

Procession of The Traditional Custom of “Bubus Dise” in BatuJai Village to Support Sustainable Tourism Village

Nur Hud Saleh^{1*}, Erin Yudia Lestari², Murianto³, Muhammad Faizin⁴

^{1,2,3,4}Faculty of Economics and Business, University of Mataram, Indonesia

*Corresponding Author: hudsalehnuh@gmail.com

Abstract: This study explores the Bubus Dise traditional ceremony in BatuJai Village, Central Lombok, and analyzes its potential as both a cultural heritage asset and a sustainable tourist attraction. The Bubus Dise ceremony is a sacred ritual the local community performs to purify the village from misfortune, disease, and negative spiritual influences. Beyond its ritualistic function, the ceremony strengthens the community's social bonds and spiritual values. The research employed a qualitative descriptive methodology, incorporating observation, in-depth interviews with community leaders and cultural practitioners, and a review of relevant literature. The findings reveal that the Bubus Dise tradition holds substantial potential as a cultural tourism offering. It not only preserves the unique cultural identity of the village but also contributes to the local economy through tourism-related opportunities. Moreover, the tradition aligns with the principles of sustainable tourism, particularly through its emphasis on cleanliness, greening efforts, and the integration of the “Seven Charms” tourism development programs. Despite these opportunities, the ceremony faces challenges due to modernization and the growing influence of commercial tourism, which may risk diluting its authenticity. The study concludes by offering recommendations to support the sustainable development of Bubus Dise as a cultural tourism attraction. These include community-based tourism planning, heritage preservation initiatives, and policy support to maintain cultural integrity while promoting responsible tourism.

Keywords: BatuJai village, Bubu Dise, cultural heritage, tourist attraction, traditional ceremony.

Article History: Submitted 23 December 2024 | Revised 27 February 2025 | Accepted 14 April 2025

How to Cite: Saleh, N. H., Lestari, E. Y., Murianto, & Faizin, M. (2025). Procession of The Traditional Custom of “Bubus Dise” in BatuJai Village to Support Sustainable Tourism Village. *International Journal of Green Tourism Research and Applications*, 99–108. <https://doi.org/10.31940/ijogtra.v7i1.99-108>

Introduction

Tourism is a profitable sector that can be developed as a source of income, which is promising for the government and the community around the tourist area BatuJai, located in Praya, Central Lombok. The name of BatuJai Village was initially taken from a large rock in this village, which is located about 15 meters east of the Ummul Huda Mosque in BatuJai Village, precisely in the yard of H. Lalu Once's house, one of the noble figures of BatuJai Village. This village has a unique cultural and traditional wealth, including the Bubus Dise tradition. This traditional ceremony is a ritual to cleanse the village from various disasters, diseases, and disturbances of evil spirits. In addition, the Bubus Dise procession also aims to strengthen the social and spiritual values of the BatuJai community.

The Bubus Dise traditional event is a BatuJai Village traditional ritual ceremony held jointly by all elements of BatuJai society, such as the Noble/Raden caste community, the Perbape caste community, the Sejajarkarang caste community (ordinary people), and the Panjak caste community (Raden's messengers). In addition, religious figures/teachers, community leaders, and youth leaders also participated in

this event, which became part of their social life. Along with the development of the times and the increasing flow of tourism in Lombok, the Bubus Dise tradition has excellent potential to be used as a cultural tourism attraction that can not only introduce local wisdom but also encourage the community's economy.

Based on observation by researchers amid this progress, there are challenges in maintaining the sustainability of this tradition so that it is not eroded by modernization and the influence of outside culture. In addition, the Bubus Dise traditional ritual culture strongly supports the realization of a sustainable green tourism village, which is closely related to the preservation of diverse products on a conservation basis, as well as minimizing mass tourism (such as tour eco, tourism culture, tourism heritage, and tourism creative).

