

# STRATEGY FOR DEVELOPMENT OF ECO-TOURISM POLICY BASED ON LOCAL WISDOM OF INDIGENOUS COMMUNITIES IN UBUD BALI INDONESIA

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## Abstract

The purpose of this research was to explore the ecotourism policy based on the local wisdom of indigenous peoples at monkey forest attractions in Ubud Bali, as well as find their development strategies. The research method used was a qualitative research method with several stages. First, primary and secondary data collection was carried out. Second, the researchers chose an approach to reviewing data. Third, the researchers analysed and interpreted the selected data. Fourth, the researchers did the writing and construction of the results. The results show monkey forests included a policy of community ecotourism in which the main product and type of object is a long-tailed monkey with its forest habitat managed entirely by the Padang Tegal community. This policy requires the quality, wholeness, and sustainability of nature and culture by ensuring partisanship to the community. The role of local communities is very large in efforts to maintain the integrity of nature. This role is carried out from the time of planning, during the implementation of development, and supervision in utilization. Monkey Forest development strategy as an ecotourism policy based on local indigenous peoples, namely: First, the strategy of developing eco-tourism potential that is owned ranging from uniqueness, accessibility, facilities, governance, and preservation aspects. Second, encourage participation and improvement of community welfare in the development of ecotourism in tourist attractions by including them in decision making, management of tourist attractions. Third, the development of ecotourism policies is carried out with the strategy of keeping the area sustainable as a natural area and still ensuring environmental sustainability. Fourth, the utilization of forest areas for ecotourism uses a preservation and utilization approach. Fifth, the implementation of environmental conservation education strategies by educating tourists and local communities on the importance of environmental conservation.

**Keywords:** development strategies, ecotourism policy, local wisdom, indigenous peoples

## INTRODUCTION

The tourism sector in its development can be used as a sector that is relied upon by an area because tourism is seen as able to contribute to the welfare of the community and even able to increase state foreign exchange. This fact has an impact on the number of countries competing to focus on the tourism sector by its potential. Bali is one of the tourist destinations in Indonesia that is growing and very famous, considering that

Bali has a fascinating natural beauty, unique culture, customs, and traditions owned by its people (Suarmana & Mahagangga, 2014). Recorded according to the data, the number of foreign tourists who came to Bali from 2014 to 2018 every year increased, namely in 2014 to 2015 increased by 6.24%; in 2015 to 2016 increased by 23.14%; in 2016 to 2017 there was an increase of 15.62%; From 2017 to 2018, there was an increase of 6.54%. (Data from the Central Bureau of Statistics of Bali Province).

From 2018 to 2019 there was an increase of 3.64%. Conversely, from 2019 to 2020 decreased by 83.26%, even in February 2021 the number of tourists to Bali decreased by 99.97% compared to the February 2020 record due to the Covid-19 Pandemic (Bali Provincial Disparada Data).

From the data on the development of the number of tourist visits, it is clear that the tourism sector is very vulnerable to various issues of security, health, environment, and others. The existence of the tourism sector as a *prima donna* in economic development is also inseparable from the negative impact. The unpleasant issues surrounding the oblique news from the tourism sector have long been blown away. These negative issues have generated a lot of debate, especially for environmental and social activists.

The book published by The World Tourism Organization (UNWTO, 1998: 19-20) explains that one of the main trends in tourism refers to changes in tourist behavior. This trend is in the form of the fact that many tourists are now sensitive to environmental and social issues and looking for things that are well designed to reduce pollution in tourism destinations. Through the trend of changing tourist behavior, an alternative tourism policy called ecotourism was born as an answer to the challenges of growing market demand towards sustainability.

