

Research Article

Exploration of Public Perception Factors Preservation Ecoculture (Case Study: Tamkesi and Sonaf Raja Oelolok Traditional Villages)

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Abstract: This study aimed to analyze community perception of the preservation of the cultural ecology of the Tamkesi Traditional Village and Sonaf Raja Oelolok as a heritage tourism destination in North Central Timor Regency. The method used was quantitative research method with Exploratory Factor Analysis (EFA) approach with Varimax rotation technique to identify the factor structure of the 20 variables studied . The results of the analysis showed that the variables can be grouped into main factors , namely : (1) Social - Economic Interaction , which showed the link between cultural values and economic potential in encouraging preservation ; (2) Social - Environmental Awareness , reflecting the collective commitment of the community in maintenance cultural heritage and the environment ; (3) Perception - Economy , showed that the importance of community expectations of economic benefits from tourism as a driver of support for cultural preservation .These three factors significantly shape community perception and interact with each others in support the preservation of ecoculture as a foundation in the preservation of cultural ecology in the Traditional Village of Tamkesi and Sonaf King Oelolok , North Central Timor Regency.

Keywords: Perception , Community , Ecoculture , Tamkesi , Sonaf Raja Oelolok

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1. INTRODUCTION

Indonesia, which stretches wide from end north Sangir -Talaud to south of Rote Island, as well as from west Sabang to East of Merauke, known as one of the archipelago countries the largest in the world with many islands are spread throughout the region so factor different geographical locations make Indonesia a *multicultural country* with various culture , tribe , customs customs , religion, race and traditions as well as trust conventional in culture national . It is also enriched with diversity source Power nature and beauty nature . Indonesia is interesting traveler local and international Because its (Avinda *et al.*, 2016)extraordinary diversity

Soebagyo (2018) said that tourism is a field the right policy because it really needs to be better understood , especially regarding education tourism , along with the rapid global transformation . Tourism more specifically defined as a phenomenon movement temporary and spontaneous human beings to fulfill certain needs and wants . Activities consumption and production goods as well as service emerge as a consequence from phenomenon mentioned , related directly to the needs tourists . Some developing countries , such as Singapore, Malaysia, Thailand, even Cambodia, have been more skilled in developing sector their tourism , even though own potential lower tourism compared to Indonesia. These countries have succeeded draw more tourists , who should encourage the perpetrators tourism in Indonesia to think more seriously. With the potential bigger and more diverse tourism , Indonesia has the opportunity draw more traveler foreigners , especially Because amount visit traveler foreigners are still relatively low . In recent years,

the pattern consumption traveler has shift towards tour history (*heritage*) and ecotourism . As a country with many legacy history , wealth diverse and unique cultures , as well as tour nature spread throughout the archipelago , Indonesia has great opportunity to develop and promote its own culture (Isdarmanto, 2017).

Travel can also help establish cultural relations between countries, because visit foreign citizens to other countries provide pattern alone to the culture of the country being visited . Visiting these places will also bring together traveler from various nationality , background behind culture , environment social , mental perspective , and structure psychological . On the other hand , research by Widiyanto *et al.* (2023), shows that tourism culture in Kasepuhan Ciptagelar , West Java, is developing not just due to reasons economy , but also as a way to reveal identity culture public marginalized customs . Therefore , communities do not only protect themselves from strength outside , but also allows them to produce their own productivity , along with its consequences .

Preservation of traditional villages certainly plays a very important role for the community in preserving the culture and history of the customs in the place where they live . Hasan *et al.* (2023)said that the community **highly** respects the traditions and cultures passed down from previous generations. Influential figures, especially traditional leaders, play a crucial role in ensuring that culture is maintained and preserved. They also function as advisors, ensuring that existing rules are implemented properly. Redjo (2023)said that since ancient times, indigenous peoples have been intelligent leaders in maintaining environmental sustainability and conservation. In the noise of modern civilization, it is often described as a balanced relationship between humans and nature. However, indigenous peoples remember the importance of harmony with a deep understanding of the ecosystem, and indigenous peoples have developed a sustainable natural resource management system.

The involvement of local communities throughout the operational process is essential for the success of heritage tourism. Local communities must be involved and engaged in the process of implementing, planning, and evaluating events. It is expected that community members involved can exchange ideas and common interests, including ideas for developing activities and roles for residents. People in the community must be in a fair, safe, and productive working partnership framework.(Cahyadi *et al.* 2009).

