

# Cultural Assets a Destination Branding Concept and Environmental Education in Selo Village Boyolali Regency

Dhea Adela<sup>1</sup>, I Nengah Suastika<sup>2</sup>, I Wayan Lasmawan<sup>3</sup>

<sup>1,2,3</sup>Universitas Pendidikan Ganesha

---

## Article Info

### Article history:

Received Dec 3, 2022

Revised Dec 20, 2022

Accepted Dec 31, 2022

---

### Keywords:

Cultural Assets  
Destination Branding  
Ecological Literacy  
Selo Village

---

## ABSTRACT

Place branding is an endeavor to increase public awareness of a destination by promoting or highlighting its advantages and possibilities so that it can develop its own identity. The major goal of this design is to spread awareness of Selo Village among a larger audience so that the community as a whole can benefit from the wealth of local wisdom values that comprise Selo Village's cultural legacy, such as the value of environmental education. This study uses a qualitative approach with an ethnographic research design and Spradley model data analysis with domain, taxonomy, componential, and cultural theme analysis. Detailed interviews, participant observation, and documentation are methods for gathering data. The findings demonstrate that Selo Village contains cultural assets that translate into verbal and visual concepts and environmental education values. The value of local wisdom contained is seen from Ecological Literacy, namely the interaction between humans and their environment must take place in a balanced and proper condition. Then its role as environmental education includes: 1) as knowledge, forming a basic understanding of the environment as a whole, 2) attitude, helping to develop a system of morals and compassionate attitudes as well as participation in environmental conservation, 3) caring, helping to develop care for the environment. life and the problems in it, 4) skills, helping to acquire skills in identifying, investigating, and solving environmental problems.

*This is an open access article under the [CC BY-SA](#) license.*



---

### Corresponding Author:

Name: Dhea Adela

Institution: Universitas Pendidikan Ganesha

Email: [dhea.adela@student.undiksha.ac.id](mailto:dhea.adela@student.undiksha.ac.id)

---

## 1. INTRODUCTION

The implementation of traditional arts and cultural traditions that are always carried out from time to time involves all elements of the local community starting from the adult community. Every local wisdom has noble values that can be used as role models in building human paradigms and attitudes towards the natural environment that provide

many benefits for life. Based on the opinion [1] suggests that in general, rural communities benefit from better natural capital coming from a less polluted environment compared to people in urban areas.

Indigenous and regional communities in Indonesia have a system of values, culture, and habits that are reflected in the attitudes and behavior of the people that are sourced

from local values in the lives of local people. The local wisdom of the country starts with principles and rules that are established in the family and then grow in the community [2]. The identity and culture of the community are embodied in this local knowledge is upheld as a form of foundation and guidelines for community behavior in all things. Local wisdom comes in various forms which become values covering all aspects of local community life.

Destination branding becomes quite important in a competition between places that are tourist locations, businesses and even places to live. Image or image becomes very important, because it will form an identity of a destination. According to Lynch in Yurisma, the quality of an environment and the community's perspective on the value of the environment is influenced by the image and identity of the area or environment [3].

Basically, Destination branding is an effort to shape people's impressions of a place by promoting its advantages and potential to become associated with that place. According to Ritchie and Ritchie in destination branding it defines and differentiates a location by the use of a name, symbol, logo, wordmark, or image; destination branding more fully communicates the promise of an outstanding travel experience, and provides uniqueness related to the goal; it also aids to strengthen and consolidate pleasant memories of a destination [4].

Adapting from Simon Anholt's hexagon city branding theory [5] there are 6 aspects in forming a city branding concept, namely: tourism, people, government, export/commerce industry, investment, culture. According to Murfianti, the design of city branding is carried out as an effort from cities in the world to reshape the perception of a city or area by marketing the potential of the area [6]. According to Cavia Fernandez, the process of branding in an area is not seen as a way of managing a city or area, but as a process to communicate a positive image as an endeavor to change the community's perspective, in the process city branding

cannot reshape a city or region, but as a efforts to increase competitiveness against other cities [7].

