

LOCAL WISDOM-BASED TOURISM ZONING IN YARO WORA VILLAGE, EAST NUSA TENGGARA

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Abstract

Yaro Wora traditional village, located in West Sumba Regency, East Nusa Tenggara Province, is a unique cultural landscape rich in indigenous wisdom, but it lacks a solid scientific basis for spatial planning and tourism zoning. The absence of empirical studies on customary-based tourism zoning has hindered the creation of an integrative model linking cultural preservation with tourism development. This study aims to formulate a cultural protection strategy for Yaro Wora by developing a tourism zoning framework rooted in local values, indigenous knowledge, and traditional Sumbanese spatial organization. Using a qualitative participatory approach, the research combines Participatory Rural Appraisal (PRA) and Focus Group Discussions (FGDs) to understand community perceptions of sacred, communal, and public spaces. Data were gathered through observation, interviews, and documentation, and then analyzed thematically through spatial ethnography and participatory planning principles. Findings show that implementing Community Use Zones (CUZs), including core multifunctional areas, critical linkage areas, and service connectivity areas, creates a spatial management system that harmonizes ecological, cultural, and spiritual dimensions. This zoning model functions as both a cultural heritage protection tool and a governance framework supporting ecological sustainability and community empowerment. The study strengthens conceptual and empirical foundations for adaptive, inclusive, and equitable tourism zoning policies rooted in local wisdom within Sumba's indigenous communities.

Keywords: cultural heritage protection, indigenous spatial planning, Sumba culture, tourism zoning, Yaro Wora Traditional Village.

INTRODUCTION

Traditional villages are vital elements of a rich and distinctive cultural identity that not only portray the history and traditions of their communities but also embody the social, religious, and local wisdom values passed down through generations (Baan et al., 2022). One of the regions that exemplifies such cultural richness is Sumba, known for its living megalithic traditions, as evidenced by the continued practice of stone-burial rituals within the Marapu belief system (Handini et al., 2023a). The Marapu religion is a belief

system grounded in the veneration of ancestral spirits (Soeriadiredja, 2013). The existence of Sumba's living megalithic culture is scientifically significant, as it calls for an academic explanation of how a megalithic cultural system that has persisted since the prehistoric period and continues to shape contemporary social and spatial life. The Marapu religion is a belief system grounded in the veneration of ancestral spirits, in which stone-burial traditions form an integrated cultural system that reflects Sumbanese cosmology and preserves megalithic practices that have endured for centuries (Arisanti et al. 2022; Handini et al. 2023; Jeunesse et al. 2021).

Empirical findings from the field indicated that Yaro Wora traditional village serves as an exemplary community that continues to uphold the values of Marapu and the megalithic tradition. The village preserves traces of traditional architecture, sacred spatial organization, and social relations that reflect the harmony between humans, nature, and ancestors. To be concrete, the living megalithic practices in Yaro Wora were manifested through a complex cycle of customary ceremonies and the continual addition of new stone graves within the *natara* (village courtyard), demonstrating the dynamic and living nature of this heritage. However, the sustainability of these cultural values faces serious challenges from modernization and the increasing intensity of tourism activities. Inappropriate tourism development can threaten cultural preservation, lead to commodification, and diminish the authenticity of the visitor experience. Both modernization and tourism have the potential to shift the sacred function of stone graves into mere tourist attractions and accelerate the erosion of traditional knowledge among younger generations. Consequently, cultural preservation and tourism development should no longer be viewed as two separate domains but rather as mutually reinforcing elements requiring a community-based management model to ensure the continuity and sustainability of living traditions (Thi et al. 2024; Cao et al. 2025).

This issue reflects the complex interdependence between tourism and cultural heritage (Pati & Husain 2023; Zhang et al. 2023), where tourism as a business sector often conflicts with conservation objectives aimed at protection and preservation (Imon, 2017; Li et al. 2020). Nonetheless, the high costs of conservation make tourism revenue crucial in supporting the preservation of cultural heritage (Tišma et al. 2021; Fei et al. 2023). Therefore, a multidisciplinary focus is required, prioritizing sustainable, authenticity-based management models that balance economic benefits for local communities with the ethos of Marapu cultural preservation in Yaro Wora.

