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Integration philosophy of science and transcendental philosophy in context of philosophical thought: A literature review on phenomenon of ecotourism and preservation of local values

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ABSTRACT

Background: The interaction between modernization and local wisdom in Indonesia has brought attention to ecotourism as a site where scientific rationality meets cultural and transcendental values. Sade Village in West Nusa Tenggara represents a unique case where traditional values are preserved amid tourism development. **Methods:** This study employs a descriptive qualitative approach combined with a literature review. Data are collected from philosophical texts, ethnographic studies, cultural research, and relevant academic literature to examine the integration of the Philosophy of Science and Transcendental Philosophy in understanding ecotourism and the preservation of local values. The data are analyzed descriptively and interpretively to identify key concepts and relationships relevant to the research objectives. **Findings:** The analysis shows that combining the Philosophy of Science and Transcendental Philosophy offers a comprehensive framework for interpreting ecotourism not only as an economic activity but also as a moral and spiritual practice. In Sade Village, traditional values such as harmony with nature, collective identity, and respect for sacred spaces coexist with rational approaches to sustainable tourism management. **Conclusion:** Integrating these philosophical perspectives provides a conceptual basis for promoting sustainable cultural development, bridging empirical knowledge with transcendental awareness. **Novelty/Originality of this article:** This study contributes an interdisciplinary approach that combines epistemology and cultural hermeneutics, offering a fresh perspective on ecotourism as a living manifestation of the unity between knowledge, ethics, and spirituality in Indonesian local contexts.

KEYWORDS: ecotourism; local values; philosophy of science; sade village; transcendental philosophy.

1. Introduction

Sade Village is a hamlet in Rembitan Village, Pujut District, Central Lombok Regency. Since around 1989, Sade Village has been officially designated as a tourist/traditional tourism village. This transformation has transformed Sade Village from a traditional lifestyle relying on rain-fed agriculture and weaving as its primary livelihoods to a tourist village attracting both local and international tourists. Recently, Sade Village became a pilot project for the Eco Village Program (2025), as part of efforts to realize sustainable tourism

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and environmental management, particularly waste management and environmental cleanliness. Significance & implications, this transformation demonstrates that Sade Village has successfully adapted to the dynamics of modern tourism without completely abandoning its traditional roots, emphasizing local culture and uniqueness as attractions. The Eco Village Program signifies that ecotourism development there is now also geared toward environmental sustainability, rather than merely commercializing tourism (Adrian, 2024).

The development of Sade Village as a tourist attraction is community-based (CBT). All tourism activities, from cultural attractions, homestay services, guiding, weaving, to performances, are managed by the community itself. The local wisdom of the Sasak Tribe in the form of traditional houses, *ikat* weaving, wood crafts/carving, traditional arts such as *Peresean* and *Gendang Beleq*, serve as a cultural foundation to attract tourists. Training and mentoring grants are provided to increase the capacity of the community as tourism actors, including in the fields of guiding, homestay services, and cultural and craft preservation. Marketing strategies are also carried out as a community, The Sade Village community promotes the village through traditional methods, as well as, although limited, through digital media and local tourism services. Meaning & implications this model ensures that the economic benefits of tourism are truly felt by the local community, while keeping the culture and traditions of the Sasak Tribe alive and appreciated. With community-based ecotourism, a balance is achieved between cultural preservation, community involvement, and environmental sustainability, so that tourism is not merely consumptive but supports local identity (Agustiani et al., 2025).

According to Agustiani et al. (2025), tourist visits to Sade Village have significantly impacted community income, through the creation of jobs, increased local businesses, homestay businesses, and improved infrastructure. Economic Sector, in a 2015 valuation study, cultural tourism in Sade Village, based on 53,562 visitors in 2014, was assessed as having a significant economic value of approximately IDR 834.6 billion. Social & Cultural, tourism development brings interaction with tourists, which can introduce local culture to the outside world, but also brings pressures of modernization/globalization on the Sade community. Environment & sustainability with the designation as an Eco Village in 2025, there are concrete efforts to manage waste and maintain environmental cleanliness and the comfort of the village, a response to the challenges of mass tourism. However, several studies indicate that human resources still need to be improved, training, tourism service capacity, cultural conservation, and promotional awareness still need to be strengthened (Aji, 2023).

Table 1. Sade Village is relatively small (hundreds of families), the economic value of cultural tourism is very large, indicating the effectiveness of well-managed cultural tourism/ecotourism

No	Indikator/Data	Value/Description
1.	Village Status	Tourism Village/Eco Village (since 1989, with the Eco Village 2025 program)
2.	Number of Households	≈ 150–152 families
3.	Population	Approximately 700 people (estimated 700–715 people)
4.	Economic Value of Tourism (2015)	IDR 834,592,953,000 (based on 2014 data: 53,562 visitors)
5.	Contribution to Local Community Income (2025)	Significant employment opportunities, homestays, and craft businesses.

(BPS Central Lombok Regency, 2025)

Data shows that although Sade Village is relatively small (hundreds of families), the economic value of cultural tourism is significant indicating the effectiveness of cultural tourism/ecotourism when managed well. However, the data also shows that success still depends on active community involvement, quality service, and cultural and environmental preservation. Ecotourism development in Sade Village has been a transformation from a traditional village to a cultural/ecotourism destination. The community-based model

allows local communities (the Sasak people) to maintain control over their traditional culture and heritage while also benefiting economically. Recent efforts through the Eco Village program demonstrate a commitment to maintaining environmental sustainability and the quality of the tourism destination. However, long-term sustainability remains dependent on human resource capacity, cultural preservation, and tourism promotion and service management (Asy'ari et al., 2021).

Human resource capacity enhancement including guide training, homestay services, crafts, and tourism services to maintain the quality of culture and services. Strengthening cultural and traditional preservation, encourage the younger generation to learn and continue traditions such as weaving, *Peresean*, and traditional houses, so that Sasak heritage is not eroded by commercialization. Sustainable tourism management including strengthen the Eco Village program, waste management, cleanliness, and infrastructure, so that tourism does not damage the environment and the quality of life of residents. Culturally sensitive tourism promotion, use community-based marketing strategies and digital media, while respecting local values, to encourage tourists to appreciate the culture. Monitoring and evaluation of socio-cultural impacts, continue to conduct research on the impacts of tourism on local communities (social, cultural, economic), so that policies can be responsive to the risks of commercialization and acculturation (Sonawane & Wijaya, 2024).

