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学位論文内容の要旨

博士の専攻分野の名称：博士（観光学）　　氏名：TUTI Elfrida

学位論文題名

Traditional Custodianship and *Adat* in Tourism: A Case of Baduy Community, Indonesia

(観光における伝統的カストディアンシップとアダット：インドネシアのバドゥイ・コミュニティを事例として)

This dissertation examines how tourism is negotiated, regulated, and evaluated within an *adat* community governed, focusing on the Baduy of Kanekes, Indonesia. Rather than approaching tourism primarily as an economic sector or development intervention, the study investigates how traditional custodianship and *adat*-based governance shape, and are simultaneously tested, by increasing tourism presence. It asks how custodial responsibilities, territorial authority, and moral-cosmological obligations structure engagement with tourism, and how indigenous knowledge informs the regulation of tourism encounters.

Adopting a qualitative approach, the research is based on fieldwork in Kanekes, incorporating participant observation, semi-structured interviews, and sustained engagement with community members and customary authorities. Through reflexive thematic analysis, the study traces the historical emergence and expansion of tourism in Baduy territory and examines how *adat* institutions and everyday custodial practices respond to these encounters. The research was conducted within community-defined boundaries, recognising that access to knowledge, sacred spaces, and ritual life is governed by relational protocols. In this sense, research itself was undertaken as a negotiated practice within an *adat*-based custodial framework.

The findings demonstrate that tourism in Kanekes is understood primarily as a moral and relational encounter embedded within obligations to land, ancestors, and future generations. *Adat* operates not merely as cultural heritage but as an

integrated normative order that shapes how actions are evaluated and regulated. Tourism is therefore subject to indigenous-defined limits of acceptability. Rather than framing participation in terms of growth or visibility, the Baduy approach centres on balance, responsibility, and continuity. Theoretically, the study contributes to scholarship on *adat*-based tourism by conceptualising traditional custodianship as a governing framework that integrates moral, territorial, and epistemic dimensions. By foregrounding governance rather than representation or commodification, the dissertation clarifies how tourism engagement in Kanekes differs from broader categories such as indigenous, ethnic, or cultural tourism.

Methodologically, the research reflects on conducting inquiry within sacred and *adat*-governed contexts, illustrating how knowledge production is shaped by relational access, ethical boundaries, and community-defined thresholds of disclosure. These constraints are treated not as limitations, but as constitutive features of the epistemic environment in which the study was undertaken. Practically, the findings suggest that engagement with tourism in *adat* territories requires recognition of existing governance systems rather than reliance on externally defined development frameworks. The study highlights the importance of approaching tourism policy and planning with sensitivity to indigenous authority and custodial ethics. Ultimately, this dissertation argues that tourism in the Baduy community is structured through *adat*-based custodianship. By centring responsibility, balance, and intergenerational accountability, the study demonstrates how indigenous governance continues to shape the conditions under which tourism can occur.