



CULTURAL AND SPIRITUAL VALUES OF NATURE AT THE INTERSECTION OF CONSERVATION AND TOURISM MANAGEMENT IN KOMODO NATIONAL PARK, INDONESIA

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MSC THESIS
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TOURISM MANAGEMENT IN KOMODO NATIONAL PARK, INDONESIA

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ABSTRACT

This thesis explores how the cultural and spiritual values of nature approach integrate at the conservation practices and tourism development in the management and governance in Komodo National Park. The dichotomy between humans and nature often leads to the perception of ecosystems preservation and human well-being as conflicting objectives. Komodo National Park was designated as one of the super-priority tourism destinations in 2015 causing a massive growth in tourism development over the last couple of years. This poses a challenge in the intertwined dynamics of tourism with conservation efforts. The first sub-research question looked into the stakeholder's perspective in the cultural and spiritual values of nature. The second sub-research question investigated the role of cultural and spiritual values of nature in the current management and governance of Komodo national park. The third sub-research question looked into the opportunities and challenges arise from prioritizing Cultural and Spiritual Values of nature in the management and governance of Komodo National Park. This thesis uses cultural and spiritual values of nature and ecotourism theory as the theoretical approach in guiding the research. This is qualitative research using semi-structured interview, active observation, and document analysis. The results revealed that stakeholder perspectives towards Cultural and Spiritual Values of Nature vary, with the *Ata Modo* community exhibiting a heightened awareness of the spiritual values of KNP, while visitors and tourism agencies prioritized its natural attributes. Despite differing perspectives, stakeholders unanimously recognized the significance of preserving KNP as the habitat of the Komodo dragon, albeit with varying emphasis on economic benefits versus conservation imperatives. The management and governance of Komodo National Park were significantly influenced by ecotourism. However, tensions emerged, particularly regarding economic injustices and conflicting interests in tourism development, underscoring the need for improved collaboration and trust-building among stakeholders. Cultural and Spiritual Values of nature were recognized and influenced the current conservation and tourism management practices in Komodo National Park. However, challenges such as conflicting worldviews, top-down decision-making, and inadequate community participation still hinder the effective integration of this the Cultural and Spiritual significance of nature into management strategies. The opportunities lie in enhancing conservation efforts through local traditional knowledge and their connection to Komodo dragon. By leveraging this knowledge, conservation strategies can be more aligned with environment and community involvement can lead to more effective preservation efforts.

Keywords: *Cultural and Spiritual Values of Nature, Tourism development, Ecotourism, Komodo National Park*

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Chapter 1: Introduction

1.1 Values of Nature

Speaking of the values of nature is always highly dependent on the context. First, it should be described from the definition of value. The word "value" can mean different things as it can reflect on life goals, beliefs, principles, or judgments of the importance of specific things in a certain context. Values can also be interpreted and linked to specific actions that vary across academic disciplines (Pascual et.al 2017). Thus, in this sense, the values of nature are representations of what people believe, care about, and what they think is important in their relation to nature (Pascual et. al., 2017). The word "nature" can be signified as various understandings and interpretations that are formed by knowledge systems, cultural backgrounds, and languages. (IPBES, 2022). Diaz et. al. (2015a) also argued that nature refers to the non-human-living world while scientific aspects are also considered insiders such as biodiversity and ecosystem structure. Furthermore, different worldviews are also considered in the definition of nature by indigenous people and local communities, the elements of nature such as rivers and mountains more viewed as "mother earth" or a system of life (IPBES, 2022). In the end, the value of nature emerges from different ways of perceiving, relating, and connecting with nature (IPBES, 2022).

The difference between how each person or group perceives nature can end in contestations or arguments caused by the mismatch between people's perspective on the values of nature. In the context of protected areas management and governance, there are three pivotal aspects to consider which are the conservation of certain species, the livelihood of people that live there, and the economic development through tourism. In Indonesian context, it is not a new situation when the protected areas are being commercialized by the government as tourism sites. There has been a massive commercialization of protected areas in Indonesia since the post-monetary crisis (after 1998) (Purnomo et.al.,2022). The reason is as simple as to increase economic development at regional and national levels while also helping the local communities by creating jobs and increasing people's welfare. However, in the process of protected areas management integrating and accomplishing those two aspects is not always easy. The fact that balancing between conservation and tourism is complex and needs to be done with collaboration (KC et al., 2019; Williams and Thai, 2016 in KC, 2021). Collaboration is defined as "a process of joint decision-making among key stakeholders of a problem domain about the future of that domain" (Gray 1989: 227 in Jamal and Getz, 1995).

One of the key stakeholders in the management of protected areas are the Indigenous and local communities. The way they see and perceive nature is unique as it has been formed and reflected by the way they interact with nature from generation to generation. Local communities hold local knowledge, cultural values, norms, rules, and beliefs that have been directed toward the way they interact with nature and balance conservation and ecosystem use. (FAO 2017). For example, local communities who live in the highlands and mountains conserve water and reduce erosion, in rangelands, they carry out a silvopasture system by combining cattle and cropping in sustainable ways. In addition, local communities have also relatively cultivated crops that are more adaptable to local natural conditions and more resistant to extreme conditions. In terms of food, indigenous foods such as potatoes, wheat, rice, and corn only represent 50 percent of the daily calories consumed. Those highlight that local communities have worked independently in their communities to maintain the balance of nature and sustainability utilize natural resources to meet their daily needs (FAO, 2017).

The way local communities connect with nature also can be seen in their relationship with animals and trees as elements of nature. There are many examples of this from local communities in Indonesia, in some of Borneo's ethnic groups, the tiger is regarded as a dangerous spiritual entity, much feared for its powers (Sellato, 2019). The Iban tribe view tigers as supernatural beasts and The Eastern Penan of Sarawak believe that tigers were their ancestors, nevertheless, still view tigers as malevolent spirits (Sutlive & Sutlive, 2001). Tigers are also used in rituals, cultural ceremonies, and in daily life as part of belief. Tiger claws and features also used in peace-making ceremonies among the Kenyah tribe (Liman, 2003) or as decoration to keep the house free of the evil eye among the Iban tribe (Heppell, 2014). Furthermore, the cultural values of *Arenga pinnata* among local communities in Kutai Barat district, Indonesia recognized it to make palm sugar, used as mixed drinks from its fruit seeds, and its roots as herbal medicine (Basir et.al 2015). The description above shows the connection between local communities with nature and how it creates the way they perceive and value nature.

In other parts of Indonesia, there are also some examples on how the local wisdom play a role in doing environmental preservation in certain areas. The people of Colo Village, in Java Island have an important role to play in preventing environmental damage in the Muria Region. The role of environmental protection is carried out by the Colo Village community in local wisdom, which is an activity that emphasizes the love of the environment associated with local wisdom associated with community trust in forces outside of humans who help preserve the environment. Local wisdom in Colo Village related to ceremonies or local traditions can be seen through alms, which is a means of communication between humans and nature (Hendro, et al, 2012, p.30). Furthermore, Bajo community, in Sulawesi Island, Indonesia also has local wisdom that is ecologically able to consider the interests of settlements with the concept of conserving mangroves, seagrass and coral reef ecosystems. The tradition of *Mamia Kadialo* with its taboo has the value of preserving coastal ecosystems. The use of simple equipment in fishing activities is considered to have positive ecological consequences for the survival of the ecological system and its biological resources (Utina, 2012, pp. 19-20).

Back to the discussion of different values of nature in the management of protected areas, "the values of nature by one section may not be valued by another or might be valued for a different reason" (Verschuuren et.al., 2021; Feary et al., 2015, p. 106). The concept of cultural and spiritual values of nature (CSV) have been identified as spiritual, cultural, and historical, feelings, ideas, and beliefs of nature that belong to one group or individuals. This research will focus on the management of Komodo National Park, a national park located in East Nusa Tenggara province, Indonesia which is also dedicated as a World Heritage site and currently is on the plan as a super-priority tourism destination by Indonesian national government. In the intersection between the conservation of world endangered species Komodo dragon (*Varanus komodoensis*) and tourism development, it is important to understand how the national park management shall ensure multi-sector participation to create a conducive ecosystem in the long run. One way to approach this is by examining the perspective of stakeholders on the spiritual of cultural values of nature. This approach is chosen because according to Verschuuren et. al. (2021), "the conservation that is based predominantly on natural sciences and knowledge with a strong focus on biodiversity or the economics of biodiversity can often create a nature-culture dichotomy where humans are generally placed as separate from nature". The significance of nature in conservation puts focus on conservation that reflects and is guided by the values, knowledge, meanings, and feelings of individuals and groups of natural features. (Verschuuren et.al., 2021). Using this approach can help in creating a conservation approach that includes cultural values in the management of the National Park and supports the integration of conservation and tourism.

1.2 Background of Komodo National Park

Komodo National Park is located in West Manggarai district, Flores, East Nusa Tenggara Province, Indonesia. The park is home to the Komodo dragon (*Varanus komodoensis*), the largest lizard in the world. This National Park contains terrestrial and marine ecosystems in an area of 132,572 hectares with three main islands (Komodo, Rinca, and Padar) and other smaller islands (see Figure 1). Besides being the habitat of the Komodo dragon, it is also a place of one of the world's richest marine biospheres with unique coral reefs. These make this place become one of Indonesia's most precious biosphere reserves and popular tourism destinations. In 1988 UNESCO designated the park as a World Heritage Site and a Man and Biosphere Reserve. Also, in 2013, Park was inaugurated to be one of the 7 World Wonders of Nature. Komodo National Park is under the authority of the Komodo National Park Authority (KNPA) (I. Balai Taman Nasional Komodo) which operates under the jurisdiction of the Ministry of Forestry and Environment. (Dale & Afioma, 2020)

Local communities there also known by the name "Ata Modo" (Modo people in English) have lived in Komodo National Park for centuries (Verheijen 1984; Dale, 2013) In 1970s, when the area was designated to be an area of the national park, the whole territory was taken over by the state from the local communities. Residents used to live in several villages (Kampongs) and practiced agriculture and fisheries on top of hunting and gathering but were forced to move to designate place by the authority. For the information, Kampong in Indonesian terminology describes an informal rural settlement in Indonesia (Hussain & Bryd, 2021). Kustiwan et al. (2015) mentioned kampong can support the formation of the social organization of residents and become the driver of land productivity and wealth. Villagers from the higher area and coastal area were put together to present Komodo village (Dale & Afioma, 2020). According to Statistics Indonesia (2020), by 2019 the total population inside the park is 4995 and they live in several kampongs that are administratively organized in three villages in the area Papagarang, Pasir Panjang/Rinca, and Komodo.

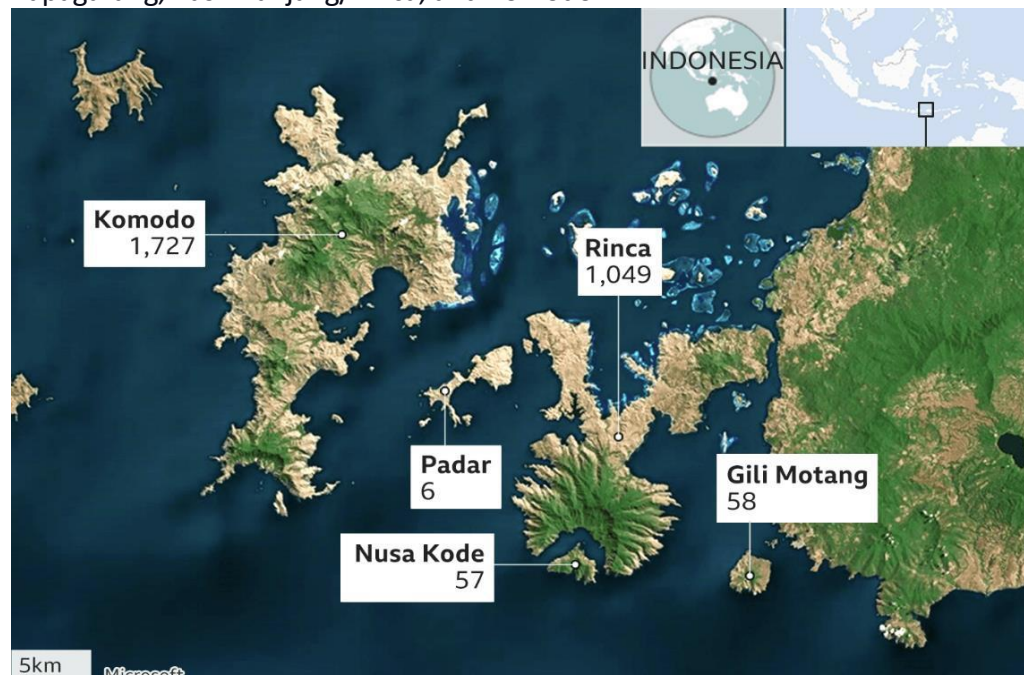


Figure 1 Map of Komodo National Park Area (Source: BBC News Asia n.d)

Before the area was dedicated to being a national park, local communities had been living side by side with Komodo dragons (*Varanus komodoensis*) in interspecies companionship. For local communities, Komodo dragons are their “*Sebae*” of the other half, as the dragon was depicted to be the twin of local people’s ancestors. Human ancestors were called “*Ata Modo*” and the dragon ancestors were called “*Komodo*”. To this modern time, this human-animal relationship is still expressed in daily life. It was around the 1960s to 1970s when hunting practices were not yet forbidden, *Ata modo* and Komodo shared life, space, and food, such as in Loh Liang where at least 70-100 Komodo dragons lived in *Ata Modo*’s garden. Local communities also have hunting traditions and during the game, *Ata Modo* only takes several parts of the prey and feeds the dragons the inner parts, bones, head, and feed of hog deer. (Dale & Afioma, 2020).

Verheijen (1982) in his book about “Komodo: the island, the people, and the language” mentioned that Bimanese and Manggarai has a long story of dominance in Komodo island. It was also involved period of migrations of Komodo people from their island, Bima and Flores. It was resulted that there were numerous Bimanese and Manggarai words in Komodo Language. He added that in 1980 there were 6 out of 85 (7%) male heads of families on Komodo was derived from Sumba Island (1982:3; cf. Needham 1986:54). These family claimed had immigrated within the last thirty years counted from 1980. Sumbanese is one of the founding clans on Komodo also written from a traditional story of first Sumbanese that landed in Komodo was a medicine man who helped women give birth. As a result of which both her and her child survived the birth. Because of this the Sumbanese was invited to stay on Komodo, and a part of the island, the region called Wau, was given to him. (Forth, 1988). Some influence from Sumbanese words in Komodo language also found in the word “*mbarapu*” which means, 'spirit of a dead person', 'spirit, ghost, spectre' (Verhaijen 1982:106, 69 n. 35). *Mbarapu* is furthermore the name of an (apparently mythical) island where the spirits of the Komodo dead are supposed to reside, and in this context, Verheijen comments that the word is 'probably etymologically identical to Sumbanese *marapu*, "spirits"'.

1.3 Context of Komodo National Park

In 2015, Labuan Bajo (the gateway to Komodo National Park) was designated by the Ministry of Tourism and Creative Economy to become “10 New Balis” and decided to be one of the five “super priority tourism destinations”. Indonesian government later changed the status of the park and the surrounding area (in the administrative area of Labuan Bajo town) to become a “National Strategic Territory” (Kawasan Strategis Nasional) as it will be developed to become a “world-class eco-tourism destination”. (Dale & Afioma, 2020). Under this new scheme, several developments targeting Komodo National Park were made. First, Komodo Island was designated specifically as an exclusive tourism zone with an entrance fee of US\$ 1000. Second, the area will be managed by private companies (Sunspirit 2019). Third, the government planned to relocate villages and communities to, according to the government, “rehabilitation of Komodo dragon habitat” (FDN 2019). The relocation plan of local communities was first said by the governor of East Nusa Tenggara province, Victor Laiskodat in December 2018, ignoring the fact that *Ata Modo* has settled on the islands for millennia. (Dale & Afioma, 2020; Verheijen 1987: 256, Auffenberg 1981:350). Although this was not implemented at the end, this has produced threat towards local community. Currently, on the island of Komodo, villagers from the higher part of the island and the coastal communities were put together in present-day Komodo village. The size of the village is only 17,3 hectares and in 2019 hosted around 1789 people. They also had to leave Loh Liang, one of the

main fishing ports and agriculture areas to the Komodo village which is also located on the same island: Komodo Island. Today, Loh Liang has become a compound for the field office of the national park, tourist entrance, and visitors center on the island. The design of Komodo National Park previously ignored the agrarian and fisheries rights of locals, now tourism development has put them further in the margins. (Dale & Afioma, 2020; Erb 2015, 2012; Dale 2013; Gustave and Borchers 2007).

This phenomenon can be seen as setting aside the local communities in the name of conservation. Social movements of people living in remaining biodiverse landscapes has become the issue of environmental justice which has become an issue in environmental justice which focuses on human rights for all people, especially groups who are weaker in the legal realm. The rights-based approach, introduced in 2010, is expected to be a means to ensure conservation with justice. It prioritizes 'rights to lands, territories, and resources; recognition of traditional knowledge and traditional practices; and respect for indigenous peoples' governance structure and equitable benefit-sharing (Workshop Report 2012, 3; Martin et.al., 2013). However, this research assesses different perspectives of the values of nature in the current management and governance of the national park at the intersection of conservation practices and tourism development. Looking at the different values of nature from the perspective of different stakeholders can help in better understanding their role in management and governance in the national park.

As mentioned before in the values of nature section, the commercialization of protected areas in Indonesia is designed to be beneficial for local communities. To create it the Indonesian government also allowed local people to access and take advantage of conservation areas, including protected areas, forests, beaches, and mountainous regions, for tourism purposes. (Purnomo et.al.,2022; Prideaux & Cooper 2002; Nurrochmat et al.,2017). The idea was that local communities could benefit from the job employment that is created by tourism expansion. However, there is still debated whether this has been increasing the well-being of local communities or just creating more social stratification among locals. There are of course critics of tourism expansion that will increase human activity which causes loss or decreasing habitat and threat of humans and Komodo conflicts. Access roads to tourist locations also cause fragmentation of the Komodo dragons' habitat.

Furthermore, another impact is anthropogenic threats and changing habitats into agricultural land. The increase in Komodo dragon prey poaching such as Timor deer and wild boar and habitat fragmentation may cause conflict between humans and Komodo dragons. Fragmented animal populations often compete for living space with communities around their habitat. (Mahmud et.al., 2023). However, according to Nurbandi (2023), local people have not tended to kill Komodo dragons because of the existing traditional values which believe that local people and Komodo dragons have the same ancestors and blood. Now, law enforcement strictly regulates people's actions towards Komodo dragons, as people can be prosecuted if they are proven to have killed/hurt Komodo dragons.

Komodo dragon that lived in the high human activity areas exhibited pronounced differences in behaviour and morphology compared to individuals inhabiting areas characterized by low or negligible human presence. In high human activity areas, Komodo dragons showed habituation to humans with reduced negative reactions (avoidance) recorded. Such responses may arise in animals when their encounters with humans are perceived as neutral and present little risk (Knight and Cole 1991; Rodriguez-Prieto et al. 2009). However, habituation of Komodo dragons to humans may have two undesirable consequences. These include increased livestock predation around villages and more importantly an increase in non-lethal attacks by Komodo dragon on humans within ecotourism areas (Ardiantiono, unpublished data). Interestingly, in low human activity areas (e.g., sites with ranger stations), whilst the body mass of Komodo dragons was heavier than that of individual's resident in

negligible human activity areas, we recorded a decrease in body condition. Given the substantially lower levels of food subsidies provided in such areas due to the absence of supplementary feeding (i.e., used in ecotourism areas), it is possible that larger Komodo dragons are nonetheless attracted to ranger stations because of olfactory food related cues that do not provide similar energetic subsidies and possibly act as deterrents to natural foraging behaviour which may explain their reduced body condition at these areas. Reduction of human activity mainly by ecotourism would be necessary to reduce detrimental effects of direct interactions between humans and Komodo dragons. This can be explored for example by including other species trekking and tour such as yellow-crested cockatoos (*Cacatua sulphurea*) (Ardiantiono et al., 2018).