East Nusa Tenggara Province has extraordinary potential as a cultural and natural heritage area. Currently, the tourism sector in the province has shown rapid development. In an effort to accelerate economic growth, the NTT Provincial Government has developed seven leading tourism areas spread across seven districts. These tourist destinations include Praimadita Tourism in East Sumba Regency, Liman Beach in Kupang Regency, Konara in Ende Regency on Flores Island, Mulut Seribu Tourism in Rote Nda **o Regency**, Fatumnasi Tourism Area in South Central Timor Regency, Wolwal Tourism in Alor Regency, and Lamalera in Lembata Regency. As a result, after Labuan Bajo was designated as a national main destination, East Nusa Tenggara tourism has grown rapidly. The following is data on the population in North Central Timor Regency.

Table 1. Population by Gender of North Central Timor Regency

Population by Gender		
Man	Woman	Amount
130,257	129,572	259,829

Source: BPS. North Central Timor Regency (2020)

Tamkesi Traditional House and Sonaf Raja Insana Oelolok are some of the destinations tour nature in North Central Timor Regency which has Lots Interesting history and traditions tourists . Tamkesi Palace, the center of the Southern Biboki Kingdom , is an example a growing culture together with the community . This house is considered sacred Because is residence of the Usboko king . Tamkesi in Dawan language means sturdy and strong . As a result , since 1865, tamkesi used as a center the Biboki Kingdom empire , which is considered to be a megalithic and sacred village . This village is at the top of a mountain Tapenpah and Oepuah . This nature has always consisted of

two, symbolizing dualism cosmic : *feto-mone* (female and male), *oli-tataf* (brother -sister), and East-West and North-South. Every form that exists on Earth can be seen through this dualism .

Tamkesi indigenous people generally believe that there is another life after death and that beyond our earth there is another world that is limitless. The Biboki people, including the Tamkesi Village indigenous people , now use modern technology. However, people who live in the Tamkesi traditional houses are not intended to use contemporary technology to strengthen their ancestral heritage because they believe that technology can damage the sacredness of the place. Le'no or suberu —messengers, messengers, or messengers—are used to convey information to the community orally.

Sonaf Raja Oelolok , the residence of King Taolin , is located in Ainut Village , Insana District, North Central Timor Regency, about 35 kilometers from the center of Kefamenanu City , East Nusa Tenggara. Lorensius Aloysius Novbas Taolin , who was born on August 10, 1914 and died on February 10, 1991, ruled the Insana region until 1970. During his reign, Insana was known as a center of intellectual progress, thanks to the king's commitment to advancing education for the people. In addition, King Taolin was also known as a figure who loved the arts and culture, especially in the fields of dance and sculpture, as shown by several dances that were changed, adding new touches to the movements and supporting elements. In terms of sculpture, King Taolin was also good at making sculptures. Tourists can see works of art and designs made directly by King Taolin at Sonaf Raja Oelolok .

Therefore, the two locations to be studied have differences and unique characteristics, both Sonaf Raja Oelolok and Tamkesi Traditional Village . Sonaf Raja Oelolok as seen in the building image, is more modern and has a mixture of Timorese and Chinese culture, and in At that time, King Taolin , who was at his peak, was known for his innovative government in the field of education, not only modern buildings but Sonaf Raja Oelolok had a Round House or in the Dawan language " Lopo " in general, the lopo in North Central Timor Regency has 4 pillars, but in Sonaf Raja Oelolok there are 9 pillars, where 1 main pillar is the most central, and is surrounded by 8 pillars on the lopo and behind Sonaf contains a room which at that time was used as a place of detention in 1948 by the Dutch .

Tamkesi Traditional Village is still natural and has very strong culture and customs to this day. And the Tamkesi Traditional Village is located on a hill surrounded by safana fields along the way to Tamkesi . Sonaf Complex Tamkesi has two gates, the east gate or *neonna saena* (sunrise) is called *Pae Sainannu* and the west door or *neonna moufna* (sunset) is called *Bel Sikone* . The Tamakesi Traditional Village Complex was built starting from the bottom of the hill to the top like a terraced building with seven levels.

