



# *Tanèyan Lanjhâng* as Madurese Heritage and Ethnic Ecotourism

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## **Abstract:**

This study aims to explore and revitalize *Tanèyan Lanjhâng* as a cultural heritage asset while examining its potential as an ethnic-based ecotourism destination in Madura. *Tanèyan Lanjhâng* is a traditional settlement pattern of the Madurese community, rich in kinship values, religiosity, and spatial arrangements rooted in local wisdom. However, its existence is currently under serious threat due to modernization, land conversion, and the declining awareness of cultural preservation among younger generations. In this context, culture-based ecotourism is considered a strategic approach to transform *Tanèyan Lanjhâng* from a passive conservation object into a productive asset involving the active participation of local communities. The research employed a qualitative-descriptive approach through field studies, in-depth interviews with cultural leaders and *Tanèyan Lanjhâng* owners, as well as participatory observation in the Pamekasan and Sumenep regions. The data were further supported by literature reviews and document analysis of academic sources and regional policy documents related to cultural tourism development. The findings reveal that *Tanèyan Lanjhâng* possesses significant architectural and sociocultural value and holds great potential to be developed into educational ecotourism that emphasizes authenticity and sustainability. However, the implementation of such a strategy requires regulatory support from local governments, participatory management models, and digital promotional efforts to reach both national and international tourists.

**Keywords:** *Tanèyan Lanjhâng*, cultural heritage, ethnic ecotourism, Madura, cultural preservation, sustainable tourism.

## **1. Introduction**

Indonesia, as an archipelagic nation rich in cultural diversity, presents both challenges and opportunities in efforts to preserve local culture. One form of architectural culture that has endured to this day is *Tanèyan Lanjhâng*, a traditional settlement system of the Madurese people that represents values of collectivity, religiosity, and strong kinship ties. This settlement is not merely a physical structure but also a

symbol of social cohesion and the ethnic identity of the Madurese, shaped by the interactions of history, religion, and the environment [11].

*Tanèyan Lanjhâng* is a traditional settlement system typical of the Madurese community, which etymologically means "long yard." Its spatial layout consists of several houses occupied by an extended family along a single lineage, built facing each other around an open space, with a *langgar* or small prayer house at the center of the family's spiritual activities. This settlement model not only represents the physical structure of dwellings but also reflects the social, cultural, and religious value systems passed down through generations by the Madurese community [11], [12].

However, in the face of modernization and urbanization, the existence of *Tanèyan Lanjhâng* is increasingly under threat. Various challenges have emerged, such as shifts in community lifestyles, economic pressures that force migration out of villages, and the lack of regulations protecting intangible cultural heritage. Many owners of *Tanèyan Lanjhâng* have sold their land to investors or dismantled traditional houses in favor of permanent structures considered more modern. As a result, many *Tanèyan Lanjhâng* structures are damaged, neglected, or have completely disappeared [13].

The transformation of modern society and the pressures of development often threaten the existence of cultural heritage such as this. In the global context, local cultural heritage that possesses distinctive spatial and social characteristics, like *Tanèyan Lanjhâng*, is now regarded as a valuable asset in the development of community-based ecotourism. Ethnic ecotourism incorporates local communities' cultural and spiritual values into sustainable tourism methods in addition to emphasising environmental conservation. [14][15].

Furthermore, the architecture of *Tanèyan Lanjhâng* reflects the patriarchal and Islamic order of Madurese society, where the position of the main house and the prayer house (*musala*) form central elements in the spatial configuration. In general, the communities that live in *Tanèyan Lanjhâng* are related by blood, creating an independent micro-social unit. This structure creates a social environment that fosters the values of mutual cooperation (*gotong royong*) and collective decision-making, which are characteristic of Madurese society [11].