1.4 Problem statement

The dichotomy between humans and nature continues to influence contemporary conservation approaches, often leading to the perception of ecosystems preservation and human well-being as conflicting objectives. This approach poses a challenge, particularly in Komodo National Park, where the intertwined dynamics of tourism intersect with conservation efforts. In 2018 the national government has designated Labuan Bajo, the nearest city to the national park, as “a super priority tourism destination”. This decision based on the consideration on tourism development in Komodo National Park, the habitat of world’s unique species Komodo and place of beautiful beaches landscape. It is further entangling the preservation efforts with the economic interests of tourism. In the context of conservation and tourism management, this research explores and integrates the role of cultural and spiritual values associated with nature into the management and governance in Komodo National Park. Neglecting these aspects undermines the holistic understanding of the interdependence between humans and nature, fostering a detrimental dichotomy that fails to consider the cultural, spiritual, and ecological significance of these protected habitats as interconnected and mutually dependant. The proposed research seeks to understand the role that cultural and spiritual values play in the preservation and sustainable management of natural environments. By elucidating the cultural significance and spiritual connections that communities have with these ecosystems, the study aims to demonstrate that an exclusive focus on the human-nature dichotomy in national park management is inadequate. It argues that a more holistic approach, encompassing cultural and spiritual dimensions, is vital for the effective, sustainable, and ethical management of protected areas such as those inhabited by the Komodo dragon. This research endeavours to contribute to a paradigm shift in the management strategies of protected areas, emphasizing the importance and benefits of incorporating cultural and spiritual values. Ultimately, it aims to foster a more harmonious relationship between humans and nature within these protected habitats, promoting sustainable conservation practices while responsibly facilitating tourism and economic activities.

1.5 Research Objective

Human-nature dichotomy has been affiliated with the way conservation practices done these days. The dichotomy reinforces the notion that humans are separate from nature and can exploit natural resources without considering the long-term consequences. This mindset contributes to unsustainable practices such as deforestation, overfishing, and habitat destruction, which threaten biodiversity and ecosystem stability. Viewing humans and nature as separate entities can lead to a disconnect from the cultural and spiritual significance of natural landscapes and biodiversity. In the context of tourism development, national park management often faces challenges in balancing conservation objectives with the demands of tourism development. The human-nature dichotomy

can exacerbate these conflicts by framing conservation as separate from human activities and economic interests, leading to tensions between conservationists, tourism operators, local communities, and government agencies. The overarching objective of this research is to investigate the integration of cultural and spiritual values of nature into the management and governance of Komodo National Park, with a focus on understanding their role in fostering sustainable conservation practices and tourism development. This research is also expected to shed light on the importance of acknowledging local communities in the decision-making process in Komodo National Park.

1.6 Research Question

Based on that the following main research question is *"How do cultural and spiritual values of nature (CSV) approach integrate in conservation practices and tourism development in the management and governance of Komodo National Park?"*

To answer the main question the following sub-research questions are:

1. What are the relevant stakeholders in Komodo National Park and what is their perspective towards the cultural and spiritual values of nature?
2. What is the role of cultural and spiritual values of nature in the current management and governance of Komodo National Park at the intersection of conservation practices and tourism development?
3. What opportunities and challenges arise from prioritizing cultural and spiritual values of nature in the management and governance of Komodo National Park?

1.7 Research Outlines

This paper undertakes a study investigating the role of Cultural and Spiritual Values (CSV) in the management and governance of Komodo National Park (KNP), employing CSV as the guiding theoretical approach. The introductory chapter sets the stage by elucidating the research context, location of the case study, problem statement, research aims, and key research questions. Subsequently, Chapter 2 delves into the conceptualization of the theoretical approach and frameworks underpinning this research. Methodological intricacies are detailed in Chapter 3, outlining the research methodology adopted. Moving forward, Chapters 4 and 5 address the research questions: Chapter 4 entails a comprehensive data analysis, while Chapter 5 offers a discourse on the correlation between the analysis and existing literature, while also discussing the researcher's positionality and research limitations. Chapter 6 encapsulates the research findings, offering conclusive insights and addressing the core research question. Lastly, Chapter 7 delineates recommendations tailored for KNP and suggests avenues for future research.

Chapter 2: Theoretical Approach

This section will delve into the theoretical approach utilized to guide this research as a lens through which the author can analyse and interpret data. Conservation and development planning in Indonesia has by and large been defined in a top-down manner, giving little, if any, voice to resident communities. In the contemporary climate of decentralisation and democratisation, however, the legitimacy of the state forest regime, including the country's protected areas, is increasingly put into question. Along with the devolution of decision-making power and control to the regional and local level, the involvement of local communities and multi-stakeholder participation in environmental planning and management is becoming ever more institutionalised. Although the political culture of Indonesia is moving towards decentralisation of power and the devolution of more autonomy to the regions, the country's bureaucratic structure and hierarchy with its institutional and political legacies is likely to determine conservation and development planning for some time to come (Gustave & Bochers, 2008). It is evident that the human-nature dichotomy continues to influence conservation practices in protected areas, including those in Indonesia. Consequently, the author has chosen to adopt the Cultural and Spiritual Significance of Nature approach proposed by Verschuuren et al. (2021) to explore the perspectives of key stakeholders in the National Park regarding Cultural and Spiritual Values (CSV) and how these values can be effectively integrated into the park's management and governance.

Cultural and Spiritual Significance of Nature is a broad concept and more easily applied as an approach. This approach conceptualises and classifies CSV in framework and deploys Best Practice Guidelines for integrating CSV in protected areas. The Best Practice Guidelines are further used for analysing data on CSV in Komodo NP and feed into the result section and discussion. In addition to the more conceptual and practice-based approach to CSV, ecotourism theory is used to examine the role of CSV at the intersection of conservation and tourism in the management of Komodo National Park. This theory can provide valuable perspectives on the role of CSV in the relationships between different actors in local communities, biodiversity conservation, and tourism and its role in the management of Komodo NP. This section will first discuss the Cultural and Spiritual Significance of Nature approach enriched by current debates and literature and then explore the theoretical framing using Ecotourism theory.

2.1 Cultural and Spiritual Significance of Nature Approach

2.1.1 Distinction of Values

In the management of protected areas, understanding different perspectives on how nature is perceived is crucial for developing sustainable management strategies. Rolson (1981) argues that despite the challenges of subjectivity and objectivity in assigning values, these values are realized through human interactions with nature. This can occur through constructive human activities that depend on natural resources or through a sensitive and interpretive appreciation of natural features. He identifies ten value categories associated with nature: (1) economic value, (2) life support value, (3) recreational value, (4) scientific value, (5) aesthetic value, (6) life value, (7) diversity and unity values, (8) stability and spontaneity values, (9) dialectical value, and (10) sacramental value.

Arias-Arévalo et al. (2017) further classify values into three typologies: gaining from nature (instrumental), living for nature (intrinsic, referring to the direct moral consideration of nonhuman life), and living in nature (relational). Instrumental values regard ecosystems as means to an end, often quantified in monetary terms. In contrast, intrinsic values view ecosystems as ends in themselves, often expressed as moral obligations (Arias-Arévalo et al., 2018). The valuation of ecosystems has expanded to include relational values, which focus on relationships and responsibilities between people or between people and nature (Chan et al., 2016). Examples of relational values include ecological conditions that ensure the preservation of life on Earth, social conditions that maintain harmonious human-nature relationships (such as sacred and cultural values), and experiences that contribute to the concept of a "good" life (such as aesthetic appreciation or cognitive development in nature-based contexts; Chan et al., 2016; Muraca, 2016; Tadaki et al., 2017; Arias-Arévalo et al., 2018).

In recent environmental literature, relational values are linked to embeddedness, collective meaning, flourishing, heritage, beauty, self-transformation, sense of place, spirituality, livelihoods, justice, conviviality, care, and kinship (Arias-Arévalo et al., 2017). Both instrumental and relational values are fundamentally rooted in people's relationships with nature and with each other, while intrinsic values are independent of human interests, needs, preferences, and meanings. Instrumental values are substitutable, whereas relational and intrinsic values are not.

Empirical studies indicate that eudaimonic values, including aesthetic and spiritual values, are significant motivators for biodiversity and nature conservation efforts (Moreno-Mateos et al., 2015; Admiraal et al., 2017 in Himes & Muraca, 2018). Relational values are crucial for well-being and a meaningful life and are essential for representing non-Western valuation languages. For example, the living territories of Indigenous people are defined by relationships among human and nonhuman beings (Jackson & Palmer, 2015). Different terms, such as earth, country, or Mother Earth, describe this web of relationships. Protecting or conserving 'nature' in isolation from humans is illogical within this context, as the relationships among people, animals, physical objects, and spiritual entities are continuously evolving and inherently dynamic. "They and their relations are in this way forever 'alive' and dynamic continuously evolving in their society" (Himes & Muraca, 2018).

2.1.2 Plural Valuation

Pluralism in values of nature has been used to integrate the diverse values of (and about) nature into decision-making and action (Zafra-Calvo et al. 2020). It also has been advocated for addressing the biodiversity crisis and specifically to respond to the importance of environmental justice (Zafra-Calvo et al. 2020; Aragão et al., 2016; Rusch et al., 2017; Boillat et al., 2020). Plural Valuation is generally defined as a process to assess the diversity of values that are being seen from nature by society, how these values relate to or contradict each other, and how this brings plurality into the decision-making process (Zafra-Calvo et al. 2020; Rincón-Ruiz et al., 2019).

Plural Valuation is generally defined as a process to assess the diversity of values that are being seen from nature by society, how these values relate to or contradict each other, and how this brings plurality into the decision-making process (Zafra-Calvo et al. 2020; Rincón-Ruiz et al., 2019). It also recognizes different values of nature by various stakeholders and examines their worldviews, knowledge systems, and power relations in the decision-making process (Zafra-Calvo et al. 2020; Pascual et al., 2017). Plural

Valuation is used to recognize and capture multiple perspectives on human-nature relationships, multiple knowledge, and diversity of values, to create transparent and participatory spaces that can incorporate those values in the decision-making process (Zafra-Calvo et al. 2020; Pascual et al., 2017; Nielsen et al., 2019; Jacobs et al., 2020). This plural valuation concept is used to further discuss the Values of KNP recognized by each stakeholder and the impact of diversity of values in the management and governance of it.

2.1.3 The cultural and spiritual significance of nature as an approach to protected areas

The cultural and spiritual significance of nature is promoted by IUCN as a means for recognition and inclusion of all relevant cultural and spiritual values, knowledge, and meanings of nature in conservation theory and practice, and protected areas policies, planning, management, and evaluation. Although cultural and spiritual values are inherent to human-nature relations, these values are not always recognized in the management of protected areas. By using cultural and spiritual values of nature as the basis in the management of the national parks, we can start reducing the human-nature dichotomy in conservation practices by creating common ground on different worldviews of different stakeholders. It also emphasizes collaboration and consensus-building in the management and governance of national parks. (Verschuuren et.al, 2021). This research is guided by the cultural and spiritual values typology to help form a foundation for incorporating local perspectives and interests within the Komodo National Park as well as tourists, national parks manager, local government, tourism agency, and other stakeholders. This approach can provide insight into different perspectives of cultural and spiritual values of nature that are perceived by key stakeholders in Komodo National Park. It also can increase understanding of what is important for each stakeholder in terms of their interests in the management and governance of KNP.

To comprehend the significance of cultural values, it is important to first define culture. Culture is described as "a set of distinctive spiritual, material, intellectual, and emotional characteristics of a society or social group." Culture, in addition to arts and crafts, includes "ways of living together, value systems, and traditions" (Mallarach, 2008). Cultural variety is humanity's shared legacy, according to the Universal Declaration on Cultural Variety: "This diversity is embodied in the uniqueness and plurality of the identities of the groups and societies that comprise humanity." Spiritual values are described as a subset of a society's intangible cultural values. They encompass any values that are directly related to religion, traditional faith, or belief systems. It is because these values are associated with the holy, they are frequently seen as the most important.

The link between cultural and natural variety is an important subject. "Biodiversity also incorporates human cultural diversity, which can be affected by the same drivers as biodiversity and has impacts on the diversity of genes, other species, and ecosystems," according to the Fourth Global Environment Outlook (Mallarach 2008). The quantity of edible plants known by a given community is another sign of the link between biological and cultural variety and conservation. The Protected Landscape Approach (Mallarach, 2008; Brown et al. 2005) gathered a variety of case studies by recording protected landscape and seascape experiences from throughout the world, it was found that the relationship with cultural

and spiritual values was very relevant in most of them.

2.1.4 Classification of Cultural and Spiritual Values of Nature

This classification uses the lens to interpret information from stakeholders' perspectives in CSV attributed to KNP. This framework contains 7 values categorized as the CSV with tangible and intangible aspects that convey those values. The elements and values that make up the cultural and spiritual significance of nature vary depending on the culture and worldview, are highly context-dependent, and can change over time. This general classification of values is broadly applicable and can be used in protected and conserved areas. It is based on the classification of the Convention for the Protection and Safeguarding of the Intangible Heritage (UNESCO, 2003 in Verschuuren et.al., 2021), the Millennium Ecosystem Assessment (2003; in Verschuuren et.al., 2021) and the Manual on the Intangible Heritage, including Cultural and Spiritual Values in Protected Areas of Spain (Mallarach, 2012 in Verschuuren et.al., 2021). The different classes and typologies presented are not mutually exclusive and can be tailored to fit a specific context and needs (Verschuuren et.al., 2021). This classification will be presented in Table 1.

Table 1 Classification of cultural and spiritual values of nature (Verschuuren et.al. 2021)

Values	Tangible and Intangible Attributes that Convey Those Values
Aesthetic, perceptual, or scenic	Beauty, silence, tranquillity, harmony
Recreational, health, and therapeutic	Mental and physical well-being
Artistic, traditional, contemporary	Performing arts, music, and dance Literature, poetry, and prose Decorative arts Visual arts, landscape painting, installation and landscape art, nature photography, movies television shows, etc.
Information, knowledge, and education	Scientific Knowledge Educational Value
Historical, ethnological	Traditional knowledge, customs, law, and governance Traditional practices and trades Festivals, fairs, and historical events Gastronomy and food cultures

Linguistic traditions, both written and oral	<p>Languages or dialects</p> <p>Vocabulary related to nature, place names and their etymologies.</p> <p>Traditional folktales, legends, proverbs, epics, and songs</p>
Religious and spiritual	<p>Natural elements considered holy, sacred, magical, or mythical (sacred natural sites and species)</p> <p>Built and living religious heritage set in the natural environment.</p> <p>Rituals, ceremonies, and pilgrimages</p>

2.2 Ecotourism theory

The view to be further used in this paper using the definition: ecotourism is a form of tourism that minimizes negative impacts, contributes to conservation, directs economic benefits to local people, and further provides opportunities for local people to enjoy natural areas (Fennel, 2001). The concept of ecotourism as supportive of local community livelihood goals is further defines as “low-impact nature tourism which contributes to the maintenance of species and habitats either directly through a contribution to conservation or indirectly by providing revenue to the local community sufficient for local people to value and therefore protect their wildlife heritage as source of income”. (Chiutsi, et.al.2011). “The term ‘ecotourism’ is interpreted as the type of tourism that includes the following central themes: First, ecotourism develops in a way that will not damage the environment, physical and general; avoids the negative effects that large-scale tourism has caused; and carefully manages the resources so that they are available for future generations. Second, it consists of ‘smaller developments, or attractions for tourists which are set in and organized by villages and communities. Third, local people are involved and most of the benefits will flow to them without flowing away to other places or abroad in the form of leakages. Fourth, ecotourism meets ‘the needs rather than demands” (Dimitrou, 2017). The final theme is to promote cultural sustainability. Ecotourism development respects and conserves the culture of the host community without causing any damage or change. Ecotourism theory serves as a valuable theoretical framework for research within tourism, emphasizing sustainable practices, conservation efforts, and community development. Rooted in ecological principles, this framework provides a lens for understanding how tourism interacts with natural ecosystems and biodiversity. It highlights the importance of minimizing environmental impact while maximizing socio-economic benefits for communities. Ecotourism theory recognizes the importance of engaging various stakeholders, including local communities, government agencies, NGOs, and tourists themselves (Su et.al.,2014).

In this research, ecotourism theory is used to guide the result and findings discussion in the management and governance of KNP in the intersection of conservation and tourism. This theory provides perspective on the relationship between local communities, biodiversity/conservation, and

tourism with the management of Protected Areas becoming the main influencer of the relationship between these aspects (Ross and Wall, 1999). The four themes of ecotourism are also used to shed light in discussing the management of conservation and tourism in KNP Below is presented the ecotourism paradigm originated from Ross and Wall (1999).

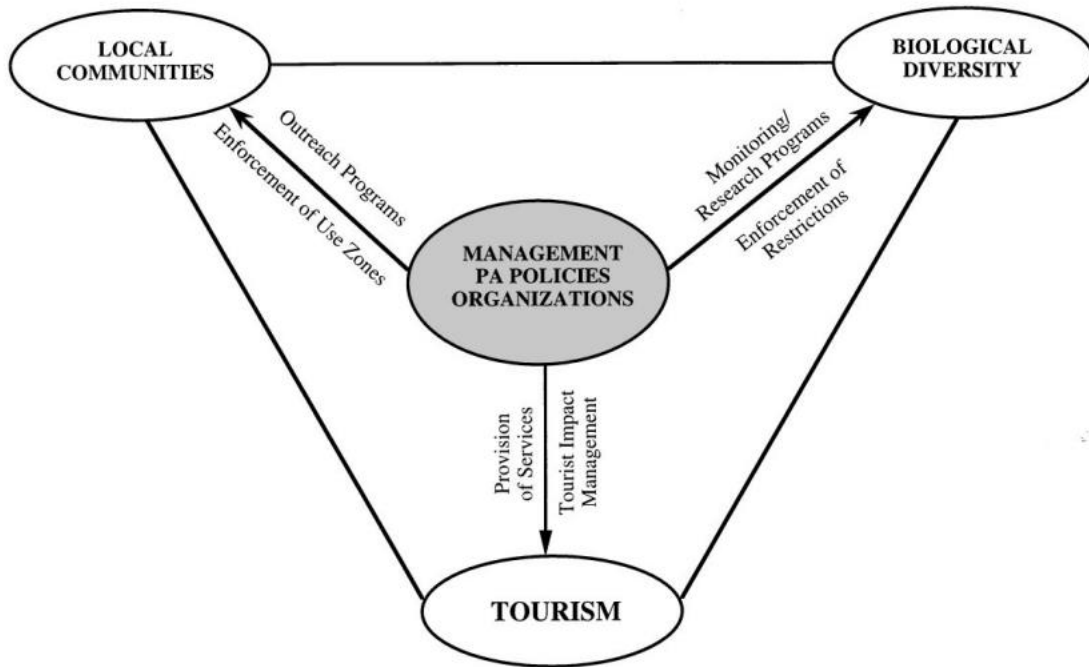


Figure 2 The ecotourism paradigm: in successful ecotourism, the dynamics between people, resources, and tourism are such that each makes positive contributions to the others. Management of PA influences the attainment of relationships (Ross and Wall, 1999 in Su et.al.,2014).