This study aims to explore the Bubus Dise procession in Batujai Village more deeply and analyze its potential as a tourist attraction and cultural heritage that can contribute to the development of sustainable culture-based tourism. Previous studies have shown that traditional traditions are essential in maintaining a community's cultural identity. For example, research by Surata, et al. (2024) explains how traditional traditions in several regions in Indonesia have become tourist attractions that generate economic benefits while preserving cultural heritage. Likewise, research by Lestari & Yusra (2022) identifies the potential of various traditional traditions in Lombok as part of culture-based tourism.

However, several literature studies still limit research on the Bubus Dise tradition and its relation to the tourism sector. In addition, the lack of interest of researchers due to the infamous destination at the moment makes the urgency of this research. Therefore, this research is expected to contribute to the development of cultural tourism in Lombok, especially in Batujai Village.

Methodology

This study employed a qualitative descriptive method, utilizing data collection techniques through direct observation of the Bubus Dise traditional procession to excavate relevant information. The direct observation method was conducted in the Batujai Village area, considering that active participation within the community allows for collecting more accurate and contextual data.

Additionally, in-depth interviews were conducted with traditional figures and local community members in a structured and systematic manner to gain deeper insights into the ritual. The interviews were conducted with key informants, including village elders, traditional leaders, and residents, who know extensively about the Bubus Dise tradition.

This research follows the anthropology research which involves deeply analyzing the behaviors observed and the context and meanings attributed by participants, theory on cultural rituals and ethnographic studies, ensuring a structured approach to data interpretation. The steps of this study included (1) preliminary observation and community engagement, (2) direct participation in the ritual, (3) structured interviews with key informants, (4) thematic data analysis, and (5) validation of findings through cross-verification with multiple sources.

By employing a combination of direct observation and qualitative interviews, this study aims to provide a comprehensive understanding of the Bubus Dise traditional procession and its significance within the local community.

Results and discussions

Results

Batujai Village is located in Praya District, Central Lombok Regency, West Nusa Tenggara (NTB), Indonesia. It is renowned for its natural beauty, rich cultural heritage, and historical significance. Batujai Village is situated in the central part of Lombok Island, specifically within Praya District, which serves as the capital of Central Lombok Regency. Its strategic location makes it easily accessible, as it is not far from Zainuddin Abdul Madjid International Airport.

This study examines Bubus Dise, a traditional ritual practiced in Batujai Village, and its role in empowering the local community through sustainable green tourism. Previous studies have explored similar cultural traditions that contribute to preserving local wisdom, fostering community engagement, and promoting environmental conservation. For instance, Asrawijaya (2024) highlights how traditional ceremonies are crucial in maintaining ecological balance and reinforcing cultural identity. Likewise, rituals similar to Bubus Dise serve as a medium for community participation in environmental preservation and sustainable tourism initiatives. The findings of this research indicate that Bubus Dise aligns with these perspectives, as it serves not only as a cultural expression but also as a strategic effort to promote sustainable tourism. By integrating rituals with environmental awareness, the local community benefits from economic opportunities through eco-tourism while preserving their traditions.

Compared with previous studies, this research provides new insights into how Bubus Dise can be optimized as part of a sustainable tourism strategy. While previous findings primarily focused on the cultural significance of traditional ceremonies, this study expands the discussion by highlighting their practical implications for environmental conservation and tourism development. Thus, Bubus Dise has the potential to become a cultural attraction that supports the growth of a sustainable green tourism village, ensuring that both cultural heritage and environmental sustainability are preserved for future generations.

Based on theory development, object tourism data obtained from interviews and observations conducted in Batujai Village, it was found that the procession of the traditional Bubus Dise is a tourism attraction with power and heritage culture research about potential based on four components: attractions, accessibility, amenities, and additional services.

1. Attraction

Bubus Dise, based on the meaning, the word "bubus" has a plural meaning to wet, clean, water, or add; while the word "dise" means village, region, or area, so Bubus Dise can be interpreted as a clean village/region. This ritual ceremony tradition is implemented by the community to clean the village from disaster, disease, pests, and disturbance of evil (spirits) and fellow humans (society, village neighbors). No literature is written explaining when the first ceremony of this Bubus Dise custom was done. Still, based on direct interviews, the researcher learned that this Bubus Dise ritual ceremony was first held in 1865, where the head village in charge is Lalu Suraba, known as Mamiq Nursalam. As for the base, he did a ceremony, namely: Batujai Village hit by drought and season clicker for two years, the plague Baer's disease (Sasak language) which causes many residents to die suddenly, and compounded by disturbances, war between a village that often happened.

