

Turnitin Originality Report

Processed on: 26-Mar-2021 08:02 WIB

ID: 1542536205

Word Count: 7535

Submitted: 1

Redefining Eco Tourism from Society Development

Triangle: Case of Merauke, Papua, Indonesia. By Iva Rachmawati

1% match (Internet from 08-Jan-2020)

Similarity Index 3%	Similarity by Source Internet Sources: 4% Publications: 2% Student Papers: 1%
-------------------------------	---

<https://www.scribd.com/document/374352376/Bu-Let-Ineko-No-Mides-2014>

1% match (student papers from 11-Nov-2014)

[Submitted to University of Hong Kong on 2014-11-11](#)

< 1% match (Internet from 27-Sep-2016)

<https://sacafirmansyah.wordpress.com/2006/12/01/taman-nasional-wasur/>

< 1% match (Internet from 25-Oct-2020)

<https://www.intechopen.com/books/dna-replication-current-advances/dna-structure-alphabet-soup-for-the-cellular-soul>

< 1% match (publications)

[Samel W Ririhena, Marthen Nahumury, David Oscar Simatupang. "Strategy for Biodiversity Conservation Efforts in Wasur National Park of Merauke in Merauke Regency", E3S Web of Conferences, 2018](#)

< 1% match (Internet from 17-Apr-2019)

<http://beritamerauke.blogspot.com/2009/01/wasur-biggest-national-park-in-papua.html>

< 1% match (Internet from 19-Nov-2020)

<https://zombiedoc.com/proceedings-of-the-international.html>

< 1% match (student papers from 11-May-2017)

[Submitted to Appalachian State University on 2017-05-11](#)

< 1% match (Internet from 26-May-2019)

<http://www.pontejournal.org/mainpanel/index.php/archive/part/1/73/11/2/?CIssue=11&CJID=1&CVol=73>

< 1% match (Internet from 07-Jan-2018)

<https://aboutofindonesia.blogspot.com/2012/03/ujung-kulon-national-park.html>

< 1% match (Internet from 13-Jun-2019)

<http://piknikindonesia.blogspot.com/2012/08/wasur-national-park-west-papua.html>

< 1% match (Internet from 01-May-2019)
<https://id.123dok.com/document/oz17543z-aviara.html>

< 1% match ()
<https://journal.ipb.ac.id/index.php/konservasi/article/view/12947>

< 1% match (Internet from 28-Jan-2021)
<https://b-ok.cc/s/?q=PPWI+%28Persatuan+Pewarta+Warga+Indonesia%29>

< 1% match (publications)
[Maman Setiawan, Grigorios Emvalomatis, Alfons Oude Lansink. "Industrial concentration and price-cost margin of the Indonesian food and beverages sector", Applied Economics, 2012](#)

< 1% match (Internet from 15-Nov-2020)
<https://sitihudaiyah.blogspot.com/2020/10/singgah-sebentar-di-taman-nasional-wasur.html>

< 1% match (Internet from 25-Nov-2020)
http://etheses.dur.ac.uk/3148/1/3148_1173-vol1.pdf

[Redefining Eco Tourism from Society Development Triangle: Case of Merauke, Papua, Indonesia.](#) Dr. Machya Astuti Dewi, M.Si.1 Iva Rahmawati, M.Si2 Abstract Ecotourism is a tourism industry that is strategic to the improvements of local community welfare. In contradiction to the tourism industry in general that is packed with modernity and massive material investment, ecotourism takes its basis on its self potency which is explored from the value and the resources of the nature. The different basis of the development of tourism industry potency could become one chance for many regions in Indonesia that are remarkable with their natural resources. This article proposes the model for developing eco tourism industry based on the society's empowerment. Among the various definitions about ecotourism, this article offers a model of ecotourism which is developed on the basis of the study of the potency in Merauke. This model was developed by considering 3 main factors, namely, the nature, the local community as the subject and local wisdom preservation as the guidance of the development of tourism industry. As an area which lies on the border with subtropical climate, Merauke has the conditions of flora and fauna which cannot be found in other areas in Indonesia. The unique environmental background makes this area very potential for eco tourism. Meanwhile the people empowerment will help the citizens who are able to manage themselves through the local wisdom preservation. The research method of this study is qualitative which is based on the literary study and field data. Keywords: eco tourism, nature, people empowerment, local wisdom Introduction The Indonesian government's regulation Number 26 year of 2008 about the Rencana Tata Ruang Wilayah (RTRW) or National Spatial Plans placed Merauke as a Pusat Kawasan Strategis Nasional (PKSN) or Center of National Strategic Area in Papua Barat, besides Tanah Merah and Arso. PKSN of National Border is a city area which was assigned to impel the development of the state's border area. Besides, Merauke also become one of the national strategic area of the state border whose area planning get the priority because it has a very significant influence on the nation's supremacy, defence and security, economy, social, culture, 1 Lecturer in International Relation Department. Pembangunan National University of Yogyakarta. Indonesia. 2 Lecturer in International Relation Department. Pembangunan

