The Chief of Sugian Village-pronounced as Kepala Desa in Bahasa—or any religious leaders often attend the discussions. The host of the porch usually serves snacks and light beverages, especially during serious and intense discussions.

4.4 Local Participation in Ecotourism

The concept of ecotourism requires participation from the local community. The Local community not only becomes a tourist destination in terms of a cultural experience, but they also become operators of ecotourism. According to Leksakundilok (2014), participation of local people can be in many forms, such as providing accommodation,
food and beverages, transportation, local culture and heritage, local guide and wisdom interpretation (Leksakundilok, p: 160).

To strengthen the viability of local participation in Sugian village, several ecotourism activities have been initiated. Some of them are being held by Sugian Diving Club and supervised by Komunitas 2 Pulau. Mung (2015) explained that there were several activities involving the local community (e.g. training to use scuba diving equipment, training to be a guide, coral reef plantations, replanting mangrove in coastal beach area of the village, international festival). There was a Gili Sulat and Gili Lawang Expo in 2015 and a Kite Festival in 2014 (see in pictures 4.15).

Picture 4.8: Mangrove Forest in Gili Sulat and Gili Lawang

Picture 4.9: Coral reef in Sugian Sea
Source: SDC’s documentation

Picture 4.10: Coral reef in Sugian Sea
Source: SDC’s documentation
4.5 Challenges of the Implementation of Community-based Ecotourism

Although ecotourism has a strong support from the government and is widely accepted by the local community, it is worth noting that the protected areas designated as ecotourism destinations, such as Sugian village, still have to work hard to deal with numerous challenges. The implementation of ecotourism in Sugian village has helped other sectors that needed to be developed to maximize this opportunity. In the following
section, I will discuss several strategic issues that need to be developed and will consider what has already occurred.

4.5.1 Several Strategic Issues that need to be Developed

Below are several issues that I discovered from interviews, observation, and focus group discussions:

**Human Resources**

The lack of human resources to work and propagate the idea of ecotourism in Sugian village is the main challenge. The active members of K2P, SPPL, KKLD and SDC are mostly the same individuals. The idea of ecotourism should not be limited to these people alone.

Wak Her is one of the fishermen who became actively involved in the ecotourism program in dusun Kokok Pedek. He stated that, in the beginning he was not sure that ecotourism would be a success in Sugian village. However, with regular training and discussion with the members of K2P, he decided to join the ecotourism program. He said that lately K2P has become stagnant, as there were only a few programs each month. This was due to Pak Suhirman and Kak Yeni being employed outside of the village. When Pak Suhirman and Kak Yeni were not available, there was no discussion about ecotourism (Wak Her, narrative interview September 29th, 2015).

Based on Wak Her’s statements, the lack of human resources is threatening the existence of ecotourism in the village. There is reluctance with regards to ecotourism. For instance, many people initially did not understand the regulations that made the two gilis protected areas. There were infringements of the agreed rules by the villagers and the outsiders. It was not an easy task to make each individual in the village comprehend this ecotourism opportunity. With the absence of Pak Suhirman and Kak Yeni, key persons in K2P, there is a possibility that ecotourism will stagnate.

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8 **Wak** is traditional language for uncle. Historically Wak was used to call a brother from mother or father, but today it is common to call someone that relatively close to you and your family.
Managing Finance and Administration

The other challenges are in managing the finance within the community. K2P finance relies on funds from projects implemented at the village. Most of the projects initially provided K2P incentives, though not that much according to Pak Suahirman. To finance the community, Pak Suahirman stated that “so many projects with big funds (money) have come and gone since 2005. However, they are short-term projects, and we certainly cannot rely on them to develop our village” (Pak Suahirman, narrative interview. September 30th, 2015).

Pak Supriyadi said that SPPL are self-financing the patrol activities. Similar to K2P, there are some projects from government and NGOs, but they are short-term. Pak Supriyadi added that it is difficult to keep the patrol activities with such a limited budget. Yet, some people in the SPPL keep doing them. They keep patrolling even though they know there is no incentive. This could be a result of the training and education on the importance of protecting the environment from illegal fishing (Pak Supriyadi, narrative interview. October 6th, 2015).

Kak Yeni, who has become a treasurer and a secretary since the establishment of K2P in 2016, told me another story. The lack of human resources in K2P leads to loose supervision in ecotourism practices. For example, Kak Yeni mentioned that K2P has held training on how to conduct proper administration to help local people record guest details and income, to allow transparency for all ecotourism actors. However, dishonesty, undercounting and even fraud still happened in the local group, especially in dusun Kokok Pedek (Kak Yeni, narrative interview. September 30th, 2015).

Another problem with improper administration is that it leads to disharmony and social tension among local people. Unfairly distributed income and the lack of clear regulation on who is allowed to bring guests to the islands frequently creates jealousy among the local ecotourism actors. Administrative indiscipline leads to missing records of visitors entering the Sugian village. Without clear records from the local community, there will be no official record for the government. This will slow the decision making process, which can potentially impede the development of Sugian village.
The Media Use

Using media as a tool for promoting tourism is important. As Wang (2002) argues “since people now can surmount time and space and “be” anywhere, marketing organizations should adapt accordingly and embrace this new space, (virtual communities), as a marketing tool capable of organizing people's knowledge about, and desires for, the places they may wish to visit” (as cited in Hays, et.al, 2013: 227).

Media usage as a tool for promotion is another strategy for ecotourism development in Sugian village. Poor internet access is a major obstacle for the promotion of the potential ecotourism destination in the village. However, encouraging the local community, active members of managing groups, and guests to promote Sugian village through the following media could become an important selling point:

- Facebook accounts of active members in the managing groups.
- Instagram accounts: mentioning or using relevant hash tag (#) for travelling activities. One account that belongs to SDC (@sugian_diveclub) has been actively promoting Gili Sulat and Gili Lawang through pictures (see picture 4.14).
- Several blogs have posted stories about the beauty of Gili Sulat and Gili Lawang.
- YouTube Channel to promote Gili Sulat and Gili Lawang in audio visual.

Several online conversations in some travel sites (e.g. tripadvisor.com and agoda.com) mention Gili Sulat and Gili Lawang as great holiday destinations. Conversations were started by travelers who have visited the islands. It is a promising platform that can be used by the members of K2P or other functional groups to be involved and actively promote their village.
Besides promoting the natural resources of Sugian village and the two islands, media is also important for promoting local products. Bik Nur, an active member in PKK women’s group, told me that there are many products from Sugian village such as *dodol* (sweet snack) from Mangrove’ fruits and bags from *akar rotan* (rattan roots). Promotion of the products is rare unless there is an event in Sugian village, where products from local resources are displayed (Bik Nur, narrative interview. September 30th, 2015).

**Accessibility**

During my fieldwork, I found that the greatest concern in Sugian Village is the need for infrastructure and accessibility improvement. The main road (as displayed in picture 4.2) needs significant improvement, while the electricity supply needs to be stabilized to avoid random blackouts, which can sometimes run for several hours. The problem of stable electricity is not only concentrated remotely, but is still going on in Indonesia in general, including on the Java Islands, which are considerably the most developed societies in Indonesia.
4.5.2 Potential Benefits of Ecotourism Development in Sugian Village

This section discusses potential benefits of ecotourism that can develop the local community.

Prospective Guests

Several promoting events to visit Gili Sulat and Gili Lawang have triggered a new wave of guests to the village. Even this promotion needs to be better developed, there is still a positive trend in term of guest numbers. Wak Her said “there is a full house on weekends. Mostly, the guests who spend their weekdays in Kokok Pedek are domestic tourists, such as families from Mataram, Bali, Sumbawa Island, and other places. More than 50 persons each weekend in Kokok Pedek beach enjoy local cuisine while waiting for the sunset compared to around 20 persons per day during weekdays” (Wak Her, narrative interview 29th September 2015).