Chapter 3: Methodology

3.1 Study Area

This research will use a case study approach to examine the cultural and spiritual values of nature in a protected area. The case study method helps retain the holistic and meaningful characteristics of real-life events such as individual life cycles, and small group behavior. A case study is a research method used to investigate an individual, a group of people, or a particular phenomenon. The case study approach in social science research offers several valuable advantages allows researchers to delve deeply into complex phenomena, providing rich and detailed insights into specific situations or contexts. By focusing on a single case or a small number of cases, researchers can thoroughly explore the intricacies of the subject matter. It also enables researchers to examine the subject within its natural context, considering the various social, cultural, economic, and political factors that may influence it. This contextual analysis helps researchers understand how different variables interact and contribute to the observed outcomes. Lastly, case studies often address practical and applied research questions, offering insights that can inform policymaking, decision-making, and practice in relevant fields. The findings of case studies can have direct implications for addressing real-world problems and improving organizational or societal outcomes. Using a case study approach can provide a holistic understanding of cultural and spiritual values of nature approach implementation in a specific local environment.

The research was conducted in the Komodo National Park (see Chapter 1: background of Komodo National Park). The data collection focused solely on Komodo Island because this island is where the local community: *Ata Modo* lives. *Ata Modo* has been living in the area long prior to the area's designation as a national park. This fact was also supported by the statements of Verheijen and a number of anthropologists who wrote of the existence of *Ata Modo* (Komodo people). On the other hand, residents of Rinca village and others originated from various areas in Flores Island (also in East Nusa Tenggara) such as Labuan Bajo, Ruteng, Warloka, Pota, Riung, and Maumere. (Sunkar et.al.,2020). Thus, one of the research locations is Komodo village. Furthermore, to develop an understanding of the cultural and spiritual values of nature research was also conducted in tourist areas on Komodo island (Loh Liang) to gain perspective from other stakeholders such as tourists, rangers, tourism agency, travel agency, and the national park managers. The observation was also conducted mainly in the Komodo island and Labuan Bajo area general as the gate to Komodo National Park. This was conducted to get a better understanding of how each stakeholder values the Komodo National Park sites.

3.2 Data collection

The data collection used was based on qualitative research which is a semi-structured interview, observation, and document analysis. Data collection took place from November 2nd until December 10th in Labuan Bajo and Komodo Island. In preparation for the semi-structured interview, a stakeholder analysis was conducted to identify which stakeholders are essential in the management of Komodo National Park, especially for tourism industries and NGOs. Interviews were conducted mostly offline

with two respondents interviewed online due to the respondent's schedule and time frame of this research. Observation was conducted in person and using passive and active observation including observation during small talk and activities engagement. For document analysis, two documents were reviewed and issued by Komodo National Park and the Ministry of Forestry and Environment to gain a better understanding of conservation management and tourism development in Komodo National Park.

3.2.1 Interviews

The interview took place from November to December 2023. Each key stakeholder was interviewed about their perspective on the cultural and spiritual values of nature in Komodo National Park management. The method of respondent selection was based on snowball sampling in which research participants were asked to assist researchers in identifying other potential subjects. The data collection using interviews was stopped after there was no more additional information gained after interviewing a certain number of respondents. There were 15 people interviewed who varied between government bodies, the tourism industry, the travel industry, NGOs, local community groups, visitors, traditional leaders, and local figures. The key principle in assessing sample size in qualitative data sets is the principle of saturation (Glaser and Strauss, 1967, in Newing et.al., 2011). The concept of saturation is closely linked to that of triangulation and involves reviewing the data collected up to a certain point in order to compare what different people (or methods) tell the researcher. Thus, if everyone has given the same information on a particular issue, then there is no point in asking more people about that issue. In contrast, if different people have given you different answers, then you need to collect more data until some kind of pattern emerges. Most studies involving sets of semi-structured interviews use a target sample size of between 10 and 50 interviews. Guest et.al (2006) added that saturation occurred within the twelve interviews. Although they acknowledged that the number could vary based on the research context and topic, they concluded that 12 interviews might be sufficient in the majority of instances to achieve data saturation.

In the data collection process, the author tried to create more connections with the residents of Komodo village through small talk prior to the interview. The small talk is done to provide more relaxation and invite openness from the participants. Small talk is designed to connect researchers to the local area, which allows access to the local area for research (Driessen & Jansen, 2013). Small talk is also considered important to create a network in the research area and might provide additional information that will not be gained in formal semi-structured interviews. Small talk and informal conversation were also useful to gather information before the interview session. During the fieldwork, the authors found out that conducting an interview session before the informal conversation about a certain topic limited the conversation to the interview guideline since the author did not have knowledge of actual field conditions on certain issues. This happened to the first and second respondents. After that, the author generated more informal conversations with relevant key stakeholders and engaged in activities such as having dinner in one house with the locals, having a drink with *Ata Modo's* youth group going to trekking sites with a group of tourists, having conversation with

naturalist guide and national park ranger, bought food and souvenirs from local sellers. This was done before stepping to the next interview session to get more knowledge and to select the next respondents.

To make the interview process run effectively interview guide was created (see Appendix B). There were three main questions asked during the interview followed by other relevant questions. To collect data from interviews regarding the role of CSV in the management of KNP, interview questions originated from Best Practice Guidelines on the Cultural and Spiritual Significance of Nature in Protected Areas (Verschuuren et.al., 2021). The reason this was chosen is because it has a proper indicator of the practice of CSV and can be used as an analysis tool in examining CSV in the management of Komodo National Park. There are 12 thematic groups with 41 guidelines included in this framework (see Appendix A). The twelve thematic groups were translated into interview questions with some adjustments for different stakeholders (see Appendix C). The questions were reduced from the first interview to the last interview because the researcher has been familiar with the context of Komodo National Park based on the interview and observation. Thus, the researcher preferred to ask more details in certain questions (thematic groups) rather than ask all questions. Verschuuren et.al (2021) also suggest that the guidelines and thematic groups are not hierarchical or sequential; but can be flexibly applied as needed to address the unique circumstances of each situation.

The interview process lasts 30-90 minutes/person. The interview process was recorded with the consent of the respondents and the author took notes on some important points to quickly connect important data with other sources. This was really useful in directing or expanding the interview questions and connecting them with the previous information gathered by the interview and observation. Meanwhile, small talk and informal conversation were not recorded but important points were written down in the notes. This was because in informal conversation and small talk, people really thought about their perspective and considerably had less to no filter about what they thought on certain topics or groups and some people were not comfortable for this to be recorded. The recordings for the interview session were then transcribed and analysed after the interview. Notes were not coded but directly written in the result chapter connected with the relevant context presented.

3.2.2 Observation

This approach is important to gather additional information that might not appear during the interview or to get the author more ideas about the current situation of study areas. The observation took place on Komodo Island (Komodo village and tourist area) and in Labuan Bajo areas to gain more understanding of the tourism situation. The observation timeframe mainly took place during the fieldwork on Komodo island (2nd-12th of November 2023) where the author can observe and experience the conservation practices and tourism management in Komodo island, especially in Loh Liang resort as the main tourist site.

This research uses in-person and unstructured observation where the researcher simply observes and documents behaviours without predetermined categories. In this research, the role of the researcher was more of a passive to an active role. Sometimes the researcher just simply observed without

interacting with the participant this usually took place at the end or the beginning of the day. Most of the time observation was done in active activities such as engaging in conversations, joining the trekking group, joining the land patrol with KNP rangers, buying souvenirs/snacks in local stands, eating in local houses, etc. During in-person observation, the researcher collected data through notetaking, picture, and video recording to capture observations, allowing for later analysis and review. This involved descriptions of behaviours, interactions, environmental conditions, perceptions, and tendencies and is interpretative based on the researcher's assumptions.

3.2.3 Document analysis.

Document analysis is a methodological approach used to gather data from various written sources pertinent to the research topic. It can be used as a standalone method of data collection or in combination with other methods such as interviews, observations, or surveys. In this study, there are two documents reviewed and examined namely the Komodo National Park Plan Management Plan 2016-2025 and the Strategic Environmental Assessment Report Document of Komodo National Park by the Ministry of Forestry and Environment. The selection of these documents was based on the relevance, credibility, and accessibility of the documents and their importance for this research. Information pertinent to the research objectives extracted from the selected documents includes key themes, concepts, events, policies, or other relevant data points. Extracted data is coded and categorized to facilitate analysis. The analysis is conducted using Atlas.ti to identify recurring patterns, relationships, or trends within the documents. The analysis also involved comparing and contrasting information across different resources of data collection.

3.3 Context of Collaboration with Komodo National Park

To conduct research in the Komodo national park it required a collaborative process with the national park. The procedure to do research in Komodo National Park started with sending a research proposal, cover letter, and a copy of the student card to the email address of the national park or directly to the cooperation division contact person. After the application was accepted the researcher asked to present her research proposal in a digital meeting. Certain adjustments were needed as feedback from the national park such as a request for sending interview questions prior to data collection, a request for IRB in terms of ethical considerations, consider changing the theoretical framework, adding more respondents and screening criteria as the basis for interview and add more information on physical characteristics of Komodo dragon (weight, height, long), prey availability and potential human-wildlife conflict in Komodo dragon in Komodo island. The feedback was received well discussed with the supervisor and sent as a proposal revision.

After that, the permit to enter protected areas was issued and was valid for 10 days (2nd-12th of November). The researcher was placed in Komodo village resort with the flexibility to go to Loh Liang resort (touristic sites) which are both located on Komodo island. Researcher accommodation (place to live and meals) was provided by the national park. Within this time frame, the researcher interviewed the local community, tourists, and naturalist guides while actively engaged in their daily activities. At

the end of the research, the researcher should present the result of her findings including recommendations and send a copy of his final report to KNP.

3.4 Data Analysis

Atlas. ti software used for data analysis for this semi-structured interview to make the coding process easier. The interviews were transcribed using AI and after that, the authors created deductive codes based on the theoretical frameworks used and inductive codes based on the recurring ideas, patterns, themes, and phrases from the interview. Inductive codes were created to understand some recurring ideas and themes that connected and/or influenced the research questions and cannot be categorized under the framework used. The inductive codes include other values of nature recognized by stakeholders, ideas, and perspectives of stakeholders about other groups, ideas of conservation and tourism management, ecological information about the Komodo dragon, and the history of Komodo village.

Deductive codes and inductive codes are used Classification of the CSV framework to understand information about stakeholders' perspectives on CSV (see Table 1). Data was first analysed using *Atlas.ti*, then the codes were transferred to *Excel software* to create a better presentation of the data using a pie chart and a bar graph as visualisation. While qualitative data are non-numeric and descriptive, they can still be categorized or coded into themes or concepts that lend themselves to visual representation. The visualization is used to present better the distribution of values across stakeholders. The visual representation can help summarize and communicate findings more effectively. The benefits of using data visualizations are they can enhance the clarity and accessibility of findings for readers, provide a concise summary of complex qualitative data, facilitate comparison and interpretation of themes or patterns, and add visual appeal to the presentation of results. As said before, the primary focus of this study is qualitative, incorporating data visualization techniques used solely to enhance the presentation of qualitative findings. In this case, in the presentation distribution of values across stakeholders. The description of the process of data analysis will be explained below.

Table 2 Deductive and Inductive codes are used to examine the stakeholder's perspective of CSV.

Coding using <i>Atlas. ti</i> for stakeholder's perspective of CSV	
Deductive codes	Inductive code
Aesthetic, perceptual, or scenic	Komodo's habitat
Recreational, health, and therapeutic	
Artistic, traditional, contemporary	
Information, knowledge, and education	
Historical, ethnological	
Linguistic traditions, both written and oral	
Religious and spiritual	

The initial step was coding using Atlas.ti. Codes were systematically applied to the interview transcripts of each respondent, ensuring a structured approach to data organization. Subsequently, an Excel report was generated automatically from this coded data to facilitate the association of each code with its respective document. This process streamlined the identification of values recognized by each respondent, enhancing the efficiency of analysis. However, with 15 respondents, it became apparent that manual adjustments were necessary due to the grouping of three respondents from the Ata Modo traditional leaders and local figure stakeholder group, as well as three respondents from the tourist stakeholder group. These data were merged manually to ensure accuracy and coherence. Once the data was organized to represent each value and stakeholder group distinctly, pie charts and bar graphs were created for visual representation. The pie chart illustrates the percentage of each value of KNP recognized by all stakeholders, while the bar graph displays the distribution of recognized values across different stakeholder groups. The final Excel report, prepared for analysis using charts, can be seen in Appendix D.

To examine the role of cultural and spiritual values of nature in the management and governance of KNP at the intersection of conservation and tourism and the opportunities and challenges of implementing it deductive and inductive codes were created. Deductive codes originated from Best Practice Guidelines in implementing Cultural and Spiritual Values of Nature in Protected and Conserved Areas by (Verschuuren et.al, 2021). As mentioned in the Theoretical approach chapter and interview section, the data analysis of this sub-topic is guided by the Best Practices Guidelines of CSV in protected areas and Ecotourism theory. Deductive codes created using Best Practices Guidelines are focused on 3 thematic groups namely: "creating a common ground of different worldviews of stakeholders, consensus building and conflict resolutions and governance" as these ones were gathered from data collection. Besides deductive code, inductive codes were also created based on repeating patterns or phenomena that did not fall into the deductive codes.

Table 3 Coding group of Deductive Codes for examining CSV in management and governance of KNP at the intersection of Conservation and Tourism

Code Group	Codes
consensus building and conflict resolution	Conflict resolution using CSV of nature. Reconciliation and methods for conflict resolution that include diverse views. Work together with cultural practitioners
Creating common ground	Create a safe environment for working together. Promote mutual respect, appreciation, dialogue, and joint understanding. Draw on the cultural and spiritual significance of nature to prioritise management actions
Governance	Recognise diverse governance system. Build professional capacity of governance bodies. Working with cultural and spiritual forms of governance for protected and conserved areas

Table 4 Coding Group of Inductive Codes for examining CSV in management and governance of KNP at the intersection of Conservation and Tourism

Code Group	Codes
Conflict within KNP	contradictive opinion demands foreign investment in tourism License for investor Protest in tourism management. Komodo Village vs NP environmental justice history and Komodo village: <i>Ata modo</i>
Tourism management	App for managing visitors. <i>Pokdarwis</i> tourist management tourism development trekking visitors' capacity

positive impacts on local communities	culture preservation ecotourism in Komodo village local empowerment role of KNP towards locals
ecological information about KNP	ecosystem fauna in KNP Komodo changing behaviour Komodo life cycle prey availability
Human-Komodo	human-Komodo bonding human-Komodo conflict
Problems within KNP	challenges climate mitigation human-Komodo conflict waste management. zonation
Governance and management	achievement KNP collaboration with academician conflict resolution Decision-making governance system KNP and West Manggarai regency local government management system organization structure promote culture on social media
Conservation and Tourism	community conservation conservation vs tourism Decision-making Flobamor and KNP management governance system KNP and West Manggarai regency local government management system organization structure
History	sun spirit <i>Ata modo</i> Komodo village tribes and clan leaders

These codes and codes groups were obtained through coding of the interview and analysis of two documents: Komodo National Park Management Plan (2016-2025) and the Strategic Environmental Assessment Report Document of Komodo National Park. Further looking into recurring codes used in the research data allowed me to better answer my research questions as it became the basis of how the result and discussion chapter are presented.

3.5 Validity and triangulation

Internal validity in qualitative research refers to the credibility and reliability of the findings within the specific context of the study. It involves ensuring that the conclusions drawn accurately reflect the reality of the phenomenon being studied. To enhance internal validity, researchers employ rigorous methods, such as data triangulation and member checking, seek feedback from peers and participants, and provide rich descriptions of the research context. All data was cross-checked using triangulation between interviews, small talk/informal conversation, observations, document analysis, and literature study to develop a comprehensive understanding of the phenomena. This is also used as a strategy for validation checks of different sources of information. Triangulation, by combining theories, methods, or observers in a research study, can help ensure that fundamental biases arising from the use of a single method, or a single observer are overcome. Triangulation is also an effort to help explore and explain complex human behaviour using a variety of methods to offer a more balanced explanation to readers.

Triangulation offers richness and clarity to research studies but also has limitations. It adds to the complexity of the research making it more time-consuming. When used as a method for combining research methodologies, triangulation may not be achieved in a uniform or consistent manner. Additionally, researchers may not adequately explain their techniques for blending results. In addition, there may be times when the comparison of the findings of two sources is inconsistent or conflicting.

3.6 Ethical Considerations

This study considers the current situation in Komodo National Park which might cause some ethical considerations for participants. For this reason, the purpose of this study was informed prior to providing the participant context of it. It invited voluntary participation from the respondents. Then respondents were also asked whether they were willing or not to be referred in the result and discussion session (if necessary) or preferred to be anonym. The confidentiality of the information provided by the respondents is also considered in this research.

This research adhered to the ethical principles of the Netherlands Code of Conduct for Research, ensuring that it was conducted according to principles of honesty by reporting the research process accurately and taking alternative opinions into account; scrupulousness by relying on scientific and academic sources and methods; transparency by clearly stating the sources of the data collected; independence by ensuring the project was not guided by non-scientific considerations; and responsibility by conducting socially relevant research and taking into consideration the legitimate

interests of humans and nature (Netherlands Code of Conduct for Research Integrity, 2018).

3.7 Positionality

The term positionality, as described by Foote & Bartell (2011), Savin-Baden & Major (2013), and Rowe (2014), encapsulates an individual's worldview and the stance they adopt regarding a research task and its social and political context. It acknowledges that a researcher's background and experiences shape their perspectives and influence the research process and outcomes. This section explores the positionality of the researcher in the context of studying cultural and spiritual values (CSV) in the management of Komodo National Park (KNP) with a focus on conservation and tourism development.

As a Forestry student with a keen interest in local wisdom in Indonesia, my research concept primarily emphasized local wisdom as a driver for conservation efforts. This interest stemmed from previous experiences researching local wisdom in Indonesia, which influenced how the thesis was structured and how data collection was conducted. Moreover, as an Indonesian from Flores Island, exposure to criticisms of conservation management and tourism development in KNP has shaped the research focus. This familiarity with the issues prompted an exploration into how CSV could provide a comprehensive perspective on the current management situation in KNP.

Furthermore, being an insider from Flores Island facilitated the interview process and communication with local communities. This insider perspective, or emic account, according to Fetterman (2008), enabled a deeper understanding of cultural nuances and facilitated rapport-building during data collection. The advantages of being an insider included easier access to the culture, increased trust from participants, and a better understanding of language and non-verbal cues. However, as an insider, inherent biases and sympathies towards the local culture posed challenges in maintaining objectivity, particularly when dealing with non-local stakeholders. Efforts were made to mitigate biases by selecting more varied stakeholders from regional and national levels for interviews to understand and accommodate their ideas and perspectives.

In conclusion, the researcher's position as a Forestry student with an interest in local wisdom from Flores Island significantly influenced the research focus, methodology, and data interpretation. While insider status provided advantages in data collection, efforts were made to navigate biases and ensure a balanced representation of perspectives in the study of CSV in KNP management.

