

Agenda Setting Dynamics of Customary Tourism Village as an Effort to Preserve Tengger Culture in Ngadas Village

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ABSTRACT

Ngadas Village, a rural village located at the foot of Mount Bromo, East Java, Indonesia, has great potential in tourism and agriculture. This village is in the spotlight because of the diversity of cultures and traditions of the Tengger Tribe who have lived and maintained their customs which are derived from their ancestors. However, to gain official recognition as a customary village, Ngadas Village faces complex complexities and challenges that affect its approval process. This study aims to comprehensively understand the dynamics of the process of ratifying Ngadas Village as a tourism and customary village, with a focus on agenda setting and the obstacles encountered in the systemic agenda and institutional agenda. The research method used is a phenomenological qualitative approach, involving informants who have a deep understanding of the events and circumstances involved. The results of the study show that the local community and traditional leaders of Ngadas Village have played an active role in pushing for approval as a tourism and customary village. They realize the importance of cultural preservation and the need to uphold their traditional customs, which are gradually eroded by time.

Keywords: *Ngadas Village, Customary Tourism Village, Agenda Setting*

INTRODUCTION

Customary villages (*desa adat*) are one of Indonesia's tourist attractions where various cultures and traditions are shown by instilling the value of original customs (Kartika, 2019). With more than 17,000 islands in Indonesia, each customary village has its own uniqueness. Ngadas Village, located at the foot of Mount Bromo, is one of the traditional villages that is still strong in its culture and traditions to this day. The village, which was inaugurated in 2007 by the Malang Regency government, is one of the villages

of the Tengger tribe in East Java Province which is spread across four districts, namely Lumajang, Probolinggo, Pasuruan and Malang Regency (Yurisma, 2021).

Ngadas Village, which is located at an altitude of 2200 meters above sea level with a hilly topography, makes the village have high natural potential, both in tourism and argiculture. The natural tourist attractions offered by Ngadas Village are various, such as agro safari, various hills (ex. khayangan, sunset, galaksi), and waterfalls. Although Ngadas Village offers many natural attractions, the majority of villagers work as farmers. This is because the main commodity of Ngadas village is agriculture, with huge profits every season with 180 hectares of fields in the village (Trilaksono, 2015).

The majority of the religion practiced by the community is Buddhism, followed by Hinduism and Islam as minority groups. As a customary community, Ngadas Village has a variety of cultures with strong potential, such as annual ceremonies with demonstrated arts, namely the karo ceremony. Then there is also the *kasodo* ceremony, which is held once a year with the activity of throwing crops owned by the community into the crater of Mount Bromo with the intention of prayers from the Tengger tribe. The *entas-entas* culture is also still carried out when a village member in Ngadas Village dies. Other cultures such as the *Wologor*, *Barikan*, *Galungan*, *Among-Among* and *Tugel Gombak* ceremonies carried out at certain occasion that are still preserved until today. The cultural practices and traditions of Ngadas Village, which are abundant to this day, make it a special attraction for Ngadas Village that is not owned by many regular rural areas, even areas with descendants of the Tengger tribe itself (Pramono, 2020).

Since 2015, Ngadas Village has been formalized as a tourism village (desa wisata) by the Malang Regency government. However, the desire of the Ngadas Village community is the formalization of a Customary tourism village where the traditional values of the Tengger tribe are emphasized, not just

selling natural tourism in Ngadas village. According to Firmansyah (2014), a customary village is a unit of a rural government, social, economic and cultural communities bound by customary law. *Ulayat* rights, which are the right to manage the territory and manage community life based on customary law, are obtained by customary villages in the form of managing their territory.

The dynamics of customary villages have occurred during the New Order regime, which took place in the uniformity of the Customary village government system in an administrative unit regulated through Law No. 5 of 1979 concerning Rural Village Governance (UU No. 5 Tahun 1979 tentang Pemerintahan Desa). This put tremendous pressure on the central government because villages, including customary villages, were considered powerless in managing the community based on applicable customary law. Along with this, customary law communities also lost access to control over their territories and natural resources because they had been divided into various sectors including forestry, mining, and others (Firmansyah, 2014). This has led to agrarian conflicts, as well as divisions in various regions.

Ngadas Village is currently facing complex dynamics related to the process of legalization as a customary village, which has been delayed for decades. Based on interviews with local residents, it is known that the community as a whole has long pushed for the legalization of Ngadas Village as an customary tourism village that highlights the identity of the Tengger tribe, which has been noticed since the 1980s. This push has motivated village leaders to quickly draft the necessary legal umbrella or legality. Efforts to create this legal umbrella began in 2006 with efforts to fulfill complicated requirements and face complex administrative challenges.

