HOKKAIDO UNIVERSITY

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学位論文審査の要旨

博士の専攻分野の名称：博士（観光学）　　氏名：TUTI ELFRIDA

審査委員	主査　教授	エデルヘイムヨハン（EDELHEIM Johan）
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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

The examination of Tuti Elfrida's doctoral thesis was held on Tuesday, March 31, 2026, from 10:30am to 12:00 noon in room S202. The examination was conducted in person, the candidate and three examiners were present in the room, together with peers in the audience. The examiners were Associate Professors Akiko Tashiro and Mayumi Okada, as well as Professor Johan Edelheim as the chair of the event. The examination was following the standard format for the faculty: initially the candidate presented an outline of the doctoral degree dissertation in half an hour. Then, each examiner provided feedback, comments and related questions in 15 minutes each, and finally a summary was provided by the candidate.

Associate Professor Tashiro asked questions especially on anthropological issues; 1) Limit of the study on the connections and relations between the geographical and social divisions of Inner Baduy and Outer Baduy. 2) Descriptions of negotiations between the Baduy people and external (tourism) stakeholders – but also about internal negotiations amongst the Baduy people about tourism matters. 3) Queries connected to Chapter 5, and the use in it of “Living Adat” as a description, despite earlier sections that showed that Adat as a concept was multidimensional, always in flux, and contested, thus not an essence that can be ‘lived’.

Professor Edelheim asked questions regarding paradigms, reflexivity, theoretical frameworks, and ethics: 1) The literature review compares Indigenous knowledges to Western knowledges, and states that they work in

unison, not exclusive of one another. But what about Asian knowledges: the fact that the candidate is member of the mainstream Indonesian population, with associated assumptions, how does this contribute to understanding internal ethnic minorities concerns? 2) Regarding Axiological assumptions in chapter 8, especially RQ3, the description is at times romanticising, almost like a 'Noble Savage' from Rousseau, but are all Baduy members equally committed to the community, or are there egoistic members? How were those issues resolved? 3) How were ethics choices in the data collection solved? Could mainstream ethics procedures be followed, or what needed adjustment? What can be learned from this when teaching others about how to conduct research with ethnic minorities / Indigenous peoples?

Associate Professor Okada started her questions reflecting on her research about Indigenous communities and tourism by asking: 1) How is Adat-based tourism different to established categories such as indigenous, or other ethnically cultural tourism? What is your academic contribution through this new concept beyond a mere change in terminology? 2) After this thesis is published, what kind of contributions does it bring to Indonesian ethnic communities engaging tourism at large? 3) RQ3 and RQ4 are the most intricate of the thesis, bringing out matters on cosmological adherence and that harmony is more important than economic development. From that perspective, how does the values hierarchy work? Could this hierarchy explain all of the Baduy's responses towards tourism? 4) Representativeness of selected data sources – in particular, is there a possibility that the data obtained from semi-structured interviews may be biased towards the interests of the tourism industry? How was the scope of selection determined?

All questions posed were sufficiently and sincerely answered and were able to justify the result of the dissertation. Also, the candidate was certainly aware of the challenges that remained but recognised that they would be future research topics. At the end of the examination, the three examiners were unanimous in judging that the thesis fulfilled the minimum requirements stated by the school for the degree of Doctor of Tourism Studies.