DEWI ANJANI THE MIDST OF THE GARBAGE: UNRAVELING THE DILEMMA OF CONSERVATION AND TOURISM IN MOUNT RINJANI

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ABSTRACT
This research examines the role of local wisdom values in the story of Dewi Anjani, which reflects the concept of Wetu Telu as the basis for conserving the Mount Rinjani area, an area experiencing ecosystem degradation. Through observation, interviews, and questionnaires in five villages around Rinjani (Sembalun, Pancor, Senaru, Bayan, and Bentek), the results of the study showed that although these noble values have great conservation potential, their implementation is still hampered by limited understanding of the community and climbers and weak enforcement of rules. The transformation of local wisdom values has been unable to form effective conservation behaviors due to a lack of practical knowledge and inadequate economic incentives. As a solution, this study proposes intelligent integration between tradition and modernity through the development of community-based ecotourism and sustainable livelihoods that empower local communities. This strategy is strengthened by the use of digital technology for education and monitoring, as well as an inclusive economic scheme that makes the community the main actor of conservation. Multi-stakeholder synergy and supportive policies are expected to create a balance between ecological preservation and sustainable improvement of community welfare.

Keywords: local wisdom, rinjani conservation, community-based ecotourism, integration of traditions-Modernity, Community Empowerment.

INTRODUCTION

The story of Dewi Anjani, which is attached to Mount Rinjani, not only lives in oral tradition with various versions but is also recorded in Sasak language manuscripts with a consistent story core. Dewi Anjani is described as the sacred ruler of Rinjani, protector, and provider of welfare for the community. The Sasak and non-Sasak people in Lombok believed in him as a holy figure who made Rinjani a aPansek Rubber(center of the universe). According to Muslim (2019)The Goddess of Anarchy is regarded as a Polar Guardian and a holy human being who is are expert in monotheism, and is believed to be able to live in two realms (human and supernatural) as mountain guardians. Therefore, the community honors him through a special ritual before entering the Rinjani area.(Izwan Ariadi, 2022). Smith (2021) Stated that Dewi Anjani was seen as a sacred figure whose existence remained relevant in the Islamic context, especially through her association with the Sufi saints. Merchant (2023) Added that the earthquake in Lombok is believed to have occurred not only by God's will, but also as a form of warning from Dewi Anjani due to the disturbance of the natural balance on Mount Rinjani and the violation of the applicable sacred traditions.

The Sasak people view the noble Dewi Anjani and sanctify Mount Rinjani, but this area has suffered significant ecosystem damage. Every year, land damage reaches 20,000 hectares, with total damage accumulation reaching 161,193 hectares. The destruction of these ecosystems has threatened the lives of endemic flora and fauna. The cause of the damage is suspected to come from the lack of integration of preservation and conservation efforts, incomplete management of the area, and multi-stakeholder conflicts of interest in the use of National Parks. In addition, community activities such as clearing agricultural land by felling trees accelerate forest degradation and reduce ecotourism resources. (Sadikin et al., 2020).

Based on the initial observations made by the research team, the fact of damage in the Mount Rinjani area is really concerning. Garbage is scattered in every corner of the area, vandalism, damage to climbing facilities and infrastructure, the water of Sagara Anak Lake is polluted by human excrement and food scraps, and the opening of illegal climbing trails outside the supervision of the National Park. The local community also reported the practice of stealing endemic rock materials and flora/fauna that often occurred. This condition shows that the transformation of the value of local wisdom in the story of Dewi Anjani, which should function as a projection system, involves the ratification of social institutions, educational tools, and community control. (Endraswara, 2009) Has undergone degradation. In fact, folklore like this is supposed to provide guidelines for life, make humans aware of transcendental powers, and teach cosmogony and theology.Pudentia (2015). Departing from this fact, this study of the conservation of Mount Rinjani was carried out to reconstruct the values of local wisdom in the story of Dewi Anjani as a preventive effort to build a collective awareness of the importance of natural balance, as well as formulate an integrative strategy that involves all stakeholders to restore and maintain the integrity of the Mount Rinjani ecosystem through a culture-based conservation approach.

The formulation of this research problem is (1) how the perception of the local community, managers, and climbers of the conservation values contained in the story of Dewi Anjani, (2) what factors are the main causes of environmental degradation (such as garbage, vandalism, lake pollution) in the Mount Rinjani area reviewed from the aspect of tourism management and visitor behavior, and (3) how are effective strategies to bridge the gap between the value of local wisdom in Dewi's story Anjani with sustainable tourism management practices in Mount Rinjani. Regarding the formulation of these problems, in general, the research aims to formulate a strategy for solving the conservation-tourism dilemma based on the value of local wisdom of Dewi Anjani. In particular, the objectives of the research are to analyze stakeholder perceptions, identify the factors that cause environmental damage, and formulate integrative and sustainable management models.