Yovi Lopo (2024) stated that there is no clear understanding of how the community views the preservation of cultural ecology in the context of community life. This may be because there has been no in-depth scientific research on the Tamkesi indigenous community . From a socio-cultural perspective, the community is certainly considered a community that has customs that are known to many people. Although referred to as a "traditional village", there is no doubt that this community lives in modern times. These facts then allow the community to engage in contemporary styles, such as technology, fashion, and so on. The community is not a production society in terms of preserving cultural and economic ecology. This is clearly seen from the community's lifestyle, such as opening new fields, where farmers can only meet their living needs for one year of work. However, this farming community continues to open new land every work season or planting season, which has a major impact on the environment. This means that the forest will shrink to some extent. However, despite the problems, the community has extraordinary local wisdom. This can be seen from the way the community views and maintains nature.

One of the regencies in the province of East Nusa Tenggara is North Central Timor. This city has a history and cultural value that is important to preserve. Tamkesi Traditional Village and Sonaf Raja Oelolok are one of the research subjects that will be studied by the author. The preservation of Tamkesi Traditional Village and Sonaf Raja Oelolok , located in North Central Timor Regency, is very important to maintain local

cultural heritage in the tourist spot. The background that has been discussed shows that preservation in Tamkesi Traditional Village and Sonaf Raja Oelolok is a challenge from various community perspectives, including social and environmental aspects, economic aspects, and environmental aspects. For tourism purposes, Tamkesi Traditional Village and Sonaf Raja Oelolok are the main tourist destinations in North Central Timor Regency. Therefore, the questions in this study include :

1. What are the factors of public perception towards the preservation of the eco-culture of Tamkesi Traditional Village and Sonaf Raja Oelolok as a heritage tourism destination in North Central Timor Regency?

2. What are the factors of public perception that contribute to the preservation of tourism activities in Tamkesi and Sonaf Raja Oelolok Traditional Villages as heritage tourism destinations in North Central Timor Regency?

2. LITERATURE REVIEW

According to the Great Dictionary of the Indonesian Language (KBBI), preservation comes from the word "lestari," which means "remain as before," plus the prefixes "pe " and " an ," which mean "process, damage, preservation, or conservation." Preservation has several meanings. First, an effort to maintain, preserve, and preserve something as in its original condition. Second, changing the current living conditions to return to the same form as before, while maintaining existing values. According to Sukirman (2008), the era of globalization can influence the lifestyle of contemporary society.

As a result, people tend to adopt new cultures that are considered more useful than local cultures. One of the reasons local culture is now starting to be forgotten is the lack of interest of the younger generation in learning and inheriting the culture. In the era of globalization, information has great power in influencing how someone views their national identity. On this basis, every member of society is responsible for preserving this culture. The younger generation is expected to continue to preserve their local culture and become the main pillar in maintaining it amidst the flow of globalization. There are two approaches to preserving Indonesian culture: cultural experience and cultural knowledge, according to Hildigardis (2019).

Digitization is an important way to protect cultural heritage from being damaged or lost in the future. It will facilitate the promotion of cultural wealth internationally and can attract more people to participate in its preservation. Although the digitization of cultural heritage in Indonesia has many opportunities, there are also challenges. These include limited human resources and infrastructure, the absence of standard operating procedures (SOPs), and difficulties in accessing cultural heritage objects in some situations. (Danu E. Agustinova: 2022)

The concept of Sustainable Tourism introduced by *the World Commission on Environment and Development (WCED)* in the Brundtland Report in 1987 stated that sustainable development means carrying out development that is able to meet the needs of the present without reducing the opportunities for future generations to meet their needs in the future. According to UNWTO, sustainable tourism is defined as tourism that estimates social, economic and environmental impacts both now and in the future, by meeting the needs of visitors, businesses, the environment and local communities. Sustainable tourism development *is defined by the author (2010)* as a tourism concept that is consistent with community, nature and social values that produce reciprocal experiences between hosts and guests.

The indicators for sustainable tourism development are as follows:

1. Social and Cultural Sustainability Indicators

Akib (2014) explains that human resource development aims to maximize the main potential of the community, so that they have a greater opportunity to participate in the sustainable development process. Social sustainability can be measured in several ways, such as empowerment, participation, social mobility, population growth, and demographics.

2.Environmental Sustainability Indicators

Rowland (2012) explains that environmental sustainability refers to regional development that prioritizes the principle of sustainability of the earth's ecosystem. This aims to maintain environmental balance so that the pattern of life on earth is maintained, and to ensure a system of adaptive power, production capacity, and improvement of land, water, air, and life in a sustainable manner. There are three important elements that underlie environmental protection, such as resilience, ability to absorb, and sustainability of renewable resources.