One of the ecotourism policies that has grown in Bali is *Mandala Wisata Wenara Wana* or more popular with *Monkey Forest* in Ubud. *Monkey Forest* area has an area of 12.5 hectares inhabited by about 900 monkeys and 186 species of trees. The main attraction is owned by *Monkey Forest* which is a nature reserve and temple complex so the combination of natural elements as well as culture offers a very interesting charm. The concept of monkey forest management can be said to be a reflection of complex ecotourism. Because the existence of the *Monkey Forest* ecotourism policy is shaded by the purpose of preserving the natural environment and wildlife habitat (especially long-tailed monkeys), the economic drivers of local communities and the realization of cultural values through the implementation of local wisdom *Tri Hita Karana*. *Monkey Forest* is a sacred area for locals. Therefore, the *Monkey Forest* complex established several temples namely *Pura Dalem Agung*, *Pura Beji*, and *Pura Prajapati* which are guarded together by the people of Padang Tegal

*Indigenous Village*. Around the *Monkey Forest* area there are two graves one for adult cremation and the other for children. The uniqueness and authenticity of nature are what attract many tourists to visit there.

The customs of the community and the natural habitat of monkeys are trying to be maintained and maintained so as not to be lost to the flow of tourism. Although tourism is profitable, but not infrequently also become a new problem that can appear at a later time. *Monkey Forest* is one of the most potential attractions. Therefore, a strategy is needed to develop an ecotourism policy in the *Monkey Forest* while maintaining the customs, local wisdom of *Tri Hita Karana*, and its habitat to remain sustainable and to still provide welfare for the community.

Related to that, then the problem is First, how is the ecotourism policy based on local wisdom of indigenous peoples at monkey forest attractions in Ubud Bali? Second, what is the strategy of developing ecotourism based on the local wisdom of indigenous peoples at monkey forest attractions in Ubud Bali?

## Concepts and Policy Approaches

### Concept of Strategy

According to (Digman, 1990) which has been cited above stated that strategic management as an ongoing process involves efforts to integrate the organization with its environmental changes in the most profitable way. That way, strategic management includes adapting the organization by paying attention to the strengths and weaknesses that exist in the organization itself to its external environment. Similarly, according to Sapiie (1992: 128), strategic management is oriented to a complex environment, guided by clear goals by utilizing well-developed means or means, while utilizing open opportunities. This approach requires good environmental information and marginalizing planning cycles, replacing them as an ongoing process.

This strategy concept was originally developed as strategic planning (strategic planning) which was initially much related to corporate planning. Strategic planning will look different from strategic management, although in its use it is often equated. (Digman, 1990) expressly distinguishes the two, defining strategic

planning as a description of the periodic activities that an organization implements to address changes taking place in its external environment, while strategic management is broader in its understanding of strategic planning that focuses on strategic decisions—whenever desired—and also on strategic planning to be put into practice.

### Ecotourism Concepts and Policies

The first definition of ecotourism was introduced by The Ecotourism Society (1990) as a form of travel to natural areas carried out to conserve the environment and preserve the life and well-being of the local population. Initially, ecotourism was done by nature-loving tourists who wanted the tourist destination area to remain intact and sustainable, in addition to the culture and welfare of the people being maintained.

But in its development, it turns out that this form of ecotourism is growing because it is much loved by tourists. Tourists want to visit the natural area, which can create business activities. Ecotourism is then defined as a new form of responsible travel to natural and adventurous areas that can create a tourism industry. Understandably, the ecotourism world has grown very rapidly. It turns out that some destinations from national parks succeeded in developing this ecotourism (Fandeli, 2009). It can be said that ecotourism is a form of tourism that is very close to the principle of conservation. Even in ecotourism development strategies also use conservation strategies. Thus, ecotourism is very precise and useful in maintaining the integrity and authenticity of the ecosystem in the area that is still natural. Even ecotourism nature preservation can be improved quality due to the insistence and demands of eco-travelers (Fandeli, 2009).

The concept of ecotourism is based on widespread and growing interest in the natural environment and the importance of preserving and protecting it in any way possible from adverse impacts and deterioration (Dimitriou,

2017: 4). Ecotourism is slightly different from natural tourism. Ecotourism is "a light-impact natural tourism that causes the preservation of species and their habitat directly with its role in conservation and or indirectly by providing views to the local community, to make local communities able to put value, and protect natural tourism and other life as a source of income" (Goodwin, 1997: 124).