Previous research that has examined the myth of Dewi Anjani from various perspectives has been done by many other researchers. Ariadi (2022) discusses the practice of beliefs and perceptions of religious leaders towards the myth of Dewi Anjani in the people of Sembalun East Lombok. The results of the research show that the people of Sembalun in the discourse understand, believe, and explain the myth of Dewi Anjani as a truth that is accepted and then positioned as part of the life of local wisdom, including practices and rituals, such as rituals Squirt and rituals Ngayu-gayu. Sahidin and Zakaria (2020). In his article entitled "A Study of Icons, Indexes and Symbols in the Story of the Lombok Legend Based on Semiotic Theory" in the Journal of the World of Education Vol. 2, No. 1 of 2020, discusses icons, indexes, and symbols in the story of legends in Lombok. A h m a d i (2 0 2 1) reviews the value of character education in the Sasak folklore "Doyan Nada." Smith (2021) dalam artikel “Sufism and the Sacred Feminine in Lombok, Indonesia: Situating Spirit Queen Dewi Anjani and Female Saints in Nahdlatul Wathan deep Religions 12: 563. https://doi.org/10.3390/rel12080563 discusses aspects of gender equality. Muslim (2019) in his paper "Perception of the Sasak Tribe Towards the Lombok Earthquake with the Myth of Dewi Anjani" in Nahdlatul Wathan International Conference on Education, Culture, and Religious Movements mentioned that the Sasak ethnic community perceives Dewi Anjani as the guardian of the poles and caliphs in Lombok who has karomah (magic) because Dewi Anjani is a righteous person, has a high level of piety, and holds fast to monotheism.

Based on a literature review, the novelty of this research lies in an integrative-transformative approach that connects the analysis of local wisdom values in the story of Dewi Anjani with real actions of environmental conservation on Mount Rinjani. While previous research has focused on symbolic, religious, or character education aspects (Ariadi, 2022; Muslim, 2019; A h m a d (2 0 2 1) .

This research specifically investigates the gap between the ideal values of local wisdom and the ecological degradation that occurs, as well as formulating a culture-based strategy to revitalize these values into a model of sustainable tourism management. Thus, this research not only contributes to academic discussions on ethnoconservation but also offers contextual practical solutions for stakeholders in Rinjani.

This research uses a sociological and pragmatic approach. The sociological approach is based on the understanding that literary works, in this case the story of Dewi Anjani, are a reflection of people's lives and cannot be separated from the cultural context that gave birth to them. Through this approach, the values of

local wisdom in stories are analyzed as a result of the interaction between literature and social reality (Salamah, 2000; Ridwan, 2024; Siswanto, 2008). Even Escarpit (2005) affirms that a pragmatic approach is used to examine the practical function of the story as a tool of education, social control, and environmental conservation in real life.

This study uses Ricoeur's Hermeneutic Theory to explore the value of local wisdom in the story of Dewi Anjani. This theory emphasizes that the interpretation of the text is not limited to the author's intentions, but involves the reader's perspective in filling in the "space" provided by the literary work. The interpretation process is carried out through a spiral motion that considers the diversity of horizons, understanding, and different paradigms of each subject. This approach does not seek a single true meaning, but rather the most optimal meaning that enriches the aesthetic, ethical, and logical dimensions through a diversity of interpretations.(Thompson, 1998;.Boulton, 2024; Herwinarko, 2022; Edi Susanto, 2016; Habermas, 2004).

To uncover the effects of literary works on readers, this study uses Reception Theory, which focuses on the study of audiences. This theory places human experience as an object of study by examining how literary texts, in this case, the story of Dewi Anjani, are accepted and understood by readers, as well as how this understanding affects people's behavior.(Pujarama, Widya and Ika Rizki Yustia, 2020). With this theory, this study analyzed the horizon of expectation (horizon of expectations) of readers of the story, both local communities, managers, and climbers, to understand their interpretation of conservation values in the story and its relationship to real actions in the preservation of Mount Rinjani. This approach allows researchers to explore the gap between ideal values in texts and real practice in the field.

A pragmatic approach is used in this study to measure the transformation of the value of local wisdom in Dewi Anjani's story to the community. This approach studies the relationship between language and the context of speech codified in the structure of language, as well as how context influences the interpretation of meaning.(Raharjo, Resdianto Permata and Alfian Setya Nugraha. 2022; Ridwan, 2024). In the context of literature, a pragmatic approach views literary works as a means of conveying a specific purpose—such as education, morality, or religion—to the reader. Through this approach, the research analyzes how the story of Dewi Anjani is designed to create certain effects on its connoisseurs, both aesthetic effects, pleasure, and teaching conservation values that can affect people's behavior towards the Mount Rinjani environment.

This research was conducted for five months, from March to July 2024. The research locations are Sembalun Village, East Lombok, and Senaru Village, Bayan District, Central Lombok Regency. Both villages are located at the foot of Mount Rinjani and are the entrance for climbers who want to climb Mount Rinjani.

METHOD

The research will be conducted using qualitative and quantitative methods. Qualitative methods are used to reveal a situation or an object in its context, finding meaning (A Meaning of) or a deep understanding of a problem faced that appears in the form of qualitative data, either in the form of images, words, or events, as well as in a "natural setting."The quantitative method is used when the data collected is in the form of quantitative data or other types of data that can be quantified and processed using statistical techniques (Yusuf, 2017; Suwendra, 2018).