However, to date, residents of Ngadas Village that were interviewed complain that the draft regulation to make Ngadas an customary tourism village is still unclear, both in terms of the law and the information available about the village. This situation raises big questions among the community,

especially because of the need to maintain the preservation of customs in Ngadas with a clear and strong legal umbrella so that it does not experience a dilution as it happened in several other villages. Ngadas is the only customary village that has an authentic Tengger identity and culture, hence the community's effort to realize this inauguration process is getting stronger.

Even so, the bureaucratic path that needs to be taken in Ngadas is quite complicated. Not only does it involve the village government, but it also involves the head of customary law, which is often called, *Mbah Dukun*. The process of legalizing Ngadas as a customary tourism village requires cooperation between the community, government, and other stakeholders. In addition, the difficult administrative process and the requirements that had to be met added to the complexity of the situation.

To further deepen the research context, previous research and studies have addressed this topic with an emphasis on policy agenda setting. The literature by Laimeheriwa & Wargadinata (2020) with the title "*Dinamika Pemerintahan Desa Adat Maluku Tenggara*" explains that the central government produces policies that are impartial to customary community. This encourages solutions to overcome these problems. In the discussion of political flow, the submission of a regional regulation draft regarding the recognition and protection of customary communities has been submitted to the DPRD (Regional People Representative), but there is a debate regarding institutions and customary governance that influence the process of discussing and adjusting policies in reaching consensus. Agenda setting in Laimeheriwa & Wargadinata (2020) revolves around identifying problems, finding solutions, political debates, and policy discussions. Indigenous forest issues in Mentawai were placed on the policy agenda and concrete steps were taken to find appropriate solutions. Furthermore, research by Winarno et al. (2021) with the title "*Pengembangan Desa Wisata Adat Using Kemiren Melalui Pendekatan Pentahelix*" discusses the development of the Kemiren Using customary tourism village with the involvement of the village government,

community, academics, private sector, and mass media according to their respective roles. This research emphasizes that the development of Customary villages requires cooperation between many related parties. Collaboration between the actors involved will encourage the improvement of the quality and the attraction of Customary tourist villages. In an in-depth discussion of the Tengger culture, research by Haryanto (2014) with the title "*Kearifan Lokal Pendukung Kerukunan Beragama Pada Komunitas Tengger Malang Jatim*" revealed the uniqueness and harmony in the life of the Tengger community in Ngadas Village, Malang Regency. Religious harmony is manifested in the daily activities in Ngadas where all religious communities live together with respect and work hand in hand to help in various activities. The Gentenan tradition is a reflection of the community in recognizing the need for others and agreeing on the importance of mutual support, Gentenan teaches the surrounding community to instill a sense of responsibility for others. Research by Haryanto (2014) shows that the harmony of the Tengger community in Ngadas Village in carrying out their lives is a form of respect for their ancestors who have passed down Tengger customs and traditions.

This research uses agenda setting theory in public policy with a systemic level which is concerned on how issues are brought to the attention of policymakers and how they are prioritized. The process involves issues being identified, defined, and placed on the policy agenda (Fischer & Miller, 2017). In this research, focus is given to the important role of communities in shaping the policy agenda, where the issues raised come from the aspirations, concerns, and demands of the communities themselves. By understanding how communities contributes to this process, this research seeks to examine the dynamics of public participation in policymaking and ensure that policies more accurately reflect the interests and needs of communities

Several studies on the dynamics of agenda setting in customary tourist villages have filled various research fields, however, research that specifically discusses the agenda setting dynamics in Ngadas is still very limited. In order

to comprehensively understand the agenda setting dynamics in the formation of Ngadas customary tourist village and examine the challenges that occur within the process, this research aims to answer how the agenda setting process takes place in the formation of customary tourism in Ngadas Village, as well as identifying the motivations and challenges involved in this formation process

RESEARCH METHOD

This research adopts a phenomenological qualitative approach, which, according to Creswell (2013), describes aspects of lived experience that are shared by members of a particular group. Interviewing people who have firsthand knowledge on an event, circumstance or experience is a common part of the process. The aim is to understand the nature of a particular event and how people interpret their experiences and how those experiences affect their lives. The research was conducted in June 2023, with the research location in Ngadas Village, Malang Regency. The selection of this research location was based on purposive sampling method. Informants in this study consisted of the village secretary and community leaders who had an in-depth understanding of the issues. The instrument utilized in this research is a carefully crafted interview guide. Data collection is carried out through in-depth interviews with informants, a review of literature relevant to the research topic, and direct observations in the village in the research focus.