Pak Suhirman and Mung both mentioned that foreign guests come for diving and the sunset in Sugian beaches but they do not stay in the village. They usually stop by the village during their journey from/to Mt. Rinjani or Sumbawa Islands. There are some foreign guests staying in the village, but they usually come with specific plans. On other occasions, several diving clubs from Mataram drive their guests to Sugian Sea as part of their package. The number of visiting guests to Sugian village can double, especially during the peak summer season. According to Pak Suhirman, these international guests have a different type of age profile than domestic ones, with mostly young adults coming from Australia and Europe. They usually stay for one day to enjoy underwater sports and walkthrough the mangrove forest before continuing their journey to/from Mt. Rinjani (Pak Suhirman and Mung, narrative interview September 30th, 2015).

Local Community Concerns about Social, Economic, and Environmental Sectors

During my fieldwork, I witnessed the positive impacts of ecotourism implementation. Local people like Wak Her, for example, said that he is now more aware about his environment and the consequences from destroying the mangrove habitat and underwater life.
“The danger is if the marine mangrove is destroyed, it will also endanger the spawning fields of tuna and mackerel. Those spawning fields have to be protected. It goes the same for birds. Bombing is also a concern because it can damage the seafloor and coral reef,”

(Wak Her, narrative interview September 29th, 2015)

Other local people I spoke to describe a beautiful landscape as an open environment, where the blue sky and the sea meet, without any pollution. Cuplis believed, “natural resources should be used by local people, as much as they need. However, at the same time we also need to protect it. How we use it shall be decided by the local inhabitants, of course with the supervision from all over the community to avoid conflicts” (Cuplis, narrative interview October 6, 2015).

Both Wak Her and Cuplis agree that ecotourism promotes more openness towards the use of natural resources, but it also needs to be controlled so that local communities and the environment will not be harmed. Wak Her and Mung are deeply concerned that they are not able to make ecotourism development work simultaneously with local development. “As intellectual actors, researchers and the government, they have to be put so much consideration in the potential effects. This ecotourism program, which can lead to the new way of exploiting the environment and opening a new room for human to take control of the environment instead and destroy it, needs a careful planning” (Wak Her narrative interview September 29th, 2015).

Mung also believed that every prospective eco-tourist needs to be made aware of the importance of the environment, so as not to harm it. All parties including the guide, the prospective tourists, and the local community have to have similar understanding. He mentioned the coral destruction in Gili Terawangan. As a result of the guide’s limited education and a lack of understanding with the tourists concerning the appropriate way to use a snorkeling fin, instead of self-lifting in the water, they are stepping on the soft coral and destroying it (Mung, narrative interview. September 30th, 2015).

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9 The most famous trio beaches destinations in Lombok Islands, located near the Regency city of Mataram, there are Gili Terawangan, Gili Air and Gili Meno.
In my personal opinion, based on my observations and agreed by all respondents, ecotourism today does not run in Sugian village as smoothly as projected and theorized in the paper. Nevertheless, the study area of Sugian village is seen to possess a great potential for ecotourism. Mung, Pak Suhiman and Kak Yeni stated that they and K2P truly desire to develop ecotourism products in their village. Kak Yeni stated, “A consequence of ecotourism is that small communities can be developed. We are not talking about thousands of people, just enough people so we get the income necessary to live here” (Kak Yeni. narrative interview October 1st, 2015).

I found it interesting that even the growth of ecotourism is quite slow due to administrative and accessibility issues in the village. Yet, with the implementation of ecotourism, local people have a strong expectation that their local economy can be improved for the betterment of the village as a whole. Local people believe that ecotourism can deliver development in Sugian village. Moreover, while there is not yet a strong desire to be open, there is still hope to reach a better life among the local people.

4.6 Summary

This chapter has illustrated the current situation of ecotourism and local sustainable development in Sugian village. Generally, the local community is not against the implementation of ecotourism in their community. They have seen the opportunities and believe that ecotourism can lead their village to development. Understanding about ecotourism has been raised by Komunitas 2 Pulau and has changed the views of local people, especially in terms of environmental conservation.

Ecotourism is the reason why some people are willing to stay in the village. The local people feel a sense of attachment with their land because they are allowed to maximize the use of land and water even though they are part of the state’s protected area.

The local people have seen a mutually positive relationship between ecotourism and their improved livelihood. However, they stated that they still need greater opportunities to improve their livelihood while increasing area of recreational space in their village. Ecotourism, from a local people perspective, is seen as an alternative income generator.
Table 4.1: Summary of empirical findings from fieldwork in Sugian Village in general point of view

<table>
<thead>
<tr>
<th>Supporting Instruments</th>
<th>Description</th>
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| 1. Supporting Law Instruments | - In 2004, East Lombok Regency stated that Gili Sulat and Gili Lawang is a designated *Kawasan Konservasi Laut Daerah* (KKLD)/ Marine Conservation Area through decree (SK) No. 188.45 / 452 / KP / 2004, with an area of 5,398 hectares  
- In 2006, East Lombok Regency revised and issued regulation No. 10 on management of area planning inside KKLD that also included the newly added conservation area within Gili Sulat and Gili Lawang of 1,206 hectares. |
| 2. Managing Groups | - *Komunitas 2 Pulau (K2P)* / Community of Two Islands  
- Sugian Diving Club  
- *Satgas Perlindungan Laut* / Supervisor of the Sea Protection  
- *KKLD*  
- *Karang Taruna ‘Gili Sulat & Gili Lawang’* / Local Youth Peers Organization called Gili Sulat & Gili Lawang  
- Sugian Women Organization |
3. Working Groups Activities

- Provide both informal and formal focus group discussions on multiple issues
- Tour guiding: Scuba Diving, Snorkeling, Tour de Mangrove Forest
- Supporting group of women’s empowerment
- Provides a space for women in the village to be more active in the society
- Provides training from international and local NGOs, academia, local and national government
- Provides training to youth and local community on multiple issues, such as climate change, health, education, and other supporting skills
- Provides training to women for making handicrafts or souvenirs from local wisdom, such as using natural fabric ink from a particular type of mangrove; Dodol snacks from mangrove seeds.

4. Strengths

- With openness towards ecotourism development within the local community, Sugian Village with Gili Sutat and Gili Lawang has a very promising future
- Strong social norms have been successful in reducing potential conflict.
- Smaller working areas make it easy to monitor mangrove forest area and its boundaries
- Traditional cultural practices remain the most important values in the village
- Sugian Village has a strategic location in the north of costal Lombok Islands and the main entrance is located in the middle of the main road down from the famous natural tourist
<table>
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<th>Weakness</th>
<th>5. Weakness</th>
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<td>- Poor administrative discipline from the local people has caused problems such as the lack of visitors’ recorded in the two dusun (Sugian and Kokok Pedek)</td>
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<td>- The main actors of ecotourism are the same people</td>
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<td>- Conflict of interest between local actors that somehow leads to the lack of participation from local community in managing ecotourism agendas.</td>
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<td></td>
<td>- Limited supporting tools, such as Scuba Diving and Snorkeling equipment, boat, internet access to support promotion</td>
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<td></td>
<td>- There is improvement of access of transportation, electricity, clean water, internet and signal but still limited.</td>
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<td>- Lack of clear regulations within the local group to maintain the schedules of guiding or hosting the guests</td>
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<td>- Strong belief in myths sometimes makes tourists uncomfortable going around the village during the night.</td>
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<td>Opportunity</td>
<td>6. Opportunity</td>
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<td></td>
<td>- Rich biodiversity and wildlife around Sugian Village (Gili Sulat and Gili Lawang)</td>
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<td></td>
<td>- Many international and national NGOs have worked in Sugian Village through various projects (i.e. WCS-Indonesia, Lembaga Lembar Indonesia, JICA-Indonesia).</td>
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| | - The openness from the local government to research and training projects (i.e. research team from Universitas Gadjah Mada, Ministry of Tourism of Republic of Indonesia, Ministry of Marine Affairs and Fishery, Universitas Mataram, Universitas Gunung Rinjani, etc.,.)  
- Traditional culture of Sasak can be another focal selling point in developing tourism attraction in the area. |
|---|---|
|7. Threats | - Located in a coastal area with huge open land around the village, which can attract mining and other big industries to build their factory in the area  
- Domination of decision making by only several people can cause problems within local community itself.  
- Unintegrated planning and short-term projects implemented in the village create unsustainable program and easily change the central issues in local development sectors. |

**Source:** compiled from the empirical findings from fieldwork.

The findings of this research can be used to answer the main questions concerning the implementation of ecotourism in local communities considering the potential, opportunities and impacts. From the interviews with key informants, it was found that ecotourism and local sustainable development have been seen as positive trends in development sectors. However, there needs to be proper control to be able to maximize the opportunities for the local people and the environment.