This type of research data includes primary and secondary data. Primary data was obtained directly through (1) Dewi Anjani's story in various versions, both from the speech of key informants (traditional elders, historians, oral literature experts) and Sasak manuscripts; (2) the values of local wisdom in the story; and (3) community responses to stories, environmental damage conditions, conservation actions, and economic contributions in the Mount Rinjani area. Secondary data is sourced from literature such as books, journals, scientific articles, monographs, and related news.

Data was collected through three main methods, namely observation, interviews, and questionnaires. Observations were used to record geographical conditions, community behavior, and environmental damage on Mount Rinjani empirically with photographic documentation, audio-visual, and recording of key phenomena. In-depth interviews were applied to uncover the diversity of Dewi Anjani's stories from the oral tradition and Sasak manuscripts. Meanwhile, the questionnaire was used to measure the community's response to the story, the implementation of socio-cultural-religious values in the preservation of the area, and the economic contribution of tourism development to local welfare.

The number of respondents to this study was 25 people, with the criteria of adolescent age (12 people), adults (10 people), and the elderly (3 people), and consisted of the Sasak (17 people) and non-Sasak (8 people) who work as traditional leaders, tourists, climbers, or students. The questionnaire was designed to capture public perception of six variables: (1) collective historical awareness, (2) preservation of geological heritage, (3) preservation of biodiversity, (4) preservation of socio-cultural diversity, (5) preservation of the environment, and

(6) sustainable economic improvement. Each variable consists of five questions with a score of 1 for "yes/know" and 0 for "no/don't know".

The score or percentage of each variable is calculated using the following formula:

$$P\% = \frac{\Sigma q}{S} \times 100\%$$

Information:
P% = percentage of each variable
Σq = the sum of scores on each variable
Σr = the maximum number of scores of each

To find out the level of public perception using the formula:

$$N = A\% + B\% + C\% + D\% + E\% + F\%$$

Information:
N=Value transformation value to behavior community
A=Percentage of the value of collective historical awareness
B=Percentage of comprehension scores Preservation of geological heritage
C=Percentage of comprehension score Preservation of biodiversity heritage
D=Percentage of the value of understanding of Preservation of the heritage of socio-cultural diversity
E=Percentage of comprehension score Environmental Preservation
F=Percentage of comprehension of

The work steps of this research are carried out in three systematic stages. First, the story of Dewi Anjani, collected from oral traditions and manuscripts, is analyzed using Hermeneutic Theory through interpretive reading to reveal the socio-cultural and religious values contained in it. Second, public perception was measured through a questionnaire processed with a systematic score formula (score of 1 for the answer "yes/know" and 0 for "no/don't know") based on six preservation and sustainability variables. Third, the cultural values identified are correlated with the community's response to the preservation of the Mount Rinjani area. If a gap is found between cultural values and actual behavior, the research team will formulate recommendations for conservation strategies based on local wisdom through a participatory approach with stakeholders.

RESULTS

This description presents three research findings, namely the value of local wisdom in Dewi Anjani's story, the level of perception (local communities, area managers, and climbers), and the identification of the root causes of degradation.

1. The Value of Local Wisdom in the Story of the Goddess Anjani

Before discussing the value of Dewi Anjani's story, it is important to convey that there are five versions of Dewi Anjani's story that have been successfully collected in this study, namely.

a. Sembalun Version (Results of an interview with Mr. Mardisah, August 20, 2024): Dewi Renggaspati or Dewi Anjani, the fifth daughter of Demung Muncar, who has extraordinary abilities. Dewi Anjani decided to meditate and take care of the existence of Mount Rinjani and take care of it with a sincere heart, and in that place, she reached moksa.
b. Pancor and Bentek version (Results of an interview with Mr. Munawir Ghozali and Abdul Hafiz, August 22, 2024): Siti Darmata Aisyah alias Dewi Anjani is Zulkarnaen's daughter. After adulthood, her mother disappeared back into her realm, so Zukarnaen gave her daughter the choice to replace her mother as queen or join the jinn realm. Dewi Anjani wants to return to the jinn realm.
c. Bayan's version (Interview with Mr. R. Gadarif, August 24, 2024): Dewi Anjani is the daughter of Datu Bayan, who wants to be married to a prince of her father's choice. Dewi Anjani refused and fled to Mount Rinjani.

d. North Lombok Version (Results of an interview with Mr. Amak Sutadi, August 25, 2024): Dewi Anjani is the daughter of Putri Ciliwung, who lives in Kahyangan. After growing up, she came down to earth and married Raden Bayan.
e. Doyan Nada Manuscript Version: Dewi Anjani is a jinn queen. He descended to earth with his followers. Some of his followers have married humans on earth. The first baby of the jinn nation born on earth was named Doyan Nada. Doyan Nada established the kingdom of Selaparang.

The results of the reading of the text of Dewi Anjani's story, both contained in the oral tradition and the manuscript of Doyan Nada, reflect the value of local wisdom, as presented in the following table.