A number of previous studies have highlighted the importance of preserving the local culture of Madura as part of ethnic identity and sustainable tourism development. For example, research has examined

the significance of community participation in shaping their own cultural narratives within the practice of sustainable tourism in Madura. These studies emphasize that local communities are not merely objects of tourism, but active subjects in maintaining the meaning of their culture. Hølleland et al. [11], in their study on cultural heritage and ecosystem services, underline the risks of reducing culture to mere economic functions and emphasize the importance of integrating community perspectives in heritage management.

A participatory approach in community-based tourism in Madura allows local communities to construct their own narratives about the cultural meanings they hold, while also strengthening the sustainability of tourism destinations. *Tanèyan Lanjhâng*, which is not only physically unique but also rich in symbolic meaning, offers great potential as an ethnic ecotourism destination rooted in the heritage and traditional values of Madurese society.

Unlike previous studies that have largely highlighted the commodification of culture in general, this study specifically focuses on *Tanèyan Lanjhâng* as both an architectural site and a cultural space with the potential to become an ethnic ecotourism destination. In this context, ecotourism is understood as a form of tourism that not only considers environmental aspects but also involves cultural education and the direct involvement of local communities in its management. *Tanèyan Lanjhâng*, therefore, needs to be preserved not only physically but also revitalized as an educational and spiritual space that can serve as a community-based tourism attraction.

Previous research by [2] emphasized the importance of tourism development strategies based on local culture in Madura by considering aspects of conservation, cultural interpretation, and community participation. This context is highly relevant for *Tanèyan Lanjhâng*, as the main appeal of this structure lies precisely in its authenticity, sacredness, and sustainable way of life. When these elements are packaged within the framework of ethnic-based ecotourism, *Tanèyan Lanjhâng* can become a cultural tourism icon as well as a means of preserving Madurese identity amid cultural globalization.

On the other hand, [3] also highlighted that in the context of wellness tourism, an approach based on local wisdom such as *Tanèyan Lanjhâng* can offer the spiritual and relational experiences sought by modern tourists. Today's tourists are not only looking for natural beauty, but also for authentic social interactions and genuine cultural

experiences. Therefore, it is crucial to develop a preservation and empowerment framework based on *Tanèyan Lanjhâng* that integrates physical conservation, documentation of local narratives, and the use of digital platforms for tourism promotion. Strengthening the capacity of local communities as the main actors in managing culture-based ecotourism is also key to the success of this model.

In other words, *Tanèyan Lanjhâng* is not merely a “Madura house” in the architectural sense, but also a space for dialogue between tradition and innovation, between preservation and economic sustainability, and between local identity and the global market.

Thus, this study aims to address the need for a cultural heritage preservation strategy that is not only conservative but also transformative, by integrating *Tanèyan Lanjhâng* into the practice of Madurese culture-based ecotourism. This is the key distinction from previous studies, which have tended to emphasize commercialization without a deep community-based preservation approach.

## 2. Method

This study employs a qualitative-descriptive approach to provide an in-depth depiction of the meaning, values, and potential of *Tanèyan Lanjhâng* as cultural heritage and ethnic ecotourism in Madura. A qualitative approach was chosen as it is well-suited to understanding complex and contextual socio-cultural realities, particularly in exploring cultural practices and local narratives that are alive within traditional communities.

The research was conducted in Pamekasan Regency on Madura Island, specifically in Larangan Luar Village, an area where *Tanèyan Lanjhâng* settlements still exist both physically and functionally. The location was selected based on the presence of communities that continue to practice this traditional settlement pattern.

Data collection was carried out through participatory observation, involving direct observation of the physical structure of *Tanèyan Lanjhâng*, social interactions among family members, as well as the cultural and religious activities that take place within the settlement. In-depth interviews were conducted with traditional leaders and village elders who understand the history and philosophy of *Tanèyan Lanjhâng*, owners and residents of *Tanèyan Lanjhâng*, local cultural and tourism activists, and local government officials in the fields of culture

and tourism. Meanwhile, the documentary study involved collecting secondary data from local policy documents, spatial planning maps, local cultural archives, and relevant academic literature, including scientific journals, books, and policy reports.