In this study, a phenomenological qualitative approach was used to provide an in-depth and descriptive understanding of the informants' experiences, thoughts and perspectives related to the process of legalizing Ngadas Village as a customary tourism village. This method enabled the researcher to understand the complexity of Ngadas Village's social and cultural context and gain deep insight into the local community's demands for legal protection and custom preservation. As such, this research encompasses several stages, including the identification of relevant informants, the formulation of structured interview guidelines, and the collection of data

through interviews, literature review and direct observation. The phenomenological qualitative approach used in this research is expected to reveal the essence of informants' experiences and thoughts, so as to provide a clear and comprehensive picture of the problems faced by Ngadas Village in the process of being legalized as a customary tourism village.

RESULT AND DISCUSSION

COMMUNITY AGENDA FOR THE ENDORSEMENT OF Customary TOURISM VILLAGE

Establishment agenda The agenda for Ngadas Village to become a customary tourism village was not formed by the village governing body alone, but also by the local community. There are several fundamental reasons why the village community of Ngadas is fighting for its status as a customary tourism village. First of all, the purpose of fighting for legality in carrying out customary traditions that have existed since the time of the ancestors is to protect this heritage. Interview data with the Regional Secretariat revealed that there is a question as to why land in Ngadas Village cannot be sold to others. This is related to the anticipation of previous generations, because if the land is sold to other parties, it will run out and there will be nothing left. Given that many investors are looking for locations near tourism and have money, Ngadas villagers have their own motivation to maintain these traditions. This motivation comes not from the leadership, but from the community itself, as they realize the importance of maintaining their cultural heritage. Tourism is often recognized as an important factor in a country's long-term economic growth. Tourism's contribution to economic growth can be realized by investing in new infrastructure. It also creates indirect effects on the local economy and increases employment (Solnet et al. 2014).

From an economic perspective, the designation of Ngadas Village as a tourism village in 2007 encouraged investors to invest in Ngadas Village. However, the local community and the traditional village government refused

to make any deals with outside parties. By rejecting the opportunity to develop the village through investment, the Ngadas community was able to mitigate a number of positives. Among them, cultural heritage reservations are a valuable investment in the tourism sector, playing an important role in preserving the cultural heritage of communities. By promoting traditional arts, crafts and customs, these investments contribute to maintaining community identity and facilitating positive cultural exchange. Land tenure, however, is particularly important for customary communities. Since ancient times, the survival and development of customary communities distinctive ways of life, their traditional knowledge, crafts and other cultural expressions have depended on their access to and rights over traditional lands, territories and natural resources.

However, land is not merely their economic base. customary communities also have deep spiritual ties to the land; they feel united with their ancestral territories and are responsible for the healthy maintenance of the land—including water, soil, plants and animals—for the benefit of themselves and generations to come. The land becomes the resting place of their ancestors and a sacred place that is visited and honored (United Nation, 2009). In addition, investment in tourism can lead to the commodification of community culture, where traditional customs and practices are transformed into products for tourist consumption. This can result in the loss of authenticity and meaning of community customs and practices.

Second, there is a strong desire from the community to maintain customary traditions. As one of 36 tribal villages Tengger which is divided into 4 districts, Ngadas Village is the only one that still implements the authenticity of the Tengger Tribe's customs. Not only the village head, the people of Ngadas Village still have the same vision to maintain the traditions they have and have passed down from their ancestors. In an interview conducted with one of the local residents regarding who initiated the recognition of Ngadas Village as a traditional tourism village, the resident explained that the desire came from

the Ngadas Village community itself. According to him, the role of the Village Head is only limited to providing direction, but those who actually implement it are the people themselves. If the community is not ready or has no awareness of the importance of preserving customs, then customary traditions can be lost as has happened in other villages. However, Ngadas Village is different because the community still maintains and respects their customary traditions.