Ecotourism is an environmentally and naturally responsible tourism activity, making a positive contribution to environmental conservation and paying attention to the welfare of local communities. Ecotourism is one aspect that is strongly related to the environment, development is expected to be able to preserve natural resources and the environment. Many studies have been conducted related to ecotourism, but in general, the development of ecotourism is closely related to the preservation of the environment and culture of an area. Ecotourism is a tourist travel activity in areas that are still natural or areas managed with natural rules, where the purpose in addition to enjoying beauty also involves elements of education, understanding, and support for environmental conservation efforts, and the involvement of local communities around the Ecotourism Destination Area in its management (Arida, 2014: 114).

Ecotourism has become one of the most debated topics in recent years. Many different comments, ideas, opinions, and approaches have been written and expressed about ecotourism, which clearly shows the tourism expert and the researcher still have not managed to achieve basic similarities and there is a lot of confusion over terminology and concepts (Dimitriou, 2017: 1). The last theme is more emphasis on cultural sustainability. Ecotourism development respects and preserves the culture of the local community without damaging the environment. The element of authenticity is highly emphasized.

Some policies of ecotourism in Bali, are shown in the following table (Arida, 2014: 114).

**Table 1. Ecotourism Policy in Bali**

Ecotourism Policy	Products and Types of Attractions	Management Strategy	Community Engagement Pattern	Tourist Characters
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(1) Investor Type (Elephant Safari Park, Bali Zoo Park, Bali Bird Park, Bakas Safari, Bali Safari, and Marine Park)	A. Park Riding rare animals b. Beach tour c. Rafting d. Natural panorama	a. Actors: Foreign and domestic investors b. The policy of lame cooperation,	a. Local community participation is low b. Sharing of economic benefits to the district.	<i>Casual/ popular Soft activity</i>
(2) Government Type (West Bali National Park, Bedugul Botanical Garden, Baha Village, Pangsang, Penglipuran, Bayunggede)	a. Tourist village; b. A short visit to the village (Sightseeing).	a. Cooperation of the village with the local government b. The community is represented by the district.	a. Community participation is low - moderate. b. Active district.	<i>Casual/popular Soft Activity</i>
(3) Community Type (Monkey Forest, Kokokan Bird, JED (Dukuh, Sibetan, Ceningan, Tenganan, Plaga),	a. Active with villagers, tracking, hiking, b. Bird watching	Full management of local communities: primary cooperatives and Banjar.	a. Partisipasi masyarakat tinggi b. Pola partisipatif: <i>training, workshop</i>	a. <i>Popular</i> b. <i>Small group</i> c. <i>Hard activity</i>

From table 1 above Monkey Forest Attractions include Typology Community where the main products and types of long-tailed monkey objects with the local culture and wisdom of the community, and their forest habitats are managed entirely by the people of Padang Tegal.

### Local Wisdom of Tri Hita Karana<sup>1</sup> Indigenous Peoples

The local wisdom of the indigenous people of Tri Hita Karana is a spiritual concept as well as the philosophy of life of Balinese Hindu people that aims to shape the harmony of human life. This concept comes from Sanskrit which is formed from three words, namely Tri means three, Hita means happiness or prosperity and

Karana means to cause or cause. This philosophy and local wisdom contain an understanding of the three causes of happiness that stem from the harmony of the three relationships. Which teaches how to achieve balance and harmony in life. This concept describes the balance and harmony of life that will be achieved if humans establish a good relationship with God, establish a good relationship with fellow humans, and establish good relations with the environment or nature.