Chapter 4: Results

In the results chapter, data and information will be presented in accordance with the research questions. Firstly, the chapter will provide a comprehensive description of key stakeholders involved in the management of Komodo National Park (KNP), offering insights into the various actors shaping its governance. Following this, stakeholders' perspectives on Cultural and Spiritual Values (CSV) will be elucidated, organized based on the prioritization of values attributed to KNP by stakeholders. This classification will adhere to the CSV framework, providing a structured analysis of differing viewpoints. Subsequently, an analysis of KNP's management and governance at the intersection of conservation and tourism will be presented, followed by an examination through the lens of the Best Practice Guidelines framework. This dual approach aims to offer readers a nuanced understanding of conservation and tourism management dynamics within KNP. Lastly, the chapter will delve into the role of CSV in the current management of KNP, leveraging relevant guidelines derived from the Best Practice Guidelines for CSV in protected areas.

4.1 Key Stakeholders within Komodo National Park (KNP)

To answer research question number 1 *“What are the relevant stakeholders in the management and governance of KNP and their perspective towards cultural and spiritual values of nature?”* these sections will introduce identified key stakeholders in the management and governance of the national park.

To identify relevant stakeholders in Komodo National Park, the author employed a multifaceted approach, combining literature research, on-site observation, and informal conversations with local residents. Initially, three primary stakeholders emerged: the national park management, the *Ata Modo community*, and visitors. Following comprehensive observation and dialogue, a stakeholder mapping exercise was undertaken to refine and categorize key stakeholders based on their interests and influence. It became evident that the *Ata Modo* community, being diverse and multifaceted, could not be singularly categorized. Therefore, various subgroups within the *Ata Modo* were identified, including traditional leaders, local figures, tourism development enthusiasts (*Pokdarwis*), environmental and waste management enthusiasts (*Winirosokeling*), the Komodo village governmental body, sellers and craftsmen, as well as local naturalist guides operating in Komodo trekking sites.

Moreover, the tourism industry emerged as a significant stakeholder in the management and governance of Komodo National Park. Two key stakeholders were identified within this sector: PT Flobamor, responsible for tourism management on Komodo and Padar Islands, and various tourist and travel agencies operating within the park. Additionally, the NGO Sun Spirit for Justice was identified as an important advocacy organization, dedicated to championing the rights of the *Ata Modo* community. This NGO regularly engages in discussions concerning the management and development of tourism within Komodo National Park.

The subsequent sections will delve into detailed descriptions of each stakeholder group, shedding light on their respective roles and contributions to the management of the park.

4.1.1 Komodo National Park (KNP) manager

First, this chapter will discuss KNP manager as a stakeholder. Designated on March 6th, 1980, under the announcement of the Ministry of Agriculture, the KNP became one of the oldest of national parks in Indonesia. This means the area started to be managed by the national government under the Ministry

of Forestry and Environment (Komodo National Park, 2016). Work regions of the national are divided to some part and this research is focused on the management of Region II which covered Komodo island. The management of Region II is led by one region manager and 6 resort chiefs, since the research put focus on tourism destinations and *Ata modo* as local community so there are 2 focused resorts namely Loh liang (Komodo dragon tracking destination) and Komodo village.

4.1.2 *Ata modo* (Modo people)

Locals that live in the Komodo village located in Komodo island, one of the islands within the national park area. There are 3 villages in total, but this research only focusses on Komodo village, since locals in Papagarang village and Pasir panjang village are mostly immigrants that came from areas surrounding the national park such as Sulawesi, Bima, Manggarai and Ende. Besides that, the people here came later in years compared to people in Komodo village and was not special bonding with Komodo like people in Komodo village do. *Ata modo* historically also coming from several areas in Indonesia: Bima, Manggarai, Sape, Ambon, Bajo, and Sumba centuries ago. They came to Komodo island and build their own culture which can be differentiate from those places especially how they incorporate with living with Komodo dragon I their daily life. *Ata Modo* belief that Komodo is their *Saba'e* (twin) which from the same womb. That is shown in how they treat Komodo. Traditional hunting used to be a common practice in the area when people hunt deer or wild boar in the savanna and back to the village to celebrate and eat the kills with all villagers. These kills also shared with Komodo (not the remainder of unconsumed portion) so the Komodo can also feel the joy. Some cases of Komodo attacking livestock or human also happened but according to locals they were not hit or kill the animal, just expelled the Komodo from around the village area. *Ata Modo* used to work as a farmer or pastoralist, but when the national park was planned to designate, they were forced to move other part of the island leaving their agricultural field and home to become a conservation area. They were then most work as fishermen before the tourism became more developed in Komodo island and they slowly changed their job to work in tourism industry.

As local community is not a homogeneous group, generalizing *Ata Modo* is not possible since they are part of certain groups that affecting their interests and opinions. I was able to identify some influential groups in the society. They are *Ata modo* traditional leader, Komodo village governmental body, Pokdarwis (Tourism pioneers and actors' group), Naturalist guide, Winirosokeling (Community-based waste management group), and Group of sellers and craftsmen. This will be introduced briefly one by one.

4.1.2.1 *Traditional leader and local figure*

There are five main tribes in *Ata Modo* community: *Gimukele*, *Ina babu*, *Wai sumba*, *Ama Kama* dan *Siti hadijah*. From those three tribes *Gimukele* tribe who was the first one came into the island and the leader of this tribe is well known to be more influential than other tribe without discrediting others. As a traditional leader they are responsible for managing the society before the structural governmental body was established and now, they are actively communicating *Ata modo's* voices and demands. One of them is the compensation of their land in Loh liang (main tourist destination in Komodo island) that was taken from them in 1970s.

4.1.2.2 *Komodo village governmental body*

This group includes the Village chief, officers, and hamlet chiefs. Administratively and legally the village

is under the area of KNP, so all policies and activities are highly controlled by the park. This sometimes cause tension on how the position of authority of the village in managing their own area. A simple case is visitors can come and live in the village without any report to the village officers because they have gotten permission by national park. Now, there is a sign of “*tamu wajib lapor* (visitors need to report)” to prevent tourists come directly from Loh liang without any information to the village officers. Village officers that are represented from locals thinks that their village has existed far more before the national park was established. Therefore, it means “the national park area is coincidently located in the village not the village located in the national park”. Until now, the tension still happened but is under control with regular meetings and dialogue between two stakeholders.

4.1.2.3 Pokdarwis (tourism development enthusiast)

This is a group that was created by the initiative of local young people facing the tourism development in their village and surroundings. It was established in 2021 and has its decree issued by village officials. Their position was as the mitra of the National Park. This group or community focused on helping capacity building for tour guide from the village. Starts with which information to deliver such as history, Komodo dragons’ behaviour, local culture and goes to technical points like tracking path and safeties. It also actively encouraged people to care about waste in the village with cleaning activity 3-4 times in a month.

4.1.2.4 Winirosokeling

The village also had *winirosokeling* group which contains 21 women that focus on the waste management. They cleaned, collected rubbish and sorted them. After that they gather it together to sell it to their mitra an NGO in Labuan Bajo called Indonesian waste platform to be recycled.

4.1.2.5 Salesman and craftsman

Seller and craftsmen community contained 117 people. They had stands in Loh liang (Komodo island), Padar Island and other spots which organized by lottery every day to decide the location and order. This was however remained debatable about the legality because some rangers from national park it is not allowed for them to open stand in Loh liang. Once, one of the national park rangers who evicted the sellers and was created a tension between these two parties. Fortunately, the national park was aware of that issue and has discussed with the leader of the community to turn the community into a legal community under law and it was in the process of gathering data and information from members.

4.1.2.6 Naturalist guide/field ranger

This group contained some locals who worked as a guide in Komodo tracking path in Loh liang or Padar Island. They were employed and trained by previously the National Park and now managed by PT Flobamor (will be discussed later). Most of the rangers are from Komodo village while only 3 are from Papagarang village.

4.1.3 Visitors

According to the Head of KNP the total of visitors was reaching to 300458 people in 2023 which raised more than twice from 2022. The visitors came from inside and outside Indonesia to see the Komodo dragon, enjoying beach and snorkelling. There are many tourism agencies that also sell package to trip within KNP from 1 day trip to 7-day trips from Bali to Labuan Bajo (KNP) and ended in Australia (mostly

for international tourists). Some visitors that only wants to see Komodo dragon sometimes illegally invited to do tracking activities in Komodo village. The ticket office does not exist in the village so the tourism agencies can get extra money from the originally ticket fees. From the personal informal communication many international tourists never heard about KNP before and just following the cruise schedule. In contrary, domestic tourists seemed more informed about the island and particularly choose it to spend holidays with family, friends, and partner.

4.1.4 Travel and tourism agency

As mentioned before tourism agency was also play an important role in the management of KNP. Many big decisions-making were decided with the consideration of this group, one of that was the decision to raise the tourism fee in Komodo island to Rp. 3750000 in 2022 or Rp.250000 in 2023, when most of the tourism agency did not agree due to the possibility in decreased number of visitors. A lot of *Ata modo* also work in tourism agencies mostly as freelancer and they could be really vocal in delivering their concern about the tourism management decisions that felt to have an unfair impact on them and the *Ata modo*. The location of KNP that from the main Flores land requires tourists to book a boat to reach there. So that almost all if not all tourists that come to KNP were under tourism and travel agencies. The tourist agency needed to pay twice to enter KNP first was the entrance fee (Rp.5000 for domestic tourist and Rp150000 for international tourist), tracking fee (Rp 5000), Conservation fee (Rp.10000), boat parking fee (Rp100000) Naturalist Guide/field ranger fee (Rp.200000/5 people). The Naturalist Guide fee was decided by PT Flobamor, an East Nusa Tenggara governmental company that managed the tourism activities in Komodo Island and Padar Island and has fluctuated since its management (will be discussed later). Those fees mostly all included in the tourism package they sell so the visitors just need to pay to the tourism agencies once.

4.1.5 PT Flobamor

This was a governmental company that got the license from Ministry of Forestry and Environment to carry out the tourism management in Komodo island. The license was more known as *Izin Usaha Penyediaan Jasa Wisata Alam* (IUPJW) or The Business License to Provide Natural Tourism Service and is valid for 5 years, counted from August 2022. PT Flobamor has brought differences since the day it mandated to manage tourism in Komodo island. The first one was the controversial guiding ticket fee raising to Rp.375000000 from the initial fee Rp.120000. It automatically led towards protest from the tourism actors and the resistance of having PT Flobamor in Komodo island. Although PT Flobamor had a good reason to back up that decision saying that they wanted to promote app-based ticket so all the ticketing did not have to be done manually which can be more efficient, easier for capacity control and prevented ticket fraud. They also said the money was used for conservation, waste management and local empowerment. Still, the tourism actors thought that the high rise was not possible to be implemented in such a short period of time. Starting from not so welcome experience, PT Flobamor only began their job at 1st of January 2023. Around 80 *Ata modo* was employed as naturalist guides/field rangers now as the company said their goals of local empowerment. They also play part on conservation in those two islands through patrols (4 times in 6 months) and incident patrol.

4.1.6 Sun spirit for Justice

It was an NGO based in Labuan Bajo who numerously vocal in aspiring humanitarian and justice issues in several communities in Flores Island especially West Flores called Sun spirit for Justice. In KNP areas

this NGO was assisting and accompanying locals during the relocation threats in 2019 by national government and East Nusa Tenggara province government who openly said by Victor Laiskodat (former governor of East Nusa Tenggara province). This NGO contributed in capturing and writing stories, complaints and voices of locals in blowing it up on media so more people can know about the situation. They were also actively accompanying locals in refusing to concession land given to several companies in the name of tourism development. They vocally raised the injustices that happened when the land in several places in Komodo island (including Loh liang-main tourist attraction in Komodo island) was forcedly taken from locals in the name of conservation and given away to companies in the name of tourism.

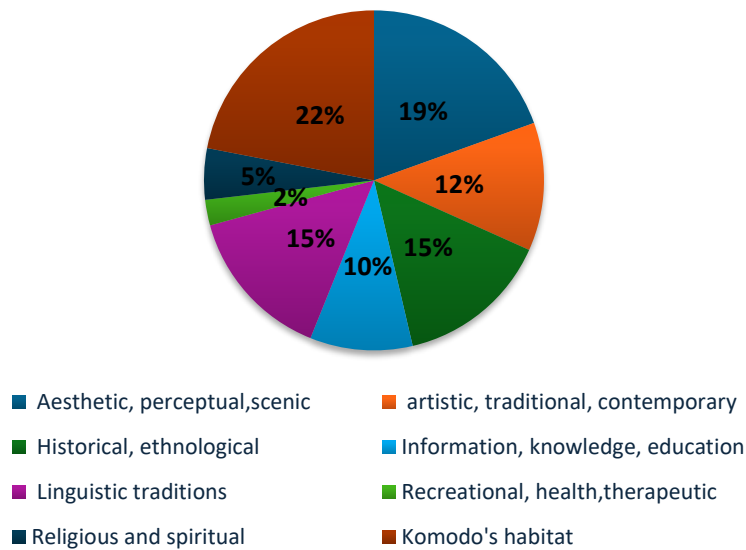
Table 5 Stakeholders in Komodo National Park Region II management

Name of Stakeholders	Level of authority	Representative of respondent
Komodo village governmental body	Local	1 person
<i>Ata modo</i> traditional leaders & local figure	Local	3 people
Winirosokeling	Local	1 person
Pokdarwis	Local	1 person
Naturalist guide/field ranger	Local	1 person
Sellers & Craftsmen community	Local	1 person
Sun spirit for Justice (NGO)	Local	1 person
Tour and travel agent	Local and/or regional	1 person
PT Flobamor	Regional	1 person
Komodo National Park	National	1 person
Visitors	National and International	3 people

4.2 Perspective on the Values of Komodo National Park

To answer research question number 1 *“What are the relevant stakeholders in the management and governance of KNP and their perspective towards cultural and spiritual values of nature?”* this section will examine the perspective towards the values of Komodo National Park. This section will discuss the perception of the values of KNP. The analysis will be guided by the Classification of Cultural and Spiritual Values of Nature (Verschuuren et.al, 2021) that has been presented in Chapter 2. The stakeholder’s perspective of the Values of KNP can be seen in the figure below.

Figure 3 Visual representation of Stakeholders Opinion on Values of KNP



Note: This figure was made based on the analysis of each stakeholder's perspective on values of nature. Each value mentioned per stakeholders (not per representative of respondents) was calculated based on the number of stakeholder participants and presented into this visual representation figure.

Most of the participants said the main value of KNP lays in it being the habitat of the Komodo dragon, a unique animal that only exists in the national park. They were the national park, and the *Ata Modo Community*. It also became the main reason for people to come to the national park or to Labuan Bajo. Also, almost the same number of people considered the natural beauty as the main value of the national park (see figure 2). Surrounding by beautiful natural landscapes, Komodo National Park was famous for its pink sand beach which is a mainstay for tourists. The waters also had excellent coral reefs, so they are often used as snorkelling or scuba-diving spots. This was said by visitors and including people who work in a tourism area in KNP.

Furthermore, there were 15% of the participants who recognized the linguistic traditions as the values of KNP. They were *Ata modo* and NGO Sun spirit for Justice. These stakeholders argued that the legend of Komodo dragon as the twin of *Ata modo* was the reason it can exist and survive until now. According to Van den Bergh (2022), the oldest records of Komodo dragon found in Flores Island was 1.4 million years ago. Flores is a main island located closest to the Komodo island. Similar to the previous values mentioned, the same number of participants argued that historical and ethnological aspects are the values of Komodo National Park. They mentioned several examples such as their custom to live with Komodo dragons as their siblings, their tradition to feed Komodo dragons as traditional ecological knowledge, and their traditional food. The *Ata Modo* people believed that Komodo dragons should not look for their own food because first they were animals that were lazy to move and then they can harm humans if left to find their own food. Therefore, they said that several incidents of Komodo dragons attacking humans that have occurred recently are because the feeding tradition was no longer carried out. In order to introduce *Ata Modo* to the public, in the last two years, a cultural festival has been held on Komodo Island. This was the result of a proposal from one of the village figures, Uba Sidik, and was

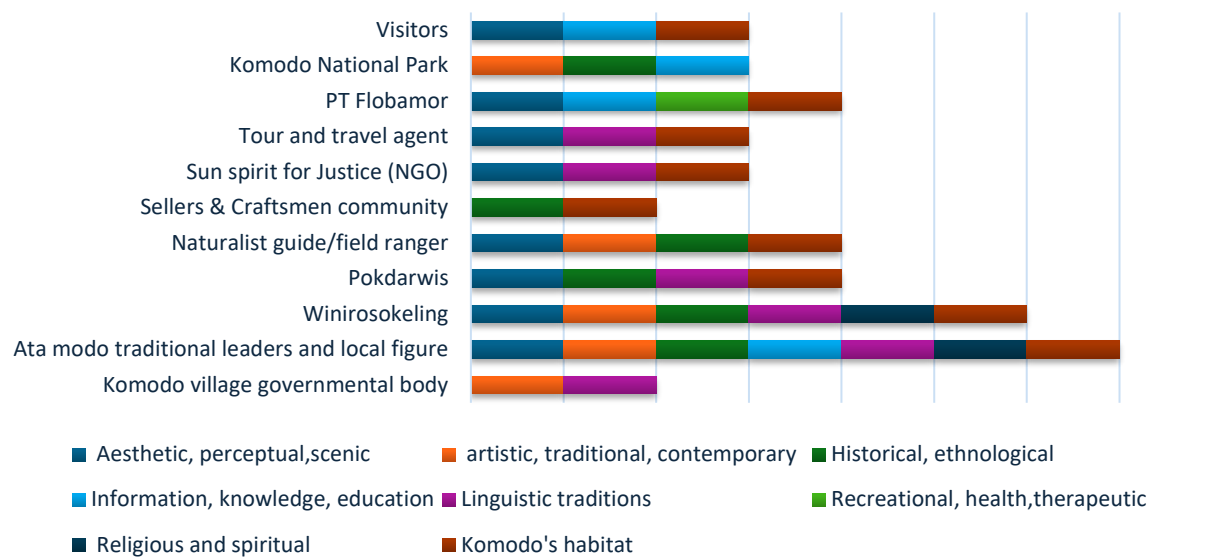
supported by all village residents and the national park. Apart from introducing Komodo village as a village where Komodo dragons were allowed to live very close to the residents, there were also performances of several cultural dances as well as serving several local specialties such as *Sago gebang* and *tetene cakes, sepako, and Punga-punga*. According to the residents of Komodo village, apart from the Komodo animal being the main attraction, the cultural customs and customs of the *Ata Modo community* were also interesting and were being promoted.

Moreover, 12% of participants agreed on artistic, traditional, contemporary as the values of KNP. The participants, who were all part of *Ata modo* community, also mentioned their culture such as traditional performing arts like dancing and songs are beautiful and attractive for the tourists to visit the Komodo. Two famous performing arts in the society are *Kolo Kamba* and *Aru Gile*. *Kolo Kamba* is a dance that tells the story of the struggle of *Ata Modo* ancestors in ancient times to defend their land from enemy attacks. Meanwhile, *Aru Gile* is a singing dance that women sing when pounding rice as an expression of gratitude for the harvest. Furthermore, around 10% of the respondents explained that the value of learning and means of exchanging information was one of the values of the KNP. As said by one visitor who admitted that he had visited tourist attractions several times but was very curious to see the Komodo dragon. At KNP, he could see the animal directly and find out information about the animal's physiology such as the life cycle, how they lay their eggs, the behaviour, and habits of Komodo dragons. The national park also believed that learning from a linguistic aspect can be done. The language of the Komodo Community, which was unique and different from the surrounding places, must be preserved. Currently the national park is collaborating with academics from the University of Indonesia to create a Komodo language-Indonesian dictionary as a means of preserving linguistic aspects.