Table 1. The Value of Local Wisdom of the Story of Dewi Anjani

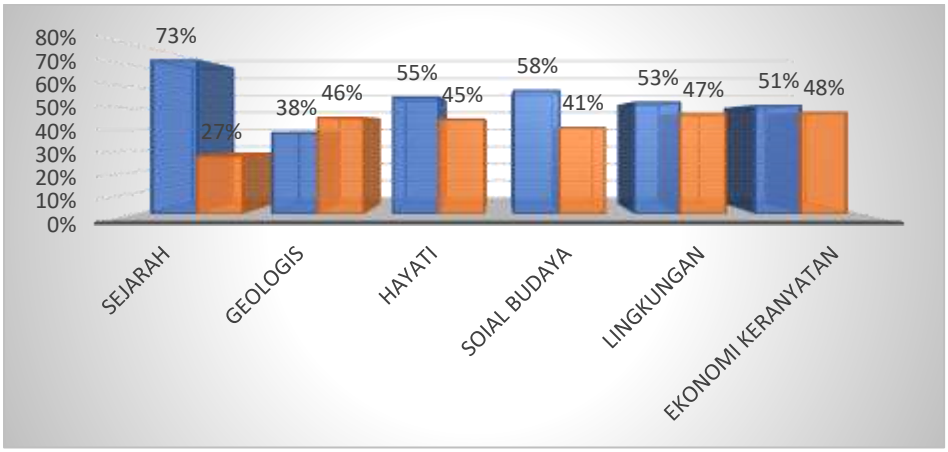
No.	Local Wisdom	Text Quotes	Text Source
1	Socio-Cultural Values		
	A. The value of caring for nature	- ..." I will take care of the immortality of the Rinjani realm and take care of it with a sincere heart, like I take care of my own body. I do not allow anyone to do any destruction and dirty work in this Area.".... - …. Siti Darmata Aisyah, aka Dewi Anjani, until adulthood continued to live on the top of Mount Rinjani. During his life, he was the one who maintained the balance of Mount Rinjani. No one is allowed to pollute or pollute the mountain area.... - The awesomeness of the Mount Rinjani area causes no resident to dare to pollute or damage the Mount Rinjani area.... - When the land of Lombok was not yet inhabited, there was a jinn queen named Dewi Anjani who stood at the top of Mount Rinjani. It is this goddess who takes care of the area and protects all the life found in the place....	Sembalun and Senaru versions of the story Pancor and Bentek's version of the story Bayan's version of the story Manuskrip Doyan Nada
	B. The Guardian	- Dewi Renggaspati is the king's daughter who has extraordinary abilities. In addition, he has a compassionate character towards others, protecting and maintaining the safety and welfare of his citizens.... - Dewi Anjani is the daughter of Datu Bayan, who has a very beautiful face. In addition, this princess has extraordinary abilities and is compassionate to others.... - The baby's death was witnessed by Dewi Anjani. He ordered the Beberi bird to sprinkle the baby's corpse with living water. The baby came back to life.... - Her father again planned to kill the baby. The baby was invited to the river to look for fish. While the baby was looking for fish, his father pushed a large rock, and it hit the baby's body to	Sembalun and Senaru versions of the story Bayan's version of the story Manuskrip Doyan Nada

		death.... The incident was also known to Dewi Anjani, so she again ordered the Beberi bird to sprinkle live water on the baby's corpse....	
	C. The value of friendship	- Doyan Nada and his two sabahats later established a kingdom. Doyan Nada established the kingdom of Selaparang, Tameng Muter established the kingdom of Pejanggik, and Sigar Penjalin established the kingdom of Sembalun. The three kingdoms worked hand in hand to advance their respective kingdoms.	Manuskrip Doyan Nada
2	Religious Values		
	A. The value of piety	- Dewi Renggaspati finally decided to do meditation on Mount Rinjani. During his meditation, he prayed to God to provide prosperity and welfare to all his people....	Sembalun and Senaru versions of the story
		- This caused her parents to feel anxious and ask God for guidance to be reunited with their daughter. "Yes, the Lord of Nature, give me instructions so that I can meet my daughter!". They were instructed to go to the top of Mount Rinjani if they wanted to meet him and his son.	Pancor Bentek's version of the story
	B. The value of harmony between real and unreal natural life	- …. in that place, Dewi Anjani also experienced moksa and was believed by her people to have her spirit while remaining at the top of the mountain as the guardian of the eternity of Mount Rinjani....	Sembalun and Senaru versions of the story
		- Gaus Abdul Razak or Syek Nur married Putri Bayan, a jinn princess. Her marriage gave birth to seven sons.... - Siti Islamiyah suggested that Zulkarnen remarry. Zulkanaen remarried to Penda Bulan, aka Putri Pejanggik, also from the jinn realm....	Pancor and Bentek's version of the story
		- Dewi Anjani experienced moksa and became the queen of jinn. Since becoming the queen of jinn, the Mount Rinjani area has become safe....	Bayan's version of the story
		- After Samalas Hill was destroyed, Batara Indra and Dewi Sinta descended into the real world....	North Lombok Regency version of the story
		- In ancient times, the land of Lombok was uninhabited. In that place reigned a jinn queen named Dewi Anjani....	Manuskrip Doyan Nada

2. Level of Perception (Local Communities, Area Managers, and Climbers)

The results of the calculation of the respondents' answers are presented in the form of the following graph. This graph reflects the level of perception (local communities, area managers, and climbers) of the existence of the

Dewi Anjani story, the understanding of the conservation of geological, biological, sociocultural, and environmental heritage, and the understanding of its impact on the improvement of the people's economy.