Within the framework of national policy, the Indonesian government has established a strong legal foundation for cultural preservation through Law No. 5 of 2017 on the Advancement of Culture. This law emphasizes the importance of protection, development, utilization, and fostering of cultural advancement objects (*Objek Pemajuan Kebudayaan*, OPK), which include oral traditions, manuscripts, rituals, traditional knowledge, and cultural expressions. The megalithic traditions of Sumba, including the stone-burial rituals and traditional knowledge related to Marapu, are directly categorized as OPK that must be protected and developed. In this context, indigenous communities are recognized as the primary actors responsible for maintaining the continuity of cultural

values and local wisdom. Implicitly, this law provides a foundation for the utilization of cultural heritage as a source of creative economy and tourism, provided that such efforts ensure protection and respect for the rights of indigenous peoples. The legal framework also mandates regional governments to formulate Regional Cultural Strategies (*Strategi Kebudayaan Daerah*, SKD), ensuring that the preservation of Marapu cultural heritage is integrated into regional development planning. As noted by Ngongo & Ngongo (2021) and Solikhah et al. (2020), the sustainability of megalithic traditions, strongly supported by the socio-cultural dimensions of the Marapu belief system, not only serves as a marker of cultural identity but also as a strategic tourism attraction that promotes and supports cultural preservation and sustainable development in Sumba.

In a similar context, Setiadi & Lewen (2023) observed that settlement architecture in Pasunga village, Central Sumba, has undergone significant transformation due to tourism development. The sacred central space, once reserved for ritual activities, has been converted into a public area for visitors. The addition of tourism infrastructure, such as parking areas, souvenir stalls, and entrance gates, has disrupted traditional spatial layouts and altered the circular orientation of the village into a linear one. Legally, Indonesia possesses a heritage zoning system under Law No. 11 of 2010 on Cultural Heritage, which can be integrated with tourism activity regulations. Legal literature recommends utilizing this zoning scheme to protect relevant cultural sites and landscapes, making it applicable to tourism development in Yaro Wora traditional village. Bawole et al. (2025), in their study of Prai Ijing traditional village in West Sumba, highlight the significance of integrating spatial planning with local wisdom as a mitigation strategy that protects traditional architecture not only from fire hazards but also from the threats of modernity and environmental change. In this regard, traditional spatial structures, such as the *natara* or open communal space, function as natural firebreaks and safe evacuation zones for the community. Similarly, Solikhah et al. (2025) reveal that spatial concepts in the vernacular architecture of West Sumba reflect respect for the Marapu culture through village layouts oriented around the *natara*.

Although national policies have incorporated tourism zoning as a development guideline, its implementation at the local level remains suboptimal. To date, no empirical studies have specifically discussed or provided recommendations for tourism zoning development in Yaro Wora traditional village. Most existing studies in Sumba primarily focus on aspects of cultural identity (Setiadi & Lewen 2023) or the social impact of tourism activities (Arisanti 2022). While Solikhah et al. (2025) examined the spatial boundaries and functional organization of traditional Sumbanese settlements, their research did not specifically formulate a zoning-based spatial management and utilization concept grounded in the local wisdom of Yaro Wora's indigenous community. Consequently, the delineation of sacred, communal, and public spaces in Yaro Wora lacks a strong scientific basis to guide spatial planning or local policy-making. This gap highlights both empirical and conceptual challenges, where no integrative model has yet combined cultural protection principles with tourism development planning. Therefore, this study aims to develop a tourism zoning model grounded in local wisdom that supports

cultural preservation while enabling sustainable tourism development in Yaro Wora Traditional Village.

METHODS

This study employed a participatory qualitative approach aimed at gaining an in-depth understanding of local wisdom values, socio-cultural systems, and traditional spatial dynamics underlying the cultural protection strategies of Yaro Wora traditional village. The participatory approach is crucial in the context of Sumba's *living megalithic* culture, as it positions indigenous communities both as subjects and as authentic sources of knowledge concerning Marapu rituals and the symbolic meanings of stone graves. Consequently, the data collected reflect the actual living conditions and cultural realities of the community.