A philosophical approach provides a basic framework for understanding what tourism truly is not simply an economic/popular activity, but as a human phenomenon with existential, cultural, and ethical dimensions. In the study of the Philosophy of Science, tourism activities can be analyzed ontologically (the nature of tourism), epistemologically (how we know/understand tourism), and axiologically (what values underlie and how we evaluate tourism). As stated in the article "A Review of the Philosophical Basis of Ecotourism: From Ontology, Epistemology to Axiology," tourism particularly ecotourism has an ontological foundation related to the human-nature relationship and the existence of place as a valuable reality, an epistemological foundation as the knowledge relationship between humans and the environment, and an axiological foundation emphasizing ethical values, conservation, and sustainability. Thus, a philosophical perspective shifts tourism from merely a commercial activity/tourist experience to an awareness that tourism is a medium for exploring the meaning of humanity, culture, identity, and human-environment relations. This is particularly relevant when tourism is linked to traditional villages like Sade Village, where the existence of culture, customs, and ways of life are assets, not mere commodities (Anggratyas, 2021).

From a philosophical perspective, cultural tourism is not simply selling culture, but rather a human interaction that enables the transfer of meaning, respect for local identity, and appreciation of cultural heritage as part of human existence. Philosophical studies help evaluate whether tourism respects or exploits culture; whether tourism development prioritizes local values or solely for profit; and whether traditional knowledge, ethical values, and social relations are maintained. Implications for Sade Village, using a philosophical foundation, developers, the government, and the community should not only measure tourism success by the number of tourists or financial profits, but also by cultural sustainability, authentic traditions, harmonious relations between tourists and the community, and respect for local Sasak values. This is crucial to prevent Sade Village from falling into single-minded commercialization, but rather to maintain cultural dignity and community integrity (Yuliawan et al., 2023).

A deeper philosophical approach which can utilize aspects of Transcendental Philosophy or existential reflection views tourism not simply as spatial mobility, but as existential mobility humans seek the other, different experiences, encounters with nature, culture, and diversity. In international studies, the article "Tourists and 'philosophers': Nature as a medium to consciousness and transcendence in spiritual tourism," for example, discusses how nature-based tourism can become a medium for transcendence a space where humans rediscover meaning, spirituality, and communion with nature. In the context of traditional cultures and villages like Sade Village, a transcendental approach can mean that tourists come not only to see traditional houses or watch dances, but to experience

respect the culture, building empathy, understanding, and a deeper awareness of shared values, local identity, and community history. Cultural tourism becomes a medium for intercultural dialogue, introspection, and the restoration of human meaning toward other places and people (Aji, 2023).

Philosophy bridges the gap between tourist objects and human subjects that the tourism experience involves values, meaning, and inner transformation. This approach also emphasizes the human-nature-culture relationship as a holistic, not dualistic, unity. This means that tourism activities should not separate humans from culture and the environment; rather, tourism should be treated as part of human existence that respects both the community and nature. This avoids the paradigm of exploitation or consumption, replacing it with a paradigm of respect, sustainability, and value transformation. Implications by treating tourism as a transcendental and existential space, tourism development in Sade Village can be directed toward strengthening local identity, building a sense of community responsibility for cultural heritage, and improving the quality of interactions between tourists and the community as an exchange of values, not just an economic transaction (Anggara et al., 2023).

Without philosophical and transcendental reflection, tourism (including cultural tourism) is vulnerable to falling into the trap of cultural commercialization where culture is viewed as a commodity to be marketed to tourists. The study A Philosophical Review of Cultural Tourism, for example, sees culture as cultural products, values, norms, and customs and as having a role beyond mere economic assets; cultural tourism, from a philosophical perspective, must be able to maintain culture as a system of values, identity, and heritage, not merely a tourism product. In Sade Village, data and literature show that tourism activities bring economic benefits and a large number of tourist visits. According to the study The role of promotion to increase the number of tourist visits (Case study of tourist attractions in Sade Village, Central Lombok) (2025), promotion through online media and marketing strategies has successfully increased visits (Apriadi & Gede, 2024).

However, other studies show that tourism commercialization carries risks; inadequate infrastructure, limited human resource capacity, non-transparent profit management, and the potential for cultural disruption such as shifting the function of traditional houses, crafts, and traditions if tourism is managed without cultural sensitivity. A philosophical approach helps to critique is tourism development in Sade Village solely focused on tourist numbers and profits? Do local communities and culture truly benefit? Are traditional identities and values respected, or are they simply transformed into attractions? Without critical and ethical reflection, tourism can erode cultural meaning, alter the social function of communities, and weaken local identities. Implication, the crisis of commercialization can be avoided if tourism managers (government, communities, tour guides) use a philosophical and ethical framework making cultural preservation, community well-being, and sustainability the goals, not just revenue or tourist numbers (Asy'ari et al., 2021).

Population data and house structures indicate that Sade Village is not a large urban community, but rather a small, communal community, with traditions and culture passed down through generations. This is crucial as tourism expands, small communities are vulnerable to external pressures. Philosophically, it is crucial to maintain the integrity of this community maintaining the human-culture-nature relationship rather than simply transforming the place into a mass tourism product. The surge in tourist visits (especially in 2017–2019) and subsequent fluctuations during the pandemic indicate that tourism can bring significant benefits, but is also vulnerable to external factors. This indicates that the sustainability of tourism depends heavily on management, policies, and community awareness not just on cultural attractions alone. Ethical and transcendental philosophies of tourism are highly relevant to ensuring that even when there are many tourists, culture and community are respected. The drastic decline after the pandemic (the new normal) demonstrates the vulnerability of mass-visit tourism models. From a philosophical and sustainability perspective, this is a warning that reliance on visitor numbers can be risky it is crucial to build a more stable, ethical, sustainable tourism model that respects local values (Aziza et al., 2025).

Table 2. Sade Village, along with interpretations, especially from a philosophical and ethical perspective

No	Indicators/Data	Value/Description
1.	Population/Head of Household	Approximately 150 houses/150 families, totaling 700 people.
2.	Village Status and Area	Traditional tourism village; area approximately 5.5–6 hectares.
3.	Tourist Visits (2016–2022)	56,812 (2016); 156,025 (2017); 167,250 (2018); 212,000 (2019); 156,002 (2020); 55,881 (2021); 286,098 (2022) tourists.
4.	Post-Pandemic Trends/New Normal	According to a 2022 study, visits dropped drastically during the new normal period; before the pandemic, it could reach 500–700 tourists per day; during the new normal, it was only around 100 tourists per day.