The graph above shows the value obtained for each variable. The variable of collective historical awareness obtained an average score of 50%, meaning that the respondents, in this case, the local community, area managers, and climbers in general, knew the story of Dewi Anjani but were unable to tell it, and still believed that Mount Rinjani was the center of the cosmos. The geological heritage preservation variable obtained an average score of 42%, meaning that the average respondent knew about the diversity of geological heritage, but did not know the damage that had occurred to the geological heritage, and did not know the preservation actions that had been taken by the authorities and indigenous peoples on the geological heritage. The biodiversity heritage preservation variable obtained an average score of 50%, meaning that the average respondent knew the heritage of endemic flora and fauna diversity in the region, but did not know the damage to the flora and fauna ecosystem, and also did not know the actions taken by the government and indigenous peoples on the heritage of flora and fauna. The variable of preservation of socio-cultural diversity heritage obtained a score of 50%, meaning that the average respondent knew about the traditional rituals carried out by the local community, but did not know the purpose of the traditional rituals. The environmental variable of the Mount Rinjani area obtained a score of 50%, meaning that the average respondent knew that there had been damage had occurred in the Mount Rinjani area, but did not know the actions that had been taken by the authorities and indigenous peoples for environmental conservation in the Mount Rinjani area. The variable of sustainable people's economic improvement obtained a score of 50%, meaning that the average respondent knew the Mount Rinjani area as a mainstay tourist attraction, but did not know the contribution of this development to the growth of the people's economy for people around the area.

Overall (the six variables above), the average score of the perception level was 49%. This means that the level of public perception of the preservation of the Mount Rinjani area is still low. This means that the values in Dewi Anjani's story have not been able to shape people's behavior to preserve the Mount Rinjani area. Local people, area managers, and climbers know the story of Dewi Anjani, but are unable to tell it. They still believe in Mount Rinjani as the center of the cosmos and do not know the purpose of the traditional ritual in maintaining the balance of nature carried out by the local community. They know the geological, biological, and environmental heritage in the Mount Rinjani area, but do not know its geological, biological, and sociocultural conditions, both in terms of its damage and preservation efforts. They also know about the development of Mount Rinjani as an international tourism destination, but do not know that the development will have a significant positive impact on the economic growth of the surrounding community.

3. Identify the Root Causes of Degradation

Environmental degradation is a complex problem caused by the interaction of various factors, ranging from behavior, governance, to community economic pressures. The following presents a table of identification of the roots of the degradation of the environment that occurred in the Mount Rinjani Area.

Table 2. Identification of the Root Causes of Environmental Degradation

No.	Category	Causal Factors	Examples and Explanations
1	Behavioral	Low environmental	Ignorance of the principle of leave no trace,

	Factors	awareness	disturbing animals, damaging vegetation, and the perception that individual actions do not have a significant impact.
		Vandalism	Doodles on rocks and facilities, damage trail signs or information boards, and take natural resources as souvenirs.
		Littering	Leaving non-organic waste (plastics, cans) and not handling organic waste and human waste properly.
		Lack of compliance with the rules	Enter a closed trail, create a shortcut trail (cause erosion), and camp outside the designated zone.
2	Management Factors	Limitations of Infrastructure	Insufficient garbage cans and toilet facilities, damaged paths that are not maintained, and a lack of information boards.
		Poor supervision	Limited number of ranger personnel, inconsistent law enforcement and sanctions, and infrequent impact monitoring.
		Education that is not optimal	Unattractive educational materials, socialization that is only at the entrance, and a lack of ongoing campaigns for visitors.
		Conflict of interest	The conflict between the goal of conservation and the desire to maximize revenue from mass tourism.
3	Socio-Economic Factors	Economic pressure of the community	Limited livelihoods encourage people to convert land, hunt, or illegal logging in the area.
		Lack of direct economic benefits	A mass tourism model that only benefits a handful of business actors, without a fair revenue-sharing mechanism for local communities and conservation.
		Dependence on the tourism sector	Regions and communities have become highly dependent on tourism, so they tend to be tolerant of its negative impacts to sustain the economy.
		Socio-cultural dynamics	conflict between local customs and regional management rules, as well as lifestyle changes due to interaction with visitors.

DISCUSSION

1. Interpreting the Gap between Values and Actions

The story of Dewi Anjani from the Sasak community contains local wisdom values that are very relevant for nature conservation and sustainable development, namely concern for nature, protection for the universe and others, friendship with the environment, devotion to God, and harmony between the real and spiritual nature. These values emphasize that humans as protectors must stand in front to protect the environment, where taking care of nature is part of worship and spirituality. This belief in the harmonious relationship between the physical and visible worlds creates a strong philosophical foundation for maintaining the balance and sustainability of nature. The value of local wisdom in the story of Dewi Anjani can not only be the basis for nature conservation on Mount Rinjani, but also a medium for character education. Through this story, people are encouraged to develop concern for nature, others, and God, as well as build solidarity in maintaining environmental balance as part of their spiritual responsibility.

