



Uncovering the Unheard Voices on the Need for Tourism Literacy in Samota Special Economy Development Zone of Sumbawa Island

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Abstract: The diversity of customs and culture of the people of Sumbawa is not widely known to foreign and domestic visitors because of the unavailability of tourism literacy products. This study aims to analyze and describe sources of tourism literacy in Sumbawa Island, focusing on providing information pertaining to tradition, daily life, history, and community perspectives. This current issue has not been explored as a potential source for developing tourism literacy. The present study employed a descriptive, qualitative methodology with an ethnographic design. The study finds that stakeholders in the Samota area still lack written literacy sources for official information for visitors visiting Sumbawa. This lack of literacy sources makes visitors unaware of each destination's conditions and customary rules. The study concludes that the development of tourism literacy at the research location needs to be done immediately by involving the community of tourism actors to ensure compatibility between government programs and sustainable community-based tourism development. While the direct link between tourism literacy and scientific research may not be immediately evident, the present study can contribute to a deeper understanding of cultural preservation, public engagement, economic support, and knowledge exchange in various disciplines.

Keywords: tourism, literacy, cultural values

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INTRODUCTION

The growth and development of the tourism "upstream industry" have been actively encouraged by the Indonesian central government. The government has found that compared to other industries, tourism in Indonesia offers more jobs to people in the region. From an economic point of view, revenue from the tourism sector has helped poor areas perform better, and, in general, this tourism sector has provided many benefits for improving the standard of living of most people in tourism destinations, especially for those engaged in tourism (Antara & Sumarniasih, 2017). This effort may help the local people maintain their cultural identity, traditional practices, and historical landmarks. It can also foster a sense of pride and belonging among the local population (Skoultos et al., 2020). For this reason, the provincial government of West Nusa Tenggara (WNT) is required to explore and find various regional potentials to meet the demands of cultural preservation and economic needs (Osman et al., 2021). One of the areas that has become the mainstay of regional economic development in WNT is the tourism sector. The acceleration of development in this sector needs to be continuously encouraged so that WNT can become a major visitor destination.

The current state of affairs in West Nusa Tenggara (WNT) reveals a decline in visitors from both domestic and foreign countries. Data on visitor visits show a drastic decline, from 3,706,352 to 400,595 (Kharisma et al., 2022). This significant decline in numbers was caused by a policy of limiting the mobility of foreign and domestic visitors visiting tourism sites in Indonesia, a lack of human resources, information systems, and tourism promotion. So far, efforts to explore the tourism potential in WNT, especially on the island of Sumbawa, have not been carried out maximally. Much of the tourism potential on the island of Sumbawa has not been adequately mapped and documented by policymakers in the Province of WNT. Through a study of the potential for halal tourism in the WNT province, Wijaya and Sholeh (2020) report that the development of halal tourism would accrue when tourism actors were actively engaged in providing information that the visitors needed. Rasool et al. (2021) affirm that tourism brings both economic and non-economic benefits, such as the establishment of a firm understanding between nations. It encourages sustainable practices to benefit visitors, travelers, and those working in the hospitality industry (Rabiatul et al., 2020). Even though it has strategic tourism potential compared to other regions, the development of human resources in the tourism sector on Sumbawa Island is still constrained by a lack of tourism information and promotion. The diversity of customs and culture of the people of Sumbawa is not widely known to visitors or foreign and domestic visitors because of the unavailability of sources of information. Therefore, efforts to map and document various tourism potentials on Sumbawa Island, especially tourism literacy products, need to be undertaken.

So far, the provincial government of WNT has been promoting Sumbawa Island as a visitor destination through various cultural events that are widely distributed. However, these efforts are not accompanied by the availability of adequate tourism literacy sources that contain traditional values, social systems, ethics, and other cultural heritage that must be preserved in the form of written literacy. The current source of information is still in the form of oral history, and there has been no attempt yet to write it in detail regarding tourism literacy. In fact, the attractiveness of visitor destinations lies not only in the beauty of nature and food but also in humans and culture (Andersson et al., 2017; Manrai et al., 2020; Lusby, 2021). Therefore, when all tourism literacy potentials can be adequately documented, tourism actors can use existing cultural products as sources of spirit and self-identity (Shu-Ning et al., 2021).