It is also important to note that this chapter also discusses problems encountered with ecotourism development. Although ecotourism has been positive impacts for socio-economic and environment sectors, supporting facilities such as transportation,
communication, and accommodation have not been well-maintained. In addition, the lack of human resources is also a concern.

This chapter has shown the opportunities, impacts, and challenges in the implementation of ecotourism towards local development. All of these challenges need to be addressed to maximize the opportunities and minimize the negative impacts. It is hoped that these findings can contribute to a better management plan of ecotourism in protected areas such as Sugian village. The next chapter will further analyze and discuss the data gathered and will discuss whether ecotourism is the appropriate strategy for sustainable development in Sugian village based on Butler’s TALC model.
5 Ecotourism towards Sustainable Development: Case Study of Sugian Village

As shown in previous chapters, ecotourism has widely generated a significant amount of interest. As it is a sustainable practice, ecotourism is considered important for certain areas where sustainable tourism and the development agenda are being promoted; strengthened by the fact that ecotourism also leads to long-term social and economic empowerment as well as environmental preservation. For example, Fennell (2009) highlights that the application of principles and ideas of sustainable development has entered rapidly into the tourism vernacular, with an expanding market of travelers clamoring to take advantages of new eco-based opportunities (p: 372).

Moreover, with the rapid growth of sustainable development and ecotourism in recent years, Indonesia has used it to support local development, especially in rural areas and within community settings. Thus, the central issue in this study is to understand how ecotourism is implemented in relation to sustainable development in local communities. While ecotourism is largely positive, there are some considerable challenges and limitations found at all levels of implementation. An example from what I found in Sugian village is a lack of proper information and management, which has created issues of implementation and a potentially bigger problem in developing the village.

The description of ecotourism implementation in Sugian village has been discussed in the previous chapters. Ecotourism requires a holistic approach in sustainable development. In this chapter, I will elaborate on local attitudes towards ecotourism practices. The purpose of this chapter is to identify whether ecotourism can improve local community livelihoods sustainably considering socio-economic factors and environmental conservation. I will later analyze local development using the TALC concept.
5.1 Local Community Development and Ecotourism

In September 2015, I conducted an empirical study in Sugian Village. An analysis of the main findings will be presented in order to answer the following research questions:

1. How does ecotourism contribute to the improvement of local community livelihoods and the environment?
2. What does ecotourism mean for local community practices and to what extent does it affect Sugian village in general?

Sugian village is divided into three smaller local administrative areas called Dusun. I was working on Dusun Tekalok, Kokok Pedek, and Dusun Sugian itself. As I described in the first chapter, Sugian village is located in East Lombok, and is included as a Stipulation of Disadvantaged Regions based on the Presidential Decree 2015 (see chapter 4). Pak Suhirman (2016) explained that in early 2007 Sugian village was projected to be a natural tourism destination, promoting ecotourism. Gili Sulat, Gili Lawang, and Sasak’s traditional cultures have been chosen as tourist attractions to support development in the village by the Lombok region government (narrative interview, September 24th, 2016).

Local people accepted assistance and support from K2P, who later began to implement ecotourism in Sugian village. My first research question in this thesis asks how well ecotourism contributes to the improvement of local people and community development, and to what extent ecotourism can provide benefits. The fundamental goal of this thesis is to develop and enrich the knowledge about ecotourism within rural communities, where there is limited access to facilities and where local development may benefit. I will evaluate the integrity of the three elements of sustainability based on the local people’s perspectives and my personal observations.

Ecotourism needs to provide opportunities to enhance local people’s equilibrium in their social and economic sectors, which can be helped by ecotourism implementation. Observing local attitudes towards ecotourism is important, because local people are the main actors of its development. Page & Dowling (2002) state that residents’ attitude towards ecotourism is a prerequisite to incorporate their participation (in Zhang et.al,
In this study, the attitudes of local people will be used as a main indicator to measure ecotourism’s impact on the improvement of local livelihoods. In addition, understanding local attitudes towards ecotourism can help policy planners devise policies that are more efficient (ibid).

Furthermore, according to Elizabeth Boo (1990): “Ecotourism can generate badly needed revenue for local and regional economies, heightened local awareness of the importance of conservation, and new incentives for governments and the dwellers in and around appealing natural areas to preserve them” (p: xi). The potential consequences will also be analysed and mapped to improve future strategic management.

**Sugian: Their Local Culture in Daily Life**

Historically, before K2P brought the idea of ecotourism to Sugian in late 2006, the village was not recognized as a tourist destination in Lombok. As explained previously, Pak Suhirman believed it was unfortunate that Sugian had always been known as a poor village located on the coast line in North East of West Nusa Tenggara Island. Sugian village is in close proximity to the Mount Rinjani trekking start point and only about 1 hour drive from the main airport and about 45 minutes from the main harbour from/to Sumbawa Island. However, the strategic position of Sugian had not been optimised to promote Sugian village as an eco-village and the two Gilis as eco-tourist destinations before 2007.

The people of Sugian, especially in Dusun Kokok Pedek and Dusun Tekalok, work mainly as fishermen and farmers. Most of local people have graduated from elementary and junior high school. Unfortunately, I could not find any official numbers detailing Sugian’s demography. I went to the chief of Sambelia’s district office and Sugian village office to enquire about the numbers of people who live below the poverty line, but the officer there only gave me an estimate. Pak Zainal Arifin, the chief of Sugian Village, said that around 40% of the total inhabitants are illiterate, especially people aged 35-40 years old and older (Zainal Arifin, narrative interview, September 23rd 2015). However, I found that the overall poverty percentage in West Nusa Tenggara has been decreasing for the last four years, as can be seen in the following graph:
Apart from the low education level and high poverty level, other public facilities such as electricity, phone signal, and internet access in Sugian are relatively poor, despite the visible improvement from 2009. Pak Zainal said that in 2009 the electricity was only turned on during daylight hours, mainly intended for school and also for office matters. It ran until about 6 pm, after which they had to use a generator, which only a few households could afford. So, of course, the village was almost in complete darkness (narrative interview, September 23rd, 2015).

The considerable progress in Sugian village was partly driven by ecotourism programs that have been monitored by K2P from early 2007 until today. Pak Suhriman said that he and his colleagues in K2P were working hard to promote Sugian as a potential ecovillage, but the progress was relatively slow because both local people and target tourists had not paid much attention to the village. People did not know about the existence of Sugian village. Also, construction of guesthouses in KKLD did not work well because the local people thought that KKLD was another local government office that would not directly benefit them (ibid).

KKLD is a regional marine conservation program initiated by the Ministry of Maritime Affairs and Fisheries. K2P invited NGOs from Mataram, Jakarta, and Yogyakarta to help introduce ecotourism to the local people and held seminars and trainings for K2P management level staff on how to implement and manage ecotourism. In 2008, K2P prepared another ecotourism event, a seminar by the Ministry of Maritime Affairs and Fisheries in cooperation with Universitas Gadjah Mada on introducing hospitality,
guiding services, ecotourism and its potential to accelerate village development. Together with the villagers, local cuisine and local wisdom were explored.

![Mangrove Fruits](image)

**Picture 5.1:** Type of Mangrove fruit that can also be found in Gili Lawang and Gili Lawang which can be consumed by human as a snack.\(^{10}\)


Wak Her was one of the local people who showed eagerness to join K2P and participate in ecotourism programs in his village. He told me that as a fisherman, he knows almost all kinds of fish in Sugian straits, but he was unaware of which ones were protected and which ones were not (Wak Her, narrative interview, October 7\(^{th}\) 2015).