In implementing the *Tri Hita Karana* concept in question, it is strongly emphasized that the three elements must be applied as a whole and integrated. The elements of *parahyangan*,

<sup>1</sup> The term *Tri Hita Karana* first appeared on November 11, 1966, when the Regional Conference of the Bali Hindu Struggle Board took place at Dwijendra Denpasar College. The conference was held based on Hindu awareness of its dharma to participate in the nation's development towards a prosperous,

just and prosperous society based on Pancasila. Since then, the term *Tri Hita Karana* developed, expanded, and society. See the writings of I Wayan Padet, and Ida Bagus Wika Krishna, "Philosophy of Life in Cosmology *Tri Hita Karana*", Genta Hredaya, Volume 2, No. 2, September 2018

*pawongan*, and *palemahan* no one occupies a special portion. He is always balanced in thought, balanced in speech, and balanced in all actions.

### **1. *Parhyangan* (Harmonious Relationship between Man and God)**

*Parhyangan* is man's relationship with God, which affirms that we must always bow down to God, the Creator of the Universe and its contents. It is a form of the vertical relationship between man and God. This form of implementation of the concept of *parhyangan* is to carry out religious teachings, carry out religious ceremonial activities, and build a place of prayer. Maintaining a harmonious relationship with God of course we must always be in His way, stay away from His prohibitions, and always diligently pray to give thanks for all the blessings and difficulties that we are facing to be guided and God makes us better people in the future.

### **2. *Palemahan* (Harmonious Relationship between Man and Environment/Nature)**

*Palemahan* is a human relationship with the environment/nature. This environment includes plants, animals, and other things. To maintain balance, the preservation between this universe and ourselves. Humans are required to maintain the preservation and balance of nature. The *palemahan* concept teaches that human life is part of nature so that if nature is damaged then human life will also be disturbed. So that there can be balance and harmony in life.

### **3. *Pawongan* (Harmonious Relationship between Man and Neighbour)**

*Pawongan* is a human relationship with each other, humans are required to form relationships that are in harmony with other humans. Such

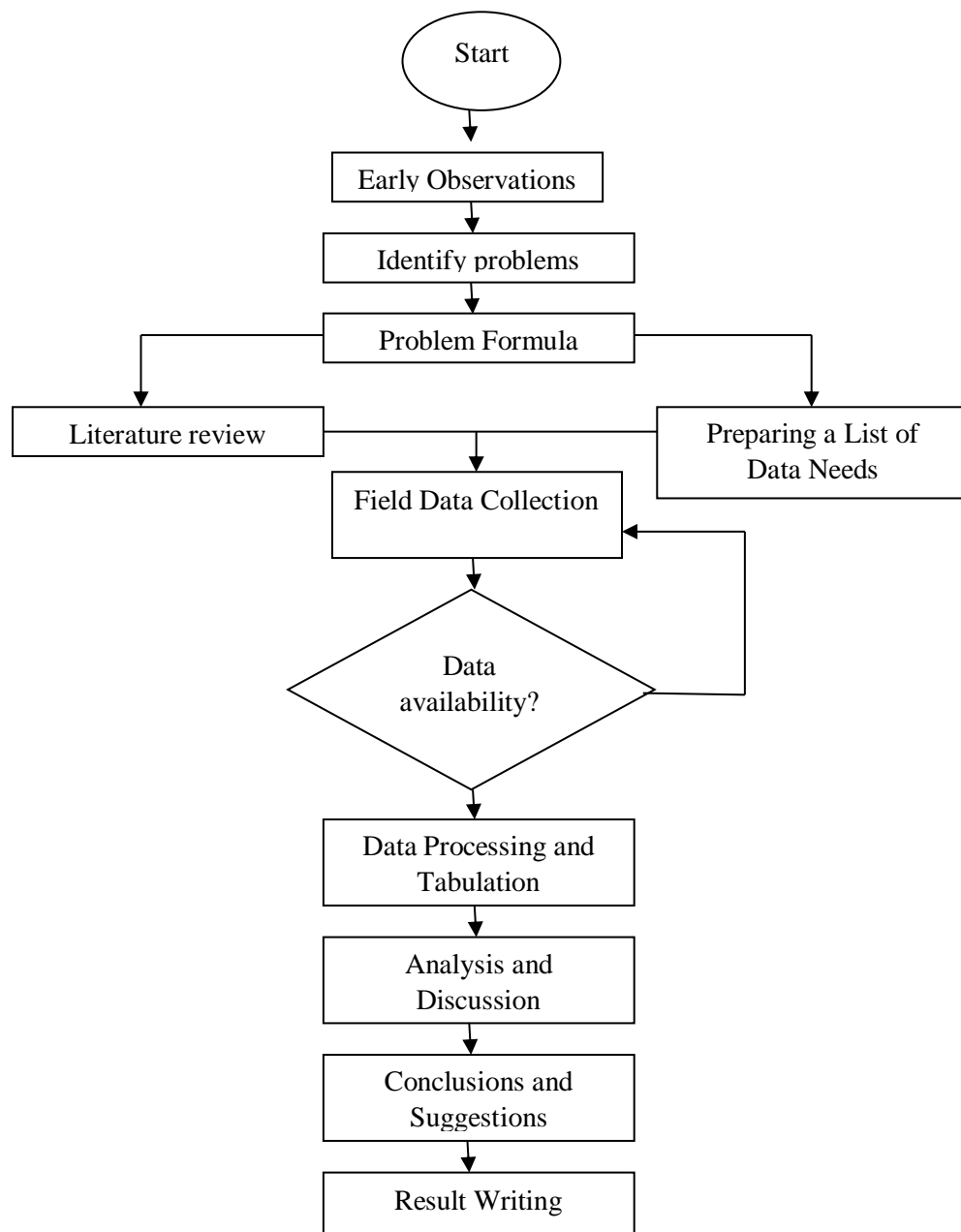
harmonious relationships can be manifested in relationships in the family, relationships in friendships, and relationships in work. *Pawongan* means we must be able to maintain the harmony of relationships with family, friends, and community. In maintaining harmony, of course, keep each other's attitudes different based on degrees, religions, or tribes. As a fellow creature of God's creation, man is taught not to discriminate his creation and to be able to learn to appreciate the meaning of the difference.