In this study, an exploratory study of tourism literacy attempts to collect, analyze, and describe the local people's perspectives concerning the need for tourism literacy in their homeland. Communication between visitors and the local community needs to be fostered through tourism literacy to build a cultural understanding between them. Through the development of tourism literacy, efforts to maintain local wisdom values and community identity can be carried out optimally. These efforts will substantially bring mutual benefits to the local community and visitors visiting Sumbawa Island. Literacy products from this activity will bring people from different cultures closer by understanding the local community's beliefs, customs, lifestyles, and outlook (Richards, 2018). This tourism literacy also produces cultural products containing local wisdom values, cultural heritage, and educational values of the local community (Nawatnatee et al., 2014; Sharpley, 2021). These cultural literacy potentials have not been explored much for developing tourism literacy in Indonesia, especially on Sumbawa Island. This study, therefore, aims to determine the availability of reference sources for the development of tourism information literacy on Sumbawa Island. By exploring these potentials of tourism literacy, visitors can enhance their appreciation and mutual understanding of the local culture and recognize the unique cultural products the local community offers (Ferreira et al., 2020; Lin et al., 2021).

The world of tourism, termed the "21st century industry," has become a common phenomenon in Indonesia. The rapid development of tourism has strengthened the position of the 'smokeless' industry as the government's mainstay sector that strengthens national economic growth. The number of visitor arrivals has continued to increase. For economic growth, tourism is positioned in the same way as in other industries. Tourism, as one of the vital sectors that supports economic development relies much on the role played by its stakeholders. Progress and success in the tourism sector are often associated with the capability of tourism stakeholders to convey correct and accurate information about visitor objects in their area (Roxas et al., 2020; Wang et al., 2023). With sufficient information literacy, there will be an increase in performance and an improvement in the condition of visitor information services in an area. This means that the development of tourism literacy in Sumbawa, especially the Samota Special Economic Development Zone (SSEDZ), is deemed an important part of the government's efforts to develop human resources in the field of tourism in the future. The results of tourism literacy development will become a repository of knowledge and experience for stakeholders in the SSEDZ area.

Despite being a significant national strategy, the development of SSEDZ is still not publicized. The government does not socialize and convey such important information intensely. As a result, only a few people know. Apart from the parties implementing the policy, namely the central and regional governments, stakeholders in the SSEDZ still do not clearly understand how they can participate in developing the SSEDZ. Their responses to the policy of SSEDZ are divergent. There is little information available about their engagement in supporting the local government in boosting tourism literacy in the Samota region. Currently, few studies are found to focus on topics related to Indonesian tourism literacy (Ratmaningsih et al., 2019). Due to the lack of these studies, assessing people's perceptions of tourism literacy in SSEDZ is relatively difficult.

Tourism literacy is a multidisciplinary study involving various fields of knowledge, such as economics, sociology, geography, language, and history. Tourism literacy involves several broad concepts about culture and areas that support the tourism industry, such as the culinary industry, handicrafts, and cultural festivals. According to Hoppen et al. (2014), tourism literacy refers to a person's ability to understand and communicate local culture and apply it based on prevailing values. The aim is to help users of cultural tourism services understand issues related to the culture and environment of the communities they visit. Through this deep understanding, they can create and develop a high intercultural sensitivity to the values, traditions, customs, and identities of the people they visit (Viken et al., 2021). Tourism literacy can be divided according to cultural or environmental content, such as cultural attractions, cultural heritage sites, cultural festivals, traditional rituals, languages, and other creative activities (Richards, 2018; Madelene, 2019).

Waluyo et al. (2018) found that cultural heritage is not only in the form of tangible but also intangible products. Forms of intangible cultural heritage, such as verbal expressions, local wisdom, and creative skills in using instruments, are passed down from generation to generation in response to their environmental condition (Kozar, 2004). Aspects of this non-object cultural heritage are found in verbal expression, rhymes, mutual cooperation practices, ritual practices, and so on. Several researchers, such as Swensen et al. (2013), Banda

and Morgan (2013), and Richards (2018), note that intangible cultural heritage is often used as an identity that an ethnic group must maintain. Therefore, promoting cultural heritage in tourism literacy will invite visitors to enjoy cultural products and provide a sense of respect for their cultural diversity (Swensen et al., 2013).