The main purpose in designing city branding is as an effort to create a positive image for potential visitors, and this will have an influence on perceptions of tourists after visiting a destination. The design of city branding can have an influence on the mind mapping of visitors to a destination or in other words give perceptions to visitors.

Currently, the implementation of city branding and destination branding strategies can not only be applied to a city or country, but to a smaller scope, namely the village. People now call it a tourist village. A rural location that attracts tourists is known as a has characteristics in attractiveness, culture, social and economic ways and has various facilities that tourists can enjoy [8]. A rural area can be called a tourism village if it has eight aspects, namely; aspects of amenities/infrastructure, human resources, nature/biobiology, environmental factors, culture, institutions, attitudes, and community life's administration, as well as accessibility [9].

Traditional communities in various regions have local wisdom in protecting water sources. Local wisdom includes all types of information, convictions, insights, traditions, and moral principles that inform how people interact with ecological communities throughout their lives [10]. Because it refers to human knowledge, understanding, and insight in relation to nature and the environment, local wisdom is comprehensive. Local knowledge is a historical cultural artifact that ought to be regularly used as a moral compass. Although it has value locally, the value it contains is thought to be highly general. Just like other advanced civilizations, for traditional society water is considered a source of life. With the availability of water, they can develop agrarian economic activities and life activities in the environment where they live.

Local knowledge is the way in which individuals respond to alterations in their physical and cultural surroundings. Local

knowledge is a legacy of earlier cultures that must be maintained as a way of life [11]. In Javanese traditional society, for example, water is described as a member of the human body from head, body, to feet. The spring is like a human head that flows from the body to the feet. One area that is thick with cultural customs is Selo District, which is located in Boyolali Regency, Central Java. Empowering the potential of local communities requires synchronization and protection of local legal systems and customary institutions so that the system is expected to still function in regulating the behavior of local communities, especially as a reinforcement and control of ecological behavior. Basically local wisdom is a standard practiced in the area that is accepted as trustworthy and used as a guide in people's daily lives [12].

Selo is a village and sub-district located at the foot of Mount Merbabu, which is part of the Boyolali Regency, Central Java. The community still maintains the values of local wisdom in maintaining the harmony of life with the environment. The outcomes of routine communal interactions serve as an inspiration for local wisdom [13]. The Selo indigenous people still preserve customs that are full of the noble values of human relations with nature. The form of local culture owned by indigenous peoples consists of values, norms, beliefs, traditions, and sanctions in carrying out daily life. There are traditions that are still strongly maintained by the community, namely the ritual of Patri Tuk Babon Water Source, Tobacco Hanging, Sedekah Gunung, and Pawiyatan Temo Tirto.

The Selo community has local cultural origins that are directly tied to leading an ecocentric lifestyle. The local culture includes knowledge of how to preserve upstream and downstream water, belief in natural signs, and wisdom in choosing the architectural form of the house. The Patri Tuk Baboon culture illustrates their reliance on water sources, patterns of agriculture and consumption, modes of economic organization, and social interactions. The Selo indigenous people's high moral ideals serve

as guidance for how daily life should be lived. They behave appropriately when engaging with and adjusting to nature because of the surrounding environment, which includes plantations, forests, and mountains. The local culture that is owned is a manifestation of the ideas and behavior of indigenous peoples who are full of local wisdom values as the role of environmental education for elementary school-aged children who are part of the local community. An individual who understands ecologically will understand the reality of the surrounding environment specifically and then identify the causes and effects of their relationship with the natural environment [14].

Humans perceptions cognitive abilities and express in behavior toward the immediate environment, which is an integral part of the processing of place and space unit, as the opinion of Tsegay (2016) treating the earth as a component of their collective life is one of the developments of citizenship. Functionalism from ecology is extended to the human mind by human ecology [15].

People's capacity for direct observation in both time and space determines how complex the world appears to them. This idea is represented by sustainability, which promotes the catchphrase "think local, act global". Additionally, perceptions of people depend on their mental and emotional connections as well as their physical surroundings and can be based on society as a setting, a way of life, or a group engaged in collective action. *Interdisciplinarity, continuity, inquisitiveness, mental flexibility, inclusivity, globalization, participation, constructivism, innovative learning, predictive learning by actively doing, and learning by experience are the foundations of environmental education* [16].