As it is examined through a contemporary perspective (nowadays), it will be guided by a key question: why is this bubus ritual ceremony now done? Based on the results of the excavation information, the researcher found differences and shifts in perception without leaving previous values. In other words, its implementation is done

through harmonization and acceleration with changes and developments in the current era, namely:

- a. Nowadays, this Bubus Dise traditional ritual ceremony is carried out preventively to prevent the four events or conditions of the village mentioned.
- b. To preserve the values and history of ancestors as part of the treasury culture and customs of Batujai Village.
- c. This is to introduce the heirloom objects of ancestors owned by Batujai Village as a treasury of cultural heritage owned by the Republic of Indonesia.
- d. To revitalize values and the philosophy contained in it so that the Batujai Village Self is still awake and not lost and eroded by the progress of the times.
- e. To introduce and promote cultural customs (ceremonies), Bubus Dise customs of Batujai Village to domestic and overseas travelers as one of the cultural attractions, simultaneously becoming Batujai Village's contribution to the Tourism Industry Development of Central Lombok Regency.



(Source: Saleh, et al., 2025)

Figure 1. Procession Bubus Dise Customs in Batujai

This Bubus Dise traditional ritual ceremony started after all preparations had finished, as well as all that was needed, like tools and materials. It is already considered complete. At night, first at a time, the event was started by a reading of Berzanji or a reading of Reckless. Reading Reckless is done by each congregation, led by a kyai or the priest. This procession needs quite a long time because a number of poems recited in Berzanji reach hundreds of bai'it. During reading Berzanji, various traditional Sasak foods are served. The Sasak people call this food presentation Menaek, while one portion of food is Pesajik. Next, after reading Berzanji, it is continued by reading Lontar or takepan like Saga Rengganis, The Tale of the Prophet Yusuf, The Tale of the Sky Gite, etc.

Poets called the steadfast are those who read it in the Tembang language (Kawi language), and then Pembayun, who translated it into the Sasak language so that listeners can understand or comprehend it—the content told by the current Hikayat (Budiman, 2014). The reading event song is in progress until three in the morning, even until dawn, depending on how long the songs are and the number of stories presented. While reading a song, every time they finish nine verses, the sagacious and the Pembayun usually stop for a moment to eat the food and enjoy the coffee served, eliminate sleepiness and hunger, and stay up late overnight. After reading the song, it ends with a prayer by Kyai. Then, the entire audience gathered to eat the dish overcooked and prepared by an agan (interpreter cook). This is to signify that the

day's event is over first, and night comes. The next day at 08.00, the second day's event procession begins with the Bubus Dise ceremony. On the second day, a procession was held at the bathing place, with weapons and heirlooms of Batujai Village, which was carried out at the Batujai well, which was made of rocks. In the procession bathing place, the heirloom weapon was led by the Pemangku, assisted by the Penowaq, and escorted by Lang-lang (warriors' village). However, before the bathing event, the heirloom weapon, around the well area, must already be prepared: Penginag, Moto siung (roasted rice), Rampe flowers, seven types of flowers, frankincense, as well as a jar complete with the ladle (made of coconut shell). Interesting thing is that at the time, the transfer of weapon heirloom from Berugaq place storage temporarily to Batujai, well made of rocks (location of baths), weapons are paraded by clothed people, complete with customs, as if such as the Nyongkolan event (accompanying bride and groom Sasak customs). Several types of heirlooms are bathed in as follows:

- a. The Keris Belabur Mandu
- b. Keris Pangling
- c. Fire Arak Keris
- d. Keris Arranges Worship
- e. and the Spear of Daeng Mardus

Next, after procession bathing place weapons said, then delivered way one by one to House the owner with procession or escort like when time picked up first, after the handover process accept to the owner weapons the furthermore saved, then the delivery people earlier return to place bathing place to deliver Again weapon other heirlooms. So that the bathing and delivery process takes quite a long time, the day can be filled with the finished delivery of all weapons heirloom said, then the event for the second day has ended, and then the next move is to the evening final or closing event.