Lastly, there were 5% of participants who recognized religious and spiritual aspects as the values of the KNP. This was argued in the community's view of the Komodo dragon as a mythically related species and the fact that several places in the Komodo village have a "guardian" or a person who sacrificed himself so that their land is protected. It was said that when the enemy was about to attack Komodo village, one of the traditional shops sacrificed himself by burying himself alive so that Komodo village would not be conquered. When the enemy rowed to reach Komodo village they were blinded so they felt like they were moving towards Komodo Island, but they just rowed in place and ended up turning back to where they came from. The place where the guard sacrificed himself was marked with a white flag as a reminder of his service. There were also 2% of participants who were tourism managers who thought that KNP is a place for recreation and healing from busy work and stress. Beautiful natural landscapes and fresh air were the main reasons people want to visit KNP. A visual depiction of stakeholders' opinions regarding the values of KNP can be seen in the following image.

Based on the previous explanation, all levels of stakeholders considered that the KNP as the habitat of the Komodo dragon which was only found in the national park is its main value. Then the beauty of the KNP natural landscape was also agreed by almost every level of stakeholder to be the main value of the KNP. Meanwhile, in the historical, ethnological, and linguistic traditions aspects, they were recognized mostly by *Ata modo* and stakeholders from outside the Komodo village did not yet consider that these aspects are KNP values. Likewise with artistic aspects and traditional performances which were more widely known by local people. All in all, almost all stakeholders agreed on natural aspects as the main values of KNP, while cultural and spiritual values are still limitedly recognized by stakeholders who are part of the *Ata modo* community. This can be seen in the graph below.

Figure 4 Visual representation of Values recognized by each stakeholder.



Note: Left to right colours is not based by lowest to highest number the values recognized by each stakeholder or vice versa. The order is based on the order of the legends (1. aesthetic; 2. artistic; 3. historical; 4. information; 5. linguistic; 6. Recreational ;7. religious; 8. Komodo's habitat)

Based on the data presented in the figure, it is evident that the *Ata Modo* traditional leaders and local figures recognized nearly all of the Cultural and Spiritual Values (CSV) attributed to Komodo National Park (KNP), with the exception of recreational values. Similarly, the *Winirosokeling* group, also part of the Ata Modo community, acknowledged almost the same number of values as the traditional leaders, except for information values. Interestingly, PT Flobamor, Naturalist guides, and Pokdarwis each acknowledged four values of CSV, respectively, all of which are stakeholders in the tourism industry. This suggests that, in addition to the local community, the tourism industry also demonstrates a moderate recognition of the cultural and spiritual aspects of the national park. This could be attributed to their involvement in the tourism development plan, which may have enhanced their understanding and acknowledgment of these values. Furthermore, tour and travel agents, NGOs, and visitors recognized aesthetic values, information values, and linguistic values based on the CSV as attributes of KNP. It is noteworthy that despite the high number of stakeholders agreeing on Komodo's habitat as a value of KNP, this was not explicitly mentioned by the KNP manager or the Komodo village governmental body.

4.3 Management of conservation and tourism in Komodo island

To answer research question 2 “*What is the role of cultural and spiritual values of nature in the current management and governance of Komodo National Park at the intersection of conservation practices and tourism development?*” this section will use to give information about the management of conservation and tourism in KNP particularly Komodo island.

4.3.1 Conservation management in KNP

"In conservation management, the KNP Center implements development in three pillars of conservation, namely protection, preservation and sustainable use so that when synergizing in collaboration with stakeholders it cannot be separated from the foundation of these three pillars. For example, in protection activities the police will be involved to help. Then from the preservation aspect, we collaborate with KSP (Komodo Survival Program) which helps KNP with research and studies regarding Komodo. "Finally, for sustainable use, we are collaborating with PT Flobamor using a Permit to Carry Out Nature Tourism Utilization Services scheme, so he is allowed to use services from his tourism, for example guiding at KNP." (Person 1)

In a conversation with the Head of Region II (Komodo Island and Padar Island), he explained the conservation management policy at KNP with an emphasis on development which refers to the three pillars of conservation. According to the Komodo National Park (2021), there were 5 focus goals in these 10 years of management, including preserving NTT's unique biodiversity in the KNP, protecting ecological processes which are the life-supporting capacity of the ecosystem, supporting research and education activities regarding natural behavior. so that it could be an early warning if there were things that need to be anticipated. Other than that, was maintaining the continuity of KNP use, especially for the community, without disturbing the ecology and developing the potential for biodiversity and uniqueness as well as preserving community culture which can develop tourism and improve community welfare. One of the strategies taken to achieve this goal is the determination and confirmation of regional boundaries, providing an understanding of area boundaries in the zoning system, public recognition of the formulated zoning and the formulation of regulatory spatial agreements in several zones in the KNP.

The determination of internal regional boundaries in the KNP, which consists of various zoning systems, currently still reaps many objections from the community, especially young people and environmental NGOs. Many people thought that the process of determining and formulating zoning was decided unilaterally by the KNP and that the joint dialogue that was held was only for providing understanding to the community. If there was rejection, it would be conveyed that the decision has been approved by the Ministry of Forestry and Environment. Since then, people who carried out activities in prohibited zones can go to prison. (Person 6). The same thing was also expressed by Sun Spirit for Justice who argued that there had been a lot of tinkering with zoning areas since 2012-2018 to grant concession permits to companies (investors) such as PT. Komodo Wildlife Ecotourism (PT KWE), PT Segara Komodo Lestari and PT Flobamor in Loh Liang, Loh Buaya and North Padar.

" Loh liang, the place at the tourism site which today is from the entrance on Komodo Island, used to be local's land. And that has been given to PT KWE, right, former customary land. So that's why we mentioned earlier that land was confiscated from residents in the name of conservation, then the land was given to companies in the name of tourism . And that's what makes the people actually fed up with the existing system, with the treatment of this country. Because Komodo is ours, the island is ours, but we were only given this small space for settlement, we could not do agriculture, so we were not given anything. by the state." (Person 13).

Based on data obtained from the Komodo National Park (2021), it was recorded that there was an open dialogue with the community regarding zoning discussions, such as holding a Forum Group Discussion

with various stakeholders and experts in July-September 2018 which resulted in a revised KNP zoning map which was approved in 2019. There was a zone change in Komodo village with the addition of 8.2 ha to become a utilization zone and 0.4 ha to become a jungle zone. The addition of utilization zones provides more areas for the community to utilize environmental services which can increase community-based tourism. However, this might not be as smooth as the plan if more companies and investors come to lobby and are given utilization concession permits by the KNP. Stopped by exclusive tourism development from large companies, simpler community-based tourism will lose out in competition. It is recorded by Sun Spirit for Justice data that since 2013 there have been 151.93 ha on Komodo Island which were handed over to PT KWE (Bheda, 2019). The discussion regarding zoning will be explained further in the following sections.

4.3.2 Tourism Management in KNP

This section will discuss further the management of tourism on Komodo Island, where PT Flobamor is the main actor. There were concession permits on Komodo Island for other companies such as PT KWE which obtained a Nature Tourism Facilities Provider Business Permit (IUPSWA) but the type of permit obtained is different from PT Flobamor. As previously explained, PT Flobamor obtained a Nature Tourism Services Utilization Business Permit (IUPJWA) on Komodo Island (Region II KNP) and Padar Island (Region III KNP) for 5 years which was valid from August 2022. “As IUPJWA holders, these individuals and institutions has the right to carry out business activities according to a permit, become a member of a natural tourism business association, obtain legal protection in business, and utilize state-owned natural tourism facilities in accordance with the provisions of statutory regulations. Overall, IUPJWA has a key role in shaping national park governance and overcoming problems related to tourism management in Komodo National Park. By following regulations and sustainable principles, business permit holders can help preserve nature while providing economic and educational benefits to the community and tourists” (Ministry of Forestry and Environment, 2023).

In the Cooperation Agreement (*Perjanjian Kerjasama*) with the KNP Center, PT Flobamor stated that it would manage tourism services on Komodo Island and Padar Island with the aimed of area protection, community empowerment and conservation. Therefore, in its implementation the company adopted policies that support this goal. For example, in guiding tourism services, they empowered tour guides or field rangers from the *Ata Modo* Community as Naturalist Guides. Apart from that, PT Flobamor also had a conservation division assigned to Komodo Island and Padar Island to carry out routine patrols every month and incidental patrols if there were indications of violations. They also collaborated with the Indonesian Waste Platform to help with the waste problem in Loh Liang, Komodo Island. Every time the company’s officers rolled to Komodo Island for 10 days, they also collected rubbish which would later be taken to Labuan Bajo for recycling.

Furthermore, PT Flobamor also wanted an innovation in the procedure for ordering entry tickets to the area, which has been done manually until today so that it would be impossible to predict the number of tourists who would enter. The non-centralized ticket ordering process (which can be done at the Komodo visitor center or in Loh Liang) also means that sometimes some tourists are taken by guides to Komodo village without paying the entrance ticket to the KNP area. The company admitted that the increase in ticket prices planned for 2022 was commensurate with the development of the innovations they were offering, namely a more organized ticketing system, training and empowerment of communities as Naturalist guides and protection of conservation areas. They said that the price increases are also needed because, with restrictions on daily quotas for tourists, tourism income also

decreases, therefore price increases can balance the income again (Person 14).

The plan was ambiguous because the price increased to IDR 3,750,000 from previously only IDR. 150,000 was unreasonable and according to tourism actors such as tours and travel agents as well as local communities, people would not want to come on holiday to Komodo Island anymore. Decision-making regarding tourism in KNP, especially Komodo Island, must be done very carefully because it involves the interests of many parties and will have the greatest impact on the people who currently depend on the tourism sector for their lives. One of the interesting things in managing tourism on Komodo Island was the existence of other parties in implementing tourism management. Based on interview data with stakeholders and analysis, currently tourism management in KNP has been handed over to PT Flobamor. However, based on an informal conversation with one of the tourism actors in Loh Liang, currently tourism management is not under PT Flobamor but PT Pantar LIAE Bersaudara.

"PT Flobamor has a bad name, there are lots of corruption cases and other cases, so people don't trust it. So now it is being merged with this company, like the cover is PT Flobamor but this company is the one operating. Now the problem is that this company is still a third party with KNP so many collaborations cannot go directly to this PT but must go through PT Flobamor." (Anonymous, personal communication, November 29th, 2023).

It was difficult to find documents discussing the collaboration between PT LIAE Bersaudara and KNP, either in the 2016-2025 KNP Management Plan Document or the Strategic Environmental Assessment Report Document by the Ministry of Forestry and Environment. Meanwhile, the management plan document from PT Flobamor could not be provided because it has not been completed. However, there were three documents of Business License Activity Plan for Providing Nature Tourism Services in KNP, Proposal for Tour Guide Business Activity Plan and Souvenir Business Activity Plan in KNP between PT Pantar LIAE Bersaudara to KNP Hall which was signed by the Main Director in November 2023. These documents were listed Tourism activities launched include exclusive Padar-Komodo tourism with various packages and prices and community empowerment through a socio-cultural based tour guide program and a souvenir business program called "Komodo treasure". It was also stated that the document is still in the process of being written and revised. The Cooperation Agreement that was entered into from the start was between KNP and PT Flobamor, but along the way there were other PTs involved and there was a tendency to take over the role of PT Flobamor. It can also be seen that tourism management in KNP, especially Komodo Island, has low transparency and ambiguous accountability. The high level of tourism development in the KNP has made many parties compete to take part in its development and has resulted in the difficulty of pursuing a stable management scheme. Still regarding tourism management, apart from the trekking route in Loh Liang, there was a trekking route in Komodo village. This was initiated by Uba Sidik as a community figure there who has also been involved in the Komodo Survival Program Foundation for a long time. However, this development was opposed by the KNP because it did not comply with the designated zone. *"We can't fully support it because there (Komodo village) isn't actually a trekking trail built there."* (KNP ranger, personal communication, November 14th, 2023). According to the Komodo village governmental body, after the construction of the trekking route, there was an appeal from the KNP to issue a trekking management permit and there was a debate with the village before it was finally carried out.

"Yes, but one time the village chief said, why do we your need permission? We are the one who has the right, right? So, we also have our own regulations which cannot be interfered with by other agencies but, well, in the end we say, it is okay, let us just follow the instructions" (Person 5)

As previously stated, the issue of authorization and village position in village management within the KNP area still faces opposition from many *Ata Modo* communities. The position of the village which is administratively and legally under the KNP means that many regulations were decided directly from the central government and the village did not have authorization over its own village area. This was something that many residents did not like that their village seems to be being driven and was very dependent on every decision issued by the KNP. They were also limited in holding village development programs which were contrary to KNP regulations. Visitors who wish to visit the village must also obtained a Conservation Area Entry Permit from the KNP which was valid for 10 days and often without reporting to the village. Legally, the National Park area was directly under the Ministry of Forestry and Environment, therefore all policies given deal directly with the national government. For this reason, cooperation between the village and the KNP is needed in policy making, so that it can accommodate community interests and indirectly increase community support for national park management.

"Yes, indeed, however, what is called development in the tourism sector is really aggressive. The pressures on tourism actors. The demands of tourism actors are extraordinary. However, it is also necessary to realize that when tourism in Labuan Bajo and Komodo National Park develops at an extraordinary pace, it is extraordinary. "Everything happens because what we manage is natural tourism. When it comes to natural tourism, not artificial tourism, awareness is needed from all parties that what is needed is preservation and sustainability." (Person 1)

Management of Komodo National Park requires synergy between conservation and tourism aspects which involves many stakeholders with various interests. It must be emphasized that among these stakeholders, the *Ata Modo* Community is the most vulnerable and must be given more attention when considering decision making. Pressure and demands make the main actor: KNP, have to be more careful with every action they take. Moreover, currently the role of the media is very large in raising citizens' awareness of an issue, which may mean that sometimes what was written in the media was not as complete or completely accurate. There have been many media reports regarding controversies in the management of national parks, such as the issue of Jurassic Park and the relocation of residents in 2018. Public trust in the management of national parks must be built through management transparency, community involvement in decision making, not just empowerment, creating a safe environment and mutual trust in collaborate.

4.4 Role of CSV in management and governance of KNP

To answer research question 2 *"What is the role of cultural and spiritual values of nature in the current management and governance of Komodo National Park at the intersection of conservation practices and tourism development?"* this section will use to discuss the role of CSV in the management and governance of KNP.

Based on the previous explanation, it can be seen that in the management of the Komodo National

Park, the issue highlighted was the misalignment of understanding and desires of various stakeholders in the management of the National Park which integrates tourism development and conservation efforts. This was also a challenge in the context of KNP management where there were many parties with different interests who had views on how the KNP should be managed. Talking about Cultural and spiritual nature in the management of protected areas, there are 12 thematic groups of guidelines that can be considered to achieve best practice in their management (see chapter 2). The application of these guidelines is not meant to be hierarchical but based on the relevance of the guidelines to the management conditions of protected areas (Verschuuren et.al., 2021). Therefore, in discussing the results for the role of cultural and spiritual values of nature, the focus will be on the thematic groups "creating a common ground of different worldviews of stakeholders, consensus building and conflict resolutions and governance".

In previous sections of stakeholder description, stakeholders' perspective on CSV and Management of Conservation and tourism in KNP, several issues were touched on regarding the determination of area zoning, the increase in tourism ticket prices, the creation of trekking routes in Komodo village, tourism management that lacks transparency, environmental injustice in the form of threats of relocation for locals, etc. For this reason, in this section, several of these issues will be mapped into the selected three best practice guidelines of management in protected areas. These relevant guidelines will be used to analyse the extent to which CSV has been applied in KNP management and its influence on KNP management.

Table 6 Relevant Best Practice Guidelines of Management in Komodo National Park based on Best Practice Guidelines of CSV on protected and conserved areas (Verschuuren et.al., 2021)

Number	Guidelines
1	Create common ground for different worldviews of stakeholders engaged in the conservation of protected and conserved areas
1.1	Create a safe environment for working together and ensure that ancestral, traditional, cultural and religious rights-holders are recognised, will not be expelled from spiritually significant areas and, where possible, have title to their lands secured.
1.2	Promote mutual respect, appreciation, dialogue and joint understanding drawing on the diversity of cultural and spiritual significance that nature has for different groups
1.3	Draw on the cultural and spiritual significance of nature to prioritise management actions related to the diverse aspects of heritage, its multiple perceptions and stakeholder groups.
2	Consensus building and conflict resolution in managing protected and conserved areas
2.1	Seek to resolve conflicts by ensuring that the cultural and spiritual significance of nature is part of the process of finding consensus
2.2	Prioritise reconciliation and methods for conflict resolution that include the diverse views, philosophies, values, and cultural perspectives of all stakeholders, including vulnerable groups
2.3	Work together with cultural practitioners to find viable and meaningful alternatives for those (cultural) practices that have perceived negative implications for the environment

3	Governance of protected and conserved areas
3.1	Recognise diverse governance systems as an integral part of safeguarding the attributes and values of protected and conserved areas
3.2	Build professional capacity of governance bodies and protected areas staff to practice good governance in ways that incorporate respect for the cultural and spiritual significance of nature.
3.3	Explore working with cultural and spiritual forms of governance for protected and conserved areas

4.4.1 Create a common ground for different worldviews of stakeholders involved in the conservation of protected and conserved areas

4.4.1.1 Create safe environment to work together and ensure traditional right-holders are recognised.

Komodo National Park has several times collaborated and involved the community in conservation activities, for example forming the Fire Care Community group, which was initiated by the village and supported through funding and involving them when there are forest fires. Apart from that, in the field of research, several communities were involved in Komodo monitoring activities which are members of the Komodo Foundation Survival Program. This was a form of cooperation between the community and national parks in conservation efforts in KNP. Apart from that, the role of traditional leaders was also recognized as representatives of the community to discuss with the national park regarding the zoning system.

"I am the traditional leader. People come to me if they want to manage land in a certain place, then I will review whether it is in a place of use or a prohibition. If it is in a place of use, I will allow it, if it is a ban, I will reject it, but if I feel it is in a place of use and according to the hall of prohibition zones, I ask the hall, show me why the ban is prohibited" (Person 6)

However, there were several opinions from KNP field staff who consider that *Ata modo* were actually immigrants from everywhere who even in their own villages seem to be separated, with each tribe having its own customs.

"The origins of the Ata Modo Community must be explored again, lest the term local communities are just a notion that suddenly appeared" (KNP ranger, personal communication, October 2023).

"Do you know where the Ata Modo people come from? They are originally from the Philippines, some from Bima, from Ambon and everywhere. "They there (in Komodo village) are like states, separated" (KNP ranger, personal communication, November 14th, 2023).

According to Verheijen (1982) *Ata modo* has been living on Komodo island for millennia and the Sumbanese and Bimanese came to the island at around 30 years ago counting from 1980. It was inappropriate to not mention how people from different areas could migrate to new area and together developing culture and customs as their way to adapt to their new environment. It has been proven by the *Ata modo*'s legend of Komodo dragons as their siblings, their traditional food, songs and dancing, their custom to feed Komodo dragons and their language "the *Modo* language"

which is different than other languages. From this we can see that there is some doubt from the KNP of how *Ata modo* should be admitted as local community. This might lead to disrespect in collaboration and working together. Even though, we can see that there were some noticeable efforts from the national park to create collaboration with locals and how their traditional leaders are recognized but a healthy collaboration requires mutual respect and trust in each other's position. It seemed like the high authority in KNP is trying to work together with locals as it was what they should do but *Ata modo* was not properly recognized to be "the local community in Komodo island but migrated people from various islands". Therefore, it can be seen that there were many negative sentiments towards each other from both parties when the research is carried out.