So the purpose of this research is the development of a destination branding design by exploring the potentials contained in Selo Village to find out its positioning, then planning a branding strategy to be made, the next step is to realize the strategy in a beautiful visual work so that the image you want to create can shape public perception.

**2. LITERATURE REVIEW**

Each quote from the book is cited in the text, and cite the source in the bibliography. In-text citations are written like this: (Author's last name, year: page) or (Author's last name, year) for the source of the book. While citations for online sources are written like this: (Last name of author/ editor/ institution, year of posting).

**3. METHODS**

This study uses a qualitative descriptive method which aims to find out how the Ritual of the Patri Tuk Babon, Tungguk Tembakau, Sedekah Gunung, and the Pawiyatan Ritual Temu Tirto are carried out. Field observations were carried out through ethnography of community activities

in Selo village. Analysis of the data using the Spradley model with domain analysis and analysis of cultural themes, namely community leaders, places in the Selo Village area, and traditional community activities.

Detailed interviews, participant observation, and documentation are used as data gathering methods. Data was also collected using documents, questionnaires, and observation instruments (Table 1). The main informants are Selo community leaders as well as traditional stakeholders with a total of 8 people and local community members. The respondents were obtained by using purposive sampling. Questionnaires and interviews were used to obtain data on knowledge of the environment, society, beliefs, culture, livelihoods, education and attitudes of the Selo people (Table 2).

**Table 1.** Data Collecting

| No. | Method                      | Data  | Source                                     |
|-----|-----------------------------|---|--|
| 1   | Interview and questionnaire | Community knowledge of local culture and natural environment          | Community shop, Teachers, parents          |
| 2   | Observation                 | Community daily activities related to cultural preservation efforts   | The environment where the Selo people live |
| 3   | Supporting data             | Geographical location, community culture, and local government system | Local government and literature studies    |

**Table 2.** Interview and Questionnaire Items

| No. | Subjek                  | Data   |
|-----|-------------------------|--|
| 1   | Environmental knowledge | a. Environmental knowledge in society<br>b. People attitude in environmental conservation  |
|     |                         | a. The tradition of the Selo People: Patri Tuk Babon, Tungguk Tembakau, Pawiyatan Ritual Temu Tirto, and Kebo Kanigoro.  |
| 2   | Local wisdom value      | b. The meaning and value of local wisdom in implementing culture in Selo<br>c. The daily habits of the Selo people in protecting the natural environment around where they live. |

**Table 3.** Selo Indigenous People's Local Wisdom Values

|           |                                      |
|-----------|--------------------------------------|
| Tradition | The values of local wisdom contained |
|-----------|--------------------------------------|

|                             |   |
|-----------------------------|---|
| Tuk Babon                   | This traditional ritual is a form of keeping a spring at the foot of Mount Merbabu which is the main water source for the Selo community. This ritual is carried out to be able to live side by side with the universe and respect and maintain the presence of nature.   |
| Tungguk Tembakau            | This ritual means protecting and protecting tobacco plants and tobacco land as one of the livelihoods of Selo community farmers. Rituals are held together when the tobacco harvest arrives.  |
| Sedekah Gunung              | Having the same meaning in order to safeguard the surrounding natural environment in the form of alms by distributing the crops in the form of vegetables obtained by residents and also as a form of mutual cooperation between the Selo community.  |
| Pawiyatan Ritual Temu Tirto | The meaning in this tradition is "ngalap berkah" means that every effort or activity carried out by the Selo community always gets blessings from God. Next is to unite the holy water in Petilasan Kebo Kanigoro. The unified water is taken from the slopes of Merbabu mountain with Perwitasari water on the slopes of Merapi. |

#### 4. RESULTS AND DISCUSSION

Village communities in Selo District generally reside in the mountainous region of Merbabu. The majority of Selo people have a livelihood as farmers. To support their agricultural activities, they need natural resources that support them such as the availability of fertile land and water. Farmers in Selo protect nature by preserving natural ecosystems to stay awake and sustainable. Environmental attitudes can be used to predict behavior towards the environment since they encompass a person's behavior goals, impacts, and beliefs as determined by environmental activities or subjects [17].