National University of Yogyakarta. Indonesia. and/or the environment, including the area which has been assigned as the world's heritage (the Law number 26 year of 2007 about Site Planning). The policy indicates that Merauke is expected to be the center of development acceleration for the surrounding community. As the area of the center of community development acceleration, the policy was supported by the acceleration of the development of infrastructure, support for local business and the development of economic growth center, the strengthening of human resource capacity, local resource empowerment and the site management as the border area and border collaboration. One potency that can be developed in Merauke as a PKSN area is the potency of eco tourism remembering that Merauke is a part of nature conservation which is also the "world's" lungs as well as the world's heritage. The establishment of Wasur National Park in Rawa Biru in 1992 became an important signal of the recognition of Merauke's natural resources, both its flora and fauna. The attraction of migrant raptors and termite's nest (Musamus) become one of the interesting things enjoyed by the visitors besides the other natural resources like various kinds of forest orchids. Referring to the potencies that naturally and institutionally have been owned by Merauke, this article has the objective of showing that tourism industry that offers natural potency as the object of the industry could be a chance for the increment of people's wellness. In order to construct the wellness without injuring the environment, therefore the development of ecotourism supported by the people empowerment as well as the utilization and the preservation of local wisdom is needed.

Discussion In the definition of eco tourism, the local community become the most important factor of the tourism industry. The local community is the benefit acceptor and at the same time they are also the actors of the eco [tourism industry. The role of the](#) local community as the benefit acceptor could be found in the definition of TIES or The [International Ecotourism Society](#): "Ecotourism is responsible travel to natural areas that conserves the environment and sustains the well being of local people". And [the](#) local community as [the](#) subject in the industry of eco tourism is found [in the definition of World Conservation Union](#) ".is environmentally responsible travel and visitation to relatively undisturbed natural areas, in order to enjoy and appreciate nature (and any accompanying cultural features – both past and present), that promotes conservation, has low negative visitor impact and provides for beneficially active socio economic involvement of local population" (Megan Epler Wood 2002:9). Whereas Johnson places ecotourism as an educational tourism which does not only give some benefits but also make the local community as the manager of the [tourism, "...ecologically sustainable, low impact, culturally sensitive, learning oriented and community supporting tourism](#). Or in other words, eco tourism [is small scale, compatible with the environment, educational and provides benefits to the community in or close to](#) which [it occurs](#) (Terry L. Johnson. 2008). Principally, there are 3 important things that become the basis of the feature of eco tourism, namely: 1. The main attraction should have been based on the nature, 2. The interaction between the visitors and the nature as the commodity offered is more directed for learning and education, 3. Experience and product management should have followed the principle and practices that are in line with the environment, socio culture and continual economy (Tim Gale and Jennifer Hill, 2010). Getting a mutual understanding about the definition of eco tourism is not that easy because eco tourism is a subcomponent of sustainable tourism where eco tourism is placed in the process of a continual development of tourism. Inside it also seems that some primary component of eco tourism is nature tourism, rural tourism, and cultural tourism. Gale criticizes, because eco tourism has some relations with some other kinds of tourism, such as wildlife tourism, adventure tourism, and natural tourism, therefore it is sometimes difficult to get an understanding of the concept of eco tourism and the administration of ecotourism. However UNEP tries to

introduce the principle of eco tourism, i.e.: 1. Minimizing the bad impacts that would likely happened to the nature and the culture of the area of the tourist destination itself. 2. Giving educative information to the visitors. 3. Emphasizing the importance of the responsibility of eco tourism business through good cooperation with the local government to meet the needs of the surrounding area and also conservartion area. 4. Directing the income gained from the environment tourism for the maintenance, protection, and planning of the conservation area. 5. Emphasizing the importance of assigning the regional area for eco tourism and the plan of designing the management for the visitors of some areas that become the destination of the tourism in the surroundingarea. 6. Maximizing the profit from this business for the small economy business and for increasing the wellness of the community around the enviroment tourism destination. 7. It should be assured that the changes in social and environment due to the devlopment of this business would not disturb the life of the community around the site through the collaboration with researcher and the local government. 8. Taking the self basis on the environmental friendly infrastructureand minimizing the use of fossil fuels, and going on to keep the harmony of the flora and fauna and also cultural environment. An interesting article by Terry L. Johnson that she wrote for the Ministry of Development Administration of American Trade and Economy in 2008, mentions that there are 4 things need to be prepared in developing and expanding ecotourism. First, an understanding of the definition of eco tourism is needed. Second, it is doing the identification of the prospect of the development of tourism that has the basis of natural attraction, the attraction for adventure tourism and culture. Third, detrmining the ecotourism that is suitable with the area based on the motivation and SWOT analysis. Forth, make the arketing concept which is suitable for the offered ecotourism. Based on a research by Megan Epler Wood, those who are interested in ecotourism have certain market segmentation, that is, having education level and having the age of 35 – 54 years old and having sufficient income so they are able to provide fund that is enoughfor this kind of tourim and they also understand the valid law procedures, what documents should be prepared, what consent should be prepared and what facilities are offered. (Megan Epler Wood, 2002). However, in the other hand ecotourism could be an inexpensive educational tourism for teenagers/students when it is constructed by utilizing the nature followed by the escort from the government and the concern from related department. Because, ecotourism is not merely tourism industry that offers consumtivism but it is a tourism that offers adventure as well as education and the effort of conserving flora and fauna by utilizing the existing environment. For Indonesia, ecotourism is an alternative tourism model that is plentifully developed. In Java itself, ecotourism is offered together with adventurous tourism such as rafting, caving and rural tourism like tourism village. Green and creative tourism which was agreed to be the theme of 'Tourism 01' by the [Ministry of Tourism and Creative Industry](#) is one [of the](#) manifestations [of](#) the awareness of preserving the natural environment. Meanwhile Indonesia itself is a country with amazing natural resources. Making the environment as the tourism destination, besides it is in line with the trend of world's alternative tourism it also becomes a constructive and wise effort in coserving the natural resource. Referring to the definition of ecotourism, this article formulate a model of ecotourism management by promoting three factors in order to make ecotourism one of the supports of community wellness. The model of eco tourism society development triangle is constructed based on the assumption that the development of tourism industry should be done in the way that fits to the availability of the surrounding potency, managed by its own community and led by the values of local wisdoms. Figure 1. Eco Tourism Society Development Triangle Independent and Wealth Society Natural Resources Locals Environment Local Wisdom Empowerment Preservation Eco Tourism Triangle Society Development