A philosophical approach whether through the Philosophy of Science or Transcendental Philosophy/existential reflection is crucial for understanding and guiding cultural tourism (such as in Sade Village) not as a mere economic commodity, but as a manifestation of human existence, cultural identity, and community-environment relations. Without this approach, tourism risks exploiting culture, weakening local values, and undermining socio-cultural sustainability. Data from Sade Village shows that despite increasing tourist visits, the community is small and highly sensitive to external changes hence, ethics, community awareness, and values-based management must be the primary foundations (Caesar et al., 2025).

Integrate philosophical foundations into tourism planning and policies; ocal governments, communities, and tourism managers should utilize ontological, epistemological, and axiological frameworks to ensure tourism respects cultural and community values. Develop a more holistic and sustainable tourism model; relying not only on the quantity of tourists, but also on the quality of experiences, cultural respect, community participation, and environmental conservation. Promote tourism with transcendental and ethical awareness; tourists and tour guides should be oriented toward cultural respect, understanding meaning, and appreciating the community and history so that tourism becomes a space for cultural dialogue, not exploitation. Strengthen cultural education and local community awareness; local communities (in Sade Village) need to be involved in education on cultural values, the nature of tourism, and their responsibilities as cultural hosts, so that they become not merely cultural sellers, but protectors and inheritors of values. Conduct ethical and socio-cultural sustainability monitoring, evaluate the impact of tourism on communities, culture, and the environment periodically using non-economic indicators (culture, social, identity, environment), so that tourism development remains aligned with local values (Kevin, 2025).

2. Methods

2.1 Type of research

This study employs a descriptive qualitative approach combined with a literature review method to explore and analyze literature related to ecotourism and its philosophical reflections. Literature sources include journal articles, books, and recent academic studies relevant to the concepts of ecotourism, community, and sustainable tourism. Through a descriptive and interpretive analysis of the reviewed literature, researchers seek to understand how ecotourism is constructed from ontological, epistemological, and axiological perspectives. The ontological analysis examines the nature of nature, environment, and tourist destination as entities with existential value in ecotourism. The epistemological analysis evaluates how knowledge about the human, nature relationship is communicated, understood, and accepted in ecotourism literature. The axiological aspect

examines the ethical, aesthetic, and moral values underlying ecotourism practices, such as nature conservation and respect for local culture (Khusnul, 2025).

By combining a descriptive qualitative approach with a literature review, researchers can synthesize different perspectives, identify theoretical gaps, and compare findings across various studies to reveal common patterns and differences in viewpoints. The results of the review support the understanding that ecotourism is not merely a tourism activity but a complex phenomenon encompassing sustainability, ethics, and identity. This approach also contributes to the development of a conceptual framework for future research, including studies of specific locations such as traditional villages. The study does not require primary field data, as it relies on existing scholarly literature as its main source of data. Nevertheless, the validity and relevance of the selected literature are essential to ensure meaningful findings. Therefore, the combination of descriptive qualitative analysis and literature review provides an effective method for critically examining the philosophical foundations of ecotourism and its ontological, epistemological, and axiological dimensions.

2.2 Philosophy, ecotourism, cultural anthropology, and Sade Village literature (descriptive qualitative literature review)

This study employs a descriptive qualitative approach combined with a literature review method to explore the theoretical and empirical discourse surrounding Sade Village as a cultural ecotourism space. Through descriptive and interpretive analysis of relevant literature, the study examines philosophical, anthropological, and ecotourism perspectives related to Sade Village. Ecotourism literature helps highlight how the environment and nature surrounding the village are integrated into tourism activities in a sustainable manner. Cultural anthropological studies provide an in-depth understanding of the social structure, customs, and symbolic meaning of traditional houses and cultural practices in Sade Village.

A philosophical approach, particularly from an ontological perspective, enables this study to examine the nature of traditional villages as socio-cultural entities with collective identities. From an epistemological perspective, this study questions how knowledge about culture, traditions, and the environment in Sade Village is produced, disseminated, and understood. An axiological analysis is used to evaluate the ethical, aesthetic, and cultural values inherent in ecotourism practices and the preservation of local traditions. Using literature on the philosophy of science, this study connects theories of knowledge and values to the socio-cultural realities of Sade Village. Through this descriptive qualitative literature review, the study constructs a comprehensive conceptual framework for understanding Sade Village as a socio-cultural phenomenon rich in meaning and with the potential for sustainable development (Ma'ruf, 2025).

2.3 Ontological, epistemological, axiological, and transcendental analysis through a descriptive qualitative literature review

This study employs a descriptive qualitative method combined with a literature review approach as the primary framework to understand ecotourism in Sade Village holistically. The descriptive qualitative approach was chosen because this research seeks to explore the meanings, experiences, values, and socio-cultural relationships of the community in depth, particularly regarding the relationship between humans, nature, culture, and local identity within ecotourism practices. The literature review method is used to examine various theories, concepts, and previous studies related to ecotourism, traditional villages, cultural preservation, environmental sustainability, as well as philosophical approaches such as ontology, epistemology, axiology, and transcendental perspectives. Through the literature review, this study not only gathers information but also conducts a critical analysis of the various perspectives that shape the understanding of ecotourism and the representation of local culture (Mohamad et al., 2023).

The descriptive qualitative approach enables the researcher to describe phenomena systematically, contextually, and interpretatively based on the social realities that develop within the Sade Village community. Research data are obtained from literature sources such as scientific journals, books, academic articles, policy documents, and previous studies relevant to the research topic. Furthermore, the data are analyzed interpretatively to identify patterns of meaning, values, collective awareness, and the dynamics of the relationship between cultural preservation, environmental sustainability, and tourism activities. By combining descriptive qualitative methods with a literature review approach, this study is expected to provide a comprehensive understanding of ecotourism not merely as an economic and tourism activity, but also as a social, cultural, philosophical, and ecological phenomenon involving dimensions of human existence, local values, and the collective consciousness of indigenous communities.

3. Result and Discussion

3.1 Ecotourism phenomenon of Sade Village and cultural practices of Sasak people

3.1.1 Sade Village as a cultural and ecotourism-based tourism village

Sade Village is located in Sade Hamlet, Rembitan Village, Pujut District, Central Lombok Regency, West Nusa Tenggara/Nusa Tenggara Barat (NTB). The village covers an area of approximately 5.5 hectares, home to approximately 150 traditional houses. The traditional Sasak architecture bamboo, thatch/straw for roofs, and dirt floors (often compacted with a mixture of soil and buffalo/cow dung, a traditional method) is still maintained and serves as a tourist attraction. Daily life remains imbued with traditional values, the use of the Sasak language, kinship systems, and customs. Since its designation as a tourism village in 1989 (according to one report), Sade Village has gradually developed as a cultural/ecotourism destination. Thus, Sade Village offers a combination of cultural heritage (architecture, traditions, art), traditional life, and tourism potential as the basis for community-based ecotourism (Muhammad, 2024).