3.Economic Sustainability Indicators

Rowland (2012) stated that economic sustainability, when viewed from a development perspective, means that the relationship between the economic sector and other aspects supports each other sustainably. Economic stability on a macro scale is aimed at ensuring consistent long-term growth and increasing the effectiveness of the economic system through structural reforms at the national level. This concept covers various aspects such as efficiency in the economy, economic welfare, and increasing equality and distribution of welfare.

Table 1. Synthesis of Sustainable Tourism Indicators

No	Indicator Components
1.	Social & culture (Akib , 2014) a. Empowerment b. Participation c. Population Growth Population Demography
2.	Economics (Rowland , 2012) a. Economic efficiency b. Economic welfare c. Increasing equality and distribution of prosperity
3.	Environment (Rowland , 2012) a. Carrying capacity b. Assimilative power c. Sustainability of resources

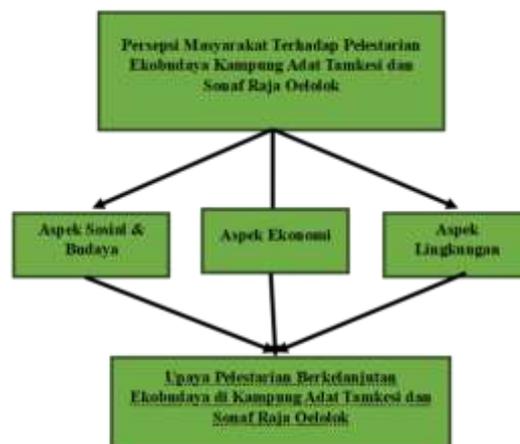


Figure 1. Framework Study
Source (2025)

3. METHODS

This research adopts approach quantitative by number sample 325 using technique *convenience sampling* method taking sample by chance with criteria Indigenous People Respondents North Central Timor Regency . Primary data collected through questionnaire use 7 point *rating scale* to measure Public perception of preservation Ecoculture of Tamkesi Traditional Village and Sonaf Raja Oelolok as Destinations Tour Heritage in North Central Timor Regency , where each variable operationally defined by indicators specifically .

Data analysis was performed use method analysis factors (EFA) to analyze interdependence between variables simultaneously . Analysis process involves 6 stages , namely : testing *KMO and Bartlett's Test*, If KMO value > 0.50 then analysis factor said to be valid or can be done , testing *Anti – Image Matrix* If mark *Anti – Image Correlation* > 0.50 then it can be stated Assumptions *Measure Of Sampling Adequacy* (MSA) has fulfilled , *Communalities Test* If *Extraction value* > 0.50 then condition *Communalities* fulfilled or valid, *Total Variance Explained Test* to determine amount factor main (components) that need to be maintained Because own major contribution in explaining the data. Testing *Rotated Component Matrix* can be said that if *Factor Loading Value* > 0.40 (N = 325) and clustered in one factor so Can it is concluded that the variables analyzed will be a new factor , *the Component Transformation Matrix Test* is used to show transformation (rotation) mathematical) from component beginning (*unrotated*) into components results rotation (*rotated components*)

4. RESULTS

1. Anything factors perception public to preservation Ecoculture of Tamkesi and Sonaf Raja Oelolok Traditional Villages in North Central Timor Regency

exploratory factor analysis (EFA) with the varimax rotation method , three main factors were found that shape public perception of ecocultural preservation . These three factors are the result of grouping 20 indicator variables originating from four main aspects, namely socio-cultural, economic, environmental and public perception aspects, which have formed three main factors of public perception as follows:

a. Factor 1: Socio-Economic Interaction

This factor consists of indicators X1.1, X1.2, X1.3, X1.4 (social and cultural aspects), X2.1, X2.2 (economic aspects), X3.1 (environmental aspects), and X4.2 (community perception) with the highest loading value in indicator X1.2 (0.813), so it can be concluded that this factor reflects the relationship between social, economic, and environmental values in community perceptions of the ecocultural preservation of Tamkesi and Sonaf Raja Oelolok Traditional Villages as heritage tourism destinations in North Central Timor Regency.

b. Factor 2: Social – Environmental Awareness

This factor consists of indicators X1.5 (social), X3.2, X3.3, X3.4, X3.5 (environment), X4.1 and X4.3 (community perception) with the highest loading value in indicator X3.3 (0.804), so it can be concluded that the community has a **collective** awareness of the importance of maintaining the environment and social norms as part of the ecoculture in the Tamkesi and Sonaf Raja Oelolok Traditional Villages , North Central Timor Regency.

c. Factor 3 (Perception of Tourism Economy)

This factor includes economic aspects and public perception, therefore it can be concluded that this factor describes a community that is strong in the economic potential of cultural preservation, especially through cultural heritage-based tourism activities in the Tamkesi and Sonaf Raja Oelolok Traditional Villages .