Model is a development model of the wealthy and independent society through the development of eco tourism that is supported by the local society empowerment and the utilization and preservation of the local wisdom. Merauke region which happens to be the part of the Wasur National Park, could use and develop the region as an environment tourism area without necessarily doing harm to the environment and the traditional values live inside it. This model gives freedom to the society to manage and develop the tourism area by exploring more knowledge of the natural resources they have. The partnership on certain tourism project for sure becomes an alternative effort for developing tourism packages and marketing. However, it is the society, the one who should be the source of the movement of ecotourism development as well as the preserver of the local wisdom. The Natural Potency Eco tourism becomes the rational choice for the tourism development in Merauke because there is an area which was assigned as the National Park that is [Wasur National Park](#). Geographically, [Wasur National Park](#) is located in 140,29 0 – 141,00 degree of the east longitude and 08,04 0 – 09,07 0 degree of south latitude. Based on the administration the government of Merauke regency is spread into 4 districts, namely, Merauke, Jagebob, Sota and Naukenjerai. The preservation areas represent wet and dry tropical habitats which are not found in any other area in Indonesia, and in the world they are limited to the south west part of Papuanugini and the north part of Australy. Besides, Wasur National Park is one of wild preservations that have various potencies of natural resources which are very complex. Besides having various flora and fauna, there are also some indigenous tribes that have many kinds of culture related to the nature and beliefs. Based on a report by WWF, there are custom area from 6 indigenous tribes that are included in Wasur National Park they are Marind-Konribe, Kanum Tribe, [Marind-Bad](#) Tribe, [Marind-Kuper](#) Tribe, [Marori Men-Gey](#) Tribe and [Yei](#) Tribe (Nandi Kosmaryandi, 2012: 10). The development of Wasur National Park has been started since 1991, through the cooperation of the Ministry of Forestry/The Office Area of the Department of Forestry of Irian Jaya Province and WWF ID-0105 Merauke project. This area is the unification of 2 wild live preservations, namely Wasur Wild Life Preservation and Rawa Biru Natural Reservation which was declared by the minister of Forestry in 1990. The area of Wasur forest was assigned as the wild nature preservation since 1978 which consist of Wasur Wild Life Preservation based on the Minister's Decision Number: 252/Kpts/Um/5/1978 dated on 3th May, 1978, which has 206.000 hectares width and Rawa Biru Natural Preservation which has 4.000 hectares width. Then in 1982 the width of the Wasur Natural Preservation was enlarge as much as 98.000 hectares based on the Agriculture Minister's Decision Number: 15/Kpts/Um/1/82, so the width of the area become 304.000 hectares. In 1990 the two areas (Wasur and Rawa Biru) were declared as Wasur [National Park, based on the Forestry Minister's decision number:448/ Kpts-II /1990 dated](#) on 24th March 1990 with the whole width 308.000 hectares. Next in 1997 Wasur National Park was assigned based on the Forestry Minister's decision number: 282/Kpts-VI/1997 dated on 23rd of May 1997, with the width of 413.810 hectares. The development activities which were done are among others, biophysical research, social economy and culture with the means of the validation of basic data in terms of area arrangement; the development of rural society's economy by means of the utilization of certain natural resource continually, mainly on the natural resource that has good market prospects; and also the protection of the area through the area security and control of the growth of exotic plant and animals. Besides for preserving the rare flora and fauna, Wasur National Park was also founded to protect the function of hydrology, ecological balance, soil fertility and climate stability and also the development of local society tradition and tourism. Figure 2. Wasur National Park Nicholas Hughes and Robert East. 2014. "Bird Watching in Wasur National Park, Merauke, Papua",