The primary methods applied were Participatory Rural Appraisal (PRA) and Focus Group Discussions (FGD). The PRA method enables researchers to systematically capture, organize, and interpret local knowledge, perceptions, and spatial practices articulated by community members, providing an empirical basis for participatory analysis (Ćurčić et al. 2021; Rahman et al. 2023). Through the PRA approach, community aspirations and customary understandings of sacred and public spaces are translated into zoning strategies, ensuring that the proposed zoning framework can anticipate and address potential tensions between cultural conservation and tourism utilization.



Figure 1. The process of eliciting community information and aspirations was carried out in June 2025 through the Participatory Rural Appraisal (PRA) method at the Patiala Bawa Village Hall, Lamboya Subdistrict, West Sumba. Source: Author's documentation

Participatory Rural Appraisal (PRA) was conducted on 7–9 June 2025 in Yaro Wora traditional village through multiple sessions held in selected community members' houses to ensure an inclusive participatory setting. Each session involved 6–10 participants from different community groups and lasted approximately 3–4 hours. The activities focused on mapping local potentials, identifying traditional spatial patterns, delineating locally recognized zones, and analyzing customary institutional structures related to village governance and tourism. Subsequently, Focus Group Discussions (FGDs) were carried out on 10 June 2025 at the Patiala Bawa Village Hall, involving 23 participants from diverse local stakeholders and lasting approximately 3 hours. The

participants included members of the Village Consultative Body (BPD), Village-Owned Enterprise (BUMDes) managers, *rato adat* (traditional leaders), community-based tourism groups (*Pokdarwis*), women's weaving collectives, and youth organizations (*Karang Taruna*). The FGDs were designed to deepen and validate the findings from the PRA process, as well as to assess the relevance, feasibility, and cultural appropriateness of the proposed tourism zoning and development strategies. To complement the participatory data, a comparative field study was conducted on 12 June 2025 at Prai Ijing traditional village, Tebara village, Kota Waikabubak District, involving 20 participants from Yaro Wora. This visit provided practical insights into customary village management, cultural tourism governance, and spatial zoning based on local wisdom, thereby strengthening the proposed zoning framework.

Field data collection was further complemented by participant observation and in-depth interviews with key informants. The validity of the data was strengthened through triangulation of sources and methods, achieved by cross-checking FGD results, field notes, village documents, and unwritten customary regulations. This triangulation approach ensured that the research findings do not merely represent individual perspectives but instead reflecting on the collective needs and aspirations of the Yaro Wora community in preserving their cultural heritage and local wisdom.

RESULTS AND DISCUSSION

Implementation of Zoning in Yaro Wora Traditional Village

Yaro Wora traditional village is located in Patiala Bawa Village, Lamboya Subdistrict, West Sumba Regency, East Nusa Tenggara Province. It is accessible by land from Tambolaka in approximately one hour and forty-five minutes. The village is home to 311 residents from 42 households, whose primary livelihoods include shifting cultivation, livestock rearing, weaving (predominantly undertaken by women), and employment in the private sector. The settlement consists of 36 traditional Sumbanese houses (*uma bokulu/mbatangu*) arranged in a circular pattern surrounding ancestral stone graves, reflecting a traditional spatial organization rich in symbolic and social meaning. These houses retain their original architectural characteristics, such as thatched roofs, massive wooden pillars, and multi-level structures with distinct symbolic and social functions. Weaving is an integral part of community life, with nearly every household engaged in the craft. The community produces distinctive motifs, such as Karaja, which depict customary symbols including houses, *mamuli* ornaments, horses, doves, and other cosmological elements. The name "Yaro Wora" is derived from *yaro* (pot) and *wora* (a blue-dye plant), reflecting the village's strong cultural identity and its deep-rooted indigenous knowledge system.

The development of sustainable tourism, particularly in destinations with strong cultural and historical significance such as Yaro Wora traditional village, requires both structured spatial and managerial approaches. In this context, tourism zoning should not be viewed merely as a physical spatial division but rather as a strategic instrument that

integrates local values, ecological sustainability, and the social interests of indigenous communities. As emphasized by Bawole et al. (2025), the integration between spatial planning systems and local wisdom practices serves as a mitigation tool that not only preserves the integrity of traditional architecture but also strengthens the resilience of indigenous communities against the pressures of modernization and environmental change. The process of designing such zoning frameworks functions as a mechanism to ensure that tourism activities do not erode cultural identity and environmental balance but instead reinforce them.

