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RESEARCH ARTICLE

**TOURISM PLANNING THROUGH CULTURAL HERITAGE AND LOCAL WISDOM IN  
BROMO TENGGER SEMERU NATIONAL PARK: A HISTORICAL PERSPECTIVE**

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**Abstract**

This study investigates tourism planning strategies that involve cultural heritage and local wisdom in Bromo Tengger Semeru National Park (TNBTS), which is located in East Java, Indonesia. With a focus on historical viewpoints, the research effort intends to develop sustainable tourism ways that preserve and cherish the Tengger tribe's customs and traditions. The study uses a qualitative ethnographic approach to collect primary data from TNBTS authorities, employees, village heads of state, and indigenous residents of Ngadisari village, while secondary material is obtained through cultural journals, articles, and books. This research reports that Pura Luhur Poten Gunung Bromo, Sodoran dance, Ojung's game, and Nasi Aron as important cultural heritages with strong tourism development potential. This study underlines the necessity for preserving Tengger tribe customs and traditions while developing sustainable tourist potential in the TNBTS region by integrating cultural heritage and indigenous expertise. This study also emphasizes the importance of collaborating with stakeholders to build tourism plans that honor the Tengger tribe's distinctive cultural history, improve visitor experiences, and contribute to the socioeconomic well-being of the local community.

**Keywords:** Cultural Heritage; Local wisdom; Suku Tengger; TNBTS; Tourism Planning.

## INTRODUCTION

Preservation and promotion of cultural heritage and local expertise have emerged as critical factors in tourism development around the world (Andari et al., 2020; Prayuda et al., 2022). This approach recognizes the need of interacting with local communities, recognizing their traditions, and promoting long-term development (Ankiersztajn et al., 2018). In addition, integrating cultural assets and local wisdom into tourism development is particularly important especially in the context of Bromo Tengger Semeru National Park (TNBTS) which is not only famous for its stunning natural scenery, but also has high cultural and historical values, demonstrating the importance of promoting and preserving its rich cultural history.

TNBTS is a National Park located in East Java Province, Indonesia, with an area of approximately 50,276.4 hectares (Hikmah et al., 2020). It is a one-of-a-kind protected area distinguished by a 10km-wide sea of volcanic sand popularly known as Tengger or Whispering Sand, which is enclosed by four prominent volcanoes. These volcanoes include Gunung Batok (2,470 m), Gunung Kursi (2,581 m), and Gunung Widodaren (2,650 m) (Toulier, 2019). Out of those volcanic formations, only Mount Bromo is still active and is well known as a popular tourist site in East Java and throughout Indonesia (Nafis et al., 2019). The Bromo Tengger Semeru National Park Centre currently manages the Mount Bromo area, which has been designated as a national park and divided into 5 zones, namely: core jungle zone, traditional utilization, intensive utilization, and rehabilitation (Wibowo et al., 2021). In an ideal aspect, the management of cultural and natural parks, such as TNBTS, would strive to achieve a balance between maintaining cultural heritage and safeguarding the natural environments, while encouraging sustainable tourism activities. This includes recognising and respecting the park's distinctive cultural character and customs, encouraging active community involvement, and developing visitor experiences that enhance cultural knowledge and appreciation.

The Mount Bromo is located at coordinates 7.9425°s, 112.9530°E which has an altitude of 2,329 meters above sea level (masl) and is located between four regencies, namely Lumajang Regency, Malang regency, Pasuruan Regency, and Probolinggo Regency (Nafis et al., 2019). Semeru Mount or Meru Mount is also a cone-shaped volcano that is still active today with a height of 3,676 meters above sea level, and is the highest mountain on the island of Java. Administratively, Semeru Mount is included in the territory of two districts, namely Lumajang and Malang (Kuswandoro, 2015).

The environmental conditions of Suku Tengger at the foot of the mountain affect the people's belief in the meaning of a mountain. For the people of Tengger, Brahma Mount or commonly called Mount Bromo is believed to be a sacred mountain (Kuswandoro, 2015). Tenggerese people believe that their ancestors were inside Mount Bromo. So many of the ceremonies they perform are part of the worship of ancestors performed at the foot of Mount Bromo (Hikmah et al., 2020). Therefore, Suku Tengger is famous for its obedience in worship and in carrying out hereditary customs well. Tenggerese people themselves hold on to the vision (hefty or advice) "Titi Luri" which can be interpreted to follow in the footsteps of their ancestors before or continue the beliefs, religions, customs of their ancestors for generations (Anwar, 2011 and Sukmawan et al., 2020). Even in every ceremony held, carried out by Suku Tengger exactly as the legacy that has been done by their predecessors without any change. Some villages that fall into the Tengger Village area are villages with a majority Hindu population, one of which is Ngadisari village in Sukapura District, Probolinggo Regency. The people of Tengger Village are also known as a region with a peaceful, peaceful life, honest, orderly, regular, and diligent work with the majority earning their living as farmers (Bahrudin, 2022).