From this description, it can be inferred that the study of tourism literacy is relevant to efforts to preserve cultural heritage that is useful for maintaining the existence of an ethnic group. Therefore, a tourism information literacy model must be explored and introduced to visitors interested in cultural heritage. This concept explains that tourism literacy is an effort to introduce intangible tourism that consists of customs, habits, common practice values, artistic heritage, and lifestyles passed down from generation to generation. Through tourism literacy, local people can increase their understanding of identity, and in the long run, they will be able to participate actively in tourism development in their area. Therefore, policymakers in the tourism sector must consider reviewing the current state of tourism literacy and what needs to be done to preserve the cultural values contained in the oral literacy tradition. This will encourage the formation of government policies that are oriented toward and respect the dignity of local culture so that culture clashes can be avoided (Winchenbach et al., 2019).

Oral literacy work commonly incorporates conventional values, social and legal norms, community objectives, and hopes and beliefs. These traditional values are generally not well documented (Đukić & Volić, 2017). Due to its collective nature, this tourism literacy material has enormous potential to contribute to the process of forming a community's self-identity (Kozar, 2004). In other words, if formalized in the form of written documents or manuscripts, the values contained in the traditions of this community can be a source of spirits sustainable for tourism development. Community members have long used these values to deal with moral issues and as a source of conflict resolution (Waluyo et al., 2019). Because it comprises the cultural identity, information, and skills people utilize daily, Swensen et al. (2013) and Jin and Liu (2022) suggest that tourism literacy materials must be conserved and safeguarded as cultural treasures.

Philosophically, the availability of literacy sources derived from traditional values and local wisdom certainly strengthens the identity of the people living in the tourism area. Because society is constantly and dynamically changing, such literacy is needed as a source of tourism information for the wider community, including both local and foreign visitors. As discussed previously, in general, the local wisdom in the Sumbawa community remains in the form of oral information. This justifies the necessity of developing written tourism literacy so that visitors coming to Sumbawa Island can access the cultural values and wisdom of the local community. This written literacy source makes a significant contribution to regional and national libraries. This tourism literacy product will become a medium for disseminating the principal values of Sumbawa culture. Concerning the issue above, efforts to revitalize cultural values and local wisdom as a source of literacy need to be made. The availability of sources of tourism literacy originating from these values will eventually strengthen the self-identity of the Sumbawa people. Regarding the description of the background of the study, the questions for this research were formulated as follows: (1) What are the potentials for tourism literacy in the Sumbawanese cultural heritage? Moreover, (2) How do the tourism stakeholders in SSEDZ perceive their needs for local tourism literacy?

METHODS

This study was conducted in the Samota of Sumbawa Island. The choice of location was based on the consideration that the Indonesian government had designated this area as a special economic zone. This study employed a descriptive, qualitative methodology with a case study design (Fyall, 2014). This descriptive case study is expected to produce an in-depth analytical picture of the sources of tourism literacy in the Samota area. Thus, it is also hoped that the results of this research will reveal in more detail the various problems faced by stakeholders in the field. In this study, we employed the research design as the basis for collecting, analyzing, and comparing data from various sources of informants (Creswell, 2014). This research design was chosen because it fits the study that explored issues and problems related to the inventory of tourism literacy sources. This study is expected to provide a description of tourism literacy that can be used as a source of information for domestic and foreign visitors who are interested in tourism literacy products.

Before conducting the study, the researchers visited tourism literacy objects, which became tourism literacy buffer zones. We then decided to contact eight key figures in the tourism areas to obtain information regarding tourism literacy. The team then arranged interviews with the stakeholders. To comply with the research ethics protocol, all research requirements and a consent form from the research subject were submitted to the research participants before data collection activities were carried out. The research began with the collection of data through interviews. The sampling for the interviews was performed purposively. The purposive sampling technique was considered appropriate for this study because the aim was to delve deeper into the information on unheard voices. We first conducted in-depth interviews with eight participants who were selected purposively because they understood the essence of the problem to be studied. This interview lasted for

approximately 45-50 minutes. We used a semi-structured interview model for this interview. Using a mixture of open and closed questions, we could explore the views of the participants being interviewed more freely. For this interview, standard interview guides and research ethics explanation sheets were provided to the participants before the interviews. In the guide, we explicitly guarantee participant confidentiality. All their identities and answers were kept confidential and disclosed publicly without permission.

Observations in the field were conducted to check the consistency of the information provided by the participants concerning the results of interviews and document checks. This observation activity aimed to obtain an overview of the truthfulness of the information conveyed by the subject during the interviews. With this observation, we can identify, record, or record issues related to tourism-literacy products. Therefore, we invited the participants to participate in meetings, if any, in the buffer zone of the Samota tourism area. Every document related to the evidence of tourism literacy was recorded and stored as a research document. During the observation process, we made field notes relevant to the collected evidence.