The data were analyzed thematically through several steps: data reduction, by selecting and filtering information relevant to the research objectives; categorization, by grouping data according to themes such as cultural values, preservation challenges, and tourism potential; and interpretation of meaning, by understanding the cultural context of *Tanèyan Lanjhâng* practices and the narratives constructed by the community about this heritage.

### 3. Results and Discussion

#### 3.1 *Tanèyan Lanjhâng* as an Intangible Cultural Heritage

The researcher presents the findings of field research showing that *Tanèyan Lanjhâng* still exists within several communities in Madura, particularly in the Larangan Luar area of Pamekasan Regency. This settlement system consists of houses belonging to one lineage, arranged around an open courtyard, with a *langgar* (prayer room) serving as the spiritual center of the family. The result of an interview with local people, such as Mr. Bahri (65 years old), the owner of one of *Tanèyan Lanjhâng*, shows that it is regarded as a symbol of harmony, religiosity, and blood ties.

“Tanèyan is not merely a place to live, but a place where we protect and care for one another. This is a legacy from our ancestors,” he explained.

Based on the results of the interview, the traditional house of *Tanèyan Lanjhâng* is a cultural heritage passed down from ancestors to be preserved and maintained in order to create harmony within the family. From the perspective of cultural heritage, it represents vernacular architecture that embodies social and spiritual values. In line with the findings of [4], this architectural form demonstrates environmental adaptation and local sustainability, both of which are essential to conserve in the face of development pressures. Moreover, although the physical structure of *Tanèyan Lanjhâng* has been subjected to the pressures of modernization, the values of mutual cooperation (*gotong royong*) and religiosity embedded within it continue

to thrive in the community’s social practices. This indicates that *Tanèyan Lanjhâng* is not merely a static artifact, but rather a living cultural heritage.

This study reveals that *Tanèyan Lanjhâng*, as a traditional settlement system of the Madurese community, possesses a uniqueness that lies not only in its physical structure but also in the social, religious, and cultural values embedded within it. Observations and interviews conducted in several locations in Pamekasan and Sumenep indicate that this settlement pattern continues to function within certain communities characterized by strong kinship ties and a deep commitment to tradition. The findings further show that architecturally, *Tanèyan Lanjhâng* consists of houses arranged around an open courtyard, with a prayer room known as *kobhung* serving as the center of the family’s spiritual activities. This spatial arrangement not only demonstrates adaptive efficiency to the local climate and environment but also reflects the life philosophy of the Madurese people, who place family and religion at the core of their existence.

The results of the interview with Mr. Halifaturrahman, the caretaker of the *Tanèyan Lanjhâng* traditional house located in Larangan Luar Village, Pamekasan Regency, revealed the following.

*“The Tanèyan Lanjhâng house, located in Larangan Luar Village, has long served as the residence of Mr. Bahri’s family along with his daughter. As the caretaker, I have merely been entrusted with the responsibility of assisting guests who visit to experience the atmosphere of the house and to conduct research for their academic theses. However, inside the Madurese family, the Tanèyan Lanjhâng households have multiple connotations. For instance, it is believed that daughters should not leave the patobin house (the ancestral home), but should instead remain together with the extended family,”* he explained.

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**Fig. 1.** The Madurese Traditional House, *Tanèyan Lanjhâng*

Based on the results of interviews and Fig. 1, it can be emphasized that the *Tanèyan Lanjhâng* traditional house is occupied by the daughter along with her family, as well as her parents. The houses are aligned facing south, symbolizing the dream of success directed toward the southern coastal sea. On the west side stands the *kobhung* (prayer room), which serves as a complex space for various spiritual and social activities. In front of the house, on the southern side, there is a kitchen and a cattle pen. This arrangement reflects that the kitchen represents the aspiration of Madurese women to cook and prepare meals for their families, while the cattle pen symbolizes the means of supporting the family's economy. Since cattle are viewed as the Madurese ethnic group's most valued item, the pen housing the animals is viewed as a significant asset.