However, there have not been found the forms and values of the traditions inherited by the ancestors as local wisdom and culture of Suku Tengger in Ngadisari Village, and what planning methods are appropriate for tourism development in the TNBTS area, especially in Ngadisari village while maintaining the preservation of local wisdom and culture of Suku Tengger. Besides, the current reality of TNBTS administration includes a number of obstacles and complications. Rapid tourism expansion, inadequate infrastructure, and resource limits can put a strain on the park's ability to regulate visitor flows while preserving the natural and cultural assets. Besides, the management of the TNBTS has a number of issues, including inadequate infrastructure, environmental degradation, commodification of culture, and competing stakeholder interests. Identifying and addressing these difficulties is critical for long-term tourism growth that respects the TNBTS's cultural heritage and natural resources.

As a result, TNBTS research is urgently needed to inform tourism planning and efficient management practices. This research should concentrate on understanding the Tengger tribe's cultural history, local wisdom and customary laws, as well as the social, economic and environmental implications of tourism operations. The findings of this research will provide important insights

to drive evidence-based decision-making and ensure the long-term sustainability of TNBTS. Therefore, this study aims to develop tourism planning focuses on incorporating cultural heritage and local wisdom into the development and management of tourism activities within the Bromo Tengger Semeru National Park (TNBTS).

## METHOD

This research was conducted in Ngadisari Village, which is located near the Bromo Tengger Semeru National Park (TNBTS) in Sukapura District, Probolinggo Regency, East Java. Collaboration with the Bromo Tengger Semeru National Park Authority (*Balai Besar* TNBTS) was also part of the research. The research focused on the Tengger population, one of the tribes living in the foothills of the TNBTS area. The research took place on 28 and 29 October 2022.

The research in this study is qualitative in nature using an ethnographic research approach. The data sources of this study include primary and secondary data. Primary data was collected through interviews by direct engagement with key stakeholders in TNBTS. This was done by visiting Balai Besar TNBTS office and conducting interviews with managers and staffs. In addition, visit to the Ngadisari village hall and conduct interviews with the village head and indigenous people of Ngadisari village. These primary data collection activities provided unique insights into the opinions, experiences and practices of stakeholders directly involved in cultural tourism and the local wisdom of the Tengger Tribe. Besides, Secondary data were collected from various sources, such as cultural journal articles, and books. Secondary data collection focused on indicators related to the research problem, such as (1) Culture, (2) Tengger Tribe, (3) Local wisdom, (4) Bromo, and (5) Bromo Semeru National Park. These secondary sources add to the cultural heritage, Tengger people, local wisdom, Bromo, and Bromo Semeru National Park by providing more background information, historical context, and expert opinions.

The research instruments used in this study were an interview guide and an audio or video recorder. The interview guide is a structured set of questions or topics that serve as a framework for the interview. Then, an audio or video recording device is used to ensure accuracy and avoid missing important details during the interview, an audio or video recording device can be used.

The data analysis technique used in this study is the comprehensive planning or rational planning model, which provides a framework for logical and systematic decision-making. Problem identification, goal setting, opportunity and barrier identification, alternative generating, and

decision-making and implementation are some of the processes used. This methodology ensures an organized approach to data analysis and allows successful planning and decision-making processes linked to cultural tourism, local wisdom, and the preservation of local customary law within the Suku Tengger community in the TNBTS area.

## RESULTS AND DISCUSSION

After conducting the research, this study includes insights on the history and culture of the Tengger Tribe, as well as the development of the Bromo Tengger Semeru National Park (TNBTS) as a tourist attraction. This study explores the Tengger Tribe's rituals, traditions, and distinctive way of life through in-depth interviews and analysis. Furthermore, the study investigates the rise and evolution of TNBTS as a key tourist attraction, emphasizing its impact on the Tengger Tribe and the surrounding towns.