The villagers also explained the relationship between the Village Head, the community and local customs. Although the Village Head has the desire to maintain customary traditions, if the community is not supportive, then the effort will not be successful. They claim that for example it can be seen in other villages such as Gubugklakah and Bodjokusumo, where customary traditions have been lost due to a lack of attention from the residents and the customary chief. Therefore, they said that Ngadas Village is the only village that still maintains its traditions. The people of Ngadas Village hope that their customary traditions will remain strong and become a staple of the village. original tourist attraction. They want Ngadas Village to be known not only as "Tengger", but also to have a deep understanding of what "Tengger" is. Their hope is that customary heritage and tourism in Ngadas Village can continue and become an integral part of their identity.

The Ngadas village community plays a very important role in preserving the customs of the Tengger Tribe. Formulating an agenda to advocate for Ngadas Village to become a customary tourism village is not a task that can be accomplished solely by the village government or the local community alone. In efforts to maintain their rich and diverse traditional customs, Ngadas Village requires full support from the government to provide a strong legal framework and protect their customs from being eroded by the tide of globalization.

Ngadas Village has strong fundamental reasons to fight for its status as a traditional tourism village. One of the main reasons is to have clear legality to carry out customary traditions that have existed since the time of their ancestors. The land they own has spiritual value and deep ties to their ancestors, and through customary tourism village status, they can protect their traditional land and natural resource rights. However, without full support from the government, the sustainability of these customary traditions could be threatened by the push of globalization that often ignores and displaces local cultural values.

The government needs to realize that tourism not only provides economic benefits, but also has the potential to preserve and promote a community's cultural heritage. By recognizing and supporting Ngadas Village's efforts to maintain customary traditions through customary tourism village status, the government can provide the legal umbrella necessary to protect these customs from the threat of globalization. Thus, customary traditions can continue to live and thrive, and the people of Ngadas Village can be confident that their cultural identity will not be eroded by modernization, which often ignores local values.

AGENDA SETTING DYNAMICS IN THE PROCESS OF CUSTOMARY VILLAGE FORMATION

According to Cobb and Elder (1997), the agenda-setting process involves two main components: the systemic agenda and the agenda universe. The systemic agenda includes all issues that are widely recognized by members of the political community as worthy of public attention and within the legitimate jurisdiction of existing governing authorities. It represents the boundary that defines the sphere of government power. The systemic agenda consists of issues that are considered to be legitimate concerns for government intervention and action. These are issues that society collectively recognizes as important and requiring attention from the government. The recognition of

these issues as part of the systemic agenda reflects a consensus within the political community regarding their significance and the expectation that they will be included in the systemic agenda.

In the context of agenda setting efforts in Ngadas Village, the concept of systemic agenda is crucial. Ngadas Village seeks to draw attention to the preservation of their Tengger culture and the establishment of their village as a customary village within the framework of a systemic agenda. Ngadas Village realizes that their cultural heritage, Tengger culture, deserves public attention and is within the legitimate jurisdiction of government authorities in accordance with Law No. 6 of 2014. 2014. According to the law, villages are classified into two categories: Adat villages and ordinary villages. Desa Adat refers to villages that firmly maintain and implement customary laws inherited from the past. Villages This addressed to toto be sovereign communities, managing their local affairs through traditional institutions, customary mechanisms, adat customary mechanisms, and laws that transcend state interference. In the case of Ngadas Village, they aim to transform their village from an ordinary village to customary village through agenda setting. Their goal is in line with the systemic agenda with highlighting the significance of practices and adat culture practices and customs, emphasizing values to the wider community, and advocating for official recognition and and support from the district and provincial governments. By actively engaging in agenda-setting, Ngadas Village aims to influence the political community's perception of the importance of preserving and promoting Tengger culture.

They seek to demonstrate that their cultural heritage is not only a matter of local importance, but also a matter of broader public interest. Through their agenda-setting efforts, they sought to expand the boundaries of the systemic agenda to include recognition and support for their village as a customary village. Ngadas Village's agenda-setting process involved raising awareness, mobilizing support from various stakeholders, and interacting with the government to defend their village's establishment as an Customary

village. By aligning their agenda with the systemic agenda and demonstrating the legitimacy and relevance of their cultural preservation efforts, they aim to influence public opinion, shape policy discourse, and ultimately gain the necessary government authority and resources to protect and promote their unique Tengger culture.

The process of determining this agenda, which was obtained from the results of the interviews, saw a great desire from the local community mobilized by traditional leaders, namely the Mbah Dukun, as the leader of the customs in Ngadas Village. This is not uncommon, as Javanese society is traditionally built on the principle of solidarity (Mulder, 1996 in Sutiyo & Maharjan, 2017). The relationship between village leaders and villagers is hierarchical. The village head or village figure is considered the highest patron in the village. The concept of Javanese leadership explains that a leader in Javanese society has a meaning as a parent or guardian of the community.