The conceptual framework of Community Use Zones (CUZs) developed by Ramirez-Gomez et al. (2016) provides a strong theoretical foundation for understanding how community-based spatial organization can serve as an instrument for conservation and sustainable landscape management. This model is grounded in the assumption that indigenous communities possess spatial knowledge that is rich, dynamic, and deeply intertwined with their value systems, subsistence practices, and social structures. Therefore, spatial delineation is conducted through participatory mapping mechanisms rather than top-down approaches. The results of such processes typically form three interrelated zoning layers: (1) Core multifunctional areas, which contain the highest cultural and spiritual values; (2) Critical linkage areas, which function to maintain connectivity among core zones; and (3) Service connectivity areas, which extend ecological networks and sustain the overall functionality of the landscape system.

Within the context of Yaro Wora traditional village, the spatial zoning structure cannot be separated from the Marapu worldview, which governs how space and relationships between humans, nature, and the spiritual realm are organized. Marapu, as the indigenous belief system of the Sumbanese people, is rooted in ancestor worship and the belief in supernatural forces that maintain the balance of the cosmos (Nadriana & Utomo 2022; Handini et al. 2023; Dota et al. 2024). Etymologically, *Marapu* derives from *ma*, meaning “the one,” and *rapu*, meaning “to be exalted” (Bawole et al. 2025). Because the Creator is believed to reside at the highest sacred level, uttering His name is considered taboo and can only be performed by the *Rato*, the traditional priest who holds the highest spiritual authority, during certain sacred rituals (Ngongo & Ngongo, 2021).

Table 1. Zoning in Yaro Wora Traditional Village

Type of Zone	Description	Purpose	Permitted Activities	Development Direction
<i>Core Multifunctional Areas</i>	This zone represents the spiritual and cultural heart of Yaro Wora Traditional Village, encompassing sacred sites such as burial stones, <i>natara</i> (ceremonial courtyard), sacred	To protect tangible and intangible cultural heritage and ensure the continuity of indigenous spiritual practices without external disturbance.	Activities are limited to traditional rituals and ceremonies performed by the local community. Visitors are only allowed to enter with special permission and guidance from local custodians and must	No tourism infrastructure development is allowed. Access restrictions are imposed during sacred periods, such as <i>Wulla Poddu</i> in October.

Type of Zone	Description	Purpose	Permitted Activities	Development Direction
	traditional houses, and ritual spaces. Based on field observations, this zone covers an estimated area of approximately 800–1,200 m ² and consists of three sacred location points that together form the village’s core sacred landscape.		adhere to customary rules and ethics.	
<i>Critical Linkage Areas</i>	Function as transitional spaces between the cultural core and the outer zones. This area serves as a space for socio-cultural interaction and culture-based tourism, while the buffer zones maintain ecological continuity and protect the village from external pressures.	To maintain social, ecological, and cultural connectivity; act as a mediator between tradition and economic activity; and strengthen community socio-ecological resilience.	Development of homestays utilizing local houses, weaving workshops, and interactive activities such as cooking classes.	Development is limited to basic infrastructure (toilets and sanitation systems). Construction that alters the main architectural façade is not permitted.
<i>Service Connectivity Areas</i>	This zone serves as an integrative space that links tourism needs with education and landscape conservation. It functions as a hub for visitor facilities and tourism flow management and covers an estimated total area of approximately 1,500–2,000 m ² based on field observations.	To provide tourism facilities without disturbing the core zone, maintain ecological connectivity, enhance the educational value of tourism, and raise visitors’ ecological awareness.	Ticket counters, information centers, local product galleries, tourist toilets, and offices for tourism management groups (<i>Pokdarwis</i>).	Semi-permanent or eco-friendly facilities with local aesthetics. Small-scale, community-based development to support sustainable tourism.

Source: Ramirez-Gomez et al. (2016), modified by the author.