On the other hand, the research findings also highlight several serious challenges that threaten the sustainability of *Tanèyan Lanjhâng*. These include: (1) the modernization of spatial layouts, which replaces traditional houses with permanent concrete structures; (2) the migration of younger generations to urban areas, resulting in abandoned and neglected houses; (3) the lack of documentation and legal regulations concerning the protection of local cultural sites; and (4) the commodification of culture without due consideration for sustainability and community participation. These issues pose significant problems for future generations of the families. The transformation of mindsets in this context often serves as an obstacle to the continued existence and preservation of the *Tanèyan Lanjhâng* traditional houses in the years to come.

### **3.2 *Tanèyan Lanjhâng* from an Ecotourism Perspective**

Capturing the findings on the *Tanèyan Lanjhâng* traditional house from an ecotourism perspective indeed presents an interesting opportunity for outsiders to visit and appreciate the aesthetic value of *Tanèyan Lanjhâng* in Madura. Based on an interview with Mr. Halifaturrahman, the chairman of the foundation that manages the *Tanèyan Lanjhâng* traditional house in Larangan Luar District, Pamekasan, it was revealed that *Tanèyan Lanjhâng* has begun to attract attention as a potential community-based tourism destination. Both domestic and international tourists are interested in staying and learning directly within the *Tanèyan* environment, participating in daily activities, learning to prepare

traditional Madurese dishes, and gaining an understanding of religious rituals such as *selametan*.

*“Outsiders are amazed, as they say we have a unique and spiritual residential system. They enjoy sleeping in the kobhung, even dancing accompanied by gebluk music with sronènan ensembles, joining communal meals, and participating in congregational prayers. The beauty of the layout and the form of the Tanèyan Lanjhâng serves as an attraction for visitors,” stated Mr. Mamang.\**

Based on the above interview findings, it can be emphasized that *Tanèyan Lanjhâng*, as an ecotourism destination, indeed attracts the attention of outsiders to visit and engage in various activities. These include joyful dancing accompanied by *gebluk* music and *sronènan* ensembles, communal meals on the house terrace, as well as group discussions held in the *kobhung*. The festival, organized annually by the foundation’s chairman in front of the *Tanèyan Lanjhâng* house, has become a regular agenda aimed at drawing visitors, both domestic and international tourists. Observations also indicate that the *Tanèyan Lanjhâng* house has been visited by tourists from countries such as Singapore and the Netherlands. This is supported by the documentation in Fig. 2.



**Fig. 2.** Annual Festival Activities and Visits by Tourists from Singapore and the Netherlands

Ethnic ecotourism based on *Tanèyan Lanjhâng* has proven capable of enhancing conservation awareness while simultaneously providing alternative sources of income for the local community. This aligns with the findings of [3], which emphasize that tourism grounded in cultural values possesses a strong appeal for visitors seeking authentic experiences. In a similar vein, the study by Gunawan and Pratiwi indicates that utilizing traditional spaces as the foundation for community-based tourism can strengthen local social and economic

bonds, provided that its implementation upholds customary values and does not lead to harmful commodification.

In this context, culture-based ecotourism emerges as a strategic solution for the Madurese ethnic community. The research findings demonstrate that the local population is open to the possibility of developing *Tanèyan Lanjhâng* as an educational tourism destination offering authentic experiences. Interviews with traditional leaders and village tourism managers reveal that both domestic and international tourists have begun to express interest in live-in tourism within the *Tanèyan Lanjhâng* environment, which offers opportunities for social interaction, spirituality, and the exploration of distinctive Madurese cuisine.