After data were collected from all field research activities, namely interviews, document studies, and observations, we compared each part to determine the credibility of each piece of information. Therefore, we have used data triangulation techniques for data analysis. Through this triangulation, we can verify the validity of the information from each source. The data were checked for consistency with the results of observations and documentation studies. These three data sources were triangulated to improve their trustworthiness. Using the data analysis steps suggested by (Miles et al., 2014), we grouped the data from various sources into several categories. Furthermore, the data were reduced and analyzed. The term data reduction in this study refers to the process of sorting, focusing, and simplifying the complexity of the data. This data reduction process occurs iteratively until the data becomes saturated and can no longer be parsed. Furthermore, after the data reduction process was completed, the next activity was to display the data. Data display is a collection of information neatly arranged after undergoing a data reduction process. Through this data display, we could understand the overall picture of what happened with tourism literacy in the field and further analyze the data elaborately. To interpret the displayed data, we put the data into matrix columns to facilitate the analysis steps and obtain a clear and detailed description of the studied situation.

Data displays obtained from three sources, namely interviews, observations, and documentation, were then analyzed using thematic analysis. To carry out this analysis, we examined all the reduced data. Its purpose is to recognize data links. We then coded the data. The interview data were coded by observing parts of the text in the form of keywords, phrases, and/or sentences that emerged from the data. Each topic was labeled with an abbreviation or code to facilitate classification. At this stage, data from relevant interview transcripts were collected for further categorization, while irrelevant data were set aside for sorting. After conducting repeated data checks, we categorized all coded data. This method of categorizing data allows us to obtain a brief description of the primary information that emerges from all the data, which, in the following process, the primary information was sorted into themes of the findings. Then, data relevant to the purpose of this research were grouped into sub-themes until they were completely divided.

RESULT AND DISCUSSION

To reveal information related to the first research question, we asked eight informants to explain the potential of tourism literacy in the field, which contained the philosophical and cultural values of the people in the research site. Almost all participants said that the people in the Samota area have value in associating with people outside their area. However, they did not know exactly how far there were efforts from the government to preserve tourism literacy potential in the form of tourism literacy. As an example, HR explained, "*The potential for literacy with philosophical content for the people of Sumbawa is very much, but what is written is not there. We only hear from parents or the names of community leaders or the elderly.*" In the same way, KV revealed, "*To the best of my knowledge, there are things related to that (tourism literacy), but they have not appeared in the form of written literacy. I mean that the philosophical values of our culture have not been accommodated properly. From a policy standpoint, there has been no attempt to incorporate our traditional values into the formal rules of tourism.*" RZ also agreed with his colleagues. He explained, "*There are unwritten rules that are customary for local people... but efforts to include them as a source of tourism information or regulations, they do not exist yet.*" The three quotations above and the descriptions of the rest of the participants show that they have a convergent understanding of the tourism literacy potential in their homeland. Their perceptions are mutually reinforcing one another.

These informants revealed that the current information about tourism literacy on Sumbawa traditions is still very limited. At this point, LX explained, "*There is no comprehensive website or book about the Sumbawa people and their cultural descriptions yet. Documents related to local wisdoms were not highly available. Everything remains unwritten.*" All participants provided various explanations of information literacy related to local philosophy and wisdom. They said tourism literacy would make others know and respect their cultural

traditions and values. In this connection, GE stated, *"Efforts to maintain local cultural values should be addressed by the local government so that we can inform visitors about our customary rules and our daily code of conduct."*

Most of the participants realized that the state of the Samota region's tourism industry was still in its infancy. TG said optimistically, *"When this area is well-developed, there will be many opportunities for local people to come into contact with foreign customs and/or culture."* In such circumstances, cultural conflicts may arise. According to TG, friction may happen because *"There is no written formal information about our local values... nothing ... there is no written source of information we can use to inform other people about our local wisdom."* Therefore, they believe that all stakeholders in the tourism sector need to explore the potential of tourism literacy related to local values and wisdom. JN explained, *"We need to have examples of written tourism literacy, whether it is in the form of online information, or books or brochures, so that we can inform our customs and social rules to our guests."* Other participants added that the local government needs to provide a package of written tourism literacy that contains the values and customary rules of the Sumbawa people. Thus, they could preserve their cultural values and, at the same time, promote the wisdom of their people through tourism literacy.