The adaptation of the Community Use Zones (CUZs) principles developed by Ramirez-Gomez et al. (2016) within the context of Yaro Wora traditional village

demonstrates how a community-based spatial approach can be contextually articulated through indigenous value systems, social structures, and ecological practices. The result of zoning classification, divided into three main aspects: core multifunctional areas, critical linkage areas, and service connectivity areas, reveals that the Yaro Wora community has organically implemented a spatial management system that is not only ecological in nature but also deeply cultural and spiritual. Within a total traditional village area of approximately 2.5–3 hectares, participatory mapping and field observations indicate that the core multifunctional areas cover an estimated 800–1,200 m², while the service connectivity areas occupy approximately 1,500–2,000 m², with an estimated distance of approximately 50 meters between the core and service zones, enabling a clearer visualization of the spatial scale and configuration of the landscape.

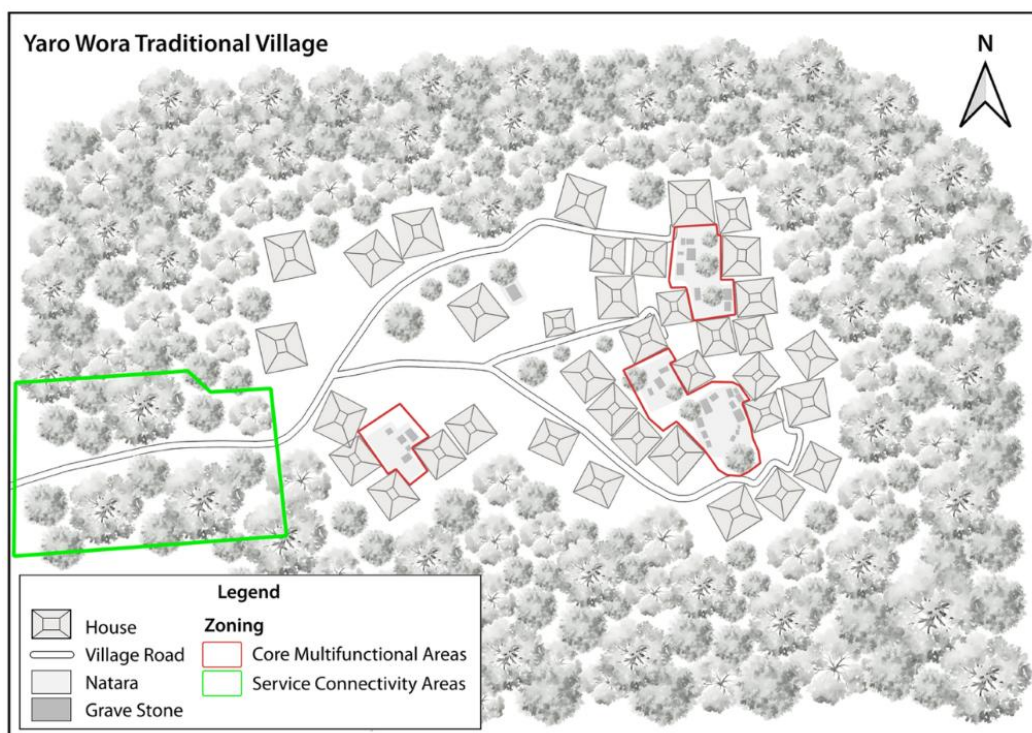


Figure 2. Zoning Division in Yaro Wora Traditional Village
Source: Processed by the author, 2025.

Core Multifunctional Areas: Sacredness and Spiritual Sovereignty

In Yaro Wora traditional village, spatial organization is shaped by customary values that distinguish sacred and profane spaces and regulate social as well as ecological relations. Solikhah et al. (2025), in their research on Prai Ijing and Tarung Traditional Villages, found that there are spatial segments considered sacrosanct (sacred and untouchable), particularly within the natara area, the central courtyard of the settlement that serves as the focal point for ritual activities such as Wulla Poddu and various offering ceremonies. This area cannot be crossed or entered arbitrarily, as it is regarded as the highest realm within the Sumbanese hierarchy of sacredness. These findings indicate that the Sumbanese possess a spatial system that symbolically delineates the boundary

between the profane and the sacred, while simultaneously maintaining socio-ecological balance in daily life. Furthermore, these sources demonstrate that the Sumbanese organize their spatial environment, both forests and coastal areas, through an indigenous and spiritual framework that restricts exploitation (through taboos and reverence for sacred sites), ultimately helping to sustain the balance between everyday subsistence needs and the local ecology (Fowler 2022).