## **METHODS**

This research was made in several stages. The first stage was the collection of primary and secondary data. In the second stage, choosing an approach to reviewing data. The third stage, analysing and interpreting the data that has been selected. The fourth stage, doing the writing and construction of the results.

The results of the research in this paper focus more on the type of qualitative approach (Cassel and Symon, 1994). Considering the nature and scope of multidisciplinary research problems, mingling and crossing with each other, the presentation of the results of the analysis is made in the form of analytical descriptions (Kutha Ratna, 2004, 46). The choice of qualitative research types is also based on consideration of phenomena to be studied, namely concerning the relationship between data and tourism facts, environment and culture that are plural from aspects of ideas/thoughts that develop in certain social communities (Flick, 2006: 12-13).

**The flowchart diagram of this study was as follows:**



### **Mandala Wisata Wenara Wana / Monkey Forest in Ubud**

Mandala Wisata Wenara Wana or more popular with Monkey Forest in Padang Tegal Ubud is managed by the people of Padang Tegal Indigenous Village in the form of a conservation area for the development of forests of native monkeys' habitat and which is also a sacred site. In its management, this tourist area is protected and regulated in customary rules and customary agreements of Padang Tegal Customary Village and managed by professional management where all employees are the community. Padang Tegal Customary Village and remains under the supervision of the Padang Tegal Customary

Village Manager. Monkey Forest tourist area is a tourist area that applies the concept of community-based tourism (CBT) supported by the regulations governing this area, namely in the Decree of the Head of Padang Tegal Customary Village Number: 11/DPP/2012 article 1 on "Management of Sacred Mandala Wanara Wana Padang Tegal Customary Village" which reads: "Sacred Mandala Wenara Wana is the sacred area of Padang Tegal Customary Village inherited by Padang Tegal Customary Village for generations and Sacred Mandala Wenara Wana needs to be managed properly to provide welfare to the people of Padang Tegal Customary Village" (Regulation

of Sacred Mandala Wenara Wana Pakraman Padang Tegal Village, Ubud, 2014).