Regarding the investigation of papers and/or artifacts, we discovered various evidence from the participants. Two tour guide organization members brought along items symbolic of how they ran their businesses. They displayed the maps of Saleh Bay's cultural treasures for the audience. They said they communicated with guests from other countries using English as effectively as possible. Because of his inadequate mastery of the English language, TG stated that he frequently felt at a loss when he could not verbally convey his cultural heritage. This caused him to feel frustrated. *"We have high hopes that one day we will have a written English guidebook just like those found in Bali and Lombok."* One of the informants from Pokdarwis, also known as the tourist awareness group, claimed that he and his coworkers took the initiative to develop some written material on lodging in the vicinity of the racing track in the Samota area. Because of this, they could provide cultural events or other types of information for guests staying in homestays. *"Unfortunately, we do not have the financial resources necessary to create digitalized information on our tourism industry. Simply, we do the best we can"*. Another participant who was involved with an independent volunteer group brought a journal documenting her organizational services. She decided to take the initiative to assist tourists in knowing the local cultural products that would interest them. *"This not-for-profit organization was founded by my employer to educate outsiders about our community."* The artifacts that these participants contributed, which included a booklet, brochures, a calendar of cultural occurrences, translation drafts, and other materials, demonstrated their uttermost efforts to address the shortage of tourist literacy in their home country.

All respondents agreed that it was critical for all parties involved in the tourism industry in the Samota region of Sumbawa to safeguard the cultural values and way of life of the Sumbawa people. However, as the current availability of information on tourism literacy was still in the form of verbal information, they thought that their services were not optimum. TG explained, *"In several visitor destinations, there are many Sumbawanese cultures and arts, but we usually only convey information orally to foreign guests because of the unavailability of written information."* *We have much oral history here.....but no one has made it a literacy information source. All are still in an unwritten form."* Six participants agreed with this description. They, therefore, suggest that there was an urgent need to develop tourism literacy to maintain the continuity of their philosophical values. From the answers given by the participants, it can be concluded that participants considered there was an urgency to preserve their cultural heritage for the future of the Sumbawa people.

All participants perceived that their traditional values could be completely eroded due to the influence of the rapid development of tourism and the commercialization of tangible and intangible cultural products. According to the participants, they supported tourism development when their traditions and cultural values were preserved and respected by anyone who came to their land. LX provided an example in which the people of Sumbawa were very sensitive to the dress code. *"Anyone who comes here must respect our culture,"* said LX. He contended that his people would lose their cultural identity when tourism stakeholders were permissive and allowed visitors to do whatever they liked in their homeland. Therefore, all participants hoped that in developing a tourism destination in Sumbawa, the local authority had to formalize their unwritten values and rules as legal products to protect their cultural products.

Related to the second research question, most informants expressed their view that their area is still 'poor' with literacy sources that can be used as an official source of information for visitors who will visit Sumbawa. HR explained, *"The website is at the Tourism Office, but maybe because it is not often accessed, it has been dormant for a long time... I think it is not popular either."* The same thing was expressed by participants from various professional backgrounds. According to DP, the triggering factor was the lack of funding. He explained, *"Our overall budget is only 6 million per year. How can we develop computer-based information?"* All participants in this study admitted that currently, there were no tourism literacy resources in the Samota area. When asked about the kinds of literacy sources that contain information about Sumbawa culture, all participants perceived that the availability of tourism literacy was still limited. *"There are books and brochures from the*

Tourism Office, but they only contain the names of hotels and visitor destinations, and the number is limited, " said RZ. ND, an informant from a hotel business, described the same problem. *"We do not have a tourism booklet or brochures on this topic. We produce our own brochures."* Unlike his colleagues, LX explained that there was a website called *Discover Sumbawa*. When he was asked to explain the details of the website, he stated, *"The website we have basically just contains information about the names of Sumbawa tourism locations and their distances... there is no other information about our local culture whatsoever ... let alone customary rules,"* he said.