Based on interviews conducted on several community leaders and traditional stakeholders, the Selo community carried out a mutual cooperation culture through several activities such as distributing water evenly, preserving local cultural activities including the water source Tuk Babon Ritual, Merti Deso, serving food in tradition Gunungan and Sadranan Kirab ceremonies in each village in Selo District. Each of these activities has a goal, meaning and achievement in a fair and prosperous manner for the benefit of farmers and living things around the Merbabu mountains. The following are presented some of the habits that live and develop in the Selo

Boyolali community, as well as the meaning and value of local wisdom in the implementation of culture which continues to be preserved especially the ritual culture of water source Tuk Babon.

##### *Implementation of Patri Tuk Babon*

Customary rituals are a form of maintaining spring water and are a symbol of the togetherness of the Selo community, which has been fulfilled by their water needs from Tuk Babon. This ritual is carried out to be able to live side by side with the universe and respect and maintain the presence of nature. Empathy for all forms of life can be developed by integrating environmental education into everyday life [18]. The Tuk Babon tradition is carried out by accompanying mountains of produce around the village before being taken to a spring which is located 1.5 km from the residential area.



**Figure 1.** Prayer Readings on the Tuk Babon Ritual Represented by Four Great Religion as a Form of Multiculturalis

Then the opening and reading of prayers from representatives of four major religions in Indonesia were carried out. This is the meaning of unity in the diversity of Indonesia's multicultural society. People who are environmentally literate have the knowledge and skills to understand environmental problems, which would allow them to act in an environmentally friendly way.

In addition to carrying out the mountain carnival, the Tuk Babon Ritual also carried out the ritual of planting the head and feet of the goats that had been slaughtered first to be used as a Gunungan as a symbol of community hope and sacrifice and then the prayers were read by the traditional leaders at the spring. After reading the prayer, a resident then took water with a jar from the source of the spring directly. The water is then carried out together to then be distributed a splash to the people who believe in the blessing of the water, then a joint meal is held.

The process of slaughtering livestock and planting parts has its own meaning for the local community. Slaughtering animals and planting parts of these animals is a symbol of the sacrifice that the community is willing to sacrifice to be able to maintain the spring water of the Tuk Babon. While the head and feet are planted, other parts of the animal are eaten together in the spring area.

#### ***The mutual cooperation and water distribution***

Culture The forms of mutual cooperation in the Selo Community include

cleaning the environment, distributing water, ritual cleansing of springs, Sadranan traditions, mountain alms rituals, and harvesting. In practice, mutual cooperation activities are carried out not only in the form of distribution of springs but almost all of the traditional activities are carried out.

The community views that springs have a social function as a unifier among citizens in establishing togetherness. The local leaders, particularly those who participate in religious rites, have a crucial role to play in ensuring the longevity of local knowledge in a culture [19]. The community's educational initiatives are also crucial in the endeavor to raise future generations' awareness of the value of local knowledge. Togetherness among citizens is manifested in equality of rights in the use of water, even though their dwellings are in different topography and are separated by village boundaries. Every citizen who is farther or lower always gets water from the local spring together.

The wisdom of the environment is understood, developed, and inherited from generation to generation by the residents of Selo. Local knowledge is the information society has gained from its interactions with the people, natural resources, and artifacts in the area [20]. A mid excitement and enjoyment of nature, people should keep in mind the preservation of other creatures [21]. Wisdom and continuity of environmental management are practiced by local people on the basis of their belief in local wisdom inherited from previous generations.