4.4.1.2 Promote mutual respect, appreciation, dialogue, and joint understanding drawing on diversity.

There has been a lot of dialogue with the community but considering the dynamic issues in the management of this national park, it is necessary to have good relations that are consistent and ongoing, making it easier when there are issues that need to be discussed between the two parties. Moreover, the location of the village is in a national park area, instead of regulating it from above, respecting the village area as a legally valid administrative area can also be addressed in a collaborative way that is willing to listen to each other. The current tendency of village communities is to question the position of villages in the eyes of the law because every policy must be approved by the KNP, even though legally areas under national parks are under the authority of the KNP. In management, there is a need for mutual respect so that people do not feel disrespectful because they are being directed by the central government.

One of the residents stated that the current government is different from the past, in the past everything was authoritarian and now the government (KNP) listens more, one of which is the zoning issue which has involved more community members than in the 1980s. However, the community hopes for more sitting together (dialogue) and strengthening good relations between stakeholders for discussions regarding introducing community culture and community-based conservation efforts.

4.4.1.3 Promote cooperation between stakeholders and consensus building related to diverse heritage.

As previously explained, cooperation between stakeholders occurred in the management of national parks as evidenced by community involvement in conservation efforts such as patrolling, monitoring Komodo dragons, etc. From community initiatives, cooperation has also been established, such as in organizing the annual cultural festival in Komodo village which has been running for two years. Coordination between stakeholders was also proven in the resolution of several issues such as the increase in ticket prices where the public submitted objections to the price increase to the KNP and then discussed it together again with the tourism manager on Komodo Island, PT Flobamor.

Apart from that, in realizing respect for diverse perspectives and heritage, the national park has considerably accepted the traditional perspectives of the *Ata Modo community*. For example, protecting coral reefs. In an interview with one of the residents, he stated that there had been a lot of outreaches to protect coral reefs and that coral reefs were home to many marine biotas. However, for the Ata Modo people who work as fishermen, they believe it is obligatory for them to step on coral when fishing. This habit is called "*Mata tuju*". The KNP itself understands this as part of community customs and is not a problem (Person 5).

4.4.2 Consensus building and conflict resolution.

4.4.2.1 Seek to resolve conflicts by ensuring consensus that the cultural and spiritual significance of nature is part of the process of finding.

Conflicts between Komodo and the *Ata Modo* community have occurred several times recently. During data collection (10 days) two people were attacked by Komodo dragons while they were in the garden. Apart from that, there are other cases where Komodo dragons attack humans or local livestock. Based on this problem, according to one of the traditional leaders of Komodo village, it was caused by the Komodo dragon being left to find its own food. According to him, the Komodo dragon was actually an animal that must be fed, and this has been done for generations by the *Ata Modo people*. Not giving food to the Komodo dragons made them turned wild and attacked residents, especially since the location where they live is practically adjacent to the residents of *Ata Modo*.

"This is our local wisdom, madam. As a traditional institution, we are expected to be able to sit down with the government to discuss the best steps to take, whether to give food once a year, because perhaps if we continue to provide food every month, the state's money will run out. But don't forget how many times a year it has to be fed. In our time, there was no shortage of food, because small children who played outside did not bite. Now there are many cases of people being bitten. So many times, we as traditional leaders always tell the government that there must be a real analysis, maybe it can be studied again" (Person 6).

It was known that the national park considered letting the Komodo dragon find its own food because they wanted to make it live again according to its nature as a wild animal that lives in the wild. However, Komodo dragons actually live side by side on the same island with residents, so further studies are needed regarding handling Komodo dragon-human conflicts and managing Komodo dragon habitat in national parks. Residents' habits of feeding Komodo dragons can be taken into consideration in the assessment process for this issue.

4.4.2.2 Prioritize reconciliation and methods for conflict resolution that include the diverse view, incl. vulnerable group.

Conflict resolution that prioritizes the perspectives of various stakeholders was still in the development stage or has not been realized even though efforts towards it already exist. For example, involving the community and various stakeholders in zoning revisions in 2018. However, in many cases accepting local perspectives in decision making still tends to be difficult. This was because apart from *the Ata modo* not being recognized as an indigenous people protected by strong laws, the power from a local perspective was often not as strong as science or regulations from the national government. It is hoped that conflict reconciliation that takes into account local wisdom such as feeding habits can be given more attention in future joint discussions.

4.4.3 Governance in KNP

According to Bundschuh-Rieseneder (2008), the characteristics of good governance consist of the aspects of openness, participation, legitimacy, transparency, effectiveness and efficiency, accountability and availability, predictability, and coherence. While these aspects are interlinked to each other for example accountability is often related to participation and is besides the safeguard of predictability

and transparency. In the absence of accountability to affected groups predictable decision-making of autonomous government agencies may result in the latter placing agency interests above those of the former. Furthermore, predictability in the functioning legal framework would be helpful for ensuring the accountability of public institutions. Also, predictability requires transparency because without information about how similarly placed individuals have been treated it may be difficult to ensure adherence to the rule of equality before the law. Finally, a transparent system facilitates governmental accountability, participation, and predictability of outcomes.

The IUCN Best Practice Guidelines on Protected Area Governance proposes a general definition of governance is “The interactions among structures, processes and traditions that determine how power, and responsibilities are exercised, how decisions are taken and how citizens or other stakeholders have their say (Verschuuren et al. al., 2021, based on Graham et al., 2003, p. ii). It also says that the process of governance should be concerned with: a) who decides what the objectives are, what to do to pursue them, and with what means; b) how those decisions are taken; and c) who holds power, authority and responsibility – who is (or should be) held accountable (Verschuuren et.al., 2021, based on Borrini-Feyerabend et al., 2013, p. 11).

In the governance system in KNP the dominant approach is top-down approach as it is more common in the Indonesian government nowadays. It has been said by the locals as well that they are willing to listen more and expect for the government to take the initiative to accommodate dialogue or discussion together to talk about several issues they are facing for example the relocation of local community at 1970 from Loh liang and zoning regulations that were top-down decisions that did not include the locals in decision-making (personal communication, November 2023).

To begin with discussion of good governance' characteristics there are several points to discuss in the governance of KNP. First, legitimacy of various decision-making processes such as the ticket raised in 2022 and zoning area boundaries. There were several protests and rejections from various parties due to the lack of consideration of the rights of residents and tourism actors. Then there was the issue of accountability from tourism managers on Komodo Island which was still ambiguous in the eyes of the public. For the community, the current tourism manager was PT Flobamor, but the presence of PT Pantar LIAE Bersaudara in tourism management requires clarity of accountability soon. Next was the matter of transparency in granting Business Permits for Providing Nature Tourism Services (IUPJWA) and Business Permits for Providing Nature Tourism Facilities (IUPSWA) to certain companies. Starting from the granting of IUPJWA to PT Flobamor on Komodo Island, the presence of PT Pantar LIAE Brothers and the granting of a concession permit to PT KWE for the construction of cottages and observation houses on Komodo Island. The lack of transparency in granting tourism management permits makes the community anxious about the dirty games of big investors which will suppress residents' income. Not to mention data from Sun Spirit for Justice which revealed that there was fiddling with zoning boundaries during 2012-2018 to pass permits to these companies.

Furthermore, based on the IUCN Best Practice guidelines for governance (Verschuren et.al., 2021), it can be seen that determining conservation and tourism goals and strategies were still regulated by the central government: the Ministry of Forestry and Environment and KNP while for tourism it is the Ministry of Tourism and Creative Economy and PT Flobamor . Likewise, in decision-making processes such as determining zoning boundaries, the Komodo dragon policy of not being fed, ticket price policies were still dominated by the central government and tourism manager. The lack of

community involvement and the lack of power of locals in joint dialogue must become a collective awareness, especially for the government, so that it can be slowly changed. The management of the KNP was filled by management staff, therefore no representatives from the community on the board. This was due to the strong legal basis of the Minister of Environment and Forestry Regulation Number P.7/MenLHK/Setjen/OTL.O/1/2015 concerning the Organization and Work Procedures of the National Park Technical Implementation Unit which regulates the management structure of national parks in Indonesia. Apart from that, the position of *the Ata modo* is that it has not been recognized as an indigenous community in Indonesia which has a strong law, so consideration of including representation from the community on the board was difficult.

Chapter 5: Discussion

In the results chapter, various aspects have been examined and presented individually, encompassing the identification of stakeholders, their respective perspectives on Cultural and Spiritual Values (CSV) of nature, an overview of conservation and tourism management practices in Komodo National Park (KNP), and the integration of CSV principles into the current management framework of KNP. In the subsequent discussion chapter, the author will delve into the intricate dynamics shaped by the diverse perspectives of CSV from each stakeholder group, elucidating how these perspectives influence current management strategies and decision-making processes within KNP. Furthermore, the discussion will explore the broader role of CSV in shaping the management and governance of KNP at the nexus of conservation and tourism. In the discussion, the author will contextualize findings of the research within the broader framework of current scientific literature and ongoing debates in the field. By examining results in relation to existing knowledge and scholarly discourse, the author aims to shed light on the implications, significance, and potential avenues for future research.

Structured around the research questions, the discussion will commence with an analysis of stakeholders and their perspectives on CSV, addressing RQ 1. Subsequently, the discussion will pivot to RQ 2, examining the implications of CSV for management and governance practices in KNP, starting with an exploration of existing management frameworks followed by an in-depth analysis through the lens of the CSV approach. Lastly, RQ 3 will be addressed through a section focusing on the opportunities and challenges associated with prioritizing the CSV approach in KNP management. Additionally, the discussion will encompass reflections on the researcher's positionality and limitations encountered in the research.

5.1 Stakeholders and their perspective towards CSV of Nature

This research started with identifying the key stakeholders in the current management of KNP which is predominantly based on the local or regional level. They were influencing the decision-making of policy in conservation and tourism aspects by the way they value the national park. From the findings, stakeholders from *the Ata modo* community showed more awareness of the importance of the spiritual values of the national park area and the visitors and tourism agencies valued more the natural side of KNP. The national park manager was aware of both the cultural and natural values of KNP and has implemented them in the current conservation policy such as supporting the yearly cultural festival, collaboration with academicians to preserve *the Modo* language, and many conservation policies such as the zoning system and business permit for tourism development. Other than the values in CSV Classification, all stakeholders mentioned the main value of KNP is it being the habitat of the Komodo dragon which is why it needs to be preserved for the sake of animal conservation and to maintain the economic benefits from tourism development in the area. The massive and rapid tourism development in the area has led economic values to become more important in influencing every decision. This was not explicitly coming from an interview answers/observation but was raised in several past and ongoing issues in the KNP area. Debates in the zoning system, ticket fees, and authorization of Komodo village are based on the economic injustice experienced by some groups. Papageorgiou (2005) argued that the endorsement of the economic function of forestry is still a significant objective linked predominantly with the recreational potential of forests. Urbanization also potentially moves the character of local people towards economic and social-ecological value. Stolton et al. (2015) also argues that the "overall

value of the natural world to humans consists of both economic values and broader cultural and other non-economic values" They use a typology of direct use values (that is, immediate uses made of ecosystem services), indirect use values (clean water from forested watersheds for non-local resident populations, for example), and non-use values and/or options for future use (that is, leaving a natural species or ecosystem in place). In this case local community aware of the value of the national park as the Komodo's habitat has much potential to promote its socio-cultural traditions to wider audiences and has been actively contributed to the conservation of the KNP area. However, whether the cultural aspects of *Ata modo* have been promoted enough and informed well to visitors or outsiders was still debatable because visitors had lack to no knowledge of the Komodo-*Ata modo* bonding. This can be taken into account in the tourism development to maximize the potential cultural and spiritual value inherent in KNP. With all the stakeholders having an agreement on the main value of KNP as Komodo's habitat the perceived NP values did not significantly differ between local community and outsider stakeholders indicating a commonality of attitudes for the protected area values regardless of social and economic group differences.

In the result chapter, information has been presented regarding some overlapping authorities, different perspectives, and approaches in decision-making. It is also mentioned that this resulted in tensions between stakeholders, some which have been solved, while some are still happening. Reflecting on how stakeholders value the NP it is supposed not to have a high conflict since they in general see the NP in more social-ecological and economic ways. Various collaboration efforts also have been seen from major stakeholders such as KNP, PT Flobamor, and *Ata modo* but surely in the process of management and governance, it cannot be depicted solely from the way the perceived nature is. Buckley (2002 in Dangi & Gribb, 2018) finds that stakeholder tensions (conflicts) and differences are healthy and natural, as long as a mechanism exists to respond. In the theoretical discussion of collaboration and stakeholder theory, multiple strategies have been suggested to address stakeholder conflicts. In the light of issues discussed and the findings of this study, some of the steps suggested to park management to improve collaboration included: further enhancing communications with concessionaires, listening to stakeholder viewpoints, involving stakeholders in the decision-making process, rewarding stakeholders fairly, building trust and maintain relationships, take multi-party perspectives, structure for continued dependence upon each other, and understand stakeholders' value differences seriously.

This research found that collaboration in the current management of KNP can be improved in building trust and maintaining relationships between three major stakeholders, taking different perspectives in the decision-making process including local perspectives which may be not scientifically proven, and not only understanding values recognized by stakeholders but also respecting and supporting it in the management plan. Ostrom & Walker (2003) argues several important insights in building trust and cooperation: first, trust is not given but it can be built and sustained overtime. Building trust among stakeholders was challenging since locals had past trauma about how the NP was established caused them to leave their land in the 1970s. Additionally, with current news and social awareness spread in media discussing the management and tourism development of NP, the stakeholders need to play safely. But in the end, collaboration is necessary for the sustainability of management, and it sometimes requires extra organizational costs, reshapes structures and relationships, requires innovations, piles up additional responsibilities, and demands new skills development (Dangi & Gribb, 2018). Second, cooperation is not always easy, but it is necessary if we want to achieve common goals. This is particularly true in situations where there are competing interests or limited resources. In these cases, cooperation can be the key to

finding a solution that benefits everyone. Cooperation between stakeholders can be seen by several joint-dialogues, one example is between locals, the national park and tourism actors to solve the increasing ticket fee issue. However, based on the observation and informal conversation often people doubt the effectiveness of the dialogue mainly because they have certain assumptions on the behaviour of other stakeholder groups. For this reason, Ostrom mentioned communication is the key of the result of the discussion sometimes cannot accommodate interests of all parties. For this reason, communication key to building and maintaining trust and cooperation. This means being open and transparent about our intentions and being willing to listen to others' perspectives. This certainly requires time but can be started from the transparency of tourism and conservation governance in the national park.

5.2 Management and Governance in KNP

Management in KNP was highly affected by ecotourism promoted in the area. Becoming a World Heritage site and one of the priority tourism destinations in Indonesia surely demands a sufficient facility for visitors. However, inevitably there were some critics of how the tourism development in the NP threatened the sustainability of the Komodo dragon and ignored the *Ata Modo*, locals residing in the KNP area. Freedman et.al (2012) said that the expectations and interests of international nature-based tourism found that visitors of natural environments seek a sense of remoteness and wilderness, but simultaneously demand facilities and services in these areas to make their stay comfortable. On the other hand, locals generally need and prefer fewer services and facilities than visitors as they know the area well (Gundersen & Rybråten, 2022; Wray et al., 2010). This implies that the construction of tourism facilities is in demand for the sustainment of tourism. However, it can be ironic that KNP tried to conserve the area while simultaneously strategic planning was created to attract more visitors that will threaten the natural environment. In the debates on conservation and tourism, the position of the local community was often ignored.

The authenticity of ecotourism was vocalized in the management but local traditional practices towards nature were sometimes restricted. On the other hand, there were pathways created for visitors for the Komodo dragon trekking on Rinca island for safety reasons. The nature-culture dichotomy in conservation practices still needs to be acknowledged in KNP management. Nature conservation has effectively created not only ecological but also sociocultural, economic, and political borders in landscapes. However, at the same time, growing populations and development needs in rural and remote areas have challenged strict conservation models and borders between locals and nature (Mittermeier et al., 2003). It implied in the KNP context that the *Ata modo* sometimes experienced relocation threats like in 2018 by the government of East Nusa Tenggara province as he said the land is for Komodo not for humans.

Speaking about the case of commodification in tourism management, while tourism brings in revenue to the village, the economic benefits are unevenly distributed. Local artisans and residents often receive only a fraction of the profits generated by tourism, while external investors and tour operators reap the lion's share. This exacerbates economic inequality within the community, leading to resentment and social tensions. On the bright side, the commercialization of cultural practices such as cultural performances and rituals was not seen in the tourism management of KNP. Sellers in tourist sites such as Loh Liang are also only given to *Ata modo* so that can avoid the displacement of smaller, locally owned shops and stalls. Mass production of souvenirs certainly happened to fulfil tourist demand but so far it has given a positive response from local people.

Haukeland (2011) said that there are two main categories of stakeholders: (1) those who can affect decisions and (2) those who are affected by the decisions taken. In order to ensure that "real" and effective collaboration takes place during this process, stakeholders should engage in interactive processes "to act or decide on issues". A simple exchange of information is insufficient. In the interviews, some locals said they only got socialization in a zoning system, even for some not proper socialization, which proved that in some cases the collaboration in the management of KNP still needs to be improved. A more profound alteration from a case in Norwegian park management approach into an integrative practice. It would require a more stable and trustworthy relationship between the planning authorities and the local tourism stakeholders, or what has been termed a quality partnership (Wilson et al., 2009). A prerequisite for this would be frequent and effective communications between both parties, based on open dialogue and collaborative learning (McCool, 2009) and the principles for good governance (Graham et al., 2003). There were some overlapping and blurry accountability and transparency of tourism development in Komodo island that often resulted critics in of tourism planning there. From the decision-making process, it was shown that the top-down approach is still predominantly found in the case of KNP. It may need to be sensitized to outcomes of local assessments, participatory processes, and transparent working methods. On the other hand, bottom-up approaches are particularly suited to communicate local values so that they can be considered in the decision-making process. "A participatory stakeholder-based approach generally enables the identification of obstacles such as vested competing interests and inappropriate management and policy, which are concurrently put on the table and re-examined" (Verschuuren, 2006). However, the bottom-up approach in conservation management in NP in Indonesia is not common nowadays since the conservation management planning is highly by national conservation law that favours a top-down approach.

5.3 Role of CSV of Nature in the management and governance of KNP

The role of CSV of nature in the management of KNP can be explained in tourism management and conservation management. Using CSV of nature theory emphasizes conservation that reflects and is guided by the values, knowledge, meanings, and feelings of individuals and groups of natural features. (Verschuuren et.al., 2021). Attributes of CSV vary between aesthetic/beauty, recreational, cultural & spiritual, and educational. This shows that the cultural and spiritual values are not only limited to the local wisdom (*kearifan lokal*) or traditional customs of a local community but how "nature" is valued in cultural and spiritual ways. This sometimes can be mistaken or might be unrecognized by other groups besides local people, that they were also aware of and value nature in cultural ways. As explained before, the stakeholder's perspective in CSV of nature was varied by the natural values and cultural values. The *Ata modo* was more aware of traditional performing arts, traditional food, local legends, and beliefs than the outsiders and considered it as the value of KNP. On the other hand, the visitors were not able to recognize the cultural values of KNP since they were not exposed to that information. With the variety of CSV of nature's attributes recognized by each stakeholder, it was agreed that the theory was not a new concept for the KNP context yet actually familiar in the local conditions.