The local people were educated about the potential benefits they could gain from their land and underwater wildlife. They were told that they could ‘sell’ their local fortune to the outside market, even outside the country. In my opinion, discourse surrounding the wealth of local people is an effective strategy, as the possibility to improve their lives through ecotourism will encourage their participation.

The major issues for local people are related to public health and environmental hygiene. The conditions of the beach arose in almost all discussions about Sugian. Kak Yeni and Pak Zaenal Arifin told me that most households do not have their own toilet. Wak Her and his family, who have been living in Dusun Kokok Pedek close to the beach, told me about the former habits of local people. He recalled that the Sugian beach line from Dusun Tekalok until Dusun Kokok Pedek was the dirtiest place in Sugian because people disposed of their biological and domestic waste on the beach. He added that children did not wear pants because parents believe it to be more practical;  

\(^{10}\) Mangrove fruits, which have a circle shape like an apple, can be consumed directly. However, the fruit that has long shape like eggplant but smaller has to be cooked first. The taste of raw mangrove fruit is a combination of sweet, sour, and salty according to [http://www.ekowisatabali.com/433/](http://www.ekowisatabali.com/433/).
Wak Her and his family admitted they did the same thing with their children (Wak Her, narrative interview 7th October 2015).

Poor understanding about personal and public hygiene leads to major health problems, especially in local children. Pak Suhirman and his wife told me that there was aid from the government for combating malnutrition in Sugian around 2005-2009. The aid was in the form of weekly nutritious biscuits delivered to the local elementary schools in Dusun Tekalok and Dusun Sugian. Even though the general trend of poverty in West Nusa Tenggara Province is decreasing, the real situation of the area is highly disadvantaged, where most local people still live below the poverty line.

![Picture 5.2: The kitchen and traditional stove made from clay fueled by bamboo/dry tree branch or mangrove. Indonesian people who live in rural villages are still using this stove until today. Source: researcher’s documentation](image)

The young people of Sugian village had nothing to do after school. Mung explained that he used to play around all day. Most children help their parents, leading them to become farmers or fishermen. Poor understanding about the importance of education and also the financial burden mean many children do not reach higher levels of education.

However, Bik Nur believes the Sugian women’s organization is an invisible power. Bik Nur said about 90% of married women are housewives, but help their husbands working in the rice fields and with post-fishing activities, such as selling fish at the local market.
Whilst the remaining 10% work as teachers in local schools, as sellers in nearby traditional markets, and as local government officers in Sambelia-sub district and village office. Women in Sugian prefer to stay at home, rather than working outside their village.

Despite all efforts to develop Sugian to be more socially and economically independent, Kak Yeni said that the village still faces the issue of child marriage. After elementary school, most children usually work with their parents or get married. If the kids are fortunate, they will spend another 6 years in junior and high school before working or getting married.

Now, with the ecotourism programs in Sugian, women have an alternative activity that can improve their capabilities, use their power and time to support family incomes, and also better the health of their family. The mini seminars and trainings recently held brought a positive change to the overall health condition in Sugian. Bik Nur says:

“Women in Sugian have gained so much knowledge… (especially) nutrition for the children, personal hygiene, domestic hygiene, and the bonus is we can make something to sell (souvenirs) and displayed in the chief office.”

(Bik Nur, narrative interview, 25th Oct. 2015)

As an invisible power, women who spend almost all day with their family have become a great influencer to changing their immediate surroundings, such as their family.

Pak Suhirman, Mung, Kak Yeni, Bik Nur, Pak Supriyadi, and Pak Zaenal Arifin agree and believe that K2P and ecotourism have brought new hope for their social equity and opened new doors for alternative income through tourism. Strong local acceptance becomes an important factor in any kind of development program. Awareness towards an opportunity to have an alternative income is a step in the right direction. Most of the people that I have interviewed said that they are excited and have positive impressions about the ecotourism programs in their village. The commitment shown by K2P has inspired the local people to work harder.

The main attractions that drive Sugian’s popularity are the two islands located around 15 minutes by boat from both Dusun Kokok Pedek and Tekalok Port. Gili Sulat and Gili
Lawang have little meaning for locals, merely perceived as places to rest after fishing or hunting. There was no information about the importance of mangrove forests in the ecosystems cycle. I found that before K2P introduced ecotourism in the village, the local people did not know that mangrove forests have a crucial role. They had no knowledge that mangrove in Gili Sulat and Gili Lawang can protect or minimize the negative impacts of erosion and/or tsunami in their village. They cut down the trees, dried them, and used them as supporting materials in building houses, furniture, and fences. As shown in picture 5.3, dry mangrove stem/root/branch are also used as fuel for traditional kitchen stoves.

5.2 Discussions and Analyses of Ecotourism Feasibility and Sustainable Development

The notion of social equity in ecotourism and sustainable development can be understood as the participation of local people in all decision making (Blamey, 2001: 12). Akama (1996) emphasizes that local community needs to be empowered. They need to be involved in deciding what tourism facilities and wildlife conservation programs they want to be developed in their communities, and how tourism costs and benefits are shared among different stakeholders (Scheyvens, 1999: 246).

Impact on the Local Community: Social and Economic Sectors

Ecotourism strives to achieve social equity and local economic growth. According to WCED (1987) in the report of Our Common Future, highlighted in chapter 2: social equity contains the understanding that sustainable development requires that societies meet human needs both by increasing productive potential and ensuring equitable opportunities for all (WCED, 1987).

Furthermore, social empowerment, according to Combaz et.al (2014), is a process of developing a sense of autonomy and self-confidence. People are encouraged to act individually and collectively change their social relationship (www.gsdrc.org). At the heart of ecotourism and sustainable development, local participation is essential. Without the guarantee of local participation and their social rights, the concept is neither ecotourism nor sustainable development.
Based on my observations of the society and analysis of the empirical findings concerning the local community of Sugian village, local people have been through numerous trainings on ecotourism development held by several institutions from local to national level governments, higher academic institutions, local to international non-governmental organization, and local community organizations such as Komunitas 2 Pulau and Women’s Organization of Sugian village since 2005. Those trainings aim to bring some changes to the local community. Local people’s awareness of ecotourism has been growing. Ecotourism is more than ‘regular’ tourism, where people stay in luxurious rooms and spend a lot of money in big industries. From several interviews I had in the village, most locals already knew that ecotourism emphasizes the concept of tourism. Ecotourism is something more specific, meant to create awareness of the natural environment and local tourism commodities. Ecotourism can create local business opportunities and deliver financial benefits for the local people.

As Pak Suhirman claimed in the previous chapter, ecotourism in Sugian village has the potential to create new employment for those who are unemployed, especially the young people of Sugian village. Ecotourism can also create a secondary income to the local people who are interested and involved in the programs (Pak Suhirman. narrative interview, September 29th, 2015). I believe this statement is true. Even though there is no high-profit company supporting this village at the moment, local people, with the help of K2P and local government, can create the opportunity for some to have a second income and even create new employment for others, especially for the youngsters. To make discussion easier to follow, I have decided to explain each dimension of sustainable development separately:

**Socially**

The social dimension is not something that can be measured easily in Sugian village. A statement from Mung and Cuplis revealed that the implementation of ecotourism, especially in Gili Sulat and Gili Lawang, helps young people be more active in Sugian village. Both of them are actively involved in the Sugian Diving Club as diving guides and members of K2P (Mung and Cuplis, narrative interview October 3rd, 2015). “I have never been so alive, I mean we have something to do in my daily activities…rather than being inactive at home.” (Cuplis, narrative interview. October 3rd, 2015).
In terms of social equity, Pak Zaenal Arifin said that the local regency of East Lombok has planned to establish a new library in the office of Sugian village’s chief. This is a nice gesture that will help enrich the knowledge of local people about ecotourism, sustainable tourism, and other related areas. It will also help reduce illiteracy among the villagers (Pak Zaenal Arifin, narrative interview, October 3rd, 2016). Besides reducing illiteracy and improving equity in society and education, ecotourism in Sugian has helped empower local people.