[Report Wasur Nicholas-Hughes Oct-13.pdf](#) Referring to the richness of the natural resource, Merauke surely has owned a big capital in developing environment tourism. Wasur National Park is a home for 80 kinds of mammals and 399 kinds of birds. The indigenous big mammals live in Wasur National Park are three marsupials namely lapang [kangaroo \(Macropus agilis\)](#), [forest/ common kangaroo \(Darcopsis veterurn\)](#) and bus [kangaroo bus \(Thylogale brunii\)](#). Meanwhile from 339 kinds of birds that are endemic in Papua, there are 74 species like [garuda irian \(Aquita gunisyei\)](#), [cenderawasih \(Paradisea apoda novaguineae\)](#), cockatoo [\(Cacatua sp.\)](#), [mambruk \(Crown pigeons\)](#), cassoary [\(Cassowary\)](#), eagle [\(Circus sp.\)](#), [alap-alap \(Accipiter sp.\)](#), [Namdur \(Ailuroedus sp.\)](#), [tetengket \(Alcedo sp.\)](#), ibis [\(Anas sp.\)](#), and [cangak \(Ardea sp.\)](#). The rest are migrant birds that migrates in certain period of time are a special attraction that is interesting for eco tourism. Besides Fauna, Wasur National Park also offers various floras. Around 70 % of this area is savannah and the rest is swamp forest, musli forest, bamboo forest, and sago swamp forest. The plants that are often found are [api-api \(Avicennia sp.\)](#), [tancang \(Bruguiera sp.\)](#), [ketapang \(Terminalia sp.\)](#), and [kayu putih \(Melaleuca sp.\)](#). whereas the scarce plant that can be enjoyed in Wasur National Park are the rare black orchids and various kinds of other wild orchids. The plant that is often found and has been cultivated to be products is cajuput or white wood. In addition to Flora and Fauna that are interesting to be seen and studied, in this area especially in Sota, there are termite nest or the so called musamus. In the world, the termite's nest that can reach 1 to 3 meters height could only be found in Papua and in some parts of Africa. In the border area of Sota and Weam, many Musamus are found and located in a park that had been built by the local people and become a special view for the visitors. Society Empowerment Unfortunately, the condition of the nature and people are sometimes not always in line with the development of tourism industry being done. The minimum knowledge, the limited education and skill in tourism industry became another challenge to develop this industry. The chief officer of the Bureau of Wasur National Park, Anggodo, in an interview in 2014 had ever said that there are parts of the society that have not understood the meaning of wildlife preservation. Some times the cages made by the bureau were damaged by the people and they took the cassoary or kangaroo inside them (an interview with the chief officer of Wasur National Park, 2014). A group of people are not always supportive to the development of tourism industry in his area. They who are opposing this are known as ['haters' \(Jiaying Zhang, Robert J. Inbakaran dan Mervyn S. Jackson. 2006\)](#). Usually they do not show friendly manner to the new comers or visitors. This kind of matters will not be able to be a factor that can support the continuity of the tourism industry in a good way. Some conflicts happened between the government, the citizen, the tourism management and the visitors, due to the differences in perception, knowledge, values, interest, and property claim (Palma, no year). Meanwhile, in a study done by Gamma Galudra (2003) it was found that sometimes the people around the site make use of the plants around the national park to meet the interest and their daily needs such as for fire wood, herbal plants, handicrafts, cattle food, timber for buildings, crops, and ornamental plants (for economic activities). Something which is not far different is found in Wasur National Park area where on the report of the problem of the preservation of Wasur National Park in 2009. It was found that the economic issue became the first trigger of the exploitation of the natural resources either the sand or woods. The other problems are the low level of understanding, people's awareness and concern, especially in the effort of conserving, preserving, maintaining, and utilizing the bio natural resources and ecosystem in a continual way for the sake of the future generation ([Kementrian Kehutanan Direktorat Jenderal Perlindungan Hutan dan Konservasi Alam Balai Taman Nasional Wasur. 2010](#). "Statistik Balai Taman Nasional Wasur Merauke Papua 2009". http://www.dephut.go.id/uploads/files/Stat_BTNW_Merauke_09.pdf.

Accessed 30th April 2017). Seeing the potential conflicts caused by the gap between the value offered by the development of tourism industry and the value held by the local society, this conflict should surely not be neglected. The people's involvement as the subject of the tourism industry becomes one of the important key in making the nature tourism as the foundation of the society's wellness. In order that the society has a willingness to actively involve themselves in the tourism industry is introducing them to the benefit, especially economic benefit that can be gained from the industry. Kris Edresen stated [that, the important key of continual tourism industry is the](#) benefit that can be gained from the industry, especially economic benefit for local society. This benefit can be gained through the participation of local citizen either directly or not (for example by selling the crop in a local restaurant) (Kris Endresen, 1999). Meanwhile, Crozier has an argument that, rural tourism can promote the demand of services and products which are better provided by the local people. Therefore, this industry is also an industry that support the underprivileged society and a small scale self sufficiency (Crozier, 2011). The involvement of the local society in tourism industry could be done in stages. The limited education background and the low skills in production do not give them enough chance to get involve directly in a wide way. slowly the society will acknowledge and learn about tourism industry and in the future time they will enter deeper in the industry. On the early stage, local society could be involved in the eco tourism industry through the making of nature products that they are able to do. the economic benefit that they gain from this effort will be a factor that attract the society to participate even though in a small or limited scale. On the next step, their involvement could be enhanced in the management of eco tourism industry in a more macro ways, such as in the policy making of tourism industry and the development of ecotourism product. If the early stage of the industry they are only the part in the industry by providing only the created product, at the next step they can be the one who determine the industry development, for example by expanding this industry into the adventure tourism. Education and empowerment of the society therefore become absolute basis that area needed in the Eco Tourism Society Development model. In some places in Merauke, such kind of empowerment has been started. It is like in Wasur village where they Center of Education of Village Forestry or Sentra Penyuluhan Kehutanan Pedesaan (SPKP). Through SPKP, the effort/activities that have been done traditionally by the society could be conducted well without damaging the environment and endangering the flora and fauna habitat. The intention of the foundation of SPKP is empowering the society through active role involvement of the society directly in determining the kind and the execution of forest and forestry development especially in Wasur village as a model of Conservation Village in the area of Wasur National Park. Besides, SPKP also has the aim of developing the society self ability in the activities of forestry education in Wasur village, forming SPKP and recruiting and developing the Instructor of Self Help Forestry Community or Penyuluh Kehutanan Swadaya Masyarakat (PKSM) in Wasur village, Developing Groups of Autonomus Productive Society or Kelompok Masyarakat Produktif Mandiri (KMPPM) that has the basis in the development of forestry (Y. Agung Widya, S. Hut. 2009). Besides forming SPKP, the society empowerment has also been done by through the formation of Collaboration of Management of Wasur National Park Forum or Forum Kolaborasi Pengelolaan Taman Nasional Wasur (FKPTNW) on the 2nd of July, 2005. This forum is the media of the coordination, communication, and negotiation including critics for the policy of the management of Wasur National Park or other activities done by the local government. FKPTNW is a part of strategic planning of the Indonesian-PNG Transfly vision activity because from the eight tribes live in Merauke, four tribes are in Wasur National Park area, that is, a part of Yeinan Sub Tribe, the whole of Kanume sub Tribe, Marori Men-Gey Sub Tribe, and Malind Kondo Sub Tribe. Facilitated by the WWF Indonesia