Similarly, Irawanto et al. (2011) explain that rural Javanese see their leaders as the "father" figure of their community. Most studies on rural Javanese communities find that leadership is paternalistic, which expects a leader to guide his followers, treat them fairly, help them in trouble, and protect them in danger. A leader should behave like a father, be morally good and merciful, behave wisely and honestly, be close and tolerant towards his followers (Sutiyo & Maharjan, 2017).

In the formation of Ngadas Village as a customary village, the researcher's interview findings showed that the strong customary attachment and process placed the Shaman as a reference in determining community views and decisions, which ultimately mobilized community voices. The community's desire to transform Ngadas Village into a customary village eventually became a systemic agenda that was accommodated by the village government as the legal and administrative component in Ngadas Village. This also implies that the village government listened to the wishes and dynamics

of the issues circulating in Ngadas Village. The Village Secretary we interviewed also emphasized the community's desire to form a legal umbrella for Ngadas Village to become a customary village. With a legal umbrella through a decree on a customary village, the rituals, culture and customs that have been carried out so far can be maintained and passed down to future generations. Previously, villages only relied on norms passed down from previous generations, with no village regulations governing them.

Another finding in the desire to establish a customary village was when the Regional Secretary explained that the desire to establish a customary village in Ngadas Village was not only driven by the community's strong motivation to preserve their cultural heritage, but also to ensure legal protection of their land. By legalizing the village as a customary village, the community seeks to preserve their traditions and customs, as well as maintain ownership and control over their land so that it is not sold to outsiders. This motivation comes from the communities themselves, reflecting their deep attachment to their cultural identity and the need to preserve their heritage for future generations. This implies that, in addition to community aspirations, rural commodification also plays an important role in threatening the traditional Ngadas village faced with the transformation of rural land commodification. When rural areas are turned into commodities and integrated in the circulation of capital, it triggers a series of changes in various aspects of rural life. These changes include shifting settlement patterns, transforming industrial structures, reconfiguring spatial representations, and changing relationships between various stakeholders (Young & Markham, 2019).

The process of commodification and its implications are closely intertwined with the overall development of rural areas. This involves transformation of traditional rural industries, restructuring of work and consumption patterns, and reform of social structures. Consequently, the development of rural transformation implies a shift from previously isolated

rural economic structures to more modern development (Young & Markham, 2019). The desire to establish a customary village in Ngadas Village became a reaction and resistance from the community to preserve their cultural heritage and ensure legal protection of their land. Meanwhile, the commodification of the countryside and its effects on development of rural transformation form the broader context in which these aspirations emerge. The community's efforts to make the village a customary village align with their cultural preservation goals and contribute to the resistance of rural communities against land commodification (Kearns & Lewis, 2018).

AGENDA SETTING BARRIERS IN THE PROCESS OF ESTABLISHING CUSTOMARY VILLAGES

The process of forming Ngadas Village into a customary village was a long road ahead because the Tengger Tribe is spread across four different districts in East Java, making the process difficult. This is in accordance with the provisions in Law No. 6/2014 which regulates the procedures for structuring customary villages. Article 6 paragraphs (1) and (2) of this law explain about establishment, formation, merger, and change of status of customary villages. The material discussed in articles 96 to 192 regulates the requirements and procedures for establishing an Adat Village.

Establishment of an Indigenous Village must fulfill several requirements, including the existence of a real living customary law community unit, both in territorial, genealogical, and functional aspects. The customary law community unit must be considered in accordance with the development of society and the principles of the Unitary State of the Republic of Indonesia. In addition, the customary law community unit must have a territory and fulfill elements such as shared feelings in the group, customary government institutions, property and/or customary objects, and a set of customary legal norms. The importance of legal recognition and protection of the customary law community unit and its traditional rights must also

consider the development of values that are considered ideal in today's society, both in general and sectoral laws. In addition, the substance of these traditional rights must be recognized and respected by the community members concerned and the wider community, in line with the principles of human rights.

In the context of Ngadas Village's formation into a customary village, the process was faced with geographical challenges and complex regulations, given the spread of the Tengger Tribe across four different districts. The challenges faced by the district government in processing the formation of an adat village in Ngadas Village can be seen from an interview with the Village Secretary. The Secretary explained that since 2006 and 2020 there has been a draft regulation on customary villages with the Malang District government to be processed to the East Java Province. However, it is still unclear and there is no answer from the responsible team, especially from the legal department. Such intricate and complex requirements are also a posed challenge, especially the process of tracing the location of village land and the original village boundaries.