Some aspects of the culture and local wisdom of the Sasak people in Sade Village that serve as tourist attractions include traditional architecture the Sasak traditional house, the design of distinctive houses and buildings (*bale tani, bale lumbung*, etc.). Traditional weaving/woven fabrics (*ikat, songket*) almost every woman in Sade Village is skilled at weaving; this is not just a craft but part of tradition and identity. Other arts and traditions such as carving, traditional martial arts/traditional performances (e.g., *Peresean*), and music/traditions (e.g., traditional dance or music) depend on tourism development. The value of local wisdom in preserving the environment and culture the community participates in managing tourism, maintaining cleanliness, maintaining traditional houses, and community participation in tourism development. In recent research, the community-based tourism (CBT) strategy was the primary approach meaning the local community (the Sasak people of Sade Village) is the primary actor in managing and producing tourist attractions (Sulaeman, 2024).

3.1.2 Cultural, social transformation, economic impact, and community empowerment

Cultural transformations resulting from tourism development in Sade Village have also been documented particularly in the weaving tradition and daily life. Recent studies have shown the following, the weaving tradition called *Nyèsèk* was originally a private tradition passed down through generations for women as a symbol of maturity and a marriage requirement. After Sade Village became a tourist destination, *Nyèsèk* transformed into a public/commercial activity, with woven fabrics sold to tourists. The economy plays a key role in the transformation both internal (economic needs of residents) and external (tourist demand, cultural tourism trends) factors drive the transformation. Sociocultural impacts despite the transformations in the economic sector and traditional activities, research

shows that cultural and ethnic identities remain intact; the community does not lose its overall cultural roots. However, there are concerns about the commercialization of culture, when traditions become tourist attractions, their ritual/private meaning may be diminished, transforming into an economic product. This is demonstrated in research on the changes in *Nyèsèk*. Thus, ecotourism brings socio-cultural change, it provides economic opportunities, but also requires balance to ensure cultural meaning is not lost (Pauzi, 2025).

Ecotourism and cultural tourism in Sade Village have had a tangible impact on the economy and community well-being. Research shows that tourist visits to Sade Village contribute significantly to increased community income. With the transformation to the tourism sector, many residents, who were previously farmers, utilize their traditional houses as accommodations, tour guides, or to sell crafts (woven fabrics, souvenirs, etc.) diversifying their livelihoods. High community participation in tourism management from infrastructure, promotion, tourism services, to environmental and cultural preservation demonstrates that community empowerment is truly taking place. The latest program: By 2025, Sade Village is being encouraged to become an eco-village meaning that tourism is not only cultural, but also based on environmental conservation and sustainability. Overall, ecotourism in Sade has become a local economic engine and a means of community empowerment, without neglecting cultural identity (Sulaeman, 2025).

3.1.3 Challenges and sustainability efforts: Maintaining authenticity and environment

Despite many positive aspects, ecotourism development in Sade Village is not without challenges and requires a sustainability strategy. The transformation of traditions commercialization of culture such as in the case of *Nyèsèk* weaving can obscure the meaning of rituals and cultural heritage if not managed sensitively. There is a need to increase human resource capacity in tourism services, management, environmental management, promotion, maintenance of traditional houses, etc. One study found that community-based tourism development is successful, but the quality of human resources still needs to be improved. Supporting infrastructure and facilities to ensure tourist comfort without damaging the environment and culture, including sanitation, waste management, transportation access, and maintenance of traditional houses. Risks of cultural homogenization and external pressures; with many tourists, external tastes and demands can pressure cultural change to be more tourist-friendly, which may shift cultural authenticity. However, with its status as an eco-village and community-based tourism model, there is a real opportunity to maintain a sustainable cultural, economic, and environmental balance (Pratiwi et al., 2025).

Population data from 2021 shows that the community in Sade Village is small enough to allow tourism management to involve almost the entire household. Data on houses and village area demonstrate that traditional structures remain compact, supporting an authentic and real tourism experience for visitors. Sade Village is a positive example of how cultural heritage traditional architecture, weaving traditions, arts, and customs of the Sasak people can be preserved and developed as a basis for community-based ecotourism. The transformation from an agrarian/traditional village to a tourist village has brought positive economic impacts to the community, while also presenting challenges related to cultural preservation and sustainability. However, through participatory community management and efforts to establish Sade as an eco-village, the potential for maintaining a balance between culture, economy, and the environment remains open.

Strengthen local human resource capacity training tour guides, tourism management, hospitality, and cultural preservation to ensure optimal service quality and cultural preservation. Implement environmental sustainability principles waste management, sanitation, controlling the number of tourists, and maintaining traditional houses and the environment to prevent tourism from damaging the cultural ecosystem. Maintain cultural authenticity don't treat traditions (such as *Nyèsèk*) solely as commodities; educate tourists about the meaning of culture, history, and traditional values. Diversify tourist attractions continue to highlight local culture, art, weaving, architecture, and rituals, and introduce

ecological aspects (the environment and natural surroundings) to prevent monotony. Maintain a participatory system and community empowerment involve residents in planning, decision-making, and the distribution of economic benefits to ensure equitable distribution and cultural preservation.

Table 3. The transformation from an agrarian/traditional village to a tourist village has brought positive economic impacts to the community, while also giving rise to challenges related to cultural preservation and sustainability

No	Indicators/Statistics	Values/Data	Brief Explanation
1.	Population and Households	758 people from 187 households according to the survey Community Participation Model for Visitor Management at Sade Traditional Village (2021).	Provides an overview of the relatively small scale of the community, allowing for community-based tourism management with strong control.
2.	Number of Traditional Houses & Village Area	150 houses, covering an area of approximately 5.5 hectares, based on a 2025 report from the Tourism Office and the latest public information.	It demonstrates that traditional settlements are still intact; the architectural appeal and traditional atmosphere are maintained.