Program Papua and The Bureau of Wasur National Park, this forum involved the representations from the government, private, NGOs, Religious Institutions, women and representatives of the four tribes that have custom land in the area. It is not easy to encourage the surrounding society to care more about the utilization of the forest other than for consumption only. The effort of creating nature crop done by the local society tends to be very minimum. Souvenirs productions sold in tourism resorts are still limited. Meanwhile, in the area of National park to the border area that are started to be empowered as the tourism sites, the availability of souvenir such as lance and traditional bag even came from the border crosser from Papua New Guinea. A local citizen, who happened to look after the park around the border area, bought the souvenirs from the border crossers and opened a small shop in his house. Together with T shirt and caps and some other souvenirs, this small shop was the only shop that sells souvenirs in the border area. A small shop that was managed with his wife is also the only available food court. Shops and small stalls are more available in transit area, which is the area connecting Sota with Boven Digoel. In this place many people stopped to take a rest and recharged their gas tank before continuing their journey from Boven digoel to Merauke or the vice versa. Unfortunately, These small stalls are too far from the border area so the border crossers could not make economy transaction for their daily needs. The border crossers from Papua New Guinea prefer do traditional trading which are held in locals houses. Society empowerment could be initiated by doing an escort on utilization of the crops of the forest and surrounding areas. Besides creating a specific product of Merauke, the citizen could shift to products that do not damage the environment and threaten the population of the flora and fauna. Like what has been done by Wasur Lestari Foundation which makes an effort to increase the people's wellness by having a support on cajuput oil production. The cajuput oil could be a product that suits to be Merauke's specific product as an environment tourism destination. It is not the final result of the product, the process of making the oil is also possible to be one of eco tourism product. The activity held by Wasur Lestari Foudation is in fact a follow up activity that has been initiated by WWF-Indonesia. The effort of society empowerment is attempting to improve the skill and learn how to manage business in cajuput oil through the local wisdom. Utilizing the economy business as ecotourism could be started by inviting the visitors to learn about how to harvest and process cajuput and at the same time introduce them to the local wisdom that become the rule of the game. Which leaf or twig may not be picked, why a cajuput tree may not be cut anymore, how to decide the harvest location in turns, how to make and apply the custom sanction for those who cut the tree, and so forth. Besides preserving the nature, the local value could also be the part of tourism product while maintaining it. In the other hand, the cajuput oil product could also be the eco tourism souvenir. At present, the people in Rawa Biru and Yaggadur the district of Sota, Merauke, are successful in producing cajuput oil and they name it "Walabi" (-----, 2012. "Walabi, Cajuput Oil from Wasur National Park". www.mongabay.co.id). The marketing of Walabi is not only limited around Merauke, but it has reached Surabaya which is located in the different island. (----, 2015."WWF in Papua elped the people to market Cajuput Oil". www.republika.co.id). Another product from the nature that is not less interesting to be used as part of ecotourism is orchid. This plant is one of the plants that grow abundantly in Papua. One kinds of orchid that is very scarce in Merauke is black orchid. The shape of the flower is unique. Most part of the petal has dark colors, either inside or outside. However, in the middle part, this flower has different color. Sometimes it is purple, sometimes it is bright red. This orchid is still very difficult to be cultivated. It is only found deep in the forest. The limited number and the scarcity of this flower make its price is outstandingly expensive. It could reach ten million up to one hundred million rupiah per stalk. Its scarcity might make

it impossible to be sold out from Merauke, but it could be one of these possible to be promoted like what is in Musamus. Beside the scarce black orchid, there are many other kinds of orchids grow in Merauke. Unfortunately, the propagation was still very limited whereas the interest toward this flower is very great. On a seminar of the association of Orchids of Indonesia or Perhimpunan Anggrek Indonesia (PAI) held in Jayapura in May 2016, the representatives from Merauke are just aware of the potency of Papuan orchids as a part of great economy potency remembering that there were so many people who bring these orchids out from Merauke. (--- ---. 2016. "Bunga Anggrek Asal Merauke Banyak dibawa Orang Keluar". www.KabarPapua.co). beside the limited propagation, the packaging of orchids to be sent outside Merauke is still not very good. Local Wisdom