### 1. History and Cultural Elements of the Tengger Tribe Cultural Elements

The Tengger tribe is one of the indigenous communities of East Java, Indonesia's Bromo Tengger Semeru region. The indigenous peoples are generally considered to have unique patterns of behavior, traditions, local wisdom values and cultural forms that have long been processed from the time of the kingdoms of the past until now are relatively unchanged in the midst of changing times (Heryati & Abdul, 2014). They have a rich history and culture, as well as a legacy of traditions that have been passed down through generations. Historically, the Tengger tribe can trace its origins back to the Majapahit dynasty, a historic Hindu-Buddhist kingdom that flourished in Java from the 13th to the 16th century (Annisa & Alvianna, 2017). Majapahit kingdom with the Islamic kingdom in Java at that time experienced a mismatch, so the inhabitants of Majapahit chose to flee to Bali and inland areas around Mount Bromo and Semeru Mount. With the increasing time, today the majority of Tenggerese people embrace Hinduism and some others embrace Islam, Christianity, and Buddhism (Anshori, 2010).

Tengger tribe lived around Mount Bromo. The population resides in the vicinity of Pasuruan Regency, Probolinggo Regency, and Malang regency. Kurniasudar (2013) stated that Tengger tribal customary areas are divided into two areas, namely Sabrang Kulon (Brang Kulon represented by Tosari Village) and Sabrang Wetan (Brang Wetan represented by Ngadisari Village, Wanantara, Jetak Sukapura District, Sukapura Regency, Probolinggo Regency). There are some prominent cultural elements found in the Bromo Tengger Semeru:

**a. Religious Systems (Traditional Beliefs and Rituals)**

The Tengger people around the TNBTS area, especially in Ngadisari Village, are predominantly Hindu. Tolerance around the village is good. Although the majority are Hindus, there is still a mosque in this village for Muslims to worship. On the other hand, for religious ceremonies there are several religious rituals that are carried out regularly. For example, there is Yadnya Kasada which is held once a year; Karo which is held every year (two months after the Yadnya Kasada ritual); Unan-unan which is held every five years; local community wedding ceremonies; and others (Kuswandro,2015). Suku Tengger also has unwritten rules about the beliefs of the surrounding community and has a sacred book called Teles as a reference for the implementation of ceremonies or rituals of the Tengger community which contains elements of the universe including humans. For example, such as Tri Hita Karana which contains human relationships with God; human relationships with fellow humans; and human relationships with nature and the environment.

**b. Community System or Social Organization**

The community organizations in Ngadisari Village are: (1) Dukun (spiritual leader); (2) Village Head and; (3) Secretary. The village head is also the head of the organization in Ngadisari Village, elected through a vote. The influence of community organizations in this village is to manage the lives of local people to keep running according to norms and traditions. Although the Tengger people use customary laws and norms based on Teles (sacred books), at this time Ngadisari Village has followed the modern era and implemented and followed existing government regulations while still living the habits and culture of their ancestors that have long existed.

**c. Language**

The daily language used by the Tengger people, especially in Ngadisari Village, is Javanese (local language) and Bahasa. People around the village do not even have difficulties in understanding and using foreign languages such as English, because of the local village policy that teaches people English in order to serve foreign tourists.

**d. Local Arts**

The Tengger community in Ngadisari Village has a musical art, namely Kidung, but the songs cannot be sung by just anyone (only for spiritual practitioners) and are not to be performed in general in order to maintain the village's spiritual culture. Usually, the community organizes their arts in the Pendopo and Village Hall, which have a capacity of >100-150 people, managed by village administrators and residents around Ngadisari Village. In addition to the arts,

both venues are usually used for traditional ceremonies or religious rituals, and internal or external meetings. There is also the Sodoran Dance (traditional dance) performance, which is usually held at a different venue, because it is usually in collaboration with other villages and performed for the surrounding community.



Figure 12.1. Yadnya Kasada

Source : Yuktravelling.com



Figure 12.2. Kidung

Source : Expostsurabaya.com



Figure 12.3. Sodoran Dance

Source: Pasuruankabmuseumjatim.wordpress.com

**e. Living Equipment System or Technology**

The living equipment system used by the people of Ngadisari Village has followed the modern era. Some of the villagers own jeeps and ATVs to drive tourists when they visit TNBTS, as a side job as a driver. On the other hand, some Ngadisari villagers have turned their homes into homestays to increase their income. They also know and use modern communication tools such as smartphones, but not all of the people use it.