3.2 Philosophy of science perspective: Ontology (culture as a living reality and a tourism object), epistemology (cultural knowledge is passed down through tradition), axiology (local values as the ethical basis of ecotourism)

3.2.1 Ontology, epistemology, and axiology

The reality of Sade Village is not merely a tourist destination, but rather a living community entity rich in meaning traditional houses, housing patterns, shared values, kinship systems, language, and daily traditions are part of the community's existential reality. For example, the village covers approximately 5.5 hectares with 150 traditional houses inhabited by approximately 700 people. Culture (traditional house architecture, housing systems, customs, traditions) is not simply an inanimate object to be seen, it is a way of life reflecting the interconnectedness of humans, the environment, and collective memory. The house structures, made of bamboo, reeds, and clay, and the practice of treating floors with buffalo dung demonstrate inherited ecological and aesthetic adaptations. From a philosophical perspective, culture in Sade is recognized as an ontological reality, its existence is real, ongoing, and part of the community's identity, not merely a replica for tourists. Tourism then takes on part of this reality but as an additional layer; tourist attraction plus external interaction. Thus, as tourism develops, this cultural reality experiences a dual status; remaining both a part of community life and an object for visitors. This dual status is important to analyze so as not to diminish the essence of culture. In essence, the ontology of culture in Sade is comprehensive encompassing material (architecture, crafts), social (livelihoods, organizations), spiritual/traditional (customs, language), and ecological (natural materials, harmony with the environment) aspects. Recognizing culture as a living reality provides a strong foundation for tourism to respect and maintain the sustainability of this reality (Putrajip, 2024).

Knowledge about how to build traditional houses, weave cloth, create carvings, practice traditional rituals, or even community lifestyles is all traditionally passed down from ancestors to the next generation through daily practice, observation, and habituation (learning-by-doing). This means that cultural epistemology in Sade is local, collective, and practical. For example, the craft of ikat weaving in Sade has been carried out by women for generations, using knowledge of dyeing, motifs, and traditional tool techniques not formal knowledge from outside, but rather the result of accumulated local wisdom. Likewise, house architecture, built from bamboo, reeds, and clay knowledge of the types of materials and

construction methods is passed down through social rituals, empirical experience, and local ecological awareness. This traditional epistemology is often unwritten (oral, practical), yet incredibly rich, it encompasses symbolic meanings, adaptive functions, aesthetic values, and shared ecological and social knowledge. In the context of tourism, this knowledge serves as a resource both for cultural preservation and for tourist education. From a philosophy of science perspective, this demonstrates the importance of local epistemologies the ways in which communities produce, transmit, and use knowledge based on their experiences, values, and needs. Respecting these epistemologies is crucial to ensuring that cultural preservation is not merely commodification, but rather a respect for authentic forms of knowledge (Raodatul, 2023).

The local values of the Sade people such as mutual cooperation, togetherness, simplicity, and harmony with nature form the ethical framework for tourism management. Tourism development in Sade is implemented based on the principle of fully engaged communities (community-based tourism, CBT), meaning that local communities are not merely objects but the primary subjects. Ecotourism ethics in Sade are not only about economics (attracting tourists), but also about preserving culture and the environment for example, maintaining traditional houses through mutual cooperation, using natural materials, preserving traditional weaving, carving, art, and local wisdom as tourist attractions. Values such as respect, simplicity, mutual appreciation, and collective community form the moral foundation for how tourists are treated, how culture is promoted, and how interactions between tourists and the community are conducted. Tourism should not exploit culture, but should respect it. From a philosophical axiology perspective, culture is not merely a consumer good, but a moral asset containing noble values about humanity, community, the environment, and identity. Ecotourism development must be grounded in these values to avoid burying the essence of culture under market logic. Thus, tourism in Sade has the potential to become a dignified tourism practice if the community remains in control, local values are respected, and tourism is managed with an ethic of sustainability (cultural and environmental) (Sulaeman et al., 2025).

3.2.2 Conflict and dilemma: Between preservation, commercialization, and modernization

When culture becomes a tourist attraction, a dilemma arises; commercialization of culture can bring economic benefits but it can also diminish the culture's original meaning and function. In Sade, as with many other cultural tourism destinations, pressure from market demand (tourists want to perform culture) can lead to changes in the form of traditions they are seen as attractions rather than as part of community life. Several studies have noted the potential for cultural commercialization. An epistemic/ethical dilemma arises, should traditional knowledge be opened to tourists? To what extent should rituals, daily life, and community ethos be showcased so as not to lose their sacred value or identity? Without sensitivity, tourism can objectify communities turning culture into a commodity. From a community perspective, despite the economic benefits, not all residents may agree that every aspect of culture should be exposed especially those that are socially, spiritually, or personally sensitive. This requires collective ethical reflection, maintaining community dignity, respecting local consensus, and respecting boundaries. From a philosophy of science perspective, this suggests that in addition to ontology (what exists) and epistemology (how we know), we also need an ethics of knowledge and practice that is, moral considerations in producing, displaying, and using cultural knowledge in the context of tourism (Rini et al., 2024).

The combination of Sade's ontology, epistemology, and cultural axiology can serve as the basis for a sustainable tourism model one that respects the community, preserves its identity, and involves the community in decision-making (CBT). Recent research shows that tourism development in Sade is indeed community-based; the community participates in the planning, implementation, and utilization of tourism products. Sustainable tourism is not only about economics, but also about cultural preservation, the environment, and justice

for the community; ensuring that economic benefits are equitable, culture is not misused, and the environment is respected. Local ethics (family values, mutual cooperation, simplicity) serve as guidelines. From the perspective of philosophy of science and axiology, this model reflects a reflexive epistemology; the recognition that tourism knowledge and practice must be shared (community plus academics plus practitioners), with values of justice and sustainability not just profit. Sade Village can be a real-life laboratory for how traditional culture, local knowledge, and modern tourism can be balanced as long as it is managed with awareness and commitment to cultural and community values. In a global context (mass tourism, modernization), this approach offers an alternative, tourism rooted in identity, respecting local knowledge, and providing direct benefits to the community without selling identity as a mere product (Trisakti et al., 2024).

Table 4. Sade Village as a real traditional community not a modern tourist attraction

No	Indicators/Statistics	Value/Data	Brief Description
1.	Area & Settlement	Approximately 5.5 hectares; 150 traditional houses	Shows the physical scale and structure of traditional settlements in Sade Village.
2.	Population & Households	Approximately 700 people; 150 families	Shows that the community is relatively small and homogeneous, facilitating cultural preservation and collective community engagement.