So far, the local society has managed the nature through the system of belief that occurs as the learning process in a very long period to the environment where they live. The system tends to be specific and unique in every custom society. Indirectly, the preservation of the nature is done through a belief system in the form of totemism and the field mapping is suited with the local society's needs. Totemism is a phenomenon that shows the specific organizational relations between a tribe/clan with a certain species of plants or animals. Totemism is a phenomenon that is very various and flexible. This could be described as a system of beliefs and practices that realize a certain idea of a 'mystical' or ritual relation between the members of social groups and a kind of animal or plant. This phenomenon contains the orders that are highly respected, such as prohibition to kill or consume the totem animal or disturb the totem plants. The members of the social groups also believe that they were descended by a mystical totem ancestor, or that they and the members of the same kind of totem are 'siblings'. They use totem as the symbol of the group and they consider it as the 'guardian' for the whole community. The people in Marind-anim believe in some totems that have relation with their surrounding nature, so the arrangement of clans is made to have relation with the nature, plants, and animals. Certain plants and animals as totems of a tribe or clan requires some rules in the treatment and utilization such as ordering the kinds and number that could be used and how to use the totem of a tribe/clan by the other tribe/clans. Each clan have their own totem, for example Malind tribe/ Sub clan Gebze has totem of waref (tree kangaroo), kayor (paradise bird), yakop (white cockatoo), gawo (long neck turtle), kelapa and kaloso (arwana fish) that means they will keep the perpetuality of the earth, soil, stones, and all plants and animals that has symbiosis with the totems. Kaize clan has the totem kay (cassowary), yag (paradise bird), parakulen (kuskus), ake (gambir), mengga (red top sagoo), and kees (melaluca wood). Mahuze clan has totems da (sagoo), nggus (big crabs). Balagaize clan has the totems qiu bob (black crocodile), kidub (white abdomen sea eagle), mborap (mambruk), kuskus, and white thorax turtle. Ndiken clan has the totems dohisakir (red paradise bird), dohi bopti gau (red thorax turtle), aritil (long branched sagoo), and Basik-cbasik clan has totems basik (pig), gau (short necked turtle), kapiog (king cockatoo). These totems must be preserved, they may not be extinct, because their extinction means the devastation of their existence and the forest in the venerated land may not be damaged because they are the habitat of the totems creatures. This is the same as other clans in other tribes, each has totems in relation to their beliefs (Julius Cimamuya: 2012, Raymond Corby: 2010, Pusaka: 2013). Besides the fauna, the local society in some tribes in Merauke also has the same beliefs on plants. They do not see plants from the economic side only, but they also have the social and cultural sides. The plants 'kumbili' or 'gumbili' (*Dioscorea esculenta* L) for Marind tribe, for example, has a social cultural factor that has spiritual value (that is the belief about the natural phenomenon and the beliefs of spirit powers) and cultural (is something that can be utilized and has high cultural value). Besides, this plant is also a part of dowry and a completion of a custom ceremony. Even, without

kumbili, it is said that Marind Kanum tribe couldn't hold a wedding ceremony. Therefore, the cultivation of gumbili for Marind Kanum is a must. This plant is believed to be the embodiment of the ancestors that turn into food, to give a living for the next generations. Therefore, in every activity related to the custom, the tuber of this plant is an absolute requirement that has to be provided in every custom activity, such as the ceremony of killing pigs, ear piercing, and as dowry. Besides, kumbili is often used as a matter of competition, which clan can harvest the biggest and the best kumbili tubers in a custom party called ndambu. (-----). No year. "Kumbili and Kanum Tribe"

<http://cloud.papua.go.id/id/budaya/makanantradisional/Pages/Kumbili-dan-Suku-Kanum.aspx>). Besides the non economic belief on flora and fauna, local society also manages their dwelling to do social economic activities. The result of mapping the important places for the custom society has been done by the WWF Wasur, conducted by involving the tribes' leading persons, finding 4 locations as the place for sociocultural activities: a. Place of dema/amai: sacred places that has been dwelled by the ancestors b. Ancestors' Journey: the story of the ancestors' that proofed the ownership of the custom land. c. Ancestors' cessation: ancestors' rest area during their journey. d. sacred places: they are encoded by the old beds and the remnant of their gardens in the time of their lives in scattered places. The most sacred place is in Kondo village that is believed as the origin of Marind Tribes where all spirits find their home. e. Sagu Village: the place where sagoo plants grow and it is owned by the clan who get it from their previous generations, usually located outside the village area. (Nandi Kosmaryandi, 2012). The beliefs of the local society on the management of flora and fauna which does not only lean to the economic value become the consideration of the direction of the construction and the development of ecotourism. The aspect of totemism more or less has given positive support to the awareness of the preservation of the nature among the local society. Unintentionally totemism becomes an effort of preserving and keeping the balance of environment. However, the Dutch government, Javaese transmigration, and the project of National Rice Barns that introduced them to plant rice had influenced the habit of the local people. A research by Adi Widjono (Adi Widjono, 2006) found that some parts of Merauke native citizen are not resistant to the rice farming culture although Kanum tribe who has never plant rice, they have a willingness to do it. The reason of the native society to plant rice are, first, rice is food that most Merauke citizen like, it includes Papua New Guinea citizen who can pass the border to buy rice from Merauke. The level of cultivation of the native society of Papua on rice at present is higher than the cultivation of the migrant society on the traditional food of Papua. Second, sagoo, kumbili, sweet potatoes, or other traditional food plants have economic values that are much lower than that of rice. Traditional food is used more in subsistent situations. With the economic need that is far passing the subsistent needs, rice is a better choice than traditional food commodity to be cultivated. Third, in custom way, traditional commodity, especially sagoo, cannot be treated in modern way. Bartering traditional commodity for economic reason (like bartering and selling) also tends to be a taboo. Rice, as an introduced commodity, is not tied by custom value, so it can be treated freely. However, the existence of rice can slowly move kumbili and sagoo which is not only food but also parts of the sociocultural life of the local society. Meanwhile, the mapping of socioeconomic activity of the society has been administered in order that there is no cross interests and management between the custom society and the government. To avoid the conflict between the local society and the government and the department related to food, Wasur [National Park is managed with zonation system based on the Decision Letter](#) / SK No. 256/VI-SET/2011 dated on December 1st, 011. Through the SK, Wasur National Park has 5 zones, namely, the core zone, forest zone, utilization zone, religion zone, and special zone (Palma et al,