![Image of Library in Chief of Village Office](https://www.facebook.com/perpustakaan.lomboktimur/?hc_ref=SEARCH&fref=nf)

**Picture 5.3: Local Library in Chief of Village Office**

The structure of management is an issue. There have been disagreements about the division of responsibilities over tourist management and environmental conservation, demonstrating that local people need to learn to manage a working group better. These working groups include the women’s organization (PKK), youth peer organizations (SDC and Karang Taruna ‘Gili Sulat’), and also local NGOs (K2P). It is clear that Pak Suhirman is the chief of K2P and that government and other stakeholders have clear

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11 Translation of the Facebook status: “The chief of Sugian Village (located) in Sambelia District is committed to the development of the Village Library. In 2016, there will be a new library building and funding from ADD / Village Fund in order to Replication the program of Perpus Seru. (Sugian) is potential area to develop Dodol Mangrove (a typical Indonesian snack, from the mangrove fruit). The typical snack such as dodol often becomes a souvenir to the domestic and international tourists who visit Sugian village as it is relatively close to Gili Sulat and Gili Lawang—one of the ecotourism mangrove (bakau*) in West Nusa Tenggara”.

*Bakau is Indonesian for mangrove*
policy requirements about ecotourism implementation in the village, which are supported by national regulations. This became confusing when it came under the management of local people. The main reason for this is that local people do not have proper management systems and are largely distanced from development programs. They were never involved in decision making. Local people were passive objects within development projects. Following their involvement in ecotourism, local people have evolved to a better organized society. For example, before ecotourism, as Mung said, youngsters in Sugian did not have any activities, except school and play.

It is important to mention that for people in Sugian village, being active and involved in social groups other than just with their neighbors is something they appreciate. Before K2P and ecotourism existed in Sugian, local people were almost unseen to outer society or within the wider community itself, there was no place to meet like now in the village.

The acceptance of ecotourism in Sugian can be a starting point to social development in the village. The main positive impacts of ecotourism in Sugian village that were found and compiled by local commentators and also local governments include:

- Better internal and external communication
- Involvement of local people in decision making processes
- Social justice for local people
- Strengthening of local culture,
- Improvement of the general well-being both of individuals and society in Sugian Village.

Based on Combaz (2014) noted previously, social empowerment is a process of developing a sense of autonomy and self-confidence. Ecotourism indeed brings the opportunity for Sugian village to build the role of local people in social systems pioneered by ecotourism. However, there are some challenges that still need to be solved. Some local people have a relatively poor understanding of their roles in management systems outside of the Sasak indigenous systems. This leads to distrust of certain individuals working in the supporting groups of ecotourism in Sugian, most of whom are senior local people. They are afraid that if a lot of outsider cultures penetrate the village, then Sasak and local wisdom will be completely lost.
Yet in the other hand, without social empowerment, ecotourism and sustainable development would not be successful.

**Economically**

As I described in the previous chapter, there are many opportunities in Sugian village. There are several guesthouses in Dusun Kokok Pedek, Tekalok, and KKLD. Local people, under the supervision of K2P, manage eight guesthouses and the government prepares three guesthouses located in KKLD. According to Scheyvens (1999), ecotourism brings lasting economic gains to local communities. Cash earned is shared among many households in the community. There are visible signs of improvements from the cash that is earned (e.g. improved water systems and house construction materials) (p: 247).

In the case of Sugian, local economic growth is the most visible feature, as there are many guesthouses and snack booths along the beach line, which shows that a considerable number of tourists have visited Sugian coast line. The other sign is the significant increase of boat renting from/to Gili Sulat and Gili Lawang owned by local people in Dusun Kokok Pedek. KKLD has lead this scheme in both Gilis, but the boats from local government are broken and are moored on the beach near the KKLD’s guesthouses.

![Picture 5.4: A Sign of ‘Tourism Area of Gili Lawang’, pinned in one of local people guest house in Dusun Kokok Pedek, Sugian Village. Source: researcher’s documentation](image)

Even though economic improvement is the most visible improvement, it is also become the most difficult to track. I found that, generally, local people who actively join ecotourism programs do not report their income / their cash flow to K2P, the
supervising institution, which is actually against the initial agreement. K2P works as the central office of all ecotourism activities in Sugian village, but they do not ask for commission from the local people.

Kak Yeni, a former K2P treasurer, said that K2P ensured everyone involved in ecotourism received information about the importance of proper administration. Local people gathered in K2P to learn how to use the tourist guestbook, input transactions into the ledger, pay checks, and other skills. “K2P as a supervisor is responsible to ensure that everything is on the right track. The administration is expected to be the base report to make another funding proposal to higher authorities. Since there were only five K2P members, the local people were asked to manage the administration by themselves, and report to K2P every Monday night, because the peak of tourist visit to Sugian is usually on the weekend. It was not a legal agreement by local government office or whatsoever. It was more of to make a good habit to record cash flow and all the supporting paperwork.” (Kak Yeni, narrative interview 9th October 2015).

Wak Her similarly told me, “We just don’t understand how and why we should do that. I always felt too tired when I tried to hold a pen and started to write, so I did not do the task from K2P. I mostly came by to the office and reported verbally.” (Wak Her, interview 9th October 2015). Mung and Cuplis have also encountered the same problem with the administration report, although both of them are SDC members. They said the task is a complicated job to do, especially after they have accompanied guests for diving. (Mung and Cuplis, interview 11th October 2015).

Ecotourism in Sugian successfully creates new opportunities for the villagers to improve their household income. Ecotourism stimulates the growth of local purchasing power. Pak Ali and his family, based on Pak Suhirman’s statement, have left their jobs as fishermen to focus on ecotourism. Unfortunately, I was not able to meet him or his family as Pak Ali and his family were travelling to Sumbawa Island to meet his parents-in-law while I was in Sugian. However, through Pak Suhirman, I was able to gather information about Pak Ali. 24 hours rental gives more profit than three-days sailing in the ocean. Pak Ali owns three boats and rents them to the tourists to get to the Gilis. The small boat, for 5-8 people, was only IDR 50.000 to IDR 75.000 per day (around 25-50 NOK), but now costs around IDR 175.000 to IDR 200.000 per roundtrip (around 89-100 NOK).
The bigger one (20 person) costs up to IDR 300,000 per roundtrip (around 150 NOK). Pak Suhirman was unsure about the estimate from his fishing activities, he told me the average price for fish from local fisherman in Sugian if they sell in the local market is around IDR 30,000.- to IDR 45,000.- per kilogram / around 20-30 NOK and is totally weather dependent. Local fisherman gets around 10 - 15 kg in a roundtrip in a clear weather with a small boat yet they still need to bargain with the local buyer in the market and pay for the crew if there any. Bik Nur added that guesthouses in Dusun Kokok Pedek can be rented out for IDR 350,000.- to 400,000.- per night / around 175-200 NOK without meal services (Pak Suhirman and Bik Nur, narrative interview 9th October 2015).

Nevertheless, there is evidence that ecotourism implementation in Sugian faces challenges. Until recently, there has been much conflict between locals who are supposed to function as a solid group. They hardly trust each other with money management. As a result, cash flows are privately managed by each household or individually. There are also people who are not involved in ecotourism programs, which could later lead to issues of jealousy while management has been a major challenge to ecotourism in Sugian, it has indeed opened new windows of opportunity for local community development.

Impact on the Local Environment

The second important feature is how ecotourism affects the local environment and the relationship between the environment and locals Sugian is located in the north part of Mt. Rinjani’s slope, spread along the northern sea directly to Sulawesi Island. Sugian is unique, as it is located between a sea and a mountain, making its average temperature around 25-28 degree Celsius during daylight. The temperature during the night is unsurprisingly lower. High humidity makes relaxation on the beach or under a tree perfect.

From the trip that I had to Sugian, I observed that ecotourism has brought substantial changes to the local community. Environmental strategies designed by K2P safeguard the two Gilis and Sugian underwater wildlife, whilst also building new habits with local people concerning their environment. The changes are impressive, as Pak Suhirman said. Once the local people became aware of the function and economic potential of the
environment, they began to pay more attention to public hygiene. (Pak Suhirman, interview October 9th, 2015).