The principle of nature conservation in Dewi Anjani's story is very much in line with the teachings of Wetu Telu in the Sasak community, especially in Bayan, Sembalun, Senaru, and Bentek. The teachings of Wetu Telu emphasize harmony between humans, nature, and God. According to Bayan Village cultural expert, R. Gadarif (interview on August 24, 2024),

> "Wetu comes from the word outu, which means arising or coming from, telu means three. Symbolically, it means that all living things arise through three kinds of reproductive systems, namely childbearing (childbirth), mengluk (laying eggs), and mentiuk (breeding). Life all goes through that flow. The focus of the concept of wetu telu is not only to point to the three reproductive systems but also symbolizes the dependence of living beings on each other, symbolizing the small universe and the big universe. The small universe is the human body, and the large universe is the universe or nature. As a small creature, it is completely dependent on the universe. That dependence unites the two worlds in balance, and therefore, the natural or cosmological order works. The balance of the natural order all comes from God's omnipotence, which moves inter-creature dependence."

The noble value of nature conservation in the story of Dewi Anjani and the teachings of Wetu Telu has not been effective in shaping the character of the community around Mount Rinjani to maintain its sustainability. This is ironic because it is contrary to the function of literature that experts acknowledge. According to experts, literature should play a role in shaping people's values, norms, and behaviors, not just entertainment, but also a medium that conveys moral messages, social criticism, and views on life that can influence the way of thinking and acting. Literature should be able to teach responsibility, inspire critical thinking, and encourage positive change in society.

In the field, a significant gap was found between the noble values in Dewi Anjani's story and its reality. Although these values are ideal for conservation, the understanding of local communities, managers, and climbers is still very low. This is reflected in their limited knowledge of the story itself, the biodiversity of Mount Rinjani, and the meaning of the traditional rituals performed by the communities around the area. Their understanding is still basic and not profound. This low perception is caused by two main things. First, the a lack of knowledge about concrete conservation measures, so that the community does not care and does not have the initiative to protect the area even though they are aware of the damage. Second, there is a limited understanding of how sustainable tourism can contribute to the economic improvement of communities. They see Rinjani as just a tourist attraction, without understanding its broader and sustainable economic potential.

In addition, based on the results of field observations, it is shown that there is various damage in the Mount Rinjani area, such as the amount of garbage on the climbing path and the top of the mountain, the opening of many climbing trails outside of supervision, the damage to Mount Rinjani tourist facilities, the taking of natural materials and endemic flora/fauna, and so on, as seen in the following image.

Source: 2024 Research Team Documentation

The large amount of garbage that is littered in the Mount Rinjani area and the rampant illegal climbing trails show the low environmental awareness of visitors. This is very contrary to the value of local wisdom that upholds concern for nature. The management of TNGR admitted that weak supervision and law enforcement due to

limited personnel also aggravated this problem. In addition, damaged and unmaintained tourism facilities increasingly reflect a lack of commitment to sustainable tourism.

The root of the problem of the gap between noble values and reality includes the lack of education and socialization of the public about conservation practices and sustainable economic benefits. The lack of law enforcement against illegal activities, as well as the lack of involvement of local communities in conservation planning, also contributed. Therefore, a conservation strategy that integrates the values of local wisdom more effectively is needed to bridge this gap.

2. The Intersection of Local Wisdom and Modernity

Efforts to find common ground between local wisdom and modernity are not about sacrificing one for the other. It's about creating a new language to achieve the goal of preservation. Modernity without wisdom will feel empty and exploitative. On the contrary, traditions without adaptation can be marginalized and irrelevant to new generations. Smart and creative integration is key to ensuring that Mount Rinjani remains ecologically, culturally, and economically sustainable.

The values of local wisdom in the story of Dewi Anjani and the teachings of Wetu Telu, such as respect for nature, the principle of not taking more than necessary, and a spiritual relationship with mountains, are often in contrast to real practices in the field. The community, especially novice climbers, often shows behavior that is not in harmony with these principles, such as careless waste disposal, illegal trail opening, and exploitation of natural resources. This widens the gap between the idealism of conservation based on local wisdom and the reality of degradation that occurs. However, modernity does not have to be seen as a threat, but as a tool to revitalize and facilitate the application of these traditional values in the contemporary context. For example, to support Mount Rinjani as an international tourist destination, modernity can be integrated with local wisdom through technological and participatory approaches. One of them is the development of a digital reservation system that includes educational modules about the story of Dewi Anjani and conservation ethics based on Wetu Telu for prospective climbers. In addition, the installation of environmental sensors and CCTV at waste-prone points or illegal routes jointly managed by indigenous peoples and area managers can strengthen supervision.