**f. Culinary**

Ngadisari Village has a special food called *Sego Ndeso* or *Nasi Aron* from Bromo because the corn that grows around Bromo is white. The way to make the aron itself is by putting the corn grains into a mortar and given a little water and then pounded repeatedly, then soaked in water for 3-7 days and the water must always be changed so that the corn does not smell. After that, the corn that has been smooth must be steamed, then cooled and winnowed, then the results of the aron itself are lumpy and soft. Those who try it for the first time will definitely feel unfamiliar because it tastes tasteless, so it is recommended to consume it mixed with white rice. The raw material for this corn rice is obtained around Bromo because there are many corn farms, but corn is difficult to find in the rainy season. The difficulty in producing this specialty food is the rarity of finding or producing the raw material (corn).

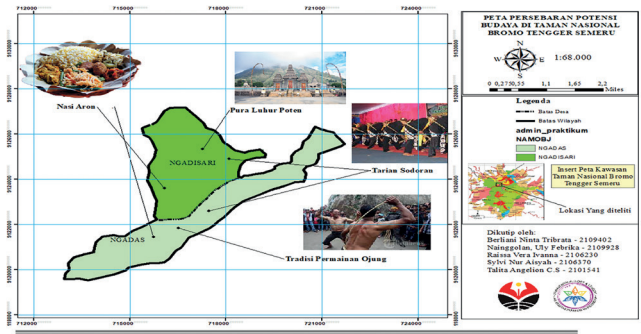
**2. The Development of TNBS Tourist Park**

The Bromo Tengger Semeru National Park (TNBTS) has evolved significantly as a tourist destination throughout the years. TNBTS, which is located in East Java, Indonesia, is home to a broad range of natural features, including spectacular mountains, volcanic craters, extensive savannahs, and the famed Sea of Sand. During its early stages of development, TNBTS prioritized the preservation of the area's natural beauty and wildlife. To safeguard the maintenance of the park's distinctive ecosystems, efforts were made to construct protected zones and control visitor access. These policies sought to establish a balance between tourism and environmental preservation. As tourism interest expanded, infrastructure and facilities were gradually created to meet the growing number of visitors. In conjunction with local communities, park officials created visitor centers, lodging alternatives, viewing platforms, and hiking paths to improve the tourist experience while reducing environmental effect.

**3. Distribution of Potential Cultural In TNBTS**

Exploring the distribution of these cultural aspects allows visitors to understand the region's cultural substance, engage with local customs, and acquire insights into the

values and beliefs that influence the lives of the TNBTS communities.



**Figure 12.4.** Map of The Distribution of Cultural Potential In TNBTS

Source : Author Data

Based on Figure 4, it can be seen that the Luhur Poten Temple of Mount Bromo is located in Ngadisari Village, precisely in the sea of sand under Mount Bromo. According to Syamsudin (2022) the temple was founded in 2000 with mutual cooperation by Suku Tengger Hindus with the shape of the building adapted from a mixture of Balinese and Javanese customs, after the Tengger people underwent a Hindu Dharma religious reform. Luhur Poten Temple itself was founded on a land called 'Poten' which comes from the word *empot-empoting ati* (Deepest Heart) and is used by Suku Tengger who are Buddhists to celebrate *Labuh Kasada*. On the other side, Suku Tengger also commemorates the anniversary of the temple which is celebrated every 14th of the *Kasada* Month (12th) of the *Saka* Tengger Calendar, before the *Labuh Kasada* celebration (Zurohman et al., 2022).

One of the Suku Tengger cultures is *Sodoran* Dance. It's spread across several villages, one of which is in Ngadisari Village and Ngadas Village. *Sodoran* Dance is a special dance in celebration of *Karo Day* which is held once a year. This dance is one of the typical dances of the Tengger people which has religious values and symbolizes human origins. According to the Suku Tengger, humans come from *Sang Hyang Widi Wasa* and they will return to *Him* (Hermawan, 2020).

Another Suku Tengger culture is the *Ojung* Game or the *Rattan War* which is often held in Ngadas Village. The game is a ritual fight between two men by slashing rattan with each other accompanied by the wasps of *kenong* and *jidor*. The *Ojung* game itself is carried out by Suku Tengger at the closing of *Yadnya Karo* to strengthen solidarity which is carried out in front of the village head's house or village hall. In this game, for those who lose, there should be no

grudges after the game. Vice versa, for those who win are not allowed to boast. If these rules are violated, it will become the object of ridicule from local residents.

Besides that, Suku Tengger has a unique culinary culture, namely Nasi Aron or corn rice. These culinary delights are spread across several villages, one of which is in Ngadisari Village and Ngadas Village. Nasi Aron itself is made from finely ground corn which is eaten with grilled chili sauce, tempeh, tofu, mixed vegetables, or salted fish.