To analyse the role of CSV of nature in the management of KNP it is necessary to explain the concept of CSV in the management of protected areas. Verschuuren et.al (2021) explain the best practices guidelines on the Cultural and spiritual significance of nature in protected and conserved areas. The guidelines offer an approach to establishing a prominent role for the cultural and spiritual significance of nature within the governance and management of protected and conserved areas. It is also useful in overcoming some difficulties caused by conflicting goals when dealing with nature and its conservation

in the context of culture. They do so by emphasizing the diversity of worldviews, governance systems, religions, and languages that shape different understandings of nature. Using the lens of cultural context in the KNP management can be beneficial since there are communities living in the NP areas and have a strong bond with their environment which can be seen in *Ata modo*-Komodo bonding.

Furthermore, in the previous chapter, it has been shown the analyses of to what extent the best practice guidelines have been implemented in the management of KNP. It focuses on 3 guidelines: creating common ground for different worldviews, conflict resolution, and consensus building and governance since it is related to the circumstantial context of KNP management. There were efforts from key stakeholders in creating common ground and build consensus in solving conflicts, although there were still some issues remaining to discuss and study more in the context of different worldviews in doing conservation. Take one example, the Komodo dragon's feeding. Local people acknowledge how they have lived with Komodo dragons for centuries and feeding Komodo has been always the traditional conservation practice done by locals. They did so because they saw the Komodo dragon as their twin that was born from the same womb. On the other hand, modern conservation views see this custom as not letting Komodo dragons live in wildlife and since they want to establish the natural park as naturally as possible, so Komodo dragons were allowed to find their own meals. The prey availability is also regularly controlled by the KNP field ranges, in Komodo island there were wild boar, Timorese deer, and chickens as Komodo dragons' prey. Reflecting on these different worldviews of conservation practices creating a common ground is necessary to build sustainable conservation management in KNP.

Moreover, in the intersection of conservation and tourism, the role of CSV of nature goes deeper in maintaining the sustainability of ecotourism promoted in KNP.

By seeing the values of nature perspective from stakeholders they perceived nature in social-cultural, economic, and ecological ways. They are aware that conservation and tourism in KNP are not separate issues and affect each other. Many policies and decision-making require both understanding and consideration in implementing them since they can affect nature and tourism development. For instance, tourism construction planning on Komodo Island by PT KWE, which if not taken care of thoroughly might threaten the Komodo dragons. Additionally, the critics of the policy argued that "the land was given by the local people to the country in the name of conservation and was given by the country to companies in the name of tourism". In reality, in the utilization zone locals are squeezed by large companies that are trying to control land and the benefits of tourism. Surely, the governance and management system need to recognize and build consensus with all stakeholders including vulnerable groups because it was happening in a context of culture and ecotourism practices. All in all, the role of CSV of Nature in the management of KNP is important in maintaining relationships and building trust between stakeholders, especially there are local community that lives in the KNP area. It can be seen from the 3 focus guidelines: creating common ground, consensus building and conflict resolutions, and governance system some efforts of implementing it in the current management have been seen but also need improvement in some issues. In the intersection of conservation and tourism often conflicting perspectives and goals result in tensions between stakeholders which can also necessitate more dialogue, mutual respect, and recognition of different worldviews from stakeholders.

5.4 Opportunities and challenges

5.4.1 General Context of Opportunities and challenges in implementing CSV.

It starts with opportunities as a cultured country with a lot of local wisdom that varies between traditional dancing and songs, traditional food, local beliefs, legends, myth, folklore, traditional customs, and religion the concept of different worldviews is not an unfamiliar or abroad concept. It has been existed in society and recognized by its people regardless of their social economic status, educational background, or neighbourhood. However, in the concept of conservation the cultural and spiritual richness of the country's tradition are often ignored or underestimated since it is associated with unscientific perspectives. It then becomes a challenge to implement it in the conservation practices that the concept has brought to Indonesia through colonization and resulted in a dichotomy between nature and people. It is the implementation of conservation practices in Indonesia in the 1960s- 1970s that perceived people as the threat to the sustainability of nature around it. Subsequently in the Indonesian conservation laws, conservation management promoted this approach in accordance with biodiversity conservation. Negara (2011) explained how the Indonesian conservation law created a distance from protecting the rights of local communities and vulnerable groups.

Firstly, Law 5 of 1990 concerning natural resource conservation focuses more on regulations for natural resource conservation. Biocentric regulations in the view of environmental ethics describe being a moral subject who is required to respect nature in the form of not limiting the activities of organisms, and not committing detrimental, retributive, and reconstructive actions for violations committed against nature. For this reason, it is not surprising to see Indonesian conservation policy tend to sterilize the protected areas from humans.

Furthermore, article 4 of this law states that the conservation of biological natural resources and their ecosystems is the responsibility and obligation of the government and society. However, the largest part of the content of the law is related to the dominant role of government. This dominant role is understood because of state control over natural resources [explanation of Article 16 paragraph (1) and Article 34 paragraph (1)]. This law even prefers to hand over the management of utilization zones for national parks, grand forest parks, and natural tourism parks by granting concession rights to cooperatives, state-owned enterprises, private companies, and individuals rather than to indigenous/local communities that have local wisdom values in doing conservation. The motivation for handing over area exploitation is no longer just protecting biodiversity but is driven by the values of capitalism and commercialism which leads to the privatization of conservation areas (National Parks). As can be seen also in the context of the KNP management case.

Next, community participation is often vague. The regulation regarding community participation in conservation is termed People's Participation as regulated in Chapter IX Article 37, which states that people's participation in the conservation of biological natural resources and their ecosystems is directed and driven by the government through various efficient and effective activities [Article 37 paragraph (1)]. With this understanding, the participation in question is not true participation of the people (genuine public participation) but mobilization carried out by the government towards the people. This also has been said by several locals that they participated in some conservation efforts and get socialization about the decision-making, but it is limited as they become passive actors in the decision-making.

Lastly, law Number 5 of 1990 is full of regulations regarding state rights but does not provide much regulation regarding people's rights, especially in the context of recognizing human rights. The regulations given to the people are solely related to obligations and prohibitions which are punishable by criminal penalties. Laws that protect local communities are not the same as laws on indigenous communities. Indigenous communities have Protection of indigenous community (*masyarakat hukum adat*) to defend their constitutional rights if there are laws that harm their constitutional rights. They have rights to Organize and organize land use (for settlements, farming), supplies (creation of new settlements/rice fields) and land maintenance, regulates and determines the legal relationship between people and land (granting certain rights to certain subjects). And establishing legal relationships between people and legal actions relating to land (buying and selling, inheritance). However, there are certain conditions that must be met so that the community has legal standing to submit a request for judicial review at the Constitutional Court because not all indigenous communities have legal standing in judicial review. Law Number 24 Year 2003 concerning Constitutional Court (Constitutional Court Law) specifically provides legal protection to indigenous community unit to become an applicant in the Constitutional Court in a case testing the law when there are constitutional rights impaired by the enactment of a statute. Therefore, it is not easy for the unity of indigenous people to obtain legal status in a case testing the Law on the Constitutional Court because of the requirements set quite heavy, so it is very rare to Petitioner in the filing of petition for judicial review of Law in the Constitutional Court to qualify him as customary law community unit (Tim et al., 2015). Meanwhile, communities that are not categorized as Customary Law Communities are recognized as local communities. The existence of these local communities is recognized through the Social Forestry Program only which aims to provide access to forest management to communities living in forest areas and also efforts to alleviate poverty. (Ppid, n.d.). The nature of the law has the potential to be conflictual and repressive towards communities around conservation areas which should be part of conservation efforts. This also can be seen in the context of *Ata modo*, as they are not recognized as indigenous communities (*masyarakat adat*) that are expected to have strong cultural law and governance. They are recognized as "locals" of Komodo Island, so they are vulnerable to arbitrary actions in the name of conservation or tourism.

5.4.2 Opportunities and challenges linked to Best Practice Guidelines in KNP context.

Implementing cultural and spiritual values of nature in the management of Komodo National Park involves both opportunities and challenges, especially when considering the conservation management strategies described in the provided text. One significant opportunity lies in enhancing conservation efforts through the integration of traditional knowledge and the spiritual connection of the *Ata Modo* community to Komodo dragon and their land. By leveraging this knowledge, conservation strategies can be more culturally respectful and aligned with the natural environment. Additionally, involving local communities in conservation activities can lead to more effective protection and preservation efforts, as residents often have a vested interest in maintaining the health of their environment. Furthermore, there are opportunities for sustainable tourism development within KNP. Community-based tourism initiatives can ensure that benefits are equitably distributed among locals, supporting livelihoods while promoting the sustainable use of natural resources. Similarly, highlighting the cultural and spiritual aspects of the local community in tourism offerings can create unique experiences for visitors and foster greater appreciation for the

natural and cultural heritage of the park. Integrating cultural and spiritual values into educational programs for tourists can also increase awareness and understanding of the local culture, fostering a deeper connection between tourists and the environment.

However, still, some challenges faced in the efforts of implementing CSV. Conflicts of interest still arise within the management of KNP, particularly concerning zoning disputes and commercial exploitation. Disagreements over land use and tourism development can create tensions between local communities and park management, potentially undermining conservation efforts. Regulatory and bureaucratic barriers, such as centralized decision-making and permit issues, have hindered community initiatives and participation in conservation and tourism projects.

Furthermore, economic, and social pressures, including tourism pressure and the threat of community displacement, pose additional challenges. Rapid tourism growth can strain local resources and infrastructure, leading to environmental degradation and impacting the cultural landscape. Trust and transparency issues, such as a lack of transparency in tourism management decisions, also may complicate collaborative efforts between park authorities, tourism managers, and local communities.

5.5 Reflection on Positionality

"The term positionality both describes an individual's world view and the position they adopt about a research task and its social and political context" (Foote & Bartell 2011, Savin-Baden & Major, 2013 and Rowe, 2014). The positionality of a researcher can be shaped by their historical and geographical location, ethnicity, race, social class, status, sexuality, gender, religious faith, and political allegiance (Sikes, 2004, Wellington, et al. 2005 Marsh, et al. 2018). It can influence how research is conducted, the outcomes, and the results of research. According to Malterud (2001) education and interest of the author highly influence the preconceptions brought, what is to be investigated, motivation and qualifications for exploration of the field, and perspectives and theoretical foundations. As a Forestry student who has an interest in local wisdom in Indonesia, this research concept primarily emphasized local wisdom which varies in culture, custom, belief, and traditional practices as the driver. The former focuses highly on environmental injustice and mismanagement of KNP which affects the local's well-being. However, in the management of a national park broader approach is needed to be able to identify and map each relevant interest and influence in the decision-making process. Therefore, as the results and discussion presented it is necessary to put a broader focus that covers a comprehensive perspective to provide a neutral understanding of the current situation there in the topic of CSV of nature in the management of KNP. The author also had previous experience in researching local wisdom in Indonesia, which influenced how the thesis is structured and data collection is collected as it emphasizes the position of the local community (*Ata modo*) in the management of KNP and how the policy and decision-making affected them.

Furthermore, as an Indonesian from Flores Island, the author has found a lot of news and articles criticizing the conservation management and tourism development in KNP, and the familiarized with the topics with certain conditions have made the research process started with this predominantly issue as a major case and it became the focus to investigate. This affected how the research process was conducted as the author tried to gain more data from the local's perspective and feared of unwelcome response from the national park. The author is aware of situations in Indonesia where the media has a strong power to spread awareness among citizens resulting in

social movement without proper knowledge of the talking issue. This is what makes the national park seem to be careful in allowing people to visit national park areas, especially for researchers or media as they need to limit false/ not entirely correct information spread out. This also affected how the result and discussion part is written wisely and carefully to provide the reader with neutral and fair perspectives of the current management of KNP without covering data or taking sides with certain stakeholders. Additionally, as an insider who also comes from Flores Island and is familiar with the culture of Nusa Tenggara, the interview process became easier and communicative as the author can relate to the customs, and easier to give additional questions to add relevant data that was not in the interview guideline. This is supported by Fetterman (2008) who ontologically the insider perspective is usually referred to as an emic account. An emic description or the insider's view of reality is situated within a cultural relativist perspective, recognizing behaviour and actions as being relative to the person's culture and the context in which that behaviour or action is both rational and meaningful within that culture. It uses terminology that is meaningful to and from the perspective of a person from within the culture whose beliefs and behaviours are being studied.

Other than that several advantages also come for a researcher being an insider in the data collection such as easier access to the culture (Sanghera & Bjorkert 2008), more trust by the participant so may secure more honest answer, the ability to produce a more truthful, authentic or 'thick' description (Geertz, 1973) experience less to no culture shock, and the author is better able to understand the language, including colloquial language, and non-verbal cues. During this research, I found no significant difference in access to interview/data collection than other independent researchers this might be because they are already accustomed to national and international interviews from media and/or researchers especially for *Ata modo*. On some occasions, they talked with me in a Western Indonesian accent (Jakarta accent) even though I introduced myself as Floresian we normally talked with an Eastern Indonesian accent. However, as a Floresian I could easily get along with naturalist guides and the national park field rangers as some of them have backgrounds from my regency. This helped to maintain a good relationship in the research field even though the topic is considerably sensitive.

Next, some disadvantages as an insider are the author might be inherently biased/overly sympathetic towards the culture, they may be too close to and familiar with the culture so that they are unable to raise provocative or taboo questions, research participants may assume that because the insider is 'one of us' that their understandings are the same (which they may not be). Therefore information that should be 'obvious' to the insider, may not be articulated or explained, an inability to bring an external perspective to the process, and 'dumb' questions that an outsider may legitimately ask, may not be able to be asked (Naaeke, 2010), and respondents may be less willing to reveal sensitive information than they would be to an outsider who they will have no future contact with (Holmes, 2020). As a local from Flores Island, I have found it quite challenging to stay unbiased when dealing with information based on interviews and observations about non-Floresian stakeholders who acted arbitrarily towards local communities. Also, the persons who are in charge of managing conservation and tourism generally do not come from other provinces in Indonesia, leaving the locals with the "field job" only, not as a manager. This is because lack of education level and chances of self-upgrading experienced by locals. It affected the interview process and selection of stakeholders as the author preferred to interview stakeholders from East Nusa Tenggara province since they considerably know more about the situation and customs of the national park and its surroundings. Other disadvantages mentioned previously have not been certainly identified applied in this research but might affect the data collection process.

5.6 Reflection on Theoretical Approach

The theoretical approaches used in this thesis are Cultural and Spiritual Values of Nature (CSV) (Verschuuren et.al., 2021) and Ecotourism theory (Ross and Wall, 1999). Using CSV as an approach in guiding this research made this research really focused from the very beginning on the CSV's role in the management and governance of the national park. In this research, I used two elements of CSV to guide my research namely the classification of CSV and the best practice guideline on CSV in the management of protected areas. Had the values perspective focused on relational values, had made the importance of cultural and spiritual values raised from the discussion of the national park management. This was a positive result considering the stakeholders did not realize that Cultural and spiritual values in this context are not only within the scope of legend, myth, traditions, or traditional belief but cover 7 types of values that vary from natural beauty to educational values. The use of CSV classification as the focus also underlying that relational values were recognized most of the time by all stakeholders and influenced how they perceive the national park. In general, using CSV as the research focus and the title also contributed to the observation of the stakeholders' dynamics and relationships towards each other, as the managers tend to be resistant and careful when first hearing the research title and the locals were reacting to the other way around, excited to tell stories.

However, having the focus on CSV instead of, for instance, a plural valuation framework, indirectly influenced how the interview guide questions were made and the process of data collection. The researcher tended to direct the participants to talk more on relational values and focus her whole data collection process within the scope of CSV potentially missing other values typology that exist in the management of KNP. Although, the researcher still put the "Komodo's habitat" as the main value of KNP even though it was not part of CSV classification, the chance of having the intrinsic value/ instrumental values as the main values of KNP can appear more if the focus not solely on the relational values. In the end, the research was not focused on the comparison between intrinsic, instrumental, or relational values as the main values of KNP but more on highlighting the role of CSV (classified as relational values) in KNP management. Thus, bias exists in data collection, data analysis, and writing process. Additionally, the use of best practices guidelines to examine the role of CSV in the management of KNP had set as good indicators in determining key factors of implementation of CSV in KNP management and governance. Analysing the role of CSV in the management of KNP could be really broad and/or did not fully cover the necessary factors if it did not have good indicators to guide the research and discussion as the concept itself was sort of abstract and rather philosophical for the researcher. Although the researcher realised the use of best practices guidelines as tools to examine the role of CSV can limit the discussion or research findings, it helped to make the discussion and the whole research process run efficiently without missing key factors in the implementation of these values in management and governance of the national park.

Furthermore, to examine the intersection between conservation practices and tourism development in the KNP CSV approach would not be enough because this approach is used in general protected areas not especially in the protected areas that have massive tourism development. The intersection of these two aspects of course would result in different interests and goals that often conflict with each other. As these issues could not be discussed solely using the CSV approach then the Ecotourism theory was used to give a stronger and more direct perspective while these two aspects become important in an organisation and how the role of management

would influence it. Ecotourism theory highlights four key factors namely community involvement, and smaller development, the community is the one who gets the most benefit and the development meets the needs, not the demands. These four factors were used to confirm several points that are highlighted by the CSV approach as the approach talked about these aspects in a more general sense and ecotourism gave deeper points in the context of the intersection between tourism and conservation. The use of ecotourism theory in the research was not redundant but rather directed the usage of the CSV approach more in the context of conservation and ecotourism.

5.7 Reflection on Methodology

In this section, the researcher wants to point out several aspects of the decision in the methodology that influence the research process and results. The aspects vary from the fieldwork preparation, data collection process, and data analysis. For the preparation, the researcher decided to only focus on Komodo Island (Region II Komodo National Park) based on the desk research and time constraints. Focusing the research only on this island allowed the researchers to go deeper into one tourist site on Komodo island: Loh Liang and one village: Komodo village with the locals living there called Ata Modo. This made the research process and result not compared between villages or communities in the national park or other tourism development and management in the national park but rather explored and examined each targeted location. Thus, it can be argued that the research conclusion was not always suitable for generalization to the whole region of the national park. Furthermore, for data collection, the researcher realised that using Forum Group Discussion might be more efficient for examining the dynamics between stakeholders. Interviews were mostly conducted in Indonesian, and one in English while interviewing international tourists. There were some difficulties while asking about the value of national parks since the term “value of things” or in Indonesian “*nilai dari sesuatu hal*” were not a common term and might confuse the respondents. Thus, some adjustment of terms was needed to make the respondents capable of answering. The researcher taught the term “values” might have the closest meaning to “main attraction” or can simplify the terms during interview questions. Thus, the slightly different meaning arguably did not collect the exact answer that the researcher sought in this research and necessary adjustments were needed during interviews. In data analysis, the interview transcripts were in Indonesian mostly and the researcher created deductive and inductive codes in English. The researcher did not translate the transcripts to English because translating informal conversation might make the translation lose its contextual accuracy and it might affect the coding process. The researcher translated only quotations into English which can be seen in the result chapter. In general, using two languages in the data analysis process might have risks in the loss of nuance while translating Indonesian to English and coding accuracy.

5.8 Limitations on research

This research also comes with some limitations. An important limitation is the chosen sample size and stakeholders selected. The research is conducted for 1 month including 10 days in the national park area following the validity of the entry permit to conduct research in KNP. 15 respondents were selected based on their background and experience working with conservation and tourism management in KNP. The number is also considered from the time limitation in conducting the thesis project at Wageningen University. 12 respondents are a decent number for internal validity but reaching more people and stakeholders could provide more in-depth and various information

about the thesis topic. Moreover, the limitations for stakeholders selected also came with fewer national governments being interviewed other than the national park. Some extra data can be gained from interviewing the Ministry of Forestry and Environment, Ministry of Tourism and Creative Economy, Ministry of Public Works and Housing, and Directorate General Human Settlements. Next, this thesis only focuses on KNP Region II which is Komodo Island as the field of study. However, there are more main islands there such as Rinca Island which also has a Komodo trekking side and village, Padar Island as the main tourist site, and Papagarang Island. The reason why this research was conducted only on Komodo Island has been discussed in the previous chapter, although research in all administrative regions in KNP can provide a deeper analysis of tourism and conservation practices management in KNP.