no year). The core zone is an area that has the width of ± 175.484 hectares. According to the field research by Palma et al., the society do not live for a long time in this zone but there are some utilization of the field. The forms of utilizations are among others, making a village life, hunting, netting, and mixing. All forms of utilizations are done in the core zone. Hunting in groups is an activity that is done from one generation o the next generation of the society which lives in this area. Forest zone is an area that has ± 201.338 hectares that surrounds the core zone and special zone. In this zone there are societies that have settled, that is, the zone along the beach of Ndalir and Kuler village. The form of area utilization are netting/fishing, gardening, wood logging, cattle herding, mixing, sand mining, and hunting. Through the order of Forestry minister number: P56/Menhut-II/2006 about the guidance of National Park Zonation, the government has limit the activities in the National Park as the forest preservation, the forest control, research, and habitat support and the wildlife population. However, the management of Wasur National Park through the interview with Palma et al. had given a more freedom to the society to do traditional activities of hunting and netting in the custom area of each tribe. Whereas to take the timber, it must only for private consumption and they have to get permission from the village chief, the society institution, and the management of Wasur National Park. The utilization zone as wide as \pm hectares is located along trans Irian Wasur highway, the area of SPTN III and includes the area around the gate of Wasur National Park, information center bomi sai, biras water park, camping ground, and around Yanggadur post. There has been society that settles and doing activities like mixing, tking fire wood, and farming. These activities are actually not permitted to be done in this zone because it is aimed at the parts of research, forest preservation, forest watch, habitat and population support, and the enterprise of nature and environment service. The zone of religion is located in an area as ide as 2.215 hectares and located on the areas and sacred sites and the anchestors' route of journey and the location is almost spread all over the area of Wasur National Park. The religion and culture area has an important meaning for the local society and is a secret area and forbidden and believed to be dangerous by the traditional society. In this area the society does not stay in a long time and the land utilization is specialized for the ceremony of custom party. The special zone includes ± 34.664 hectares that is located in SPTN II and SPTN III. In this special zone, the society do activities like dwelling, hunting, farming, netting, trading, doing orchid cultivation, growing gumbili, and processing cajuput oil. The zonation effort is done in order that every policy of constructing and developing the area do not make any lossto the society and the environment. However, the rules owned by a country often limit the area development to be a productive area. The area of Wasur National Park is under the control of forestry ministry, so the right to control and manage is fully under the forestry ministry. Meanwhile, in the border area there is an overlap of management with the Regional Bureau of Border Area management (Badan Pengelolaan Perbatasan Daerah). Meanwhile, the Tourism bureau has not got full access to lead the local soviety to the ecotourism industry. At the present times, the management of Wasur National Park is under Balai Taman Nasional Wasur as the technique executor unit of [Direktorat Jendral Perlindungan Hutan dan Konservasi Alam Kementrian Kehutanan](#) (General Directorate of Forest Preservation and Nature Conservation of the Forestry Ministry). Coordination between related bureaus is needed to make good development of this industry. The border park that once became an idol of the society in Merauke is abandoned in the meantime because there was a different view about the management of border area. Conclusion Eco Tourism Society Development Triangle model is a development model through eco tourism based on society empowerment. This industry is believed be one of the propellers of the increment of the society's wellness with the three main requirements, that is, the utilization of nature potency,

society empowerment, and utilization and preservation of local wisdom. The mapping of flora and fauna potency has also been done both by the government and by the non government organization, including the mapping of zone of social cultural activity of the society. The great natural potency should have been utilized by the society in order to give a better living. The society empowerment becomes the next knot in this industry in order that the society could be the master in the development in their own dwelling area. The participation of the society could be done gradually through the activity of simple production before being involved in decision making and planning of the pattern of the bigger industry. It means it is the society who determines how this industry would be managed and developed. Local wisdom could be a reference in developing the ecotourism because local wisdom is a system of the main knowledge of the local society that has gone through hundred years of learning. Besides being an obligatory for a society-based development to preserve the local values, the local wisdom owned by the society could indirectly keep the sustainability and the balance of the surrounding environment. Besides, the local wisdom could become an intangible product of ecotourism. However, it should be recognized that, the development of industry needs the support of the government in a broader way remembering the location of Merauke which is far from the central government, and this makes the high cost in transportation. Although some hotels have been built and the road access is getting better, the air transportation is still expensive for most of visitors from the Middle or West part of Indonesia. Related research is needed to find a better format in terms of marketing the tourism product.