This data confirms that Sade Village is a genuine traditional community not a modern tourism fabrication. With a small population and well-preserved traditional houses, the conditions are ideal for implementing community-based ecotourism while respecting local cultural ontology and epistemology. From a philosophical perspective, the culture of Sade Village is a rich ontological reality encompassing architecture, traditions, local knowledge, and social values. Cultural knowledge is passed down through community traditions and practices, demonstrating an authentic local epistemology. Local values such as togetherness, mutual cooperation, simplicity, and harmony with nature serve as the moral foundation (axiology) for tourism development. If managed consciously and ethically, ecotourism in Sade can become a model for sustainable tourism, one that respects community and culture not merely a commodity. However, without ethical reflection and oversight, there is a risk of commercializing culture and diminishing the meaning of tradition.

Recognize and respect local epistemology, involve the community as the decision-maker in tourism planning and implementation; document traditions, knowledge, and cultural practices in a participatory manner. Value-based tourism design, tourism is not just a visual experience, but an educational and transformational one tourists are invited to understand the meaning of tradition, not just to witness it. Strengthening community capacity and cultural education, training for the younger generation to pass on traditional knowledge; educating tourists about the ethics of respecting communities and cultures. Ethical and sustainable management, regulations that prevent culture from being commercialized in a distorted way; preservation of the environment and traditional architecture; control over the number and behavior of tourists. Interdisciplinary collaboration, anthropologists, architects, tourism planners, policymakers, and communities must work together so that tourism development is rooted in social, cultural, ecological, and moral realities.

3.3 Transcendental philosophical perspective: Collective community awareness in interpreting tradition and traditional symbols as a form of transcendental experience

In Sade Village, the community shares a collective stock of knowledge regarding customs, traditions, ways of life, architecture, rituals, and social norms this knowledge is passed down between generations through community practices, not merely formalities.

Phenomenological research shows that the Sade community internalizes tradition as part of its collective identity and shared inner city. This collective awareness emerges as a form of rejection of cultural homogenization and modernity the community chooses to maintain traditional ways of life, values of mutual cooperation, language, and customary social structures despite exposure to tourism and globalization. In transcendental social philosophy, this kind of collective awareness is a prerequisite for tradition to become a shared reality, not solely the property of individuals, but of the community with historical, symbolic, and moral dimensions that bind them together. This collective awareness enables the people of Sade to collectively preserve their culture architecture, customs, and rituals and determine how it is brought to life in the present. This makes culture not merely an object, but a subject, the community as the owner and guardian of tradition. Thus, the presence of tourism in Sade should not be seen as a mere external intervention, but as part of an existing collective socio-cultural reality reactivated through exposure to tourists (Sahira et al., 2023).

Traditional houses, bamboo-alang-liang architecture, traditional spaces (e.g., women's rooms, communal spaces), residential structures, and rituals/traditions (weaving, dance, customs, art) in Sade Village are not merely physical forms they are symbols of history, identity, moral and spiritual values, and social relations. For example, studies of traditional architecture in Sade show that each room in the house has a symbolic function and meaning (e.g., the Bale Dalem symbolizes femininity, the birthing space, and the family room), making the house a space of living history, not just a place to live. These traditional symbols contain collective memory, ancestral experiences, past ways of life, local wisdom, and existential meaning for the community. Therefore, when someone enters a traditional house or participates in a ritual/tradition, they not only see culture but also experience a transcendental reality the relationship between humans, ancestors, community, and nature. From a transcendental perspective, traditional symbols open up a shared space of experience that transcends objective discourse enabling individuals to feel an emotional, spiritual, and existential attachment to the community and tradition. Culture in Sade, in this case, is a collective consciousness embodied in symbols translating one from tourist object to subject of experience. When tradition is presented in the form of tourism for example, a traditional house is opened to visitors, dances/traditions/*Peresean* are performed this can become a transcendental medium, visitors are not merely visual consumers, but can experience the values, history, and meaning of the culture, provided they are guided by narrative and respect for traditional symbols. Customary symbols also serve as moral filters through acknowledging symbolic meaning, communities and tourists can consider how traditions are performed so as not to diminish their meaning keeping rituals respected, not reduced to mere entertainment (Wafik & Anggun, 2025).

The entry of tourism into Sade Village introduces a new dynamic to collective consciousness, traditions and customary symbols that were previously internal and communal are now exposed to the public. This creates a dialectic between maintaining the authenticity of tradition and responding to the economic demands and expectations of tourists. Several studies have shown that traditions such as weaving (*Nyèsèk*) are transforming from private traditions to public economic activities. This transformation raises a transcendental dilemma, is the symbolic meaning of tradition maintained or eroded when tradition is turned into a commercial object? Philosophically, this is not simply a social change, but a shift in the structure of consciousness and meaning from sacred and collective symbols to consumer goods. This risks reducing the transcendental reality of culture to mere attractions. However, the Sade community demonstrates a reflective collective consciousness through community participation in tourism management (a community-based model), they choose to maintain traditional structures while adapting to the modern/tourism context. This epistemic and ethical process is part of a transcendental dynamic the community not only accepts change but also reflects on it; evaluating, choosing which traditions and symbols to retain, which to adapt, and how tradition and tourism can coexist harmoniously. Thus, tourism in Sade can be a vehicle for conscious collective transformation, not just economic, but a transformation of meaning from private rituals to

collective transcendental experiences shared with the wider community (tourists), without losing the essence of tradition (Saputra, 2025).

The commercialization of culture carries the risk that traditional symbols lose their depth of meaning, rituals can be performed repeatedly, traditional motifs can be mass-produced, and traditions can be simplified to appeal to tourists. Critical studies in the Sade context show that cultural modification occurs to meet tourist demands. In a transcendental context, this means losing the vertical connection with ancestors, the loss of spiritual and historical meaning traditions become mere aesthetic performances, not existential experiences. Culture can become meaningless and become a soulless commodity. Furthermore, the younger generation if not consciously involved in preservation can lose their symbolic awareness, they may participate in selling culture but fail to understand its meaning, leaving signs and symbols empty. Several studies indicate a decline in the regeneration of local wisdom due to a shift in orientation toward economics. This ethical and identity risk requires reflection; communities, tourism managers, and the government must consider that cultural preservation is not just about image or economics but about the continuity of collective consciousness and the transcendental meaning inherent in tradition. If not managed wisely, tourism can become an agent of cultural homogenization reducing diversity to a uniform product, and reducing human experience to aesthetic consumption (Wan & Firdaus, 2024)

Table 5. Sade Village (reflecting aspects of community and preservation)

No	Indicators/Aspects	Value/Data	Brief Explanation
1.	Settlement Area and Structure	± 5.5 hectares; 150 traditional houses.	Demonstrates that traditional architecture remains cohesive a material basis for traditional symbols and collective experiences.
2.	Community Participation in Tourism	The local community is active as guides, homestay owners, traditional artists, weavers/carvers; a community-based tourism model is implemented.	Reflects that collective consciousness and community control over how traditions are sold/presented remain a potential for preserving meaning and identity.