Changes can also be seen in Sugian’s natural environment. Ecotourism has motivated and influenced the local people to conduct activities that protect their surrounding nature. Despite the lack of management skills among the local people and ecotourism actors in Sugian, the fact that the local people are involved and feel optimistic is important for ecotourism implementation. As I found in my fieldwork, some of the local people, such as Mung and Wak Her, believe that ecotourism implementation has driven local development. “If you were a fisherman, ecotourism would be similar to a strong string to support the hook to catch bigger fish in the ocean…. (or) imagine a large fishing net to collect a significant amount of treasure that has been buried in the ocean” (Wak Her, interview October 9th, 2015). Mung said that, “through ecotourism, especially in terms of protecting the environment, Sugian people is now much more aware of that. If you could can travel back to several years ago, you would see the changes, major changes” (Mung, interview October 3rd, 2015).

Mung and Wak Her’s perspectives are examples of how the local people can become great agents to protect the environment. Developing ecotourism goals needs to comprehensively consider the local community and the environmental. Radcliffe (1992) states that grass root actors, the poor people who are in daily contact with the environment, are the keys to sustainability. It is difficult, if not impossible, to separate the management of production from the management of the environment, as both production and environment form a part of livelihood strategy of a household or group (in Bryant and Bailey, 1997, p: 160).

Sugian has improved the achievement of environmental goals in ecotourism programs. The local people, such as Mung and Wak Her, now put environment preservation as their primary consideration whenever they are travelling around and outside the village. They build their own awareness before others about preventing pollution of the water and safe guarding natural resources. Efforts to save and regenerate Sugian’s surrounding environment has consumed much energy, as disseminating the idea of protecting the environment to a whole community in the village was not an easy job for K2P. It is especially difficult to gather many people in a meeting when the topic is unrelated to financial gain. According to Pak Supriyadi (interview 24th September
2015), there were conflicts between Sugian and neighboring villages. Pak Supriyadi said in their first meeting with local fishermen in 2008, the main conflict involved the environment. Based on Pak Supriyadi’s interview, I have summarized the main conflicts and problems faced by the Sugian people and neighboring villages:

- Conflict of the village border between Sugian village and their neighboring village. The conflict raises tension in the fishing area. Sugian villagers claim that they never use potassium for bombing and destroying the coral under Sugian’s straits.

- Disagreement on who is in charge of Gili Sulat and Gili Lawang. Unknown boats and sometimes cruise ships pass by from their cruising route Bali-Lombok-Labuan Bajo (East Nusa Tenggara) and do unreported activities.

In the context of these main conflicts, there was nothing K2P could do without higher authority. After the tension had lowered, K2P restarted the promotion of ecotourism by using coral damage and unprotected areas of Gili Sulat and Gili Lawang as key areas of concern. Pak Suhirman claimed it was a success. The local people agreed to have more discussion with the experts from NGOs, government, and university scholars.

Ecotourism is about environment revitalization, conservation, and preservation. Coral damage was the second biggest problem for environmental revitalization, as the first was waste on land. There were two NGOs that, according to Pak Suhirman, gave the biggest support to ecotourism implementation in Sugian: JICA helps ‘clean’ the beach and WCS (Wildlife Conservation Society) re-plants the coral (Picture 4.11).

It should be remembered that well-prepared ecotourism planning can regenerate tourism destinations. K2P and the local community clearly create and encourage good practices to protect their environment. In terms of ecotourism and its impacts on the environment, this could mean that ecotourism has successfully ensured and supported sustainable development.
To summarize the discussion about social, environmental, and economic improvement and the challenges of ecotourism implementation in Sugian, I have been collecting data through empirical field research as can be seen in Table 5.1 as following:

**Table 5.1: Summary of Ecotourism Feasibilities and Challenges**

<table>
<thead>
<tr>
<th>Sectors</th>
<th>Signs of Local Improvement and Empowerment</th>
<th>Limitations and Challenges</th>
</tr>
</thead>
</table>
| Social Equity | - There are more than two supporting management groups in the village (i.e. K2P, SDC, Youth Peers Group, Sugian Women Organization, KKLD, and SPLL)  
- Local people are actively invited and involved in several empowerment and educational trainings (i.e. guiding, hospitality services, public health, environmental, etc)  
- Several new establishment and renewal of public services (i.e. school, Puskesmas12, local library in chief of village office, etc.) | - Generates sense of ‘elite group or activities’ within the village, especially activities related to ecotourism  
- Disharmony and conflict of interest among local actors  
- Social jealousy among the local people in the village  
- Unclear responsibility for each local group. |

12 Puskesmas: abbreviation from *Pusat Kesehatan Masyarakat* - Community Health Center, much smaller than hospital, Puskesmas usually provide healthcare for a smaller community in a sub-district level.
| Economic Growth | - Providing an opportunity to improve local economy, the local people are actively involved to create their own activities that give benefits to their pocket (e.g. providing accommodation such as a guesthouse, boat renting, selling local cuisines, snacks, and beverages, promoting local souvenirs, etc.)  
- Perceived security of better life from creating an alternative income and enhanced community to do business in their area.  
- Many festivals related to tourism have been held in Sugian village and coastal areas  
- There are many houses with permanent materials  
- Young people studying in schools outside the village | - Concerns that their local and traditional values will vanish  
- Poor income administration systems  
- Lack of management capacity / skills from to support local enterprises  
- No clear rules  
- Disharmony and conflict of interest among local actors  
- Less transparency on money flow  
- Limited access to wider publication  
- Unfair price lists among local industries. |

| Environmental Conservation | - Creation of a flora and fauna sanctuary in the two Gilis and Sugian underwater  
- Improved waste management in land, Gilis, and in the ocean  
- Lower exploitation of fish and bird  
- Lower destruction of mangrove forest  
- Lower use of dangerous fishing gear (i.e. potassium nitrate bombing and large fishing nets in the area of coral and seaweed plantation) | - Lack of facilities in SDC, KKLD, K2P, and SPLL (e.g. boat, scuba diving equipment, etc.)  
- Lack of competitive human resources  
- Lack of funding and financial resources  
- No fixed patrol schedules  
- Lack of educated local people in environmental studies |
- Coral and mangrove plantation program
- Growth in sustainability and tourism education
- Eco-facilities (i.e. building a bridge inside the mangrove forest, guesthouses with local materials, etc.)

Source: compiled empirical data from fieldwork.

5.3 Ecotourism and Sustainable Development in Sugian Village

By connecting the lines between ecotourism and sustainable development, ecotourism has become a strategic platform in many development initiatives in developing countries. It is believed that ecotourism can generate significant advantages for local communities and for environmental conservation. I will now consider if ecotourism in Sugian is encouraging sustainable development.

While community based-ecotourism in Sugian may not be famously promoted worldwide, its implementation through the effort and hard work of local people is commendable.

There is a high expectation that ecotourism will support the future of Sugian’s sustainable development. Ecotourism in Sugian is integrating many social programs in the community, and is improving the capabilities of local people in management and other related areas, including promoting the education of children.

Economically, ecotourism provides local employment opportunities. Ecotourism has become an important contributor to the local economy and business enterprises. Ecotourism has created, to some extent, an independent, local market supporting local communities at household level. Based on evidence found in the field, such as local people’s guesthouses, snack bars, boat renting, and transportation to and from Sugian village by road, ecotourism in Sugian is involving and supporting local communities. The local people benefit from ecotourism activities.
Ecotourism as an alternative development concept suggests that local organizations and management may work as an effective way to support local development and promote sustainability. Lindberg (2001) adds that there are at least three reasons why local job creation is important in ecotourism:

- It is equitable in so far as conservation of an area for ecotourism can reduce or eliminate traditional resources.
- The eco-tourists - as consumers, may support tourism that benefits the local residents.
- When residents receive benefits, the extractive pressure on natural resources is lessened, and residents are more likely to support tourism and conservation, even to the point of protecting the site against poaching or other encroachment.