Acknowledgment This article is part of a Social Research, Humanities, and Education Scheme with [support from the Ministry of Research, Technology and Higher Education of the Republic of Indonesia](#). Highest thanks to [the Ministry of Research, Technology and Higher Education Republic of Indonesia for the funding](#) that has been given. We look forward to making a positive contribution to the development of tourism studies and regional development.

Reference Agung, Y. Agung Widya, S. Hut. 2009. "Pembentukan Sentra Penyuluhan Kehutanan Pedesaan (SPKP) Kampung Wasur, Taman Nasional Wasur, Merauke". <http://btnwasur.blogspot.com/2009/02/pembentukan-sentra-penyuluhan-kehutanan.html>. Accesed 30th April 2017. Cimamuya, Julius. 2012. "Mitologi Malind Anim".<http://juliuscimamuya70.blogspot.com/>. Accesed 30th April 2017 Corbey, Raymod. 2010. *Headhunters From the Swamps. The Marind Anim of New Guinea as seen by The Missionaries of the Sacred Heart, 1905-1925*. Leiden: KITLV – Press and C. Zwartenkot Art Books. Crozier, Marguerite Nicole. 2011. "Cross-border Tourism Planning and Development: The Case of The Lake !Gariep Initiative". A Thesis on Development Studies at the Nelson Mandela Metropolitan Univeristy. Eghenter, Cristina, M. Hermayani Putera, Israr Ardiansyah ed. 2012. *Masyarakat dan Konservasi 50 Kisah yang Menginspirasi dari WWF untuk Indonesia*. WWF Indonesia. ISBN : 978-979-1461-30-6 Endresen, Kris. 1999. "Sustainable Tourism and Cultural Heritage A Review of Development Assistance and Its Potential to Promote Sustainability".www.nwhf.no/files/File/culture_fulltext.pdf. Accesed 30th April 2017 Gale, Tim dan Jennifer Hill. 2010. *Ecotourism and Environmental Sustainability: Principles and Practice*. Ashgate Publishing. Galudra, Gamma. 2003. "Conservation Policies vs Reality: Case Study of Falura, Fauna and Land Utilization by local Communities in Gunung Halimun-Salak National Park". ICRAF Southeast Asia Working Paper.No.2003_4. Hughes, Nicholas dan Robert East. 2014. "Bird Watching in Wasur National Park, Merauke, Papua", http://burung-nusantara.org/wp-content/uploads/2014/01/Trip-Report_Wasur_Nicholas-Hughes_Oct-13.pdf. Accesed 30th April 2017 Terry L. Johnson. 2008. "Steps To Success for Rural Entrepreneurs: Starting an Ecotourism Business in Alaska". <https://www.commerce.alaska.gov/web/Portals/6/pub/TourismResearch/TrainBusiness/>

FINALEcotourismHandbook.pdf . Accesed 30th April 2017 Kosmaryandi, Nandi. 2012. "Taman Nasional Wasur, Mengelola Kawasan Konservasi di Wilayah Masyarakat Adat". Media Konservasi Vol. 17, No. 1 April 2012 : 6 – 15. Kosmaryandi, Nandi, Sambas Basuni, Lilik Budi Prasetyo dan Soeryo Adiwibowo. 2012. "Gagasan Baru Zonasi Taman Nasional: Sintesis Kepentingan Konservasi Keanekaragaman Hayati dan Kehidupan Masyarakat Adat". JMHT Vol. XVIII (2) 2012. ISSN: 2087-0469. Palma, Aguslavia SM., Amran Achmad dan Muhammad Dassir. "Model Kolaborasi Pengelolaan Taman Nasional Wasur". Fakultas Kehutanan Universitas Hasanudin, Makasar. Wood, Megan Epler. 2002. Ecotourism: Principles, Practices and Policies for Sustainability. UNEP. Burlington: The International Ecotourism Society. Widya, Y. Agung S. Hut. 2009. "Pembentukan Sentra Penyuluhan Kehutanan pedesaan (SPKP) Kampung Wasur, Taman Nasional Wasur, Merauke". www.btnwasur.blogspot.co.id Widjono, Adi. 2006. "Analisis Sosial Budaya Pengembangan Padi di Merauke". Iptek Tanaman Pangan No. 1. 2006. Kementrian Kehutanan Direktorat Jenderal Perlindungan Hutan dan Konservasi Alam Balai Taman Nasional Wasur. 2010. "Statistik Balai Taman Nasional Wasur Merauke Papua 2009". http://www.dephut.go.id/uploads/files/Stat_BTNW_Merauke_09.pdf. Accesed 30th April 2017 Pusaka. (2013). Manis dan Pahitnya Tebu. Suara Masyarakat Adat Malind dari Merauke, Papua. Forest People Programme, Pusaka dan Sawit Watch dengan dukungan dana dari Rights and Resource Initiatives. ----- . Tanpa Tahun. "Kumbili dan Suku Kanum". <http://cloud.papua.go.id/id/budaya/makanantradisional/Pages/Kumbili-dan-Suku-Kanum.aspx>. Accesed 30th April 2017 ----- . 2012. "Walabi, Minyak Kayu Putih dari Taman Nasional Wasur". www.mongabay.co.id. Accesed 30th April 2017 ----- . 2015. "WWF di Papua Bantu Warga pasarkan Minyak Kayu Putih". www.republika.co.id. Accesed 30th April 2017.