Furthermore, there were limitations in document access on a tourism management plan, particularly in Komodo Island which resulted in results and discussion chapters mostly based on interviews, observations, and informal conversations while engaging with locals. The document analysis on the tourism plan was based on draft of PT Pantar LIAE Bersaudara tourism management plan and KNP as a World Heritage Sites Research Report. Lastly, research was undertaken for only 10 days in the National Park area which might cause less observation of community activities and engagement. As advised by an interviewee a Forum Group Discussion between stakeholders can be considered as a beneficial approach for the follow-up research and involving media as an interview participant is preferable since it has influenced the management of KNP through news and social awareness.

Chapter 6: Conclusion

In conclusion this research aims to understand the role of CSV integrate in the management and governance of KNP in the intersection of conservation and tourism development. Stakeholder perspectives towards CSV of Nature were found to vary, with the Ata Modo community exhibiting a heightened awareness of the spiritual values of KNP, while visitors and tourism agencies prioritized its natural attributes. Despite differing perspectives, stakeholders unanimously recognized the significance of preserving KNP as the habitat of the Komodo dragon, albeit with varying emphasis on economic benefits versus conservation imperatives. However, tensions emerged, particularly regarding economic injustices and conflicting interests in tourism development, underscoring the need for improved collaboration and trust-building among stakeholders.

The study underscores the significance of integrating Cultural and Spiritual Values into the management and governance of KNP. Recognizing diverse worldviews, resolving conflicts, and building consensus are essential for sustainable conservation practices. Traditional conservation practices, such as the local custom of feeding Komodo dragons, may conflict with modern conservation principles, highlighting the need for dialogue and compromise. The management and governance of KNP also were significantly influenced by ecotourism, posing challenges in balancing conservation objectives with visitor demands. Critiques regarding the sustainability of tourism development and the marginalization of local communities highlighted the need for a more inclusive approach to decision-making and policy formulation. Moreover, the nature-culture dichotomy in conservation practices underscored the importance of recognizing and respecting local traditions and customs in KNP management. Implementing CSV can play a crucial role in shaping conservation and tourism management practices in KNP. However, challenges such as conflicting worldviews, top-down decision-making, and inadequate community participation hindered the effective integration of CSV principles into management strategies. Despite efforts to create common ground and resolve conflicts, more inclusive and participatory approaches are necessary to ensure sustainable management of KNP.

Opportunities exist to enhance the implementation of CSV best practices in KNP management, leveraging Indonesia's rich cultural heritage and diverse worldviews. Indonesia boasts a rich cultural heritage with diverse local wisdom encompassing traditions, beliefs, and customs, providing a foundation for integrating CSV into conservation practices. Beside it, despite historical and colonial legacies that have led to a dichotomy between nature and people in conservation practices, there is growing recognition of the importance of incorporating cultural and spiritual values into conservation efforts. However, institutional barriers, limited community participation, and regulatory shortcomings pose significant challenges. Indonesian conservation laws tend to prioritize biocentric regulations that sterilize protected areas from human presence, leading to conflicts with indigenous and local communities. Community participation in conservation is often limited to government-driven activities, lacking genuine public participation, and excluding the voices of marginalized groups. Lastly, legal frameworks often favor state control over natural resources, neglecting the rights of local communities and indigenous peoples, such as the *Ata Modo* in KNP.

Chapter 7: Recommendations

Based on the discussion and findings presented in the previous chapters, the following recommendations are proposed to enhance the management and governance of Komodo National Park (KNP), particularly in integrating the Cultural and Spiritual Values (CSV) of nature into the existing framework. These recommendations aim to address the challenges and leverage the opportunities identified, promoting a more inclusive, sustainable, and culturally sensitive approach to conservation and tourism management.

7.1 Enhancing Stakeholder Collaboration

7.1.1 Strengthen Communication Channels:

- Establish regular, transparent communication platforms among all stakeholders, including the *Ata Modo* community, tourism managers, and national park management. This could be in the form of bi-monthly meetings, newsletters, and an online portal for updates and feedback.
- Ensure that communication is two-way, allowing local communities and other stakeholders to voice concerns, suggestions, and feedback.

7.1.2. Inclusive Decision-Making:

- Integrate local community representatives into the decision-making processes related to conservation and tourism. This includes participation in planning, policy formulation, and implementation stages.
- Utilize participatory methods such as public consultations to gather diverse perspectives and build consensus.

7.1.3. Building Trust:

- Develop initiatives to rebuild trust with local communities, especially considering past traumas related to land relocation. This could include acknowledging past grievances, offering compensation where appropriate, and involving community leaders in trust-building exercises. It is imperative to address community demands for compensation for lands and residences lost during the establishment of the national park.

7.2 Improving Management and Governance

7.2.1. Transparent Governance:

- Adopt transparent governance practices by making all plans, policies, and decisions public. This includes financial transparency in how tourism revenue is used for conservation and community benefits.
- Clear accountability for the tourism management particularly in areas like Loh Liang and Komodo Village, where clear lines of responsibility and oversight are essential.
- Transparency in tourism management to mitigate the spread of false information through the media. This entails establishing clear channels of communication and disseminating accurate information to the public.

7.2.2 Balancing Conservation and Tourism:

- Develop and enforce strict guidelines for tourism development to minimize environmental impact. This includes limits on visitor numbers, controlled access to

sensitive areas, and sustainable infrastructure development.

- Promote eco-friendly tourism practices that align with conservation goals and respect the cultural values of the *Ata Modo* community.

7.2.3. Recognizing and Integrating Local Knowledge:

- Incorporate suitable traditional ecological knowledge and cultural practices of the *Ata Modo* community into conservation strategies. This could involve creating cultural heritage zones where traditional practices are preserved and promoted.

7.3. Promoting the CSV of Nature

7.3.1. Education and Awareness:

- Develop educational programs and materials for visitors that highlight the cultural and spiritual significance of KNP, particularly the bond between the *Ata Modo* and the Komodo dragons.
- Implement interpretive trails and visitor centres that tell the stories of the *Ata Modo* community, their traditions, and their role in conservation.

7.3.2 Research and Monitoring:

- Conduct ongoing research to document and understand the cultural and spiritual values of the *Ata Modo* community. This research should inform management practices and ensure that these values are preserved and respected.
- Establish monitoring systems to assess the impact of tourism on cultural and natural resources, adjusting management practices as needed to mitigate any negative effects.

7.4 Policy and Legal Framework:

- Ensure genuine community participation in conservation efforts, moving beyond tokenistic involvement to meaningful engagement. This includes providing training and resources to empower local communities to take an active role in management. Particularly involving young people in joint discussions for decision-making and management processes. For instance, initiatives such as the involvement of *Ata Modo*'s students' community could facilitate meaningful participation.
- Review regulations regarding the feeding or non-feeding of Komodo dragons, considering local wisdom and community input.

7.5 To the following recommendations pertain to Research:

For future research, several recommendations are proposed to further understand and address pertinent issues within the Komodo National Park context. It is recommended to conduct research on the role of media in shaping stakeholders' perspectives regarding conservation practices and tourism development in the National Park. This research could delve into the influence of various media platforms on public perceptions and attitudes towards conservation efforts and tourism initiatives. Beside it, organizing Forum Group Discussions, including various stakeholders and communication media representatives, could provide valuable insights and foster dialogue on pertinent issues. Such discussions could serve as platforms for exchanging ideas, addressing concerns, and formulating collaborative solutions to complex challenges faced by the National Park.

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Appendices

Appendix A

Table 7 Best Practice Guidelines on the Cultural and Spiritual Significance of Nature in Protected and Conserved Areas (Verschuuren et.al., 2021)

Guidelines	
1	Identify all groups concerned in the conservation of particular protected and conserved areas.
1.1	Recognise that all people who value an area culturally and spiritually, no matter how distant from it, will be important stakeholders.
1.2	Enable an inclusive process for maintaining relationships with all groups – including indigenous peoples, mainstream religions, and members of the general public and the organisations through which they are served.
1.3	Involve religious and customary rights-holders in the governance and management of protected and conserved areas by recognising and entrusting clearly defined stewardship roles, and where appropriate, management responsibilities.
1.4	Recognise and support indigenous peoples right to self-determination by acknowledging that they are the owners and custodians of their cultural heritage, inclusive of rights to maintain customary governance, traditional institutions and decision-making processes.
2	Create common ground for different worldviews of stakeholders engaged in the conservation of protected and conserved areas.
2.1	Create a safe environment for working together and ensure that ancestral, traditional, cultural and religious rights-holders are recognised, will not be expelled from spiritually significant areas and, where possible, have title to their lands secured.
2.2	Promote mutual respect, appreciation, dialogue and joint understanding drawing on the diversity of cultural and spiritual significance that nature has for different groups.
2.3	Draw on the cultural and spiritual significance of nature to prioritise management actions related to the diverse aspects of heritage, its multiple perceptions and stakeholder groups.
3	Consensus building and conflict resolution in managing protected and conserved areas.
3.1	Seek to resolve conflicts by ensuring that the cultural and spiritual significance of nature is part of the process of finding consensus.
3.2	Prioritise reconciliation and methods for conflict resolution that include the diverse views, philosophies, values and cultural perspectives of all stakeholders, including vulnerable groups.
3.3	Work together with cultural practitioners to find viable and meaningful alternatives for those (cultural) practices that have perceived negative implications for the environment.
4	Assessment of values and significance of nature in protected and conserved areas.
4.1	Conduct collaborative and participatory processes in the assessment and inventory of the key attributes, and cultural and spiritual values of protected and conserved areas, ensuring that the principles of Free, Prior and Informed Consent (see Glossary) are applied.
4.2	Draw on information from stakeholders and cultural groups, archival records and field surveys to document the attributes and cultural values of local practices, processes and knowledge.
4.3	Recognise, secure and regulate access to culturally sensitive information (including secret and sacred knowledge) throughout assessment processes and in the official information systems.
5	Governance of protected and conserved areas.
5.1	Recognise diverse governance systems as an integral part of safeguarding the attributes and values of protected and conserved areas.
5.2	Build professional capacity of governance bodies and protected areas staff to practice good governance in ways that incorporate respect for the cultural and spiritual significance of nature.
5.3	Explore working with cultural and spiritual forms of governance for protected and conserved areas.
6	Establishment of new protected and conserved areas
6.1	Ensure that all rights-holders and stakeholders related to the cultural and spiritual significance of the protected area are included and involved in the various stages of the establishment and declaration of new protected areas.
6.2	Define the purpose, objectives, standards, boundaries, zoning and regulations of each new protected area, with particular attention to the cultural and spiritual significance of nature, and ensure that the principles of Free, Prior and Informed Consent are applied in relation to agreements with indigenous people and local and religious communities.
6.3	Recognise culturally and spiritually significant places, and their linkages with the wider land and waterscape in the official declaration of each new/proposed protected area.
6.4	When a protected area or site within it is given a name and/or identity, implement participatory processes to select an appropriate name in a local language that represents and is respectful of its natural, cultural and spiritual values.

7	Planning for protected and conserved areas.
7.1	Develop locally appropriate approaches to assessing and integrating the cultural and spiritual significance of nature into planning, regulation, zoning and design, including at the systems level.
7.2	Adopt planning tools and policies that recognise the diversity of coexisting natural, and cultural and spiritual values in the management planning processes.
7.3	Deploy appropriate processes and methodologies in planning to identify and maintain relationships with stakeholders related to the cultural and spiritual significance of nature.
7.4	When the existing planning does not take into consideration the cultural and spiritual significance of nature, develop a strategy to include it as much as possible.
8	Management implementation in protected and conserved areas.
8.1	Ensure that management reduces threats and impacts to nature while revitalising the cultural and spiritual significance of nature.
8.2	Ensure that protected area management teams include and collaborate with people who have in-depth knowledge and understanding of the cultural and spiritual significance of the natural area.
8.3	Integrate and promote a diversity of knowledge, beliefs and expertise concerning the cultural and spiritual significance of nature into management policies, knowledge systems and programmes.
8.4	Promote participation and volunteering of the public, in the protection, conservation and safeguarding of cultural and spiritual values of nature as an integral part of management implementation.
9	Interpretation in protected and conserved areas.
9.1	Use interpretation of the cultural and spiritual significance of nature to inspire and enrich visitor experience by engaging visitors as active participants.
9.2	Develop interactive, dynamic interpretation based on, and respect for, different kinds of knowledge, values and visions for the place; encourage diverse types of expression such as art, stories, song, music, games and dance.
9.3	Promote the establishment of meaningful cultural connections with nature through interpretation that enhances experiences of solitude, quietness, silence, impression and expression.
10	Public use, visitation and engagement in protected and conserved areas.
10.1	Cultivate the cultural and spiritual connections of local and non-local – including secular – stakeholders with nature to ensure their participation in the safeguarding of protected and conserved areas.
10.2	Draw on knowledge and experiences of the cultural and spiritual significance of nature to motivate members of the public to contribute to organisations that support protected and conserved areas and promote conservation generally.
10.3	Engage support for conservation through public interest in historical and contemporary figures who have promoted and contributed to the enhancement of the cultural and spiritual experience of nature.
11	Monitoring and evaluation in protected and conserved area management.
11.1	Ensure that monitoring and evaluation mechanisms encompass the key attributes, values and qualities in relation to the cultural and spiritual significance of nature in protected and conserved areas.
11.2	Ensure collaborative, participatory methods for implementing and improving the monitoring of the cultural and spiritual significance of nature.
11.3	Communicate and integrate decisions based on monitoring and evaluation results into the planning and management cycle of protected and conserved areas, including reports and periodic evaluations.
11.4	Evaluate the achievement of goals related to the cultural and spiritual significance of nature, taking into consideration the level of satisfaction of the relevant stakeholders and groups.
12	Adaptation and scaling of protected and conserved areas.
12.1	Promote the use and adaptation of these guidelines, at the system level of protected areas, when organisations review their own guidelines about the establishment, planning and management of protected areas.
12.2	Identify opportunities for improving the governance and management of the cultural and spiritual significance of nature through regular large landscape-scale monitoring and evaluation.
12.3	Review and adapt the governance and management approaches of protected and conserved areas in the context of their wider landscapes and waterscapes based on knowledge of existing cultural and spiritual linkages.

Appendix B

15 different semi-structured interviews were carried out for this thesis. Below is an overview of the interviewees and their IDs that were used in the thesis.

Table 8 Overview of the semi-structured interviews.

Group	Key Interest	ID
Manager	Komodo National Park Manager Region II	Person 1
Visitors	Regional Tourist	Person 2
Visitors	National Tourist	Person 3
Visitors	International Tourist	Person 4
Local	Village governmental body	Person 5
Local	Traditional leader	Person 6
Local	Traditional leader: Siti Hadijah clan	Person 7
Local	Local figure	Person 8
Local	Tourism enthusiast	Person 9
Local	Organisation leader	Person 10
Local	Sellers	Person 11
Local	Naturalist Guide	Person 12
Non-Profit Organisation	Research Coordinator	Person 13
Tourism manager	Biodiversity Conservation officer	Person 14
Tour and travel agent	Founder	Person 15

Appendix C

Interview Question Guide

The following is a guide to interview questions that will be used in collecting data for this research. This guide will be applied with several adjustments when interacting in the field considering that the research method is semi-structured interviews. Targeted respondents include local government (1), forest managers (1), rangers (2), travel and tourism industry (1), environmental NGOs (1), tourists (3: regional, national, and international), and "Ata Modo" (5-10, consisting of people who are members of Pokdarwis, people who are members of the Komodo Survival Program, traditional leaders, traders and/or entrepreneurs and ordinary people)

1. Understanding and views of stakeholders regarding cultural and spiritual values contained in 7 indicators (all stakeholders)

Questions:

What do you think is the main attraction/value of Komodo National Park?

Guiding question:

- a. How does natural beauty act become an attraction/value for KNP?
- b. How do recreation and healing aspects become the attraction/value of KNP?
- c. How do aspects of traditional art, literature photography, and media become the main attraction/value of KNP? Can this aspect influence raising people's awareness to carry out conservation in KNP?
- d. How do educational and scientific aspects become the attraction/value of KNP?
- e. How are aspects of local wisdom (norms, rules, customs, traditional ecological knowledge), cultural festivals, historical events, and traditional food seen as one of the values/ become the attractions of KNP?
- f. How do religious and spiritual aspects in the form of rituals, ceremonies, pilgrimages, and certain places that are considered holy become the attractions/ seen as one of the values in Komodo National Park?
- g. How do aspects of folklore and legend become the attraction/value of KNP?

2. Evaluate the role of cultural and spiritual values in KNP management, according to Best Practice Guidelines on the Cultural and Spiritual Significance of Nature in Protected Areas (Verschuuren et.al., 2021). Applied to government, forest managers, rangers, Ata Modo, and NGOs (with adjustments).

1. To what extent do you feel involved in conservation and tourism management at KNP? What form does your collaboration and involvement take?
2. To your knowledge, have there been any open dialogue/workshop activities carried out to accommodate differences of opinion in KNP management?
3. To your knowledge, is there an issue of human-wildlife conflict in Komodo National Park? How/what efforts are being taken to deal with these problems?
4. To your knowledge, is there any documentation regarding (the indicators mentioned by the source above) in Komodo National Park? Who is involved in these activities?
5. In your opinion, what institutions are involved in preserving KNP?
6. To your knowledge, since KNP was established, have there been any changes/additions/reductions in the area of conservation areas in KNP? How is the process? (name taken, based on what the boundaries are determined, what representatives are on the board)
7. Is there integration of cultural and spiritual values in the management planning of Komodo National Park?
8. If so, what is the implementation process in KNP management?
9. Are there programs that narrate the cultural and spiritual values of KNP that could be more interesting/eye-catching for visitors? For example, in written form: an information board
10. Are there external programs from outside parties to participate in conservation activities in Komodo National Park?
11. What is the form of monitoring and evaluation in implementing the KNP management plan?

12. How are efforts to adapt global conservation guidelines in the context of conservation in Komodo National Park?

3. In your opinion, what are the opportunities/potential for (the indicators mentioned by the resource person above) to be developed in the management and governance of Komodo National Park in the future? (all stakeholders, with adjustments)

4. In your opinion, what are the challenges in developing these indicators in the management and governance of Komodo National Park in the future? (all stakeholders, with adjustments)

Appendix D

Table 9 of Value of Nature's Distribution Across Stakeholders

Stakeholders	Values of KNP							
	Aesthetic, perceptual, scenic	artistic, traditional, contemporary	Historical, ethnological	Information, knowledge, education	Linguistic traditions	Recreational, health, therapeutic	Religious and spiritual	Komodo's habitat
Komodo Village governmental body		1			1			
<i>Ata modo</i> traditional leaders and local figure	1	1	1	1	1		1	1
<i>Winirosoke ling</i>	1	1	1		1		1	1
Pokdarwis	1		1		1			1
Naturalist guide/field ranger	1	1	1					1
Sellers & Craftsmen community			1					1
Sun spirit for Justice (NGO)	1				1			1
Tour and travel agent	1				1			1
PT Flobamor	1			1		1		1
Komodo National Park		1	1	1				
Visitors	1			1				1