### 3. Culture-based Tourism Concept Map

The concept map for culture-based tourism includes the key factors that support a sustainable and enriching cultural tourism experience. Culture-based tourism, which highlights the investigation and appreciation of a destination's cultural characteristics, such as customs, heritage, arts, and lifestyle, is at its heart. This primary concept is surrounded by interconnected parts that help to its successful implementation. Cultural heritage is a community's tangible and intangible history, and local communities are the guardians and ambassadors of their distinct cultural traditions and knowledge. Authentic experiences give travelers an immersing opportunity to interact with local people and customs.

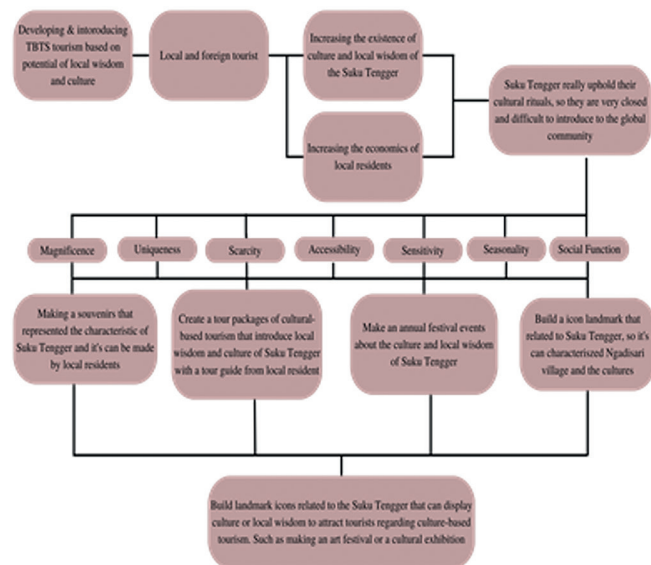


Figure 12.5. Culture-based Tourism Concept Source : Author Data

Cultural preservation is concerned with preserving and protecting cultural heritage for future generations. Traditional rites and ceremonies that are important to the local culture are included in customary practices. Tourists and communities benefit from cultural exchange because it fosters mutual learning and understanding. Sustainable

tourism promotes environmental conservation as well as the well-being of local people. Community empowerment entails incorporating locals in decision-making and reaping the benefits of tourism development.

Based on Image 5 above, it can be concluded that the existence of a variety of Suku Tengger cultures in the TNBTS area, especially in Ngadisari Village, this can developed and introduced the existence of local wisdom and culture to the global community, both local and foreign tourists. However, by still respecting aspects of cultural rituals in order to maintained the originality. Based on that, it is recommended to develop the existence of culture and local wisdom of the Suku Tengger by building icon landmarks that related to Suku Tengger which can represented culture and local wisdom to attract tourists' attention of culture-based tourism.

### 4. Tourist Attractions Concept (Avenzora 2008).

The Tourist attractions are distinct places, sites, or destinations that tourists want to visit and experience. Tourist attractions can include a wide variety of natural, cultural, historical, or man-made features with distinct qualities or aspects that appeal to visitors. These attractions can include prominent landmarks, attractive landscapes, archaeological sites, museums, theme parks, and festivals, among other things.

Tourist attraction creation and administration necessitate careful planning and consideration of elements such as natural and cultural heritage preservation, sustainability, visitor experience, accessibility, infrastructure, and marketing techniques. Understanding the notion of tourist attractions allows places to discover their unique traits, improve their appeal, and create memorable experiences for tourists, all of which contribute to the growth and success of the tourism sector.

Table 12.1 summarizes the complete examination of the tourist concept in Bromo Tengger Semeru (TNBTS). Table 1 provides a structured overview of the various factors and components that contribute to the overall tourist concept in the TNBTS region. It covers the fundamental factors that make the place appealing to tourists and underlines the unique traits and characteristics that distinguish it as a sought-after destination.

Table 12.1 describes the scores attributed to several cultural components in the Bromo Tengger Semeru (TNBTS) area. In Table 12.1. it can be seen that Pura Luhur Poten Gunung Bromo has a score of 44; Sodoran dance has a score of 42; Ojung's game has a score of 41; and Nasi Aron has a score of 38.