A similar condition is empirically observed in Yaro Wora traditional village, where the sacred core zone exemplifies how the concept of core multifunctional areas within the Community Use Zones (CUZs) framework is understood not merely as a space with the highest ecological function but also as a center of values, meaning of life, and spiritual identity for the indigenous community. In this context, the sacred space in Yaro Wora traditional village functions as a convergence point of ecological, cultural, and spiritual values that together constitute an integrated system of local knowledge.



Figure 3. The *natara* area comprises clusters of stone graves situated among community houses, with the *natara* spaces arranged in a circular pattern that forms the core multifunctional area. Source: Author's documentation

The implementation of absolute protection principles in this area reflects the community's success in maintaining the sovereignty of meaning, the authority to define the sacredness of space amid the pressures of cultural tourism commercialization. When communities successfully uphold such protection principles, through strong taboos or the reinforcement of collective identity, these actions serve as political and cultural defence that reaffirm their authority to define and safeguard sacred spaces, which is crucial given the threats posed by commercialization and mass tourism that gradually erode the boundaries of sacredness (Tatay & Merino 2023). Restrictions on tourist access, prohibitions on visual documentation, and regulations concerning dress codes and behaviour are not merely forms of limitation, but expressions of cultural authority that safeguard the purity of spatial meanings. This demonstrates that customary-based protection mechanisms are often more effective than top-down conservation approaches, as they are rooted in value systems and symbolism deeply internalized by the community. The effectiveness of customary law is driven by the fact that it operates on consensus, values, and ethics that are deeply ingrained within the community, allowing greater flexibility and compliance compared to regulations that are entirely top-down in nature (Trialfhianty et al. 2025). Consequently, the sacred core zone functions not only as a

space for cultural preservation but also as a pillar of ecological and spiritual sustainability for the Marapu-believing traditional village. This parallel reinforces the argument that the traditional zoning concept of the Sumbanese people aligns with the principles of sustainable spatial management within the CUZs framework, wherein customary values serve as the fundamental basis for maintaining harmony among humans, nature, and the transcendent.

Critical Linkage Areas: Transitional Spaces and Socio-Ecological Resilience

The principle of critical linkage areas in the model proposed by Ramirez-Gomez et al. (2016) emphasizes the importance of maintaining spatial and functional connectivity among core areas to ensure the continuous operation of both ecological systems and social structures. In the context of Yaro Wora traditional village, this principle is articulated through the traditional settlement and buffer zones, which serve as transitional spaces between sacred territories and the surrounding productive landscapes. The traditional settlement zone illustrates a form of socio-cultural connectivity that sustains the continuity between traditional practices and tourism activities. The traditional and cultural elements embedded within rural areas serve as the main attractions for tourism, ensuring the continuity and connectivity between local life and the tourism activities being developed (Trang Le et al. 2025). The presence of accommodations such as homestays, the development of handicraft workshops, and cooking class initiatives function as mechanisms for value transmission and intercultural learning. Community-led initiatives such as traditional homestays and local craft workshops aim to facilitate authentic cultural exchange and knowledge transfer, aligning with the broader function of value transmission and intercultural learning (Romadhon et al. 2025). By opening spaces for interaction without compromising customary boundaries, the community of Yaro Wora traditional village demonstrates a reflective capacity to manage the cultural interface, the point of convergence between local traditions and global tourism, in an ethical and sustainable manner.



Figure 4. The community residential zone is a buffer or *critical linkage area*. This zone allows visitors to interact with local residents through activities such as weaving workshops, homestay experiences, and other community-based engagements. Source: Author's documentation.