Rotated Component Matrix^a

	Component		
	1	2	3
X1.1	.716		
X1.2	.813		
X1.3	.712		
X1.4	.446	.436	.408
X1.5		.484	.453
X2.1	.694		
X2.2	.659		.443
X2.3	.443		.669
X3.1	.593	.532	
X3.2	.409	.634	
X3.3		.804	
X3.4		.695	
X3.5		.629	
X4.1	.466	.601	
X4.2	.502	.477	
X4.3		.529	.417
X4.4			.665
X4.5			.803
X4.6		.481	.519
X4.7		.472	.567

Extraction Method: Principal Component Analysis.
Rotation Method: Varimax with Kaiser Normalization.

a. Rotation converged in 7 iterations.

Image: Matrix Rotation Components

Source: data processed by the author (2025)

2. Anything factors perception contributing community to activities tourism in destination tour heirlooms of Tamkesi Traditional Village and Sonaf Raja Oelolok North Central Timor Regency .

From the results of the analysis discussed previously, there are 3 factors of public perception that contribute to tourism activities at the heritage tourism destinations of Tamkesi Traditional Village and Sonaf Raja Oelolok , namely as follows:

a. Social – Economic Interaction Factors

Social and economic factors in factor 1 make an important contribution in creating a social and economic foundation that supports the preservation and development of tourism, therefore strong social values and local economic benefits encourage community involvement in tourism activities in Tamkesi and Sonaf Raja Oelolok Traditional Villages .

b. Social – Environmental awareness factors

The factor of public awareness of the environment and cultural values strengthens the sustainability of tourism, therefore social and environmental values encourage preservation that is in line with the environment and tourism culture in the Tamkesi and Sonaf Raja Oelolok Traditional Villages .

c. Perception Factors – Economy

The factor of economic perception provides community expectations regarding the economic benefits of tourism as the main motivation in supporting heritage tourism activities in the Tamkesi and Sonaf Raja Oelolok Traditional Villages , North Central Timor Regency, therefore this factor strengthens the position of tourism as a means of empowering the local community economy.

3. Sustainable Conservation Efforts of Ecoculture as a Heritage Tourism Attraction in Tamkesi and Sonaf Raja Oelolok Traditional Villages

Based on the results of the analysis discussed in relation to efforts to preserve sustainable ecoculture as a heritage tourism attraction in the Tamkesi and Sonaf Traditional Villages Oelolok is as follows:

a) Preservation of Cultural Sites

Preservation of cultural sites aims to protect and preserve culture and history that have very important value for both local communities and tourists.

b) Community - based tourism development

-based tourism development can have a positive impact on local communities for sustainable tourism development so that it has economic and social benefits for local communities .

c) Providing training

Providing training to local communities and tourists with the aim of preserving and protecting cultural sites so they do not become extinct.

CONCLUSION

Based on results and Discussion then several conclusions can be drawn as follows :

1. Based on results analysis factor exploratory (EFA) method varimax rotation , found three factor the main thing that forms perception public to preservation ecoculture . The third This factor is results grouping of 20 variable indicators that originate from four aspect main that is aspect Social culture , economy , environment and perception public has to form three factor main perception society as follows :
 - a. Interaction factors social economy describe relatedness close between mark social , economic local , and preservation environment in support Ecoculture of Tamkesi Traditional Village and Sonaf Raja Oelolok .
 - b. Awareness factor social – environmental shows that society own awareness collective to importance maintaining social norms and sustainability environment as an inseparable part from inheritance culture in the Tamkesi Traditional Village and Sonaf Raja Oelolok .
 - c. Perception factor economy that is perception public to benefit economy from tourism activities culture through potential tourism as a means to improve welfare and empowerment community locally sustainably in the Tamkesi and Sonaf Raja Oelolok Traditional Villages .
2. Third factor the contribute to active community in tourism activities based on culture and environment , as well as shows that preservation ecoculture will be more effective if involving values locally owned public local Tamkesi Traditional Village and Sonaf Raja Oelolok .

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