(Source: Saleh, et al., 2025)

Figure 2. Bathing weapon as one of the Dise Bubus series in Batujai

Of course, this Bubus Dise traditional ceremony is not just ceremonial, mere without value or meaning, as it has values, philosophy, and also the noble moral message carried by this tradition, specifically the Batujai Village community as well as the public, the Sasak tribe in general, including the following:

- a. The value of obedience runs through religious teachings and customs inherited from ancestors. This is reflected in the Zikir event, Serakalan, reading of the Al-Quran, and prayers carried out in this traditional ceremony.

- b. Values of togetherness and cooperation are reflected in the preparation, implementation, and coverage process, where citizens work together, shoulder to shoulder, to make this event a success.
- c. Values of Caring and Responsibility answer to preserve the mark of the Traditional Ancestors. This is reflected in the implementation ceremony from the preparation process until closing, implemented with full solemnity and order, and done without feeling burdened/ forced.

Apart from that, besides contain values the sublime contained in it, also not off from values element culture that reflects identity and characteristics Batujai Village community which has civilization alone, as results from fruit creativity, thoughts, reason and intellect of the ancestors of the Batujai village, so that produced this Bubus Dise traditional culture is full of with values sublime in the operate life in this world

2. Accessibility

Under development, a cultural tour is also needed, with convenient access allowing tourists to reach their objective destination for a moment. Access to Batujai village is very adequate, considering that Batujai village is close to Lombok Airport, so access is well-built. All the roads to Batujai village are good access, and the road to the place of the implementation of Bubus Dise has also been properly built, as Batujai is one of the road connectors with other regencies.

3. Amenities

Apart from the attractions and convenient access, facilities are one of the essential factors in developing tourist culture because they aim to fulfil the needs of travelers. Supporting facilities activity tour The Bubus Dise culture in Batujai village is where the opening of Bubus Dise was held. Strategically, it is easily accessible. The equipment used for the ceremony was also held in a strategic location, so that travelers can see. If they visit, there are salons for borrowing traditional clothes, which is also a potential big Bubus Dise in Batujai.

4. Ancillary Service

Additional services are available in Batujai village, including ATMs, banks, gas stations, money changers, telephones, general health centers, organizations, tourism awareness groups, which are on standby to give service and guidance to tourists who visit and witness the tour culture and heritage. The culture that exists in Batujai village.

Discussions

Based on analysis of internal factors (strengths and weaknesses) and external factors (opportunities and threats), Bubus Dise in Batujai for developing tourism and travel inheritance culture as follows:

1. Strength (S)

Bubus Dise is a ceremonial custom that has marked a strong historical and spiritual significance, providing uniqueness that can interest tourists who want to learn more about the local traditions in Lombok. This can signify an exciting sale for the travel culture. As a ceremony to cleanse the village from reinforcements, disease, and disturbing evil spirits, Bubus Dise strengthens social bonds between residents and increases the sense of togetherness and spiritual awareness of society. This can create an in-depth and authentic tourism experience for visitors interested in the spiritual life of the local community. This ceremony involves many members of society who are good at preparing, implementing, and maintaining tradition. This is to create a chance to empower the local community and strengthen the cultural heritage vigorously.

2. Weakness (W)

Limitations of knowledge of travellers are one of the weaknesses of many tourists, possibly not knowing or not understanding the meaning and importance of Bubus Dise, so they do not see more significance in this ceremony as a tourism experience. Lacking adequate information can become an obstacle to attracting visitors. Bubus Dise was held only at a particular time of year. This is a limited opportunity for interesting tourists who come at the wrong time, simultaneously with the ceremony. Some travellers may be disappointed if this ceremony is not completed when they visit. The successful implementation of Bubus Dise as an attraction in tourism highly depends on active participation and the enthusiasm of the local public. This ceremony can lose its attraction if the community does not commit to this tradition or is not maintained well.