Based on collective consciousness and traditional symbols as transcendental experiences, the ideal tourism model in Sade Village is not simply cultural tourism but transcendental tourism; where tourists are invited to immerse themselves in the meaning of tradition, understand the values and history of the community, and respect local identity. Implementation can be through; homestays with explanations of the history of traditional houses; Interactive workshops (weaving, carving, rituals) accompanied by historical narratives and symbolic meanings; cultural dialogue; cultural learning for tourists not just passive performances. This can strengthen the community's collective consciousness while building cultural empathy in tourists. Strengthening community involvement in decision-making who determines which traditions are made public, how they are displayed, and how to preserve their meaning to ensure the preservation of the transcendental aspects. Community-based models, as documented in the literature on Sade, support this. Intergenerational education, documenting traditional knowledge (architecture, customs, symbolic meanings), consciously passing it on to the younger generation, so that they are not just physical heirs, but heirs of collective consciousness and meaning. This is crucial for cultural regeneration to be not just physical, but also spiritual. The principle of cultural and ethical sustainability, ensuring that tourism does not sacrifice meaning or identity and that economic benefits are shared fairly, without sacrificing traditional symbols and collective consciousness. Tourism in Sade can serve as a model for transcendental tourism in other indigenous communities (Saputra et al., 2025).

Data on settlement structures indicates that traditional physical conditions as symbolic media are still maintained. Meanwhile, data on community participation indicates that the community itself plays a role in managing tourism not merely as objects, but as active

subjects. This is crucial in ensuring that traditions and culture remain community property, not exploited by external parties. A transcendental philosophical perspective confirms that in Sade Village, culture is not merely a relic of the past or a tourist attraction but rather a collective lived reality constructed through shared awareness, customary symbols, ancestral memory, and shared experiences. Collective awareness and customary symbols enable tradition to become a transcendental experience for the community and if managed ethically for tourists. However, the commercialization of culture and the pressures of tourism carry the risk of distorting meaning traditions can lose depth, symbols can lose their spirit. Therefore, cultural preservation in Sade must consider not only physical or economic aspects, but also existential, symbolic, and moral aspects ensuring that culture remains alive as a collective experience, not simply an object of consumption.

Adoption of the Transcendental Tourism model, tourism design oriented toward experiences of meaning, identity, history, and real cultural interactions, not just visual attractions. Active community participation in cultural and tourism governance, communities as decision-makers about which traditions are revealed, how they are displayed, and how their meaning is maintained. Education on culture and the meaning of symbols for the younger generation and tourists, documentation of traditional knowledge, workshops, historical narratives, and cultural dialogue to maintain awareness of traditional symbols. Development of ethical guidelines for cultural tourism for example, community consent, respect for rituals, maintaining privacy in sensitive areas, and ensuring equitable distribution of economic benefits. Socio-cultural monitoring and reflection; regular research to assess the impact of tourism on collective consciousness, cultural regeneration, and the meaning of traditions ensuring that cultural sustainability is not sacrificed to market logic.

3.4 Integration: Cultural preservation is understood as a synthesis of knowledge, values, and awareness

In Sade Village, elements of local knowledge such as how to build traditional houses, weaving techniques, the meaning of space within traditional houses, traditional rituals, social norms, and ecological wisdom are continuously passed down from generation to generation. This knowledge is not merely technical/material, but also contains cultural meaning, identity, and a connection to the environment. This is documented in research on traditional architecture in Sade, according to the study, each traditional house (e.g., the *bale tani, bale dalem, lumbung*) has a function and symbolic meaning long understood by the community. Cultural preservation in Sade Village actively maintains the continuity of this knowledge not only maintaining the physical form (houses, artifacts), but also the learning process; weaving from a young age, farming traditions, customs, rituals, and social structures. This demonstrates that cultural preservation in Sade Village is a synthesis of knowledge a legacy passed down through generations that continues to live on. From an integration perspective, traditional knowledge forms the basis for various aspects (daily life, social interactions, economic activities, and tourism development). Therefore, preservation is not merely physical conservation, but the maintenance of living knowledge. Preserving this traditional knowledge ensures cultural continuity despite interactions with tourists and modernization, the core knowledge remains preserved through community practices, intergenerational transmission, and daily life. In conclusion, aspects of traditional knowledge in Sade Village serve as the foundation for cultural preservation preservation functions as a synthesis of living ancient knowledge, not a static museum (Sawaludin et al., 2023).

The culture of the Sasak people in Sade Village encompasses not only technical knowledge but also social and moral values (mutual cooperation, togetherness, simplicity, harmony with nature, mutual respect, community solidarity, and collective identity). These values form a strong social ethical framework. A study identifying local wisdom in Sade Village confirms that intangible aspects (values, norms, customs) and tangible aspects (architecture, art, weaving) are equally important as attractions and as the basis of

community life. Cultural preservation in Sade Village incorporates these values into everyday practices; for example, in community-based tourism management local communities decide how traditional houses are managed, who guides are, how traditions are presented, and how interactions with tourists are conducted all while taking into account local ethics and shared values. Local values as part of preservation help maintain cultural authenticity and protect against commercialization that undermines its essence because decisions are made by the community, not simply by external interests. This ensures that cultural preservation remains rooted in local wisdom. Therefore, preservation as an integration of values means keeping culture alive in a meaningful way not merely as an aesthetic object or tourist commodity, but as a moral heritage and collective identity. This makes cultural preservation in Sade a conscious act of a community that values its heritage; preservation is not a burden, but a collective effort to maintain its identity.

Cultural preservation in Sade Village is carried out collectively; the community is the owner and primary actor not just individuals, not just the government, not just the tourism sector. Research on the development of cultural tourism objects in Sade states that all stages from planning, implementation, to utilization of the results involve the community. Community participation also includes the physical maintenance of traditional houses, environmental management, while maintaining traditions, customs, and daily life. Research on community empowerment for the development of tourist villages indicates that the community is highly concerned with environmental cleanliness and comfort, as well as maintaining traditional values. This collective awareness allows preservation to become not a top-down project or a cultural project outside of the community, but rather a part of living together thus gaining social and moral legitimacy. The integration of preservation as a collective awareness also facilitates cultural regeneration the younger generation is involved in weaving, customs, architecture, and tourism services, so that knowledge and values continue to live on. This is crucial to ensure that culture does not die out when the older generation disappears. Several studies have shown that the role of local human resources is key to the successful development of cultural tourism in Sade. Thus, preservation as an integration of collective consciousness and community participation becomes a more robust model of cultural sustainability than the mere preservation of forms/objects (Setianny, 2024).