Monkey Forest is one of the forest areas of 12.5 hectares that is highly neutralized by the people of Padang Tegal Indigenous Village. The tourist attraction of monkey forest hundreds of monkeys inhabiting the forest and various kinds of trees cover this forest area. Monkey Forests are considered sacred, economic support, conservation sites, and nature education. The Monkey Forest is home to 900 monkeys and 186 species of plants. The philosophy and local wisdom of Bali, *Tri Hita Karana*, namely the harmonization of man, nature, and God is felt in the Monkey Forest. In some corners of the forest, there is a temple, where people hold ceremonies and prayers, so it should not be entered by just anyone. This forest is also fairly important as a centre for the conservation and study of Balinese monkey behavior. Monkeys in the Monkey Forest are injected with rabies vaccine periodically. Monkey breeding is also always supervised to control the number of populations in forest areas (Kompas.com, 2019)

The existence of Monkey Forest tourist attraction is a very positive impact on the indigenous village community of Padang Tegal because it contributes very much to the people of Padang Tegal Indigenous Village, which is derived from the benefits of Monkey Forest's tourist attraction. The profit comes from ticket sales to foreign and domestic tourists. Local communities are empowered to reduce poverty sustainably. Seeing this phenomenon, this research was conducted to see the involvement of local communities in tourism development. The involvement of local communities in the management of tourist attractions as an effort to realize sustainable tourism is an ideal tourism development policy.

Monkey Forest is one of the forests inhabited by hundreds of monkeys or monkeys and used as a tourist destination other than beaches in Bali, and until now this monkey forest tourist spot is still popular in the Ubud area. The location is indeed strategically adjacent to the centre of Ubud, so tourists are very easy to access this place.

### **Ecotourism Policy Based on Local Wisdom of Indigenous Peoples *Tri Hita Karana***

The governance of Monkey Forest Tourist Attractions cannot be separated from the basis of

local wisdom *Tri Hita Karana*, which is to establish three forms of a harmonious relationship between humans with God (*Parhyangan*), humans with others (*Pawongan*), and between humans and their environment (*Palemahan*). From the pawongan aspect, several temples can be found as sacred places for the people of Padang Tegal. Based on analysis from *Pura Purana* (a sacred book made of lontar which is a historical item from the local temple), this sacred Monkey Temple was built around the middle of the 14th century, when the monkey was ruled by the *Gelgel* dynasty. There are three sacred temples in the forest. *Pura Dalem Agung* is located southwest of the local forest. This temple is the main place and is a very important place in this monkey forest area.

To the northwest, if you trace that direction then you will find *Pura Beji* with the structure of three mandala concepts. The main mandala, in the northernmost position, is the area that is considered the most sacred. *Madya Mandala* is located in the middle and has a sacred pool. *Nista Mandala* to the southeast is a sacred bathing place for living things.

The third temple is *Pura Prajapati*, which is a storage and cremation place located in the east, and along its side, there is a tomb. Therefore, this monkey forest is indeed known as a sacred Balinese cemetery. Sometimes there are certain religious or customary ceremonies such as the burning ceremony of corpses/*Ngaben*. Pretending that is in the middle of this forest becomes a special attraction for tourists. They can enjoy the beauty of ancient buildings that are very old. The architecture and various ornaments of the temple are also very amazing.

From the aspect of *Pawongan* seen from the governance of Monkey Forest involving the people of Padang Tegal. The management of monkey tourism areas in Padang Tegal is managed by indigenous villages by forming village bodies. The concept of living in appreciation, maintaining the harmony of the existence of nature with living things created by Him, and the spiritual activities of the surrounding community make the Monkey Forest area a beautiful, beautiful, and sustainable area, comfortable and safe, and has *taksu*.