The integration of modern technology is also useful to overcome the limitations of infrastructure facilities and weak supervision. The implementation of a digital reservation system based on visitor quotas not only regulates the number of climbers according to the carrying capacity of nature but can also insert interactive educational modules about the values of Wetu Telu and the story of Dewi Anjani as a prerequisite for booking tickets. In addition, the installation of environmental sensors, patrol drones, and CCTV in critical areas (such as Sagara Anak Lake and erosion-prone paths) connected to area managers can strengthen monitoring. Modernitas also offers solutions for optimizing education and resolving conflicts of interest through the digitization of local wisdom. The development of certain platforms at strategic points (entry gates, rest posts) to introduce the visualization of the story of Dewi Anjani, endemic fauna, and customary prohibitions in a format that appeals to the digital generation.

The most substantive meeting point lies in the development of a collaborative governance model that combines the formal authority of the manager with the wisdom of customary institutions. The establishment of a multi-stakeholder forum involving representatives of indigenous peoples, area managers, tour operators, and scientists can design a zoning system based on Wetu Telu spiritual values, for example, designating sacred areas as core conservation zones with advanced monitoring technology. This approach is to ensure that infrastructure and regulatory modernization do not leave local value, instead reinforcing it through structural recognition and equitable allocation of resources.

Socioeconomic factors are also one of the root causes of complex and interrelated environmental degradation. High economic pressures on people, such as poverty, unemployment, and urgent necessities of life, often force them to overexploit natural resources in an unsustainable manner, even though they realize that such actions threaten the preservation of nature. Activities such as illegal logging, poaching of endangered animals, unplanned land conversion, and destructive agricultural practices are rational choices to meet daily needs. In these conditions, the value of environmental conservation becomes secondary compared to stomach affairs, so conservation efforts are neglected.

The designation of the Mount Rinjani area by the government as an international tourism destination also creates vulnerability. The lack of direct economic benefits felt by local communities from the tourism industry can trigger indifference to the sustainability of the region. When most of the profits are only enjoyed by large outside financiers, the surrounding community often has to bear the burden of waste, garbage, and disruption to their way of life. The changing socio-cultural dynamics due to the massive flow of international tourists can

erode the values of local wisdom that were previously a fortress of nature conservation, replacing them with a short-term-oriented commercial mentality. For this reason, building an inclusive and sustainable "modernity" is the key to breaking this chain of degradation. The modernity in question is the creation of an economic model that is able to become a meeting point between the interests of preservation and improving people's welfare. This can be realized through the development of environmentally friendly alternative livelihoods, increasing the capacity of communities to engage in sustainable tourism (as guides, lodgings, or local artisans) with a fair profit-sharing scheme from tourism activities. Thus, the community is not only a spectator, but also the owner and the main actor who has a direct interest in preserving the environment because they feel the real economic benefits.

3. Strategies for Real Action

The main strategy that must be carried out is to integrate the principle of respect for nature, in accordance with the value of local wisdom in the story of Dewi Anjani, into an economic model that empowers local communities. This can be realized through the development of community-based ecotourism that makes the story and spiritual values of Dewi Anjani the main attraction, so that income from tourism flows directly to the local community and makes the local community feel that they have an economic interest in maintaining sustainability. In addition, it is necessary to create sustainable alternative livelihoods (such as organic farming, production of handicrafts made from natural materials, or becoming a tour guide) supported by good marketing access, to reduce the pressure of exploitation of natural resources. In parallel, strengthening customary institutions and educational programs that elevate local wisdom needs to be continued to build collective awareness. The government, both regional and central, must come up with strict management policies and incentives for people who actively protect the environment. The following are the two strategies.

4. Community-Based Ecotourism Development

Community-Based Ecotourism Development (PEBK) is an approach where local communities have full control, active involvement, and enjoy most of the economic benefits of tourism activities in their area. This concept is different from mass tourism, which is usually controlled by outside investors. The essence of PEBK is empowerment, that is, the community is not just an object or labor, but as the main owner, manager, and guardian of the preservation of their nature and culture. The activities developed focus on ecological principles such as minimal environmental impact, education for visitors, and respect and preservation of local cultural values. The goal is to create sustainable tourism that is able to improve the economic well-being of the community while being a strong incentive to protect their environment and cultural identity.

For example, if PEBK is developed in Sembalun or Senaru, multi-stakeholder collaboration is needed to ensure its sustainability. First, and which is the local community, including youth groups, women, indigenous leaders, and former main component climbing guides. They are the main owners as well as the guardians of local wisdom. Second, the village government plays the role of a facilitator, regulator, and intermediary that connects the community with other parties. Third, local governments, especially North Lombok Regency, must support through policies, licensing, and basic infrastructure. Fourth, NGOs or conservation organizations can provide assistance, training, and access to funding. Fifth, academics/universities can be involved in research, impact monitoring, and concept development. Sixth, the responsible private sector can become a professional marketing and sales partner for tour packages.

In order for PEBK to run effectively, several tools are necessary. The most important institutional apparatus is the formation of Village-Owned Enterprises (BUMDes) or tourism cooperatives that are managed professionally and transparently. This institution will manage finances, share profits, and manage operations. Human resources tools are built through continuous training, such as foreign languages, homestay management, management, interpretation of nature and culture (becoming a guide who can tell stories about Dewi Anjani and the Rinjani ecosystem), first aid, and processing of local food and beverages. Infrastructure tools include standard homestays (clean, safe, comfortable), tourist information centers, clear and safe trekking trails, and sustainable waste and waste management. The legal apparatus is in the form of customary rules or perdes that regulate the number of visitors, a code of ethics for travel, and sanctions for violators.