#### ***Tradition Welcomes Javanese New Year and Rituals Unite Two Springs***

Suroan One Night Commemoration or Suroan is a tradition that is held every month Syuro or Muharram according to the count in Islam. The meaning in this tradition is "ngalap berkah" means that every effort or activity carried out by the Selo community always gets blessings from God. At night the people do "concerned" not to sleep overnight. The activities carried out on one night were Tirakatan, watching puppet art, and other art events. The day before one Suro, the

community carried out a mountain charity ceremony. Salvation is an environmental activity that aims to pray together for safety and abundant yields [22]. The process carried out in alms mountain is as follows: the villagers carry 1 large cone, 1 corn rice cone, 7 trays of pulses, and heirlooms (kris, spears, swords, samurai) are taken to Turonggo Seto hermitage. Then the heirloom was poured with flower water and then went to Petilasan Kebo Kanigoro. Next is the unification of the holy water in Petilasan Kebo Kanigoro. The Alms Mountain Tradition comes from the story of tripe base Mbah Petruk that gives fields to local residents, who previously did not yet exist [23]. Unified holy water is taken from the slopes of Merbabu mountain with Perwitasari water on the slopes of Merapi, then placed in a water container to be used by residents who offer offerings.



**Figure 2.** Gunungan of Harvest Results of Selo Residents who are around the village

There are four meanings that exist in the tradition of Kirab Gunungan giving to villagers. To continue the existence of the traditions of the villagers from generation to generation. Secondly, mountain charity gives peace, because the implementation is followed by all residents. The third meaning is as a means for villagers to ask for safety and welfare, especially residents who live on the slopes of Mount Merapi, which is within the radius of the eruption of Mount. The fourth meaning, is the unification of holy water originating from two mountains as a sign of harmony in the lives of citizens and protected from danger [24].

***The role of Tuk Babon Culture as an Environmental Education***

In the implementation of the Tuk Babon Ritual, not only adult residents participate in the event but also elementary school-age children. In a series of traditional rituals carried out by the Selo Community, the involvement of local children makes an important contribution to preserving local culture and planting values of local wisdom that are role models in dealing with the natural environment and the social environment. Issues of governance dominated global concerns about the state of the tropical rainforest, biodiversity, greenhouse gas emissions, and climate change [25]. A key component of any strategy is increasing the participation of local communities.

At the Tuk Babon Ritual ceremony, local children, most of whom were in the elementary school age range, were involved in a series of local customs, among them, the Gunungan Kirab Ceremony which was an event to bring the harvest around the village together. They followed the Gunungan Kirab towards the foot of Mount Merbabu to proceed to the Tuk Babon ritual. There they not only witnessed the rituals that took place but also brought in the harvests formed by the mountains. The study of environmental resources can encourage students to improve their ecological literacy [26]. Simple changes, such as providing information that is simple to understand, can promote ecological literacy.



**Figure 3.** Citizens' Involvement in the Implementation of the Tuk Babon Ritual

Tuk Babon Ritual as a form of preserving and appreciating nature that has provided a spring to support people's lives. Ecological Literacy can be produced

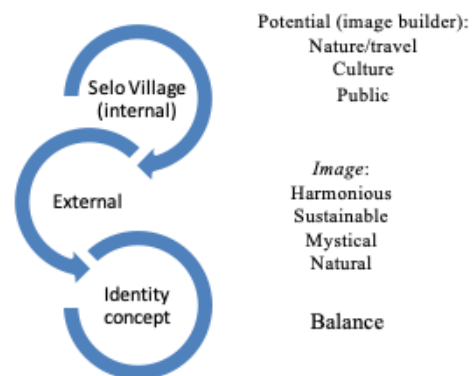
by an educational process that draws on the regional culture of traditional communities [27]. The meaning of this culture is seen from Ecological Literacy, namely the interaction between humans and their environment must take place in

a balanced and feasible condition. Revealed that the ability of people to recognize the names, uses, and associated tales of living things and natural events in their local ecosystems is a thorough description of ecoliteracy [28].