**a. Pura Luhur Poten**

Pura Luhur Poten Gunung Bromo is an important cultural and religious site in East Java, Indonesia, located inside the Bromo Tengger Semeru National Park (TNBTS). It has significant religious meaning for the Tengger community, who see it as a sacred temple. Pura Luhur Poten, located at the foot of Mount Bromo, is a center of devotion and pilgrimage for the Tengger people. It is thought to be a location where offerings and prayers are made in order to obtain blessings from the deities and ancestor spirits. The temple's architecture shows a fusion of Hindu and indigenous Tengger elements, highlighting the region's cultural synthesis.

With its tall entrance gate and unusual roof structure, Pura Luhur Poten is extremely appealing. Several shrines, prayer halls, and open courtyards make up the temple complex. The peaceful environment and captivating vistas of the surrounding volcanic landscapes frequently enchant visitors.

Pura Luhur Poten must be preserved and managed in order to maintain its cultural integrity and value for future generations. Efforts are made to conserve the temple's structural integrity, cultural treasures, and promote responsible tourism activities that respect the site's religious and cultural sensitivity.

**b. Sodoran dance**

The Sodoran dance has gained popularity outside of the Tengger community, attracting tourists and visitors to the TNBTS region. Its enthralling performances give a unique and immersive experience for those who witness it, providing a window into the cultural diversity of the Tenggerese people. Within the Tengger population, the Sodoran dance is performed at several cultural festivals, religious events, and special occasions. It is distinguished by rhythmic movements, beautiful gestures, and dynamic music, which combine to produce a bright and captivating performance.

**c. Ojung's game**

Ojung's game, also known as "Permainan Ojung" in the local language, is an important component of Tenggerese cultural legacy, offering pleasure while also strengthening communal relationships. It is commonly heard at community meetings, festivals, and special events. It involves a group of individuals, both young and old, who join together to compete and have fun. The game's simplicity and use of traditional materials distinguish it. The game is played with little, round wooden discs known

as "ojung." Participants take turns tossing ojung discs into a designated target area, aiming for the highest score or specified objectives. The target area might be marked on the ground or on a specially designed playing surface.

Because of their distinctive cultural value and engaging nature, Ojung games have the potential to attract tourists. The preservation and promotion of Ojung's game are crucial for preserving Tengger traditional heritage.

**d. Nasi Aron**

Nasi Aron is a rice-based meal created with a unique cooking technique known as "aron." Steamed white rice is generally blended with a variety of items such as vegetables, spices, herbs, and protein sources such as chicken or tempeh. The combination of flavors and textures results in a pleasant and enjoyable supper. Nasi Aron is frequently served at Tengger special occasions, festivals, or community meetings. It is a symbol of hospitality, as well as a method for people to share their cultural heritage and culinary traditions with visitors. Visitors can sample and relish this classic cuisine, gaining an understanding of the flavors and culinary traditions that have been passed down for years.

Nasi Aron promotion and availability in the TNBTS area could draw tourists eager to find out local cuisine and partake in authentic culinary experiences. It offers a portal to discovering Tenggerese culture through food, with a distinct blend of flavors, textures, and culinary skills.

Therefore, it can be concluded that the potential for cultural distribution around the TNBTS area can be developed the highest cultural tourism is the Poten Luhur Mount Bromo Temple, Sodoran Dance, Ojung Games, and Nasi Aron.

**CONCLUSION**

Bromo Tengger Semeru National Park is located in East Java, Indonesia which is rich in various cultures and local wisdom owned by the indigenous people who live around the foot of Mount Bromo, namely Suku Tengger. For Suku Tengger, Mount Bromo has a sacred and holy meaning. So the mountain is used as the spiritual center and life of Suku Tengger. On the other hand, the culture and local wisdom possessed by Suku Tengger since the royal era until now, has remained relatively unchanged and has maintained its originality in today's modern era.

Based on the results of this research that has been done, it can be concluded that the potential cultural attractions in TNBTS include the Luhur Poten Temple of Mount Bromo, Sodoran Dance, Ojung Game or Rattan War, and White Corn (Nasi Aron) typical culinary of Bromo.



The cultural diversity of the Suku Tengger is quite ethnic and potential. So, the development of cultural tourism in Ngadisari Village has quite high tourism potential, but it must still maintained a side of spirituality that has existed for generations. We suggested tourism development is based on consideration of several cultural aspects such as religious, social, language, art and technology systems, by making landmark icons that related to the culture and local wisdom of Suku Tengger. So the culture and local wisdom are maintained with their originality and spirituality, and it's can be appreciated by tourists. In addition, this tourism development can generate benefits for both tourists and the people of Ngadisari Village

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