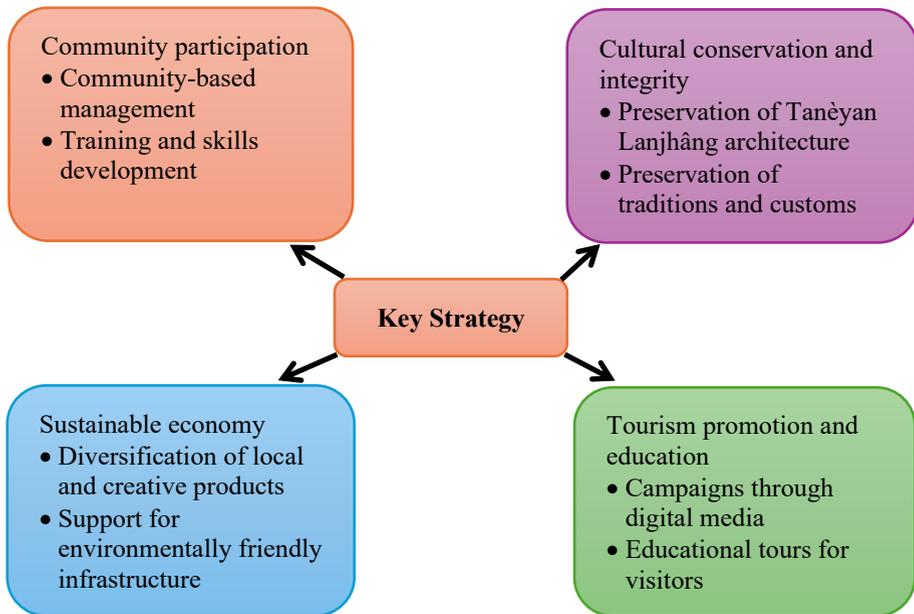
The development of ecotourism based on traditional spatial arrangements and local ethnic values can provide sustainable economic benefits and strengthen cultural identity within the community. This strategy has also been used in the traditional community of Lakkang Island, where community-based ecotourism is centered on the use of local spatial structures.

Furthermore, in line with the findings of Hasana et al [5], the importance of integrating performing arts and cultural expressions into ethnic ecotourism packages is emphasized. In the context of Madura, the preservation of *Sape' Sono'* and the incorporation of cultural elements such as Madurese *batik tulis* could serve as added value in the development of ecotourism that is integrated with *Tanèyan Lanjhâng*.

In addition, the development of *Tanèyan Lanjhâng* as a tourism destination cannot be undertaken without strengthening community capacity. This study found that successful management depends on the presence of: (1) local institutions (such as an active foundation to oversee management); (2) partnerships with academics and cultural NGOs; and (3) continuous support from local government, particularly in terms of land legality and community-based tourism training. The findings also indicate that most informants emphasized that the preservation of cultural values must not be sacrificed for economic exploitation. Therefore, it is essential to develop an educational tourism framework rooted in Madurese cultural ethics, rather than merely pursuing visitor numbers.

In general, the findings of this study affirm that *Tanèyan Lanjhâng* holds significant potential as a living heritage that can be developed within the framework of community-based ethnic ecotourism.

The success of this strategy lies in the ability to maintain a balance between preserving local values, addressing the economic needs of the community, and meeting modern tourists' expectations for authentic cultural experiences. Fig. 3 presents *Tanèyan Lanjhâng* as an element of Madurese ethnic ecotourism.



**Fig. 3.** The Development of *Tanèyan Lanjhâng* Ecotourism

*Tanèyan Lanjhâng* is a traditional settlement system of the Madurese community, consisting of several family houses arranged within a single complex, surrounded by an open space that serves as the center of social and spiritual interaction. With the growing development of culture-based ecotourism concepts, *Tanèyan Lanjhâng* is regarded as a form of living heritage that is highly relevant for development as an educational and sustainable tourism destination. The strategy for developing *Tanèyan Lanjhâng* ecotourism broadly involves four main pillars: community participation, cultural conservation, sustainable economy, and tourism promotion and education.