3. Opportunity (O)

Opportunities that can be Bubus Dise occurred in Batujai as tourism culture is becoming an increasingly global trend, developing for tour culture and spirituality, Bubus Dise can be promoted as one of the attractions of the fascinating culture in Lombok. This can increase the number of interested tourists to come to Batujai Village. The Bubus Dise ceremony can be used to preserve local culture. In addition, with making it an attraction for tourism, society can obtain economic benefits through the tourism sector, such as providing food, handicrafts, and tourism guide services, and work opportunities similar to those in government regions and institutions, to develop Bubus Dise as part of the annual calendar tour in Central Lombok. More widely promoted promotions through social media and tourism platforms can help introduce this ceremony to a broader audience. Tour program education that introduces tourists to the culture and spirituality of Bubus Dise can become an opportunity to introduce the values of life in the Batujai community and give travelers an immersive and educational experience about the importance of ceremonial customs in balancing natural and social environments.

4. Threat (T)

One of the biggest threats is the commercialization of tourism, which threatens the spiritual and cultural values originating from Bubus Dise. Suppose the ceremony is just an attraction to gain more travellers without values and a spiritual purpose to maintain the culture. In that case, things can damage the integrity of the tradition itself. Globalization and modernization can threaten the continuity of traditions like Bubus Dise. There is an influence of culture outside popular culture, which can cause young generations to be less interested in continuing the tradition, which can reduce its sustainability in the end. Change in social conditions in the village, such as urbanization and a shift in lifestyle, can reduce public interest and participation in the implementation of customary ceremonies. This can impact the quality and continuity of Bubus Dise as a ceremonial culture. If there is not adequate support from the government or institutions in funding and development, tradition can be hampered. For example, a lack of budget for promotion, fewer training guides for tourism, or poor growth of a tourism facility can limit the potential for the village to attract interesting visitors.

The Bubus Dise procession in Batujai Village is held every year or at certain times that are considered important, such as when a big celebration is going to be held or when there is an outbreak of disease. This ceremony involves various stages, from preparing ritual materials and praying together to spraying water with prayers throughout the village to cleanse the village from disaster and evil spirits. The main meaning of Bubus Dise is to maintain harmony between humans, nature, and ancestral

spirits. In addition, this procession also teaches social values such as togetherness, solidarity, and respect for the surrounding environment. For the Batujai community, Bubus Dise is an important part of their spiritual life. Bubus Dise has the potential to become a cultural and spiritual tourism attraction to a broader scope of spectators. Rituals involving community participation and rich cultural symbolism can be an interesting attraction for domestic and international tourists. With good management, Bubus Dise can be part of a cultural tourism package in Lombok, which not only brings economic benefits but also introduces local people to visitors about the importance of preserving traditions.

Bubus Dise can also support the program of the sustainable green tourism village of Batujai village. The programs to make Batujai village become a sustainable green tourism village are: (1) Batujai village environmental cleanliness program, (2) tree planting and greening program around Batujai village, and (3) socialization program for the implementation of *Sapta Pesona* to support Green Tourism Villages in Batujai village.

a. Batu Jai village environmental cleanliness program

Cleanliness environment is something that cannot be kept away from human life and is an essential element to support village tourism. The Village Government and Community carry out activities to clean villages, which are carried out in their respective environments. These activities are done in the framework of the Bubus ritual ceremony. At the same time, they make the community aware of the importance of clean behavior and life, maintaining the surrounding community's health, and avoiding various types of disease. Besides, the cleanliness of the environment and public health are very closely related to developing a sustainable tourism village.

b. Tree planting and greening program around Batujai Village

Planting movement trees has already become a trend in tourism villages. Community groups and individuals build awareness about the importance of guarding the sustainability of forests, land, and existing ecosystems. Batu Jai Village also strongly supports the community program for reforestation by the community around the village. In the Bubus Dise ritual context, the Batu Jai Village community also performed environmental preservation by planting trees for a sustainable environment. The impact of greening activity is a supportive sustainability environment in tourism villages that buffer Lombok International Airport.