The seriousness of the customary village to manage this tourist attraction can be seen from

the increasingly professional management. The monkey forest area in this case is not only a tourist attraction. But along with its development, the customary village seeks to open the existence of a monkey forest tourist area with all the potential of the village. One of them is by establishing the Padang Tegal Customary Village Data and Information Centre.

To further support the promotion of tourism Monkey Forest has created a website/page, which can be clicked at any time that is [www.monkeyforestbud.com](http://www.monkeyforestbud.com). This page is expected to facilitate the public or tourists to be able to access more complete information. Indigenous villages and Monkey Forest management in the future want wider development related to art and tame monkeys and other supporting facilities such as lodging and restaurants.

From the *palemahan* aspect, it is seen how the community maintains a harmonious relationship with the monkeys and forest trees that are there. This can be proven by two ritual activities that are carried out by the local community. Concerning the existence of monkeys, each *Tumpek Kandang / Tumpek Adang* community makes a special offering to the forest to all the animals that are there. When *Tumpek Wariga / Tumpek Bubuh / Tumpek Pengatag / Tumpek* The director of the local community performs rituals to maintain natural harmony in the form of plants that are there.

The monkeys that live in a safe and peaceful place are known for their long-tailed monkeys. Its scientific name is *macaca fascicularis*. About 900 monkeys are usually around this forest. This monkey lives in 3 areas consisting of males and females. Every day each group of monkeys always moved places and controlled different areas in the forest. Because the population is quite large sometimes conflict occurs when two groups want to control the same area.

In its maintenance both regarding health and population, the management has held cooperation with Udayana University Primate Research and Assessment Institute. In addition, it is also carried out in cooperation with Central Washington University, Guam University, and Taiwan University. Monkey Forest attraction also has an additional 14 deer animals which are

donations from third parties and breeding proceeds.

The existence of beautiful forests is a manifestation of the harmonious relationship between man and nature. Monkey Forest is a sacred village area, surrounded by several sacred temples. It is a cultural sanctuary that is not only an important part of Bali's heritage but also an important area for the implementation of religious ceremonies that are routinely organized by the community.

The temple, located in a forest area with its monkeys, proves how ecotourism imbued with local wisdom *Tri Hita Karana* can be realized. Pura is a holy place where people have a harmonious relationship with their Lord (*Tri Hita Karana: Parhyangan*). The existence of monkeys and forests is an opportunity for humans to interact harmoniously with their environment (*Tri Hita Karana: Palemahan*), and the presence of tourists/visitors who visit there is a moment to create a harmonious relationship between the manager of the attraction, the community and tourists/visitors.

### **Ecotourism Development Strategy**

Developing ecotourism is carried out through tourism development in general. There are two aspects to think about. First, is the destination aspect, then the second is the market aspect. The development of ecotourism is carried out with the concept of product-driven. Although aspects of the market need to be considered, the nature and behavior of objects and the attraction of natural and cultural attractions are strived to maintain their sustainability and existence (Fandeli, 2009).

In essence, ecotourism that preserves and utilizes the nature and culture of the community is much stricter than just sustainability. The development of environmentally sound ecotourism is much more guaranteed results in preserving nature than with the sustainability of development. Because ecotourism does not exploit nature, but only uses the services of nature and society to meet the knowledge, physical/psychological needs of tourists. Even in various aspects, ecotourism is a form of tourism that leads to meta-tourism. Ecotourism is not selling destinations but selling philosophy. From this aspect, ecotourism will not know the saturation of the market (Fandeli, 2009).



Based on the local wisdom of the local community, internal conditions (weaknesses and strengths), and external conditions (opportunities and challenges) of monkey forest attractions, several strategies can be carried out to develop an ecotourism policy based on local wisdom, among others:

First, the strategy of developing the potential of ecotourism that is owned ranges from uniqueness, accessibility, facilities, governance, and preservation aspects that make tourists remain interested in traveling to this tourist attraction. Likewise, maintaining the health of long-tailed monkeys by periodically giving rabies vaccines and maintaining the existence of forests, the uniqueness of several temples, and the culture of the community supporting tourist attractions.