First, community participation serves as the fundamental foundation in the concept of community-based ecotourism. When the community is actively involved as managers, service providers, and cultural actors, the continuity and authenticity of the culture can be

preserved. In line with the findings of [6], the success of developing the multicultural tourism village in Patoman, Situbondo, greatly depends on the extent to which the community engages in utilizing traditional values, such as the *Tanèyan Lanjhâng* structure, as a thematic homestay and a medium for cross-cultural education.

Second is cultural conservation and architectural integrity. In this context, *Tanèyan Lanjhâng* is not merely regarded as a physical artifact, but also as a social and spiritual system that must be safeguarded. According to Ammar [7], in his systematic study, *Tanèyan Lanjhâng*-based lodging can strengthen local identity and ensure continuity across generations in terms of values, customs, and sustainable building structures.

Third, a sustainable economy emphasizes that ecotourism must create long-term economic opportunities for the community. For example, cattle pens containing Madurese bulls or cows open avenues for the diversification of local products, ranging from traditional Madurese cuisine to training in traditional skills such as crafts or performing arts.

Fourth, tourism promotion and education play a vital role in reaching tourists through ethical and informative approaches. Social media, educational tours, and cultural workshops can serve as effective promotional tools without diminishing the authenticity of local values. Tourists are not only invited to appreciate the physical beauty of the architecture but also to understand the philosophical meanings behind the *Tanèyan* structures and the social relationships that flourish within them. Through the integrated implementation of these four pillars, *Tanèyan Lanjhâng* can be developed as a model of ethnic ecotourism that not only generates economic benefits but also ensures environmental sustainability and cultural preservation.

#### 4. Conclusion

This study demonstrates that *Tanèyan Lanjhâng* holds an important position as a local cultural heritage of the Madurese community, while also possessing significant potential to be developed into a community-based ethnic ecotourism destination. As a traditional settlement system, *Tanèyan Lanjhâng* not only represents the distinctive architectural spatial arrangement of Madura but also embodies the social, spiritual, and kinship values that continue to thrive within its community. The position of the *musholla* as the central element in the *Tanèyan*

structure reflects the strong religious values inherent in the lives of the people,

Meanwhile, the pattern of houses facing one another illustrates the close relationships among family members. In addition, awareness of the importance of preserving *Tanèyan Lanjhâng* has begun to emerge, although it remains limited to certain groups. The Madurese community in general still regards this settlement system as part of their identity, although they are increasingly facing challenges due to urbanization, modernization, and shifts in the lifestyle of the younger generation. Many young families choose to live outside the community, leading to cultural fragmentation and changes in settlement patterns. From a tourism perspective, *Tanèyan Lanjhâng* has begun to be utilized as part of educational and cultural tourism packages.

Tourists can directly experience life within the *Tanèyan* environment, participate in the community's daily activities, gain an understanding of Madurese Islamic values, and learn to prepare local cuisine and crafts. This demonstrates that *Tanèyan Lanjhâng* can not only be preserved but also economically empowered through an ecotourism approach. Tourism based on local cultural values has strong appeal, particularly for visitors seeking authentic and relational experiences.

Nevertheless, the successful development of *Tanèyan Lanjhâng* as an ethnic ecotourism destination requires support from various stakeholders. Local governments need to establish policies and regulations that promote the preservation of this traditional settlement. In addition, assistance from academics, cultural NGOs, and tourism practitioners is essential for documentation, the digitalization of local narratives, and training in community-based tourism management. The active role of the local community is the key to success, as without their participation, preservation efforts will become merely symbolic and unsustainable.

Thus, *Tanèyan Lanjhâng* holds a highly strategic dual role: as a cultural heritage that must be protected and preserved, and as a medium for education and empowerment within the context of ethnic ecotourism. The implementation of a local culture-based ecotourism model must be carried out with caution, upholding customary values and avoiding cultural exploitation. Through an inclusive, participatory, and sustainable approach, *Tanèyan Lanjhâng* can become a proud cultural

icon of Madura while simultaneously providing economic and social benefits for its community.

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