Meanwhile, the buffer zone plays an equally significant ecological role. Efforts to implement the buffer zone should bridge both cultural and natural visions to support the sustainability of the landscape (Schlee 2017). The surrounding community forest functions to maintain environmental balance, prevent land degradation, and protect the core zone from development pressures. For example, mangrove conservation in Banda Aceh not only contributes to environmental protection but also to sustainable development and community well-being. A holistic approach that actively involves local communities and is supported by robust spatial planning policies is essential to ensure that mangroves continue to function as sustainable ecological buffers (Fuady et al. 2025). This approach demonstrates how the people of Yaro Wora traditional village have long integrated traditional agroecological practices as a form of adaptation to environmental change. Conceptually, these two layers reflect the essence of critical linkage areas, which not only preserve physical connectivity but also uphold social, cultural, and ecological interconnectedness as the foundation of community resilience.

Service Connectivity Areas: Integration of Economic, Educational, and Ecological Functions

In the model proposed by Ramirez-Gomez et al. (2016), service connectivity areas represent spaces that expand the network of functions between social systems and ecosystems through economic and service-oriented activities. This principle is clearly reflected in the tourism support zone and the eco-cultural zone of Yaro Wora traditional village, both of which demonstrate the community's awareness of managing tourism in a concentrated and controlled manner. The tourism support zone is strategically located at the village entrance, functioning as a filtering space that regulates visitor flow before they move into culturally sensitive areas.

A similar spatial logic can also be observed in Cemagi Tourism Village, where strategic intervention is directed toward strengthening basic infrastructure and supporting facilities. The focus on developing parking areas, rest zones, and other essential amenities is not merely an operational response to increasing visitation but also a deliberate strategy to enhance destination attractiveness while preserving environmental balance and local authenticity. This underscores the importance of establishing structured management points, such as a clearly defined support zone at the village entrance, before tourists engage with areas of higher cultural and spiritual significance within the settlement (Prakoso et al. 2025). The development of information centre, ticketing counters, and local product galleries further reinforces this approach, serving not only functional roles but also symbolizing the community's authority in governing and mediating tourism activities. Such measures illustrate the application of the service concentration principle, a spatial strategy designed to regulate the distribution of economic activities in ways that maintain both social cohesion and ecological integrity.

This zone reinforces Yaro Wora's orientation toward sustainable tourism, one that is not driven by visual consumption but by the pursuit of ecological and cultural understanding. The community's minimalist approach to infrastructure development

further demonstrates its commitment to maintaining low-impact spatial design, consistent with the principles of landscape ecology advocated by Ramirez-Gomez. Overall, the adaptation of the three core principles of the CUZs framework in the zoning system of Yaro Wora traditional village reveals a deep integration of local wisdom and scientific approaches. Tourism development in Yaro Wora does not merely divide space according to ecological function; it also embeds spiritual, social, and economic meanings within the landscape. The resulting spatial structure reflects a system that is socially, ecologically, and symbolically interconnected, where each zone carries both functional and moral responsibilities in sustaining balance.

This approach underscores the adaptive and reflective capacities of Indigenous communities in translating modern conservation principles into their own cultural contexts, as reflected in FGD participants' statements that zoning is understood not merely as a technical planning tool but as a continuation of customary values and ancestral obligations. Accordingly, the zoning development system of Yaro Wora traditional village stands not only as a local model of spatial management but also as a manifestation of indigenous ecological epistemology, an alternative worldview that frames the relationship among humans, culture, and nature as mutually sustaining.

CONCLUSION

This study demonstrates that a tourism zoning framework grounded in local wisdom in Yaro Wora traditional village provides a strategic basis for strengthening customary spatial governance and cultural preservation. The identification of core multifunctional areas, critical linkage areas, and service connectivity areas shows how indigenous ecological knowledge can be aligned with scientific spatial planning without displacing local values. From a policy perspective, this adaptive model offers guidance for traditional village management by illustrating how customary law, participatory processes, and tourism development can be integrated into culturally sensitive spatial regulations. Accordingly, the Yaro Wora framework serves as both a conceptual and practical reference for tourism planning that prioritizes ecological integrity and cultural continuity over purely economic objectives, while future research should explore collaborative governance mechanisms among indigenous communities, local governments, and tourism stakeholders to assess the broader applicability of such value-based zoning approaches.

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community, has been an invaluable experience that has enriched both academic and practical insights.

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