Second, encourage participation and improvement of community welfare in the development of ecotourism in tourist attractions including by including them in decision making, management of tourist attractions. People are invited in planning the development of ecotourism. Similarly, in supervision, the role of the community is expected to participate actively. The strategy is carried out by increasing partisanship to the local community to be able to maintain local culture and wisdom and at the same time improve the welfare of the community. One of the things that can be done is to regulate conservation tax to directly finance the needs of the region and local communities. Tangible benefits to the economy of the community from ecotourism activities encourage the community to maintain the sustainability of the natural area.

Third, the development of ecotourism policies must be implemented with a strategy to keep the area sustainable as a natural area and still ensure environmental sustainability. The purpose of ensuring this sustainability is as well as the conservation goals (UNEP, 1980) as follows:

1. Maintaining the ongoing ecological processes that still support the system
2. life.
3. Protect biodiversity.
4. Ensure the preservation and utilization of species and ecosystems.

Development strategies including the development of facilities and utilities must maintain harmony with nature. If there is a

disarms effort with nature will damage this ecological tourist product. Managers should always prioritize conserving forests and long-tailed monkeys and maintain the authenticity of community culture.

Fourth, the utilization of forest areas for ecotourism uses a preservation and utilization approach. Both of these approaches are implemented by focusing on preservation rather than utilization. This approach should not be reversed. Prevent and cope with the impact of tourist activities on forests and cultures, prevention and countermeasures are adapted to the nature and character of the forest and local culture. Ecotourism Development Strategy in forest areas can ensure the integrity and sustainability of forest ecosystems. Eco travelers want the quality requirements and integrity of the ecosystem. The ecotourism policy guarantees ecologically friendly development of community-based development.

Fifth, environmental conservation education strategy. Educate tourists and the local community on the importance of environmental conservation. This educational process can be done directly in the area of the tourist attraction. Arrange so that areas used for environmental conservation education can receive direct income or income. Levy and conservation tax can be used directly to educate, foster, preserve and improve the quality of natural conservation areas.

## CONCLUSION

Monkey Forest ecotourism objects include Policy / Typology Society where the main products and types of long-tailed monkey objects with forest habitats are managed entirely by the people of Padang Tegal. This policy wants the quality, wholeness, and sustainability of nature and culture with the need for partisanship to the community. The role of local communities is essential in efforts to maintain the integrity of nature. This role is carried out from the time of planning, during the implementation of development, and supervision in utilization. There are several strategies to develop Monkey Forest as an ecotourism policy based on local indigenous peoples, namely: First, the strategy of developing eco-tourism potential that is owned ranging from uniqueness, accessibility,

facilities, governance, and preservation aspects. Second, encourage participation and improvement of community welfare in the development of ecotourism in tourist attractions including by including them in decision making, management of tourist attractions. Third, the development of ecotourism policies must be implemented with a strategy to keep the area sustainable as a natural area and still ensure environmental sustainability. Fourth, the utilization of forest areas for ecotourism uses a preservation and utilization approach. Both of these approaches are implemented by focusing on preservation rather than utilization. Fifth, the implementation of environmental conservation education strategies by educating tourists and local communities on the importance of environmental conservation.

## SUGGESTION

For the development of monkey forest ecotourism policy based on local wisdom:

First, the website / [www.monkeyforestubud.com](http://www.monkeyforestubud.com) page that provides information about the existence of Monkey Forest ecotourism objects must be repaired immediately to be re-accessed and can facilitate the public or tourists to be able to access more complete information.

Second, the customary village and monkey forest management can develop more broadly related to art and tame monkeys in the area of tourist attractions and other supporting facilities such as lodging and restaurants.

Third, cooperation with Udayana University Primate Research and Assessment Institute, Central Washington University, Guam University, and Taiwan University can be directed to research for the development of ecotourism in addition to the maintenance of health and monkey populations in Monkey Forest Attractions.

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