c. Socialization program for the implementation of *Sapta Pesona* to support green tourism villages in Batujai Village

Component Seven Charms (*Sapta Pesona*) must come true in a creative environment that is the ideal tourist village attraction so that it can pique the interest of tourists. The seven components of the charms are safe, orderly, clean, cool, beautiful, friendly, and memorable. Socialization of this program will help increase understanding and responsibility among the public and the manager for the progress and development of Batujai Village. Implementation of the Seven Charms will create Batujai village ready to welcome tourists, and sustainably increase public welfare. This place has many potential based on research and findings; however, it needs deeper research to explore more about the culture and tradition in that place.

Conclusions

This study demonstrates that the Bubus Dise traditional ceremony in Batujai Village, Central Lombok, represents a significant cultural asset with substantial potential for sustainable tourism development. The research reveals that this sacred ritual, which translates to "clean village/region," serves multiple functions beyond its

primary spiritual purpose of purifying the village from misfortune, disease, and negative influences.

The findings indicate that Bubus Dise possesses strong foundations across all four essential tourism components: attractions, accessibility, amenities, and ancillary services. As a unique cultural attraction, the ceremony offers visitors an authentic glimpse into Sasak spiritual traditions while embodying profound values of religious obedience, community togetherness, cooperation, and ancestral preservation. The ritual's rich symbolism, from the evening Berzanji readings to the ceremonial bathing of sacred heirloom weapons, creates a compelling narrative that can captivate both domestic and international tourists seeking meaningful cultural experiences.

The strategic location of Batujai Village, with its proximity to Lombok International Airport and well-developed road infrastructure, provides excellent accessibility for potential visitors. The existing amenities and support services, including traditional costume rentals and community tourism awareness groups, further enhance the village's readiness to accommodate cultural tourists.

However, the study also identifies significant challenges that must be addressed to ensure sustainable development. The primary threats include potential commercialization that could compromise the ceremony's spiritual integrity, limited tourist awareness about the tradition's significance, and the seasonal nature of the ritual that restricts tourism opportunities. Additionally, modernization and globalization pressures risk the continuity of tradition, particularly among younger generations.

The research strongly supports the integration of Bubus Dise into Batujai village's sustainable green tourism initiatives. The ceremony's emphasis on environmental cleanliness, community participation in greening programs, and alignment with the Sapta Pesona (Seven Charms) tourism development framework demonstrates its compatibility with sustainable tourism principles. This integration preserves cultural heritage and promotes environmental consciousness and community economic empowerment.

To maximize the potential of Bubus Dise as a sustainable tourism attraction, this study recommends implementing community-based tourism planning that prioritizes cultural authenticity over commercial gain. Heritage preservation initiatives should be strengthened through documentation, education programs, and intergenerational knowledge transfer. Policy support from local and regional governments is essential to provide adequate funding for promotion, guide training, and infrastructure development while maintaining strict guidelines to protect the ceremony's cultural integrity.

The study concludes that Bubus Dise represents a valuable model for how traditional ceremonies can contribute to sustainable tourism development when properly managed. By balancing cultural preservation with economic opportunities, Batujai Village can establish itself as a premier destination for artistic and spiritual tourism while ensuring the continuity of its ancestral traditions for future generations.

Future research should focus on developing comprehensive management strategies for cultural tourism integration, assessing long-term impacts on community social structures, and exploring similar traditional ceremonies across Lombok that could contribute to a broader cultural tourism network. Additionally, studies examining visitor satisfaction and cultural exchange outcomes would provide valuable insights for optimizing the tourism experience while maintaining cultural authenticity.

Through careful planning and community commitment, the Bubus Dise tradition can serve as a bridge between past and present, offering visitors meaningful cultural

encounters while providing sustainable economic benefits to the Batujai community and contributing to preserving Indonesia's rich cultural heritage.

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