The development began with intensive assistance by facilitators to build community awareness and capacity. The next step is the mapping of shared potential: identifying natural attractions (waterfalls, forests, viewpoints), culture (traditional ceremonies, Sembalun weaving, folklore), and local products (coffee, honey, organic vegetables). Then, design a unique experience package that isn't found anywhere else. As a concrete example, Senaru Village can develop a "Dewi Anjani Spiritual Exploration" package. This package is not just trekking to the waterfalls, but a trip guided by an in-depth local guide telling the legend of Dewi Anjani, the preservation values contained in it, visiting the sacred sites, and ending with witnessing or engaging in a traditional Sasak

cultural performance. The food served at the homestay is organic, local dishes from the community garden. The proceeds from the sale of this package are managed by BUMDes, and part of the profits are set aside for the area conservation fund and dividend distribution for community members.

With this model, communities feel direct economic benefits, so they have a strong incentive to protect forests from illegal logging, keep rivers clean, and preserve their cultural traditions because they are all commercializable capital. Tourists also get a more authentic, immersive, and meaningful experience. Limited and controlled management (e.g., with a visitor quota system) will prevent overtourism that can damage the environment.

5. Sustainable Alternative Livelihood Development

The development of sustainable alternative livelihoods is a strategy to create new sources of income for communities that do not depend on the overexploitation of natural resources but are aligned with conservation efforts. This concept departs from the understanding that economic pressure often triggers people to cut down wood, hunt, or carry out agricultural practices that damage the environment. Alternative livelihoods are designed to provide better and stable economic incentives by utilizing local potential wisely, so that the community has a direct interest in preserving the Mount Rinjani ecosystem. The principle is to preserve nature to preserve life. New economic activities must meet the criteria of being environmentally friendly, having added value, being integrated with local wisdom, and being able to create long-term economic resilience for the community.

The success of this strategy depends heavily on close collaboration between various stakeholders. First, local communities as the main actors, including farmer groups, artisans, traditional anglers, and women's groups, who have a crucial role in product processing. Second, the village government and Village-Owned Enterprises (BUMDes) play the role of facilitators and institutional managers. Third, local governments, such as the agriculture office, the industry and trade office, and the tourism office. Provide regulatory support, training, and market access. Fourth, environmental NGOs and empowerment organizations provide technical assistance and access to grant funding. Fifth, academics/researchers from nearby universities can assist in product development research, quality improvement, and market analysis. Sixth, the private sector and marketers.

Its development begins with the identification of local potential that is unique and has a high selling value and does not conflict with conservation. The next step is intensive training and assistance to convert these raw materials into quality finished products. Certification (such as organic, geographical indication) can add to the selling point. Marketing is carried out through various channels, ranging from selling them as souvenirs for ecotourism tourists to utilizing digital platforms to reach a wider market. Concrete examples that can be applied in Bayan, Sembalun, and Senaru, such as: (1) Organic agriculture and high-value horticulture, namely cultivating organic vegetables, garlic, or Rinjani Arabica coffee. This product is then marketed with a special brand that is characterized by the local area and is certified. (2) processing of non-timber forest products by training the community to harvest forest honey sustainably, processing hazelnuts and forest fruits into oil or jam, and harvesting rattan and bamboo with a selective felling system to be made into woven crafts of high artistic value. (3) Micro ecotourism, for example, as a guide, the community can develop "edutourism" such as traditional Sasak weaving, traditional food cooking classes, or coffee and honey plantation tours.

CONCLUSION

The noble values in Dewi Anjani's story that reflect the teachings of Wetu Telu have great potential as the basis for nature conservation but have not been implemented effectively. This is due to the understanding of the community, managers, and climbers who are still low and basic. The lack of knowledge of concrete conservation measures, as well as a limited understanding of the economic benefits of sustainable tourism, led them to view Rinjani as just an ordinary tourist attraction, unaware of its wider economic potential.

The meeting point between tradition and modernity in the conservation of Mount Rinjani lies in intelligent integration that utilizes modern technology to strengthen the values of local wisdom, while creating an inclusive economic model. The application of digital reservation systems, environmental sensors, and interactive education can be a tool to apply conservation principles based on local wisdom, such as Wetu Telu and the story of Dewi Anjani. Meanwhile, sustainable livelihood development and fair profit-sharing schemes ensure that local communities become the main actors of conservation that benefit economically, creating synergies between ecological preservation and community welfare.

The real-action strategy for the conservation of Mount Rinjani centers on two main approaches, namely the development of community-based ecotourism and the creation of sustainable alternative livelihoods. These two strategies aim to integrate the value of local wisdom, such as respect for nature, into an economic model that

empowers the community, so that they become the main actors of conservation that have direct economic interests to preserve the environment. Through multi-stakeholder collaboration and appropriate policy support, this strategy is expected to create synergies between ecological preservation and sustainable improvement of community welfare.

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