(Lindberg, 2001: 363)

In the case of Sugian, ecotourism has successfully made local actively be involved in bringing themselves out of poverty. Ecotourism is a systematic and relevant programme in Sugian, the development progress has been built from social and economic dimensions. Ecotourism has benefitted the environment in Sugian village, located in a marine conservation area where all of the area is protected by the law of the Republic of Indonesia. To protect the environment, the local people in Sugian were prohibited from performing harmful activities. The bombing of coral and the waste disposal habit along Sugian beach and Gili Sulat and Gili Lawang were the result of an unsustainable lifestyle. The local people did not value their surroundings because they had to work hard to provide for their families. This proves Lindberg’s third argument that when residents receive benefits, the extractive pressure on natural resources is lessened, and the local people are more likely to support conservation. This has now become a positive cycle in Sugian. The ongoing ecotourism programs in Sugian have seen an increased respect between local people and the natural environment, which has enhanced tourist visitations. In addition, some local people claim that their improved economic situation has enhanced their respect towards their natural resources.
It has become a recognized part of ecotourism to boost all three elements of sustainable development for the sake of local people and tourists. Ecotourism is a positive response to the local development demand in Sugian village.

**Potential Ecotourism Impact in Sugian Village**

Impact assessments according to Meredith (1991) are, ‘to reduce the frequency of unexpected change, to reduce unexpected and undesirable consequences of planned or inevitable change, and to permit mitigation planning (or compensation) for unavoidable negative changes’ (in Butler, 1993: 136). The potential impacts found based on direct observations and interviews are shown in Table 5.2.

**Table 5.2: Potential Ecotourism Impacts in Sugian**

<table>
<thead>
<tr>
<th>Potential Ecotourism Impacts</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Eliminating social alienation between one group of local people and another group because of different standards and values of life</td>
</tr>
<tr>
<td>• Maximizing chances for each individual to be more actively involved in communities</td>
</tr>
<tr>
<td>• Facilitating achievement of the basic human rights</td>
</tr>
<tr>
<td>• Improving education facilities and local organization</td>
</tr>
<tr>
<td>• Assimilating local culture and traditions (Sasak Culture) with many new life styles. If the local people are not aware of the trends, Sasak could vanish in the near future, especially among the younger generations. Also, Sasak culture is likely transformed by commodities for sale to the visitors. Symbols and traditional activities are now blended with ‘modern’ life styles that live inside smartphones. For older people in Sugian, this kind of event is not well accepted and has caused an internal problem.</td>
</tr>
<tr>
<td>• New market outside the village</td>
</tr>
<tr>
<td>• Creating an opportunity to the local people and their village be more economically independent</td>
</tr>
<tr>
<td>• Improving the quality of life, lifting local communities out of poverty</td>
</tr>
<tr>
<td>• Providing full employment opportunities for the local people</td>
</tr>
<tr>
<td>• Environmental preservation</td>
</tr>
<tr>
<td>• Flora and fauna protection</td>
</tr>
<tr>
<td>• Over-exploitation with new buildings and infrastructures</td>
</tr>
</tbody>
</table>
5.4 Sugian and Tourism Development

According to Butler’s life cycle theory of tourism destination development, the situation in Sugian has offered an interesting demonstration of an example from the TALC process. As described in the previous chapters, Sugian has started to explore its natural resources both in the land and the sea. The purpose of the exploration was to draw attention from the wider community that there is a potential natural tourism destination beside Mt. Rinjani’s and Gili Lampu in the area of East Lombok regency. The exploration of the natural tourism destination also found that the local community in Sugian were provided with ample fortune but somehow remained poor. The appropriate intervention needs to be able to balance between driving local development and protecting the environment.

Tourism development in Sugian village illustrates the second stage of the tourism life cycle: involvement. As Gili Sulat and Gili Lawang were promoted as ecotourism destinations, tourists were arriving in the village. The tourist facilities were needed. From late 2008 to the middle of 2009, there were many trainings to prepare the local people for the incoming international and domestic tourists. One example is a simple guesthouse owned by the KKLD. In the first place, the revenue was shared with the KKLD officer and the local guide. It was less beneficial for the local people at that time.

While the local people and K2P were joining efforts to build other guesthouses owned by the local people so that they could directly benefit, the determination to involve the local people was shown by the opening of a mini food stall. According to Wak Her and some women in Dusun Kokok Pedek, there was a group of local people who prepared their beruga (porch) on the beach and listed a menu for guests. The menu included fried/grilled fish fresh from the sea, sambal (spicy flavor), some vegetables, and ice tea/orange juice, and a whole coconut. The second stage of TALC by Butler was clearly illustrated in Sugian village by the involvement of local people.

The third stage of tourism destination development is development itself. Though not fully developed yet, Sugian has started to construct better access to their village, several guesthouses within the village, and several warung (local convenience store) owned by the villagers. The next stage is consolidation; an example of this in Sugian is the reduction of crimes, including coral bombing and illegal logging in Gili Sulat and Gili.
Lawang. This illustrates strong consolidation between SPLL, K2P, local fishermen, and local ecotourism actors. Cooperating with NGOs, the tourism industry, and services from Mataram has also strengthened this consolidation. It is important for Sugian to develop ecotourism to encourage a wider market so that local power may be encouraged to support local development.

The participation of the local people as discussed in Chapter 4 is considered an essential part of sustainable development through ecotourism. K2P claimed that there is a high degree of excitement within the Sugian community. Larger industries are unlikely to invest in their village. The main focus of this study was to observe and learn how ecotourism has been implemented in Sugian village and how it affects the village. Development in Sugian is generally stagnant; it is important to keep monitoring local sustainable development through ecotourism and the programs run by K2P and the government. In the near future, based on the fact that there are many ongoing constructions in the village, Sugian village is predicted to be a major ecotourism destination in East Lombok Regency.

5.5 Summary

To achieve sustainable development goals in Sugian, all of the stakeholders will have to work harder. There is little statistical information to show how well ecotourism is being implemented in Sugian. However, the stories from people involved in the programs can illustrate the real situation. As many poor people in Sugian seek an alternative income through ecotourism, they are able to improve their livelihood in the village.

Some of the local people may still be questioning the real value of ecotourism, but this has not stopped support surrounding environment preservation. The main problem I encountered is that the government needs to start making clear policies and regulations. No matter how high the excitement of the local people towards ecotourism, as long as they do not have crystal clear rules and funding, local development will stagnate.

In this chapter, I have analyzed the potential impacts of ecotourism according to the three elements of sustainable development, considering both challenges and improvements in Sugian village. The tourism development life cycle from Butler was an important marker in illustrating what ecotourism can bring to Sugian. With the sincere
commitment of all local people, ecotourism can boost social-economic development and
environmental preservation in Sugian and the wider communities of Indonesia,
especially for communities in rural areas.
6 Conclusion: Does Ecotourism Really Work?

Over the last few years, the government of Indonesia has been working hard to promote tourism as well as encourage economic growth, preserve the environment, and improve social equity between people in the country. Tourism is understood in many ways and is widely acknowledged as an effective tool in supporting development for so many countries across the globe.

Sustainable development emphasizes three keys areas: economy, the environment, and society. There is evidence suggesting tourism can result in progressively better development. Swarbrooke (1999) gives examples of tourism that contributes to sustainable development; he discusses how the USA and the UK have used tourism to regenerate old industrial cities, leading them in a new direction for the future. Similarly, France, Italy, Spain, and Portugal use rural-based tourism to help improve the local economy and society, whilst also preserving traditional agriculture. Developing countries have also benefitted from tourism, an example being Cuba, where tourism has allowed the country to become independent of aid from Russia. Other examples include Vietnam and Cambodia (p: 11).

This study has endeavored and try to demonstrate that tourism can help encourage sustainable development, specifically in a local context.

This chapter will bring together all the issues raised in previous sections, from the introduction to the field research.

6.1 Main Findings

The use of ecotourism as an alternative development tool can lead to many challenges and opportunities when attempting to achieve the three elements of sustainable development. By way of conclusion, I will list the main findings from my fieldwork in Sugian village:

- Tourism in rural areas should not begin with unwell preparation of policy, as this leads to confusion during implementation at local level. It has to be well
prepared, solid, and strong policy from the government both in national to local scope.