The unavailability of tourism literacy sources makes stakeholders know little about their customary rules in each destination. RZ revealed, *"The cooperation between the tourism service and other sectors does not seem to be going smoothly."* In the same case, HR said that every organization or tourism agency still maintained their *"departmental ego."* DP explained, *"We have made brochures in the form of books like magazines. We share this with hotels. However, because the budget is limited... there is no continuity."* According to DP, the triggers for the unavailability of tourism literacy sources were the low budget allocation for tourism literacy information and dissemination: *"The policymakers in my office do not understand the present needs of information literacy."* It was further explained that his agency provided information about cultural or historical sites to the people of Sumbawa. *"But no one has written it as a source of information literacy. For example, we have a unique oral history about the traditional Sumbawa house, including the philosophy of house building ... but no written evidence exists. We have only an oral explanation."* In line with the description above, YN stated there was a need to equip tourism stakeholders with adequate knowledge of tourism literacy in Sumbawa today. He exemplified, *"I have been a guide for international guests. Every time my guest asks for written tourism literacy sources about our customs, I feel embarrassed. In the end, I only can inform them verbally about our customs and traditions."*

The results of the observations were congruent with document checks and the interview results. We visited two private organizations, and one government office supporting tourism did not have adequate literacy information regarding SSEDZ. We noted that these organizations were not prepared to respond to the development of SSEDZ in their homeland. Most of the data from field observations revealed that tourism literacy was apparently neglected and 'not prioritized,' as explained by the stakeholders in the interviews. Due to the scarcity of information literacy in tourism, the study concludes that the government needs to revitalize the local organizations that support the development of SSEDZ. The need to provide a supporting document, such as a handbook of tourism and other digital resources, as the source of local tourism literacy is vitally urgent. The data triangulation showed that the development of information literacy media in Samota was indeed poor and thus required immediate responses from various stakeholders. Considering all of the evidence, we suggest that tourism development based on the community's needs should be encouraged so that the government and the local community can work hand in hand to enable good synergy. This implies that the local community plays an important role in making tourism development decisions in their area.

As described in the results of the research aforementioned, the tourism literacy sources in Sumbawa were found in oral forms and have not been recorded in the written form yet. The findings have also shown that Sumbawa has abundant unexplored sources of tourism literacy, such as cultural landmarks, culturally significant locations, local customs, and indigenous knowledge. This unwritten heritage functions as a cultural identity that the Sumbawane people maintain well through oral tradition. These findings are congruent with the theoretical postulates put forward by Đukić and Volić (2017) and Banda and Morgan (2013). The findings are also consistent with Shu-Ning et al.'s (2021) theoretical insights, which claim that oral literacy products thrive in society due to their collaborative nature and that efforts to conserve them are still considered unnecessary. Owing to the rapid social change and the declining numbers of the owners of the oral tradition of Sumbawa, it is therefore deemed necessary to preserve and document the cultural potentials containing the cultural identity, indigenous wisdom, practical knowledge, and values in the written form.

This research has revealed the emergence of unheard voices of Sumbawane people regarding tourism literacy. Due to the unavailability of tourism literacy sources that can be used to explain Sumbawane values and cultures, there is a possibility of cultural conflicts and clashes of cultural values between visitors and local communities (Winchenbach et al., 2019). This is a potential source of conflict in the SSEDZ area. The study results have implications that it is imperative to develop tourism literacy that contains the values embodied in the traditions of the Sumbawa people. This needs to be prioritized to support the notion that sustainable tourism development emphasizes constructing physical facilities and maintaining the value of local wisdom. Thus, the two ideals can go hand in hand in harmony. Considering all the unheard voices of the grassroots community as described above, the local and regional governments of WNT Province must take immediate action to document the tourism mentioned above literacy sources. Data from our field notes show that many community members who cared about tourism were concerned about this situation. By documenting the literacy resources available in the Sumbawa community, tourism stakeholders will have a written source of information that they can disseminate to visitors about the cultural values that live in their society.

CONCLUSION

The study's findings show that the people of the SSEDZ region need to have a source of written tourism literacy to accurately inform individuals interested in learning about their culture. However, as currently informed by this study, cultural literacy available in Sumbawa is still very limited. This signifies that the potential for tourism literacy related to the community's philosophical values must be explored and preserved by all stakeholders in the tourism sector. The triggering constraints are the lack of operational costs and synergetic work among stakeholders. The tourism literacy that contains Sumbawanese culture needs exploring further. To ensure the consistency between the government program and the pattern of management of tourism development in the area, it is suggested that tourism development in the research location involves the local community. Tourism development based on community needs will enable synergy between the government and local communities. It is hoped that the government will follow up this study by documenting the values or customary rules existing in Sumbawa to support the development of tourism literacy. The current investigation contributes to a greater understanding of cultural preservation, public involvement, economic support, and information sharing in various fields. However, the direct connection between tourism literacy and scientific research may take time to become apparent.

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