The 'Sekda' stated that in other aspects of formation, there has been progress, but there are still many things that have not been fulfilled and need to be further explored. Although efforts have been made to regulate customary villages, no official village regulations have yet been issued. The 'Sekda' has seen progress, but there are still no concrete results. In response to a question regarding Ngadas Village's relationship with other villages in discussing the formation of a customary village, the Sekda explained that there had been communication in the formation of a customary village for the Tengger tribe, although there were differences due to being in different districts. They acknowledged that the desire and efforts to form a customary village may vary between the villages involved. However, the Sekda emphasized that only Ngadas Village still maintains its customs intact in Malang Regency, while other villages, once had customs but almost extinct until now.

In this context, the process of establishing a customary village in Ngadas Village can be seen within an agenda setting framework that involves moving issues or ideas from the systemic agenda to the institutional agenda. An institutional agenda according to Birkland (2016) is "a list of issues that are explicitly taken actively and seriously by authorized decision-makers." Limited time and resources available to institutions or the 'adat' communities means that only a limited number of issues are likely to reach the institutional agenda. However, institutions can increase their "built-in capacity" and can address more issues simultaneously, either when there are many pressing issues or when resources or technology are available to manage this increased load. Nonetheless, only a few problems will reach agenda setting, which contains issues that government agencies will act on immediately. The goal of most competing parties in the policy process is to move policy from the systemic agenda to the institutional agenda, or prevent issues from reaching the institutional agenda (Birkland, 2016).

In the context of the establishment of a customary village in Ngadas Village, their efforts to change the status of the village into a customary village can be understood as an attempt to elevate the issue from a systemic to an institutional agenda. In this regard, the Ngadas villagers have succeeded in gaining the attention and support of the community and local authorities in their efforts to preserve their cultural heritage and obtain legal protection. This process involved steps to raise awareness and understanding of the importance of customary villages, as well as advocacy to decision-makers in authority to consider the issue seriously and recognize the cultural values that the Ngadas community wishes to safeguard. Although challenges such as regulatory complexity and requirements to be met may arise in this process, The commitment of Ngadas villagers and the district government to advance the establishment of customary villages shows that they are working to move the issue from a systemic to an institutional agenda. In this case, the Ngadas villagers and the governments of Malang district and East Java provincial

governments played a role in expanding the innate capacity of institutions and bringing the issue to a higher level of decision-making.

CONCLUSION

Ngadas Village, as one of the traditional villages rich in culture and tradition, has great potential in tourism and agriculture. Despite offering attractive natural attractions, the majority of Ngadas villagers still work as farmers. The existence of Ngadas Village as a traditional village provides a special attraction for tourists who are interested in the culture and customs of the Tengger Tribe. The process of legalizing Ngadas Village as a traditional tourism village faced various dynamics and challenges. The local community has been pushing for the legalization with one voice for a long time to maintain the continuity of their customary traditions. However, to date, the draft regulation governing the endorsement remains unclear, leaving Ngadas villagers facing legal uncertainty and the erosion of their customs.

In the ratification process, agenda setting plays an important role. Ngadas Village sought to put the issues of cultural preservation and official recognition on the systemic agenda. The local community and customary leaders, represented by the *Mbah Dukun*, have been the prime movers in setting the agenda. They have created awareness of the importance of maintaining customary traditions and gained support from the village government and other stakeholders. However, the process of establishing Ngadas Village as a customary tourism village has not been easy. The Tengger tribe is spread across four different districts, making the legalization process complicated. The requirements and procedures stipulated in the law were also an obstacle in legalizing Ngadas Village as a customary village.

In this context, it is important for the government to support cultural preservation efforts and the official recognition of Ngadas Village as a Customary tourism village. Tourism not only provides economic benefits, but can also promote cultural heritage and maintain community identity. By providing a strong legal umbrella, the government can protect Ngadas Village's

customs from the threats of globalization and cultural commodification. The difficulties facing Ngadas Village also reflect broader challenges to cultural preservation in rural areas. Rural transformation and land commodification can threaten the sustainability of a community's customs and cultural identity. Therefore, awareness and collective action from the government, community and other stakeholders are needed to maintain and protect valuable cultural heritage.

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