In Sade Village, the tourism development model has adopted a community-based tourism (CBT) approach, where local culture knowledge, values, and collective consciousness are integrated into attractions and economic vitality. Tourism products (traditional houses, weaving, traditional performances such as *Peresean*, music/dance, crafts, homestays, local guides) are all manifestations of the synthesis of traditional knowledge, cultural values, and collective consciousness so that the tourism offered is not merely a spectacle, but a living representation of culture. Because cultural preservation is integrated with community-based tourism, economic benefits and cultural preservation go hand in hand providing incentives for communities to maintain traditions, preserve their identity, while improving their well-being. This structure fosters sustainability, preservation is no longer merely a cultural ideal, but also practical and economical making it easier to maintain amidst the pressures of modernization, globalization, and commercialization. Preservation as a synthesis not a compromise ensures that culture remains meaningful to the community and can adapt healthily to contemporary tourism and economic contexts.

The main challenge commercial pressures when culture is sold as a tourism commodity, there is a risk of a reduction in meaning, commodification of values, and distortion of traditions. Several studies warn that culture can lose its identity if collective values and consciousness are not maintained. The risk of cultural homogenization, when local values are overly adapted to tourist tastes or market trends, traditions can change, motifs can be simplified, and traditional knowledge can be stripped of its original context. This threatens the synthesis of knowledge, values, and consciousness. On the other hand, there is great potential with a community-based model and the integration of values, knowledge, and consciousness, Sade Village can become an example of adaptive,

sustainable, and equitable cultural preservation especially in the context of modernization and tourism. Opportunities for regeneration, the younger generation can be actively involved as successors of tradition while also becoming economic actors so that cultural preservation does not remain merely a static legacy, but a living and evolving one. In conclusion, preservation integration requires a balance between maintaining cultural authenticity and accommodating change; between traditional values and economic dynamics; between communities and interactions with the outside world. If managed well, this integration offers a significant opportunity to preserve vibrant and sustainable culture (Shaohua et al., 2023).

Table 6. Physical basis of culture traditional houses and settlement areas is still maintained, and community takes an active role in tourism management and preservation

No	Indicators/Statistics	Value/Data (latest)	Brief Explanation
1.	Village Area and Number of Traditional Houses	± 5.5 hectares; 150 traditional houses.	Demonstrates that traditional physical structures remain intact a crucial material basis for the preservation of culture, architecture, and community identity.
2.	Tourism Management Structure: Community Participation & CBT Model	All tourism activities in Sade Village traditional house tours, weaving, cultural performances, homestays are managed by the Sade community itself (planning, implementation, and utilization).	Demonstrates that preservation and tourism are carried out collectively, locally, and participatoryly not from outside sources. This is crucial for the integration of knowledge, values, and awareness in cultural preservation.

The first data shows that the physical basis of culture traditional houses and settlements is still well-preserved, allowing the culture in Sade Village to a remain authentically alive. The second data shows how the community takes an active role in tourism management and preservation, so that cultural preservation is not an external project, but rather a collective and shared endeavor. Cultural preservation in Sade Village is best understood as a synthesis of traditional knowledge, local values, and the community's collective consciousness not merely the preservation of physical forms or tourism commodities. Through this integration, culture remains vibrant, meaningful, adaptive to change, and can provide social and economic benefits. This type of preservation model community-based and long-term oriented demonstrates that tradition and modernity do not have to be mutually exclusive, but can synergize harmoniously.

Strengthen traditional knowledge transmission programs; through local education, youth engagement, documentation, weaving/craft/architecture workshops to ensure knowledge is not lost. Establish regulations and ethical guidelines for cultural tourism to ensure community values and identity are respected; decisions about what is promoted are left to the community. Support a sustainable community-based tourism model; ensure that communities remain in control and receive economic benefits, not just workers or objects. Monitor socio-cultural impacts and cultural regeneration conduct regular research to ensure that preservation is not displaced by commercialization, homogenization, or the loss of interest among younger generations. Integrate public policy and institutional support; local/central governments can support with funding, training, protection of traditional architecture, promotion of ethical tourism, and incentives for cultural preservation communities.

4. Conclusion

The integration of the Philosophy of Science and Transcendental Philosophy provides a comprehensive understanding of the preservation of local values in ecotourism in Sade Village. This study found that the integration of the Philosophy of Science and Transcendental Philosophy provides a more holistic framework for understanding ecotourism in Sade Village. The Philosophy of Science approach helps explain how local knowledge related to customs, culture, and the environment can be systematically documented. Meanwhile, Transcendental Philosophy emphasizes the subjective experiences of the community in preserving local values. The results show that the combination of these two philosophies allows for a deeper interpretation of the interaction between humans and nature in tourist villages. It was found that the preservation of local values is not only physical but also related to cultural and spiritual meanings. This integration of philosophies supports a sustainable ecotourism strategy by balancing economic, social, and environmental aspects. In conclusion, ecotourism in Sade Village can thrive without sacrificing cultural identity and local wisdom. These findings emphasize the importance of a multidimensional approach in managing ecotourism based on local values. The novelty of this research lies in the use of an integration of two branches of philosophy for ecotourism analysis, a practice rarely applied in similar studies. The originality of this article is also evident in its focus on the community's transcendental understanding as a key factor in preserving local values in ecotourism.

Strengthening cultural education, developing ecotourism based on local values, involving the community in tourism management, and further research related to cultural philosophy and ecotourism. This study concludes that strengthening cultural education is key to preserving local values in ecotourism in Sade Village. Developing ecotourism based on local values enables harmonization between economic growth and preserving traditions. Community involvement in tourism management enhances the sense of ownership and sustainability of ecotourism programs. This recommendation emphasizes that active community participation is a crucial element in maintaining cultural authenticity. This study demonstrates that cultural education can be a means of transforming local knowledge into sustainable tourism practices. The research also found that local value-based management encourages innovation in ecotourism products and services. In conclusion, the synergy between the community, education, and local values is the foundation for sustainable ecotourism development. The novelty of this research lies in its integrative approach between cultural philosophy and ecotourism practices in providing strategic recommendations. The article's originality is evident in its emphasis on the community's transcendental aspects as the basis for formulating ecotourism policies. This research opens up opportunities for further studies that combine cultural philosophy with local value-based ecotourism management in a more systematic manner.

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