- Ecotourism, in a developing country like Indonesia, has had an important role for the country’s overall development. Ecotourism in Sugian village has successfully encouraged local development in which locals are actively involved.
- Ecotourism brings many opportunities to local communities, including alleviating poverty. Sugian has reduced malnutrition, improved access from/to Sugian areas, created numerous local enterprises and helped local livelihoods.
- Short term development plans are left unfinished. These are normally conducted in partnership with NGOs outside Sugian, CSR programs, and social projects from several universities.
- There is a lack of human resources, inadequate funding, parts of the village still have a relatively poor infrastructure (i.e. the road connecting the village to Dusun, the permanent walls of guest houses have some cracks etc.).
- As a relatively new ecotourism destination, long-term planning and supervision are extremely important.
- There needs to be continuous growth of tourist facilities, mostly in Dusun Kokok Pedek.
- A local economy circuit could be initiated to accelerate the whole economy from grass root through to national level.

6.2 The Rationale of Ecotourism and Sustainable Development in Indonesia

In previous chapters the term eco- in tourism has been explained as emphasizing the terms preserve and conserve. Ecotourism aims to benefit the economy as well as preserve the natural environment.

This thesis has offered an investigation of ecotourism and its benefits and challenges through the use of an empirical study in the rural village of Sugian in West Nusa Tenggara, Indonesia. As explained in chapter 4, Sugian Village has been declared an eco-village and eco-tourism destination by the Indonesian government. The Indonesian
government are aiming to alleviate poverty, reduce economic inequalities, empower society, and minimize environmental damage.

Considering the diversity of the natural environment and cultures in Indonesia, tourism is benefiting the economy, and is helping the country develop. Tourism in the country promotes the preservation of nature and local cultures. As discussed previously, encouraging society to protect the environment when many are in poverty is a challenge. Poor policy and implementation also create difficulties. Through interviews with some local people who are actively involved in ecotourism and they who are not, as well as the local NGO K2P, local government, and youth peer groups, I was able to understand local perceptions of ecotourism, both positive and negative. With a focus on ecotourism implementation, I have listed several negative and positive issues and limitations, as described by local people.

My results and findings are intended to help understand ecotourism in a rural area in Indonesia. In order to observe ecotourism in Sugian, two research questions were prepared pre-study to help focus my fieldwork. I investigated the impact of ecotourism on local people and the village itself, whilst considering the link between the three elements of sustainability: society, economy, and environment preservation. For my methodology I used a qualitative-case study, guided by the two theoretical concepts of alternative development, and tourism area life cycle by Richard W. Butler. The concept of sustainable development, which was first introduced with a focus on green renewable energy use, is influencing development policies worldwide, including in Indonesia (see chapter 1 and 2).

The field research area was decided in late 2014. Originally, I was coming up with three research proposal in three different places at first attempt of my thesis proposal, which was in Borneo, Bali, and Lombok Island. There were forest fires in Borneo at that time – 2015-, and my prospective location was in the middle of the forest. Bali has already been the focus of much research related to tourism, so I decided Lombok Islands, a sister island of Bali, with similarities in terms of cultural heritage and nature, would be my focus.

I discovered ecotourism is accepted as a local development agenda within the village. Taking a global overview of ecotourism can help the local economy to grow and can
empower society. Ecotourism in Sugian has indeed succeeded in achieving this. Many social activities are held in the village by local people and outside actors like local government and international and local NGOs. Ecotourism has changed the livelihoods of local people, with growth in the education rate, public health and the participation of women. However, it is important to emphasize that ecotourism is still relatively new for local people. The level of participation is not yet full, many in the village remain occupied as fishermen and farmers. Ecotourism is not a foreign term in Sugian; all of the local people understand what is meant by it, but not all believe in its potential, at least, yet.

Economic improvement is visible through the increase in local enterprises, such as guesthouses and mini restaurants in the village. From my field work I found that the owners of guest houses, like Pak Suhirman, Wak Her, Bik Nur, and KKLD stated the income they generate from these enterprises supports their daily lives.

Local people are also more concerned with environmental preservation members of the SDC actively asked local people to join coral plantations to further raise awareness. However, the infrastructure of the village still needs improving.

6.3 Conclusions and Further Research

There are many pros and cons with ecotourism. Sugian village is an attractive tourist destination, as it is naturally diverse with a strong culture. The strength of the relationship between local people and the environment, brought about through ecotourism, will continue to improve the quality of life in Sugian.

While ecotourism in Indonesia is common, there is little research on the topic. There is also limited evidence regarding ecotourism in practice. I would like this study to contribute to sustainable tourism and development research in Indonesia. It would be interesting to further my findings by exploring the Indonesian archipelago and local communities both in-land and along the coast. A further contribution to this research could be from the eco-tourist perspective, understanding what influences their ecotourism destinations.
Finally, I would like to emphasize that this study connected with my personal interest in sustainable tourism and development studies. It was an interesting journey from fieldwork, to writing my findings and at last concluding with an answer to the questions I have posed.
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Appendix

Interview Guide List

Interview questions to the K2P group member:

1. Can you explain the function of K2P? How is the mechanism and the obligations?
2. How is the management of the gili sulat and gili lawang?
3. Do you know the concept of ecotourism?
4. How is your perception about ecotourism and community-based ecotourism?
5. Who have right to join the community? How many man and women in the community?
6. What are the activities inside the community? Do they really created an alternative job and income for the members?
7. Are there any problems within the villagers who joined the community and the villagers who does not join the community?
8. What are the sanctions when people in K2P doing something wrong when they are in the middle of doing their job as a tour operator?
9. What the differences before you joined the community and after?
10. Who have right to access to both gili?
11. Who have right to entering the sea around the islands?
12. Whether ilegal fishing around sugian is reducing after ecotourism scheme entering the village?
13. Whetheher ilegal logging to the mangrove forest is reducing after ecotourism scheme entering the village?
14. Do you know the impact from ecotourism for environmental conservation?
15. Do you aware that community based ecotourism can encourage socioeconomic development?
16. Is there any significant income to the whole village after promoting tourism in gili sulat and gili lawang through ecotourism scheme?
17. How do you think about the welfare of the people in the village?
18. Are you involved in community-based ecotourism management as one of decision makers or just a member? If yes, please explain.
19. Is there any supportive group or other institution within the village?
20. Who are the main visitors to the gili sulat and gili lawang? Were there any international tourists came?

**Interview Questions to the villagers:**

1. What is your job?
2. What is the main livelihood in the village?
3. Are you joining the community (K2P)? If yes/no, please explain why
4. If you are not part of the community, do you find any difficulties to entering gili sulat and gili lawang?
5. Do you know about the regulation of gili sulat and gili lawang?
6. Are there any problems within the villagers who joined the community and the villagers who does not join the community?
7. Does it really need permission form for the community to go there?
8. Do you know about ecotourism?
9. Do you know about the function of mangrove forest and coral reef?
10. How is your perception about the community (K2P)?
11. Is the community really helps to reduction poverty?
12. Is the community activities really helps to make job among the youngster?
13. Do you owns a boat? If yes, are you rent it to the community?
14. Do you know that keep the environmental around you steady is also help to preserve the whole world?
15. Are you happy with the community (K2P)?
16. Are you happy with the presence of the tourist in your village?
17. Does it change people livelihood? Is it in good or bad way?

**Interview Questions to the government member:**

1. Please explain the history of gili sulat and gili lawang before and after claimed as a conservation areas?
2. Is there any problem within the periodic of transition?
3. How is the regulation and management for the villagers?
4. How about community-based (K2P) participation in promoting ecotourism in the village?
5. Is there any home stay there? Which is provided by villagers?
6. How is the management of their income?
7. Are there any problems within the villagers who joined the community and the villagers who does not join the community?
8. Do the government aware that community based ecotourism can encourage socioeconomic development?
9. Who is the decision makers on regulation, regarding to community based ecotourism?
10. How is your perception about community-based ecotourism development?
11. What do you think about the livelihood conditions in the village?
12. What is the main issues that needed to be addressed?