**Table 4.** Meaning of the Implementation of the Tuk Babon Culture and its Role as Environmental Education

| No.   | Implementation of the Tuk Babon Culture  |
|---|--|
| 1. The Meaning and Value of Local Wisdom                        | <ul style="list-style-type: none"> <li>a. Tumpengan means that every village community has strong and harmonious harmony so that there are no disputes and irregularities.</li> <li>b. <i>"Jadah Bakar"</i> means that the village community does not take action to burn the land so that the biological ecosystem remains sustainable.</li> <li>c. The decorations on each tumpeng means that security is always maintained by not doing massive tree felling so that the forest remains sustainable.</li> <li>d. Offerings that have the meaning that a pair of mountains that flank the lives of the majority citizens as farmers on Mount Merbabu and Merapi as a representation of female and male figures that perpetuates life.</li> </ul> |
| 2. The Role of the Tuk Babon Culture as Environmental Education | <ul style="list-style-type: none"> <li>a. As knowledge, it forms a basic understanding of the overall environment.</li> <li>b. Attitude, helps obtain a set of values and caring attitudes and participation in environmental preservation.</li> <li>c. Caring, helps develop awareness of the environment and the problems in it.</li> <li>d. Skills, help gain skills in identifying, investigating, and solving environmental problems.</li> </ul>  |

The development of environmental education is not enough to just plant trees, but encourage students to truly have new visions, values, and behaviors in accordance with local wisdom. The development of environmental literacy is one of the objectives of environmental education [29]. The more important concept of harmony with nature is the cultivation of awareness of environmental preservation in families, schools, and communities. Suggests that the time spent in the natural environment contributes to children regarding perceptions about the natural world [30].



**Figure 4.** Mind mapping image of Selo Village



Selo Village has 4 domains that can be developed in designing destination branding strategies. The four domains are, religious, tourism, culture, and society. These four things become a strong potential in presenting an image to tourists as well as being a differentiator from other tourist villages. Through mind mapping analysis in terms of culture, tourism, religion and society, the concept of destination branding design can be determined. From these four things, a "Balanced" concept is obtained. This concept is a combination of the potential that exists in Selo Village.



**Figure 5.** Sadranan tradition

The Sadranan tradition is carried out before the arrival of the holy month of Ramadan. Selo residents bring various foods that are placed in containers made of woven and filled with various types of dishes brought from home. Generally, residents bring food in the form of cakes and even some vegetables harvested from the fields. This tradition is followed by almost all residents of Selo Village, especially the men. The essence of the Sadranan tradition is to pray for God's forgiveness and to pray for the family who has passed away.



**Figure 6.** Selo people's plantation land

The harmony that can be felt by visitors is a new image that will be attached to this village. It is hoped that this image will stick in the minds of tourists who will visit there and can be widely known by the public. A destination has a great influence on tourist behavior. The influence is when tourists will make decisions in choosing a destination, when on a trip, to the quality of the experience when staying in a destination. Image will also affect the level of satisfaction, value and desire in recommending to others regarding the purpose of a destination. A positively formed image will provide greater satisfaction and have a high potential in attracting tourists to visit their destination.

## 5. CONCLUSION

Cultural assets owned by Selo Village became the main concept in the design of destination branding in this study. Harmony between citizens, cultural traditions that are maintained, and the relationship between humans and nature are the main ideas. From the main concept raised in the design of the destination branding of Selo Village. "Balance" is the main keyword for designing the Selo Village destination because it raises the issue of culture and natural wealth combined with the enthusiasm of the Selo Village community in preserving the potential that exists in Selo Village. Various kinds of natural wealth, culture, and community spirit which are then used as a new destination branding identity can describe Selo Village as a village that has a population that is highly tolerant, highly values togetherness, respects nature and preserves its culture.

Cultural assets as a form of preserving and appreciating nature that has provided a spring to support people's lives. The meaning of this culture is seen from Ecological Literacy, namely the interaction between humans and their environment must take place in a balanced and feasible condition. Then its role as environmental education for elementary school-aged children includes: 1) as knowledge, forming a basic understanding of the environment as a whole, 2) attitudes, helping to obtain a set of

values and attitudes and participation in environmental preservation, 3) caring, help develop awareness of the environment and

the problems in it, 4) skills, help gain skills in identifying, investigating, and solving environmental problems

## REFERENCES

- [1] S. Md Yassin, H. Azril Mohamed Shaffril, A. Hamzah, and K. Idris, "SOCIAL SCIENCES & HUMANITIES Assessing Rural Youth Sustainable Livelihood in Malaysia," *Pertanika J. Soc. Sci. Hum*, vol. 26, pp. 1–18, 2018.
- [2] T. Kartika, "Verbal Communication Culture and Local Wisdom: The Value Civilization of Indonesia Nation," *Ling. Cult.*, vol. 10, no. 2, p. 89, 2016, doi: 10.21512/lc.v10i2.1424.
- [3] D. Y. Yurisma, A. EBW, and A. Sachari, "Kesenian Tradisi Reog Sebagai Pembentuk Citra Ponorogo," *Visualita*, vol. 7, no. 1, p. 11, 2015, doi: 10.33375/vsilt.v7i1.1081.
- [4] C. Blain, S. E. Levy, and J. R. B. Ritchie, "Destination branding: Insights and practices from destination management organizations," *J. Travel Res.*, vol. 43, no. 4, pp. 328–338, 2005, doi: 10.1177/0047287505274646.
- [5] K. Dinnie, "Competitive identity: The new brand management for nations, cities and regions," *J. Brand Manag.*, vol. 14, no. 6, pp. 474–475, 2007, doi: 10.1057/palgrave.bm.2550086.
- [6] F. Murfianti, "Membangun City Branding Melalui Solo Batik Carnival," *Asintya*, vol. 2, no. 1. pp. 105–118, 2010.
- [7] J. Fernández-Cavia *et al.*, "Destination brands and website evaluation: A research methodology," *Rev. Lat. Comun. Soc.*, vol. 68, pp. 622–638, 2013, doi: 10.4185/RLCS-2013-993en.
- [8] Suryo S. Hadiwijoyo, *Perencanaan Pariwisata Pedesaan Berbasis Masyarakat*. Yogyakarta: Graha Ilmu, 2012.
- [9] I. N. S. Arida and L. K. Pujani, "Kajian Penyusunan Kriteria-Kriteria Desa Wisata Sebagai Instrumen Dasar Pengembangan Desawisata," *J. Anal. Pariwisata*, vol. 17, no. 1, pp. 1–9, 2017, [Online]. Available: <https://ojs.unud.ac.id/index.php/jap/article/view/36389>
- [10] D. Aswita, I. G. P. Suryadarma, and S. Suyanto, "Local Wisdom of Sabang Island Society (Aceh, Indonesia) in Building Ecological Intelligence to Support Sustainable Tourism. *GeoJournal of Tourism and Geosites*. 22 (2), 393–402." 2018.
- [11] A. Silo and A. Ismail, "Revitalizing governance based on local wisdom in Papua," *ETNOSIA J. Etnogr. Indones.*, vol. 7, no. 1, pp. 42–50, 2022, doi: 10.31947/etnosia.v7i1.20124.
- [12] V. R. Vitasurya, "Local wisdom for sustainable development of rural tourism, case on Kalibiru and Lopati village, province of Daerah Istimewa Yogyakarta," *Procedia-Social Behav. Sci.*, vol. 216, pp. 97–108, 2016.
- [13] M. Harjanti, D. Lubis, N. Suhandi, and S. Sumardjo, "Code-Mixing in Online Discussion Forum among Progressive Farmer: Revealing Sundanese Culture Wisdom in Agriculture Community," *Ling. Cult.*, vol. 12, no. 3, pp. 247–252, 2018.
- [14] B. B. McBride, C. A. Brewer, A. R. Berkowitz, and W. T. Borrie, "Environmental literacy, ecological literacy, ecoliteracy: What do we mean and how did we get here?," *Ecosphere*, vol. 4, no. 5, pp. 1–20, 2013.
- [15] S. M. Tsegay, "Analysis of Globalization, the Planet and Education.," *Int. J. Environ. Sci. Educ.*, vol. 11, no. 18, pp. 11979–11991, 2016.
- [16] T. Ertekin and Ç. Yüksel, "The role of ecological literacy education with academic support in raising environmental awareness for high school students: 'Enka ecological literacy summer camp project case study,'" *Procedia-Social Behav. Sci.*, vol. 120, pp. 124–132, 2014.
- [17] E. Okur-Berberoglu, "The Effect of Ecopedagogy-Based Environmental Education on Environmental Attitude of In-service Teachers.," *Int. Electron. J. Environ. Educ.*, vol. 5, no. 2, 2015.
- [18] D. Adela, S. Sukarno, and M. Indriayu, "Integration of environmental education at the Adiwiyata program recipient school in growing ecoliteracy of students," in *International Conference on Teacher Training and Education 2018 (ICTTE 2018)*, 2018, pp. 67–71.
- [19] M. S. Husain, S. Salam, S. Tahmir, and M. Jufri, "The Infusion of Local Wisdom on Forest Preservation In The Teaching of Wood- Carving At Kite ' Kisi ' Wood -Carving Workshops In North-

- To raja District , South-Sulawesi Province , Indonesia,” *IOSR J. Res. Method Educ.*, vol. 8, no. 3, pp. 20–25, 2018, doi: 10.9790/7388-0803012025.
- [20] A. Ilhami, “Conservation Based Local Wisdom in West Sumatera Indonesia,” *Int. J. Soc. Sci.*, vol. 2, no. 2, pp. 1–8, 2018.
- [21] U. Yunus, “The Symbolic Meaning of Wonderful Indonesia TVC (A Visual Journey through Banyuwangi Version).,” *Pertanika J. Soc. Sci. Humanit.*, 2018.
- [22] E. Sri, H. J. Waluyo, and S. Mulyono, “Upacara Adat Jolenan di Kecamatan Kaligesing Kabupaten Purworejo (Kajian Makna Simbolik dan Nilai Religius),” *BASASTRA J. Penelit. Bhs. Sastra Indones. dan Pengajarannya*, vol. 1, no. 1, pp. 65–76, 2012.
- [23] J. S. Gumilang, “Eksistensi tokoh adat upacara sedekah gunung merapi di Desa Lencoh Kecamatan Selo Kabupaten Boyolali,” *Sos. J. Ilm. Pend. Sos Ant*, vol. 5, no. 1, 2014.
- [24] I. R. Putri, L. R. W. Faida, C. Fandeli, and R. H. Purwanto, “Tradisi Masyarakat Selo Dan Pariwisata Di Taman Nasional Gunung Merbabu, Boyolali Jawa Tengah,” *SASDAYA Gadjah Mada J. Humanit.*, vol. 1, no. 2, pp. 199–218, 2017.
- [25] M. G. Rindarjono, S. B. Ajar, and W. Purwanto, “Local wisdom in environmental conservation,” in *IOP Conference Series: Earth and Environmental Science*, 2018, vol. 145, no. 1, p. 12100.
- [26] I. P. Riyadi, B. A. Prayitno, and P. Karyanto, “The Effectiveness of Subject Specific Pedagogy Based on Problem-Based Learning to Empower Student’s Ecological Literacy,” *Cakrawala Pendidik.*, vol. 37, no. 2, 2018.
- [27] D. Goleman, L. Bennett, and Z. Barlow, *Ecoliterate: How educators are cultivating emotional, social, and ecological intelligence*. John Wiley & Sons, 2012.
- [28] G. Kim, R. T. Vaswani, W. Kang, M. Nam, and D. Lee, “Enhancing ecoliteracy through traditional ecological knowledge in proverbs,” *Sustainability*, vol. 9, no. 7, p. 1182, 2017.
- [29] D. O. Dada, C. Eames, and N. Calder, “Impact of environmental education on beginning preservice teachers’ environmental literacy,” *Aust. J. Environ. Educ.*, vol. 33, no. 3, pp. 201–222, 2017.
- [30] M. Hammarsten, P. Askerlund, E. Almers, H. Avery, and T. Samuelsson, “Developing ecological literacy in a forest garden: children’s perspectives,” *J. Adventure Educ. Outdoor Learn.*, vol. 19, no. 3